

THE BETTER WAY

THE TRUTH SHALL MAKE YOU FREE. SEEK AND YOU SHALL FIND IT.

TWO DOLLARS and a HALF per Year.

"Creeds Without Virtue Are Paltering Vanities."

ONE DOLLAR for Four Months.

VOLUME 3.

CINCINNATI, SEPTEMBER 1, 1888.

NUMBER 61.

THE BETTER WAY.

ISSUED EVERY SATURDAY.

THE WAY PUBLISHING CO., Proprietors

L. BARNEY, Editor
Assisted by a Corps of Able Writers

CINCINNATI, SEPTEMBER 1, 1888

SUBSCRIPTION PRICE - TWO DOLLARS and a Half per Year, strictly in advance. Three Dollars to any Foreign Country in the Postal Union. In the United States THE BETTER WAY will be sent Four Months for One Dollar.

ADVERTISEMENTS
Will be inserted at Fifteen Cents per line, Nonpareil, for first insertion, and Ten Cents per line thereafter. Special contracts for long time advertisements.
Publication Office, 222 West Pearl Street, Cincinnati, Ohio.

It is frequently inconvenient to send SAMPLE COPIES from our latest issues, but a fair sample will be sent to all applicants, without regard to date. It is a pleasure to fill such orders.

Media, and What I Know of Them.

(Continued.)

In this article I propose to set before my children my varied experience in what is known to you as the mesmeric or trance capabilities; or, in other words, the action of the spirit or spirits upon the sensorium and the whole being of a mortal. These sort of controls are divided into two classes, mesmeric and trance conditions, which classes are subdivided into two more, impressional and inspirational. Now, regarding the partially mesmerized or psychologized or inspirational media, I will mention three with whom I have publicly come in contact: J. Frank Baxter, the sweet-toned poet of the spiritual field, a gentleman earnestly desirous to promote truth; aye, one through whom the illustrious and immortal Luther has spoken, is a man into whose sphere I have been able to pass, and into whose brain I have cast many thoughts during his sojourn in Washington City. The little hymn or song, "While the Days are Going By," embodies a beautiful sentiment, and still another, "Tis Love that Makes the World go Round." At three different times I have impressed upon him my desire to hear his sweet rendition of the same, and have had its fulfillment, he not being conscious of my presence and yet receiving my thought. Madame O. M. Hechtman, a public medium in another sense; that is to say, a worker in the capital at Washington in the cause of the laboring classes in general, as well as of the poor persecuted Indian, has a score of times the past winter been my mouth-piece. To her I extend my thanks for her aid in the cause to which I am so earnestly devoted. Madame Hechtman at times has been conscious of my presence. Henry Clay, William Penn and Howard, the philanthropist, are among those who aid her in the good work. Last, but by no means the least, I mention Madame F. O. Hyzer, one of the most remarkable specimens of such like mediumship known to me. Of this lady and her priceless value as a moral speaker, too much cannot be said. Endowed with a mighty intellect, a noble soul and a sensitive organism, she is highly attuned to the influx of great and noble thought from spirit spheres. In the time of her sojourn in Baltimore city, and while she lent her efforts toward the advancement of the spiritual hall there, Cepheo, her wise and great counsellor, permitted me many times to send forth thought and magnetic influence through her organism. I found her plastic in the extreme, and her mind a beautiful treasure-house, into which I could cast my thought, which I could be sure to have reflected for the good of others.

Now, a word regarding the causation of such like phenomena. The spiritual receives the thought, which is substance, partaking of either the pictorial representation or the spark color of the individual sending it forward. Now, so soon as the thought from one individual touches another, it is reflected upon the physical brain like upon a mirror, hence when it is sensed it is reproduced and clothed with language. When the idea is partially conveyed, or, in better words, fragmentarily

given, it is called impression, but when the idea or thought is so complete as to be ready for the clothing of language, it is called inspiration. Now, regarding the lower order of this phenomena; that is, to say the mere control, the mere action of one will over another, I will say merely I took possession of one Professor Carpenter, the mesmerist, and so willed as to cause a lady in the circle to entirely forget her name for the time. On that same occasion I willed that an old gentleman became a mill wheel, and immediately he began to turn around.

Regarding inspiration and impression, humanity knows much, but alas! alas! regarding the action of the stronger will over the weaker, humanity knows very little.

Thousands of lives are wrecked daily by the pernicious influence of the stronger over the weaker, both in and out of the physical body. When in the mortal, you call it influence, when out of the body, you call it obsession, both equally evil. Have care, oh ye who entertain media, many of the so-called exposures result from such like obsessions and influences. When your circles are crowded with evil thoughts or hidden motives of evil, so sure as you live, spirit, either in or out of the body, will be given an incentive to evil, and if the stronger minds do not act upon the weaker, because passive, medium, they will hurl their venom at you with an hiss ten fold more forcible than the thoughts you sent out. Have a care, oh ye judges of the earth, that you become not blind guides through your own soul's dark thoughts.

But now we pass to the irresponsible or trance media. There are two classes of such, viz: Those who are set aside merely by the spirit designing to act wholly upon the brain, and those who give up their entire individuality, passing into other scenes while the spirit uses the entire organism. Among the many known to me in the first class I will mention Madame Addie M. Glading, a lady through whom the gentle Indian maiden, Hoolah, does great good. I have many times listened with great pleasure to Hoolah's discourses and wise admonitions. Madame Glading and her gentle guide are harmonizers, and in no sense disintegrators, and although it has never been my privilege to control this lady, yet, by personal experience, I know her admirably fitted for a life of great usefulness.

Madame Mary Browne, of 1118 C Street, S. E., Washington City, a lady in whose society I passed a very pleasant evening some days since, has been somewhat recently modeled after the using of the spirit world. Her circles are interesting in the extreme. Charles Donerick, and Effie, her sweet-spirited daughter, form, I believe, the principal teachers in the company of spirit friends. Among many others in the spirit circle, I will mention Hagar, the gentle, loving Egyptian bond woman, whose life here upon earth was full of such great sorrow, and who so faithfully ministered to her son in the wilderness, having been cast thither by Abram. You should all know Hagar; for to know her is to love her.

Madame Browne holds her nights free for developing circles, or hours for spiritual education. I would advise all desirous of benefit to enter her home, staying farther, that no one can enter thither and come forth again lest he be better for his entry.

Frank Ripley is another most estimable gentleman belonging to this class, although it is possible for him to leave his body entirely. Still, in my experience of him, the spirit control often subdues his spirit than passed it out of the physical. His guide is a reformer, and right ardently does he labor in this cause. Another guide of his is a delineator, and much comfort does he give through his messages to mortal friends. I experienced great pleasure in attending upon his lectures and his comforting messages which were sent and thoroughly recognized through his word picturing.

The other class, who leave the physical body, is rarer. Professor Cones, Eugene Beste, Dr. Rothermel, and but few others, say three, are the only ones I know possessing this peculiar power. These beings have spoken to me while others controlled their physical. In the case of Dr. Rothermel, he perfectly well remembered visiting where I happened to be, and conversing with friends. You cannot be too careful with what conditions you surround these irresponsible media; they are entirely defenseless, being entirely possessed by the spirit conversing through them.

My friends, "whatsoever you sow, that ye shall reap." The fire of persecution shall try every man's work, hence if you have builded for your trance media fabric or conditions of straw, why will you receive straw, for naught but straw could come from straw. But if in the presence of your media you desire a temple of wisdom, you will certainly receive the same. "With

what measure you meet, it shall be measured to you again." Bethink how you call spirits deceivers; no man can do more than use the instrument provided him, and I tell you, friends, satisfactory communications from us to you, depend greatly upon the capacity of the media you furnish us.

With this brief account of this my experience of light and progress, I close, with the prayer that infinite Love may be yours, and that peace and success may crown you every effort.
Humanity's friend,
HENRY TUDOR VILL.

Materialization.

To the Editor of The Better Way.

Being a constant reader of your paper, and carefully noting the differences of opinion among your writers, with regard to materialization, and having had some experience with mediums for this phase of manifestation, I would like to add my testimony with that of others.

Materialization to me is a grand and startling fact. My experience has been somewhat different from many others; as I have had the divine privilege of not only seeing the manifestations after the medium was fully developed, but have carefully marked the progress of its development from the beginning until I have seen forty-three full form materialized spirits come from the cabinet at one seance, and that in a very good light. And at another seance in the same place, I have seen nearly as many forms including, what was most wonderful of all to me, the form of a giant eleven feet high, who appeared at the cabinet opening informing us that he was an Egyptian who died over 1000 years ago. To some of your readers this may seem like a large story, but it is a true one, as a large number of responsible witnesses can testify, and to confirm this I will now state, where and how these manifestations occurred.

But first I will say it is not for the purpose of advertising the medium; as to my knowledge, he has never been regarded as a professional medium and does not wish to be advertised as such.

These manifestations took place in Cincinnati, where myself and family were visiting last winter. We there formed the acquaintance of Mr. W. S. King and family, finding them congenial friends and staunch Spiritualists. Mr. King at that time was an excellent trumpet medium, and had been giving free seances to the public for a year, thereby convincing multitudes of the truth of immortality, but his guide had signified that they wished to develop him as a materializing medium, which phase of mediumship he did not care for; but finally acting upon their advice he began sitting in the cabinet for such development.

At first his guide, Peter Mitchell, a grand and good spirit, invited me to sit in the cabinet with his medium, as he said "to make the forces stronger." For a few times only I went in the cabinet, and was informed that "that would do." The members of this seance consisted of Mr. King in the cabinet, and Mrs. King, my husband and myself forming the circle outside.

We sat two evenings each week, for about three weeks before we saw anything excepting lights emerging from the cabinet; next appeared lights in the shape of faces on the curtains. The next we saw was a piece of white material, say, like a very white handkerchief, thrust through the top of the cabinet where of course there was no opening. This continued to grow larger every night, until one night, when we had been sitting for nearly five weeks, the curtains were thrown wide open, and a form appeared, merely a form, as the head resembled a huge lump of dough, the face and features being quite indistinct; but with patience we watched the development, always hearing independent voices from the cabinet, among which we recognized those of friends long since departed.

One evening, after sitting about a week longer, a spirit opened the curtains and called my husband to the cabinet; and gave his name as Captain Walker, a friend of ours in the Army of the Potomac. We could not recognize him by his features that evening; but a few evenings later he came outside the cabinet, dressed in full uniform, as you can imagine to our great

delight; and if we had seen but that one manifestation we should have felt amply rewarded for all the time and strength we had given.

From that moment the materializations gained in number and power, coming in groups of persons of all sizes, from tiny little children to the giant beforementioned; and fully proved to me the truth and convincing power of the act of materialization, and that it can be accomplished when proper conditions are provided.

I can, besides this, add my own experience while under development for the same results in my own mediumship, outside the cabinet, although interrupted and disturbed by inefficient conditions while travelling from place to place and very irregular sessions. However, the spirits have materialized sufficiently to show themselves; but not with strength enough to come outside. But as we go from here to San Francisco, the Mecca of Spiritualists and mediums, we hope for a development not to be obtained elsewhere.

I have written this communication to counteract, by my humble testimony, the denunciation of some, who, claiming to be veteran Spiritualists, are foolishly condemning phenomena which they have either not thoroughly investigated, or, at least, not under those conditions which the subtle but sure laws of psychological manifestations require.

Yours for the cause, and the truth it involves.
EDITH E. R. NICKLESS.
DENVER, COLO., August 25, 1888.

Written for The Better Way.

An Eloquent Message.

Some of the brothers and sisters who have been interested in the spiritual cause for forty years will remember the name of the Rev. J. B. Ferguson as one of the able and eloquent pioneers in teaching, both by voice and pen, the truth, beauty, safety and benefit contained within the spiritual philosophy.

The writer of this became intimately acquainted with him. We sometimes attended seances together, twenty-five years ago in Missouri.

A few days after his resurrection into the spirit life, at one of the seances, where he used, sometimes, to attend with us, we received the following communication from him:

"Our home is here. I have found it, face to face, with the Gods of humanity, living, working human beings. I stand amazed and reprove—amazed at the wonderful creations of nature—reproved, that I ever, for a moment, doubted the goodness of the ALL FATHER. I have passed the stormy banks, quick-sands, whirlpools and boundary lines which separate death from life. I stand upon the evergreen hills of the beautiful world. Thanks to the powers which set me free. Creation vast, beyond the conception of mortal man—order supreme—harmony complete. Listen to me: Step by step, I gained an experience necessary perhaps, though very painful; looking for a time that never came; hopefully, sometimes cheerfully, but struggling always. But now, O, how changed! Sown in corruption; raised in health, strength and eternal youth. Nature, ever true, ever just, restores to us all lost treasures, lost youth, lost love, and guarantees eternal happiness. Winds and storms still are beating upon the shores of earth, agonizing shrieks are conveyed upon the air, whilst blood-stains lie upon forest and field, justice, with closed eyes and torch inverted, seems slumbering at her post. Is it well? Who can answer? J. B. FERGUSON."

With best wishes and kind regards toward editor and readers.

VALENTINE NICHOLAS.

Mr. Lowell has always been quoted by the cranks that contend that Shakespeare did not write Shakespeare's plays as taking their side in the controversy. If his Chicago lecture on Richard III. is to be judged by the reports of it in the newspapers he is on the other side of the question. The Baconians believe that Bacon wrote the plays because Shakespeare must have been unequal to their composition. Mr. Lowell, on the other hand believes Shakespeare did not write Richard III. because it is unworthy of him. Here, it will be observed, there is a distinction with a difference.

Neophytes.

ST. LOUIS, Aug. 29, 1888.

To the Editor of The Better Way.

For five or six years past I have had my attention drawn to Spiritualism. I had not read anything on the subject, nor did I know anything about it except in a vague sort of a way, but an unexplainable something seemed to attract my mind towards it continually.

Some months ago something prompted me to visit a medium in this city. The tests given were, to one having no knowledge on the subject, nothing short of wonderful. I racked my brains to find out, if possible, an explanation of the phenomena, but to no avail. I could arrive at no satisfactory or logical conclusion, with the exception of what I now know to be the truth, namely, spirit guidance.

My wife called on the medium, and as she afterwards told me, had a beautiful sitting, or seance. The medium told her that she was mediumistic. (She had told me also that I had that power—if I can use that word.)

Well, the upshot of it was that on Sunday, the 19th inst., I prevailed upon my wife and sister-in-law, the latter a strong "unbeliever", to sit with me at a table, so that we could investigate for ourselves. We had been at the table but a short time—say fifteen minutes—when we heard several very faint raps, which appeared to come from underneath the table. We asked several questions, but for some unaccountable reason received not an answer. That, I thought, was a good enough beginning, however, and after a vain effort to make out the raps in answer to questions, ended the sitting for the night with a firm determination to try again the following night.

The next evening we were more successful in so far as the raps were louder, but still we could not make out the answers. Nothing daunted by our seemingly unsuccessful efforts, however, on Wednesday night we three again formed the circle around the table and immediately the raps began, and were loud and distinct. I elected myself spokesman of the party and asked if the spirits had anything to communicate, and raps in rapid succession followed. Taking that for an affirmative answer, I then asked if they would spell the name of the spirit giving the raps, but no answer came. I said "Is it mother?" (she died eight years ago) and a number of raps came quickly and in such a way as to convey the idea to the sitters that the spirit was joyful and happy at being recognized. In answer to a question, she said she had something to say to me. She gave a good deal of motherly advice. She also told me that she would appear to me, "When you are pure," which she said would be in a few months. I wish to say in connection with the last sentence, that a few weeks ago I attended a seance given by a well known medium in this city. The medium told me that the "influence" told him that in October or November I would be controlled by the spirit of some gentleman who had passed over a very long time ago, and that I would write some article, but what it was he could not say.

I am now anxiously awaiting the time when I will be pure enough to meet my mother. In the mean time I will devote my leisure hours to that end, and cultivate my mind so that what is now blocking the way to my sight of that beautiful world may be put aside.

Should you have any suggestions to give I'd be glad to receive them through your paper, as I have become a regular reader, obtaining copies from a bookstore.

I withhold my full name from this letter for the reason that I do not wish to be rushing before the public until I have become satisfied that I can be of some service to Spiritualism, and should that time ever come you will hear further from me.

If you care to publish this crude article, well and good; if not, destroy it.

Truly yours, F. R. C.

P. S.—I forgot to mention that my sister-in-law has changed her mind since the first sitting, and has become a believer in Spiritualism. In fact all three of us have.

Slander is a criminal offense, and creates an evil atmosphere about all who have to do with it.

Though all earth be carved over and inscribed with letters of diviner knowledge, he who does not pause to comprehend them and acquire the language, will find them valueless.

A Neat Report.

THOMPSON, GEORGE CO., O., Aug. 12, 1888.

To the Editor of The Better Way.

We think that this part of the spiritual vineyard is rarely ever heard from through the columns of your paper or any other spiritual journal. Cause of this is not scarcity of Spiritualists, but lack of spirituality. Not a deficiency in means to do with, but want of earnestness of purpose to go work and let the spiritual light shine. We would like to say much about this but do not wish to trespass upon your valuable time or space. To our mind the fact that so many Spiritualists do not read spiritual literature and do not help to support the spiritual press denotes a deplorable state of affairs. Too many in our ranks are content to sit down and let their souls shrivel to almost nothing while few roll the car of progress onward, but "verily they shall have their reward." We depend almost entirely upon the press for our spiritual food, and among other papers that float the banner of pure Spiritualism, THE BETTER WAY—full of good things for the spiritually inclined—finds its way to our home every Saturday.

Of late, with the help of others, we have succeeded in getting up two meetings at our home, and were favored with two fine discourses, from the inspired lips of Mrs. Myra Payne, of Painesville, Ohio. It was a feast which all who hunger for spiritual things could enjoy, and we think her hearers went away feeling it was good to be there. Some at least found food for much thought. She made many friends here and is a true and earnest worker and should be kept in the field.

We like your paper much, but remembering your request not to mix business in with items, and as our subscription does not expire till October, we will not renew till then, but you may count us among those who will be your regular subscribers.

Fraternally, BELLE BURT.

Obituary.

Dr. R. M. Thomas.

To the Editor of The Better Way.

The passage to spirit life of Dr. R. M. Thomas, of Cardington, Ohio, occurred at an early hour last Tuesday morning. The doctor had been suffering for several months from heart disease and a series of other disorders that culminated in paralysis of the brain, with the result above recorded. He has been long and favorably known as a successful dentist and inventor and patentee of the famous Thomas Electric Appliances, which were devised by him under spirit direction, and a record of many wonderful cures attest their value to suffering humanity.

I am unacquainted with his biography, but personally I knew him to be the best and kindest of men, and an ideal Spiritualist. He made a very elaborate and thorough investigation of Spiritualism, exemplified its sublime teachings in his life, and shrank not when the boatman came to bear him away to the better world. The funeral sermon was pronounced by brother A. B. French, of Clyde, Ohio.
H. C. MOREHOUSE.
MARENGO, O.

Mrs. R. M. Bartlett.

On August 4th ultimo, Mrs. R. M. Bartlett, of Cincinnati, passed on to the better inheritance. For the long period of fifty-four years she was the beloved consort of one of our best known citizens, Prof. R. M. Bartlett, of Commercial College fame, and became the mother of fourteen children—seven sons and seven daughters. One of the sons was with Sherman, on the famous march to the sea, and fell at Kennesaw Mountain. Another was discharged from the army on account of ill health, and passed over soon after his arrival at home. Twelve children preceded the good mother to the celestial city, and her arrival there must have been grandly welcomed.

Mrs. Bartlett was a lady in the best sense of the word, kind, considerate, of equable temper and sweet disposition, and she had hosts of attached friends to mourn her departure from earth. It is wrong to thus mourn, unless we would deplore the good fortune of those we love, for R. M. Bartlett is now superior to that of anyone she has left on earth. But we cannot refrain from extending the hand of kindly sympathy to brother Bartlett and bidding him be of good cheer. The journey for him is nearly complete, and but a few days at most will intervene before he will join his dear partner in a union which can never be dissolved, for "there is no death of the Spirit."

Sunday P. M. Circle.

At the residence of Mrs. Kibby, 538 West Eighth street. There will be a short address, to be followed by tests. To begin at 3:30 o'clock. Admission ten cents.

Written for The Better Way.

The American Spiritualist Alliance and the "Religion of Hinky Panky."

I noticed a short time ago that the American Spiritualist Alliance had been brought under the harsh animadversion of the editor of the *R. P. Journal* administered in his peculiar virulent and scurrilous style. A vindication of this well-known organization from such a senseless and inconsequential trade of abuse is scarcely necessary where the editor's idiosyncrasies are known and his purposes and motives understood; but as his journal is apt to be industriously circulated among those who are not informed in that regard, I venture to offer a brief review of the affair which was made the occasion of this assault on the Alliance.

This occasion was furnished by the statement of facts which was prepared by the president, as a committee, and which was adopted, *nem con*; by the Alliance and ordered to be published, regarding the preliminary proceedings in the Diss Debar case. The fact that this case was, essentially, the prosecution (or rather persecution) of a medium has been quite sufficient to arouse all the unrestrained fury, and to excite all the indecent vituperation which has been so often displayed by this editor against every such defendant, without any just or even rational consideration of the merits of the defence, as well as against those who have presumed to, take any part in it. It is the same old play repeated *ad nauseam*, with the same *dramatis personae*, under different names.

An accused medium haled before a criminal court; a crowd of angry, vindictive prosecutors; persons acquainted with the medium and ready to prove, from their own experience and observation, the genuineness of his or her powers, secular newspapers loud and bitter in their condemnation (without trial) of the medium charged with fraud; and a judge ignorant of the subject and determined to convict, because anxious to show that he takes no stock in that unpopular thing, Spiritualism; and then at the tail of the list, the very respectable editor from the saintly city of the West rushes on the stage holding up the "clean white banner," and frantically screaming, "She's a fraud! Down with her and all her 'food-friends' and silly dupes! Look at me, and behold a pure wise, scientific Spiritualist, and look at my organ—the ablest Spiritualist paper in America—honored in this appellation by the most intelligent, upright, and discriminative secular journalist in Boston, albeit that city is the very center of mediumistic fraud on this continent."

Over and over again has this petty farce been enacted to the derision and disgust of all who know the real plots, and the true significance of the play in which the little man from the big western town plays the same part, whether it be tragedy, comedy, or only a screaming farce, always eager to offer to the public gaze what seems like a disgraceful blot on the escutcheon of Spiritualism, and to pay his tribute of trivialities and extort applause for his petty pandering to the purists who are ever plotting against the progress of Spiritualism and shouting *A bas!* to mediumship. (Please Mr. Editor accept this sentence as a parody.)

It is thus that, in this last affair, he appears, after an intermission of longer duration than usual—evidently having been engaged in getting up something peculiarly sensational and vigorous, a kind of *magnum opus*, in the slinging of sesquipedalian words of "thunderous sound," and the hurling of alliterative phrases of pungent potency; e. g., "fool-friends," "senile-septuagenarian," "diak-kied [sic] donkey," "falalsade of pettifogging puerilities," etc. etc., so that we almost stand aghast at such fertility of fluent feculence of verbosity. Why, Mr. Editor, if this terrible talent, this *aux de bouche* of our terrific censor grows apace, what will become of all of us "inconsequential," as we are dubbed in this late onslaught? Or, perhaps, I had better inquire: what will become of the editor himself? May he not experience the same fate of that unfortunate damsel Echo, who became *vox et præterea nihil*; even that being but the reflection, or iteration of some other.

It is quite evident from the editor's recent six-column fulmination that he had studied with both zeal and zest, the accounts of the Diss Debar affair supplied to the New York journals by their respective reporters, most of which accounts consisted of broad burlesques of spirit phenomena, and coarse derision of Spiritualism in general and in particular, with special personal abuse and caricature of such Spiritualists as made their appearance in the court room or took part as witnesses in the case. Many persons besides the Spiritualists with whom I have talked looked upon these reports as grossly unfair and untruthful—as, indeed, mere travesties on the actual incidents of the trial, and a shameful violation of right and decency in the manner in which the female defendant was personally commented on.

It was uniformly the "fat witch," the "fat medium," the "fat O'Delia," etc.

etc., as if her *embonpoint* were the principal element of her offence; and as if, before her condemnation, she had forfeited all claim to that respectful treatment always accorded to her sex. While under preliminary examination before the convicting magistrate, she was subjected to the vilest obprobrium by the loud mouthed lawyer who assumed, without any known or legal sanction, the prosecution of the case, and was unchecked by the magistrate in this abuse toward her, while as yet she had been unheard. The fact is, this woman was tried, convicted, and in part sentenced by the New York daily newspapers, long before her actual trial commenced; and had she been acquitted, judge, jury and prosecutor would have been denounced by the journalists for a failure of justice.

All that this western editor can do, Spiritualist as he claims to be, is to quote from these newspaper reports, with commendation of the fairness of the trial, applause of the judge and jury, and exultation at the result; because this result, he says, has tended to support his position and that of his journal. He does not seem to be able to analyze the case, and to furnish his readers with a discriminative statement of the facts, in the face of his prejudice against every accused medium. Its chief use to him was to furnish material for one of his choice lampoons upon those Spiritualists who do not co-operate with him in his peculiar methods.

Whatever has been proved to be unworthy in the medium's character he might properly comment upon; and the statement authorized by the Alliance fully admitted that many of her personal characteristics were indefensible. The case is, however, to be considered from other points of view than that of her personal character. When we vindicate the poetic genius of Shakespeare, Byron or Poe, or the eloquence of Webster or Clay, we by no means endorse their peculiar traits of character, or approve all their acts in private life; and certainly the fact that "George Eliot" lived for some years with George Henry Lewes, in precisely the same relation as that in which Mrs. Mesant resided with Gen. Diss Debar as his wife, did not serve to detract from her great literary talents and then published results. I do not say this for approval or defence, but for comparison. If in either case there was a moral dereliction, there was no legal crime.

The Alliance statement was in part designed to expose the unprecedented methods adopted by certain persons to prosecute Mme. Diss Debar and the other persons who were arrested with her. Certainly that arrest was accomplished in a very unusual, if not absolutely illegal, manner. There was really no complaint. The affidavits used to give a quasi-support to the case, were by one Randolph and the alleged brother of the woman, who had no knowledge of the facts, and neither of whom could allege that he had been injured by any conspiracy on the part of the defendants.

These persons swore that Mr. Marsh had been the victim of this alleged conspiracy; while he himself under oath stated that he had not, and that he had no cause of complaint, and refused to make any, or to say anything except in exculpation of the women, averring that he had given her nothing which he did not deem to have been a just and proper compensation for the services she had rendered as a medium in the production of the pictures, which he was sure, as he still is, were entirely genuine; and moreover, he retained a life lease on the property conveyed to her to be used in the interest of Spiritualism. It is on this account that Luther R. Marsh is styled a "Diak-kied Donkey," by the wise, pure and courteous editor of the *R. P. Journal*.

Upon the trial of this medium for conspiracy—the only charge against her—Mr. Marsh was brought forward as the chief witness for the prosecution; while on the stand his testimony made him the principal witness for the defence.

The man for whose sake this great outrage and legal farce was ostensibly enacted was persistent in his allegations in favor of the genuineness of the woman's mediumship, and in exculpation of both the defendants; for unless the pictures were the result of a false pretence, as the indictment alleged, there was absolutely no foundation for the charge of conspiracy; and the woman, whatever her personal character might be, had been guilty of no violation of the law.

The prosecuting officers were obviously aware of this, and hence they permitted all kinds of irrelevant testimony to be introduced, on issues that were foreign to the charge specified in the indictment; and in the prosecutor's plea and the judge's charge and sentence their irrelevant issues were dwelt upon as almost the chief elements of the case; while the true and only issue, namely, the charge of conspiracy, was really left unproved, and was artfully passed over or, comparatively speaking, but slightly dwelt upon.

Thus her condemnation was made to depend not so much upon the violation of the criminal law of the State, as upon an infraction of one of the ten commandments of the Jewish Decalogue, which, as appears from the ancient record, the medium Moses obtained by "independent writing" upon the "two tables of stone"—probably held together like the two slates in modern mediumship.

Another flagrant outrage committed in this case *celebre* was the refusal of the police justice to accept bail, when proffered by Mr. Marsh for the four defendants on their arrest. Thus was this man, one of the ablest lawyers in the country, treated as an adjudged lunatic by the

prejudiced magistrate, who violated one of the most undoubted rights of a citizen, a right secured by the constitution of the United States, as well as of that of every State in the Union, in refusing bail offered by a competent person, for which official violation of justice he would be liable to impeachment, if it had been perpetrated upon others than Spiritualists. It becomes, therefore, a cogent, practical question, how a Spiritualist can give or obtain bail, if the justice is to be permitted arbitrarily to pronounce him a lunatic *ipso facto*, and on the ground of his belief refuse to accept his bond.

Moreover, there was no properly appointed prosecutor, the District Attorney transferring his powers and duties as such, to a law firm notorious for a peculiar criminal practice and special skill therein, who appeared in court as retained by a private association. The question of the parentage of the "medium" was another totally irrelevant issue upon which a great deal of time was spent; for it certainly did not affect the question of conspiracy between the parties, or of imposition on the part of the woman in the production of the paintings. The alleged brother and sister, in their evident hatred and determined persecution of the woman, certainly evinced no feeling naturally characteristic of such a relationship; and the questionable appearance of the record in the family Bible was, to say the least, not of any value as evidence.

In the early management of the case, the charge of murder, afterwards changed to that of grand larceny, brought against the woman publicly, and the subsequent indictment for larceny, which was at last wholly abandoned, are illustrations of the bitter animus with which this medium was assailed, the prosecutors at first threatening her with the gallows or the state prison, and finally compelled, by the unavoidable limitations of the law, to satisfy their vengeance with a sentence of six months in the penitentiary, which was not justified by the testimony.

That it was the mediumship that was attacked is made evident by the language of the indictment in which she was charged with conspiring to obtain Mr. Marsh's property by the false pretence of producing the pictures by means contrary to the laws, or course of nature. Thus the grand jury and the public prosecutor had to decide in advance what the laws of nature rendered possible, and that the claims of the medium were essentially opposed to them; while, both in the preliminary investigation and on the subsequent trial, a considerable number of competent witnesses, including Mr. Marsh, swore that the thing had been accomplished in their presence, and under their observation, in such a manner as to render fraud impossible. In a recently published interview with a reporter, Mr. Marsh makes the following statement as an illustration of the marvelous mediumship, and its indubitable results:

"This picture (a small crayon drawing of the head of Christ) was produced by Mme. Diss Debar when I first became acquainted with her, some two or three years ago. It was done in this way. I went out and bought a pad of yellow writing paper, brought it to Mme. D's parlor, and sitting down held one end of it firmly in both hands. The Mme. held the other end in the same way. In a few minutes we heard a faint sound of writing inside, and then the Mme. said it was done, the whole time being perhaps seven minutes. I took the pad to the light, and there was nothing on its surface. She said to open it and I did so; and down near the middle of the pad, I found this picture on one of the pages of the pad, so it was impossible that it could have been put there by human hands. I had to tear off the blank pages before I could reach the one with the picture on it. That is the way many other pictures have since been produced, and nothing has been brought forward by anybody to show how they could have been made by human hands."

Mr. Marsh added:

"There were half a dozen people in the room; friends of mine." Testimony of this character was given by Mr. Marsh in court, corroborated by a number of respectable persons, who had actually seen pictures produced under similar conditions, nor were they either "senile septuagenarians" or "diak-kied donkeys," in the language of the Chicago master of vituperation. Notwithstanding this, he indirectly admits the fact of the woman's mediumship, or psychic endowments, in speaking of Mr. Marsh as "ignorant of the dangers of dabbling with subtle psychical forces when directed by an unconscionable adventuress." Just so; and this is the lesson to be taught by the case, possibly; but nothing is to be gained for psychical or spiritual science by denying *in toto* the facts that show the possession of these powers by the woman, and trying in a course, scurrilous manner to boot down all who have testified to having witnessed their exercise, by calling these persons *gobe-mouches*, diak-kied donkeys, pettifoggers, etc. etc.

Most investigators of Spiritualism have, through various mediums, witnessed facts akin to those attributed to Mme. Diss Debar, and thus are debarred from refusing all credence to these alleged marvels as being impossible. Who can limit the possible in the exercise of spiritual power, under the required conditions? Who will undertake to fix such a limit except the arrogant, conceited sciolist or ignoramus, who, to use Mrs. Britten's expressive phraseology, "would measure the infinite with the foot rule of his own petty experience and conceptions." To do this is very far from being scientific, or religious, or philosophical. It is indeed the abnegation of all these, as well as of rationality and common sense, of which these arrogant skeptics are forever prating, putting themselves forward as glorious examples of hard-heads, sagacious critics, too wise to be duped, while in fact they are all the time the dupes of their own ignorance and blind conceit.

It is totally untrue that as the *R. P. Journal* asserts, the American Spiritualist Alliance ever "endorsed" Mme. Diss Debar's claims as a religious leader." The Alliance recognized not simply her claims to mediumship, but those of many respectable and wholly reliable persons, some of them members of the organization, to a knowledge of the fact of her remarkable endowments; and

these claims it has sought to support against the skeptical bigotry and persecuting zeal of the enemies of Spiritualism. There was no religion—not even the editor's "religion of hinky panky"—in the question. Mr. Marsh might receive religious communications through him as a medium, and if they were really religious, they would prove most conclusively a foreign origin, for she herself evinced nothing like religion, except as an occasional pretence. The sneering charge brought against the Alliance is a religio-philosophical libel, and bad of its kind. We must learn sooner or later, that neither mediumship nor genius is synonymous with truthfulness, purity, or spirituality; and that its manifestations must be judged by their intrinsic character, as to their value and usefulness, independently of the character of the instrument. The displays of strong physical mediumship may serve to enlarge the boundaries of spiritual science, while for the purpose of ethical or spiritual improvement they may be not simply valueless but pernicious. The "whining and clamor" of which Mr. Bundy complains is obviously all his own, and transparently *ad captandum* in its purpose and result, and the Alliance,—that "etherialized ghost," as he so courteously styles it,—entirely repudiates it, and will ever be ready to make an emphatic protest against the covert assaults of prejudice and malevolence upon spiritual truth, independently of personal considerations, the aforesaid religio-philosophical "whining and clamor" to the contrary notwithstanding. Perhaps there is a philosophy underlying the vituperative assaults of this editor, which it is scarcely necessary here to analyze; and as to the religious element involved therein, we now see what has been hitherto so great a puzzle,—it is the "religion of hinky panky,"—the kind of religion that makes the *communis vicia*, the *habitus* of London fish-markets, of the dives of Chicago, and other large towns, and of the slums and stews in general, so fluent, not to say eloquent, in their peculiar style of expression. The thing has existed for some time, as illustrated in the columns of the journal referred to, but was never so expressly named before.

The name is a trade mark in the exclusive use of which the editor will rarely, if ever, be disturbed, for the trade is neither genteel nor extravagantly remunerative, though it may gratify the perverted taste of a small portion of our species. The "sguard of inconsequential" of the American Spiritualist Alliance hail the immortal discoverer, sole patentee, and exclusive possessor and professor of the new "religion of Hinky Panky," as well as the spirits, by whose sacred influx their medium has been enabled to bring this strange cultus up to the mundane sphere. It is to be hoped, however, that Erinyes will be merciful and considerate, so that we may not too often hear her devotee when under control exclaim: "*Nunquam Divum in flammis et in arma fevor.*"

There are two lessons taught by the Diss Debar affair, which cannot be too carefully heeded: first, that there is but little justice to be obtained for a medium in a "Court of Justice," and no recognition for mediumistic facts, however thoroughly attested, especially for such as greatly transcend the ordinary processes and incidents of physical nature, as seen in every day life. *A priori*, such things appear to the mind unacquainted with spiritual facts as fraud, and are condemned as such. Hence, for the present, they cannot be brought into court and presented to an ordinary jury with any possibility of gaining attention, credence, or respect. Of course when the medium's character and antecedents are such as were brought before the jury in the case referred to, the task of showing the intervention any supernatural power and intelligence becomes still more hopeless.

And, secondly, with the present prejudice against mediums, mediumship, and Spiritualism, there can be but little protection or safety for the Cause, or for its supporters and advocates, without a strong organization formed for the defence and dissemination of its basic truths, and especially for the defence of mediums against ruffianly raiders, and against their false statements so industriously circulated through the secular press. Every such statement should be thoroughly investigated, critically analyzed in the light of spiritual facts and principles, and controverted, in the secular papers as far as possible, but particularly in the journalistic organs of Spiritualism. For one of these organs to make a business of copying these accounts of medium exposure without such an inquiry and analysis, and of condemning and abusing the mediums on that basis alone, is to betray the cause of Spiritual truth. Surely, there is great significance in the fact that the medium, whose genuineness has been established by the strongest testimony and the most indubitable tests, are those that have been from time to time "exposed." The philosophy of this has been very frequently explained, but not only non-Spiritualists but a certain class of Spiritualists are determined regardless of the facts and principles that have been set forth, and even demonstrated, by some of the most experienced and the most accomplished investigators.

And mediums, too, must learn these laws, and follow them in the prosecution of their vocation as instruments of spirit manifestation. They must realize the very great peril of their vocation if pursued on any other than purely spiritual principles, and especially if exercised for merely mercenary motives, and in the presence, or for the gratification, of those who by their character, motives and disposition of mind, are unfitted for such manifestations. Great reform is needed in this direction.

The greater and more rapid the progress of this cause, the more powerful will be the forces arrayed against it, and the more urgent will become the necessity of a compact and well-organized union, in order to meet this opposition. The individual elements of a great army have been already brought into existence; the believers are legions; but they are, at present, without order, and can neither be disciplined nor mobilized. They are but a chaotic mass. The incidents of the Diss Debar case, with many similar cases, afford reiterated warnings which Spiritualists should heed, and heed without further postponement.

HENRY KIDDLE.
NEW YORK, AUG. 18, 1888.

Prof. Peters.

St. Louis, Mo., Aug. 20th, '88.
1305 Olive St.

To the Editor of The Better Way.

In publishing the article on the "Bonne Terre Trouble" in your last issue, without proper investigation, you have done me injustice.

These are the facts of the case: I was induced by Dr. Suddick, under certain representations and promises made by him, to go to Bonne Terre. I found that he had misrepresented things, and his promises he failed to keep.

Two days after my arrival I was told by several parties that I had made a mistake in going to Dr. Suddick's, as he was not liked by the people generally. I could see no harm in the man. He could not help being poor, so I made up my mind to remain at his house. His rooms were so small however, and the weather was so hot, that Dr. Thos. Day, who lives near, offered the use of his front room, which is much larger for the seances. I was glad to accept.

I gave three lectures which attracted a good deal of attention. I gave in all ten seances besides private sittings, all of which gave good satisfaction. Two of these seances were reported by Dr. Suddick. In his report he states how well pleased they all were and how convinced they were of the genuineness of the manifestations. After the first seance he stated that the phenomena produced would require four or five persons to represent.

On the second day after my arrival a Dr. Keith and several others made up their minds to get rid of me if possible, by fair means or foul, as they found my lecture and seances were causing a good deal of excitement, and people were beginning to make inquiries concerning the Spiritual Philosophy. These good church people thought it was about time to crush it out, and they united themselves with the mob element to accomplish it.

A deputation waited on me and said I must leave town in twenty-four hours. This was two days after my arrival. I refused to do so. Next day they came again and told me if I did not go they would tar and feather me. I again refused.

The next evening I gave another lecture, and the following evening, while giving a seance at Mr. Day's house, we were disturbed by a mob outside. They threatened to break in the doors and to blow up the house with dynamite. Mr. Day was compelled to bring out his shotgun, and he threatened to use it if they did not disband. The leader had a sword and the others sticks and clubs.

The found their threats did no good, so they were determined to get rid of me in another fashion, which was as follows: Dr. Keith, who, by the way, is a church deacon, sent a request to me to give him and some of his friends a seance in a room adjoining his office. I readily acceded to his request. The seance was set for Friday evening, August 10. I went down to the room with Dr. Suddick and there were present twelve men chosen by this Dr. Keith—a motley crowd indeed—whisky sellers, drinkers and church deacons. I felt convinced they were up to some little game, but was determined to see it through. After the seance had commenced and I had gone under influence, I was suddenly brought to my senses by cries of "We have you now." I opened my eyes and the room was flooded with light, and the bell, tambourine and fans were lying on the table. I commenced to make some inquiries, when the venerable church deacon shook his fist in my face and said, "If you speak a word I will mash your damned glasses in your eyes." I went on speaking, whereupon he rushed at me with two or three others and pushed me down and then picked up a chair and threatened to kill me there and then if I spoke another word.

After this a man stepped up to me with a warrant, which was already prepared, and arrested me on the charge of obtaining money under false pretences. Dr. Keith then opened the door which led to the street and said, "Now boys, come in and see Maxwell." A whole mob at once rushed in. One had a rope, and they cried out, "Lynch him!" but the Sheriff gave me his protection. Next day I was taken to Farmington. I called for an immediate examination and employed an attorney. He told me before the trial that the case would be dismissed, as there was no evidence to prove the charge.

The examination came on, and in cross examination of the witnesses for the prosecution, one stated that I had the bell in my hand and the harp in my mouth. Another witness stated that I had the tambourine in my mouth. Three others that they did not see it themselves, but they heard the instruments being used. And another that when he saw me I was lying back in my chair with my eyes closed! My attorney then asked me to explain the matter. The following is about what I said:

After sitting down in the circle I was soon in a trance condition, and could not say what had really taken place, and that the sitters were really responsible for whatever phenomena were produced, good or bad! I endeavored

to explain as concisely as possible the laws of mediumship, and pointed out to them that I was entirely under influence at the time, and referred to what some of the witnesses for the prosecution had stated, that I was "lying back in the chair with my eyes closed." I went on to show that like attracts like, and that spirits would give them what they desired, and that the medium was a sensitive, otherwise there could be no mediumship, and he could be acted upon by the strongest element present. Of course all this was scoffed at by these wiseacres. The Squire, who is a friend of this Dr. Keith, committed me to await the action of the grand jury on Nov. 10. I was put under three hundred dollars bond, and as this bond was not forthcoming, I was marched off to jail.

My attorney declared the commitment the most disgraceful thing on record, as there was no convicting evidence, and, as he said, it was very plain that it was a case of malicious persecution in order to get me out of Bonne Terre.

He at once set to work and had a consultation with the prosecuting attorney, who acknowledged he did not believe they would convict me, but at the same time they could hold me until Nov. 10th. My attorney pointed out, that it was unwise to imprison a man when there is no evidence to convict, and that I could bring an action for false imprisonment against them. The prosecutor then weakened and said if I paid the costs I could go. With the aid of my St. Louis friends I was enabled to do this, and am now at home again and at work.

But where was Dr. Suddick all this time? Let us see. He had, up to the time of this trouble, made pretense of great friendship, but in order to save himself from the mob, he forsook me, and fled. He feared the opinion of the people and at last played the Judas, as you will see in what follows.

I wrote him a note asking him what he meant by the way he acted, and if he hadn't seen anything wrong. As an excuse he wrote back saying that although he did see anything wrong when the light was turned on, yet he must believe what "they" said. After that an ignorant man, Roger by name, who had been connected with a show, told Suddick that the whole thing was a trick, and that I had told him so. Suddick now professes to believe this man as an excuse to account for his conduct.

The seance with which he was pleased before, he now says I had this man to help me in. He cannot make this assertion with truth, as the man Rogers, who is a very ignorant man, was not present at the first two seances, an account of which seances Suddick sent to your office and which have not yet been published. Rogers was invited by Suddick himself, but he only attended three out of the ten that were given.

Dr. Suddick and many others got tests from me which they acknowledged to be excellent. I will now refer to some of them. One morning, as Dr. Suddick and myself were passing a photographer's he asked me if I could get any spirit photographs. I told him I had never tried, but was willing to. We stepped inside and I was introduced to the photographer, whom Dr. Suddick stated he had known for ten years. The photographer's wife was standing by, and I asked her if she would sit. She did, and I placed the tips of my fingers over the camera. When the picture was taken the lady smiling upon her.

Dr. Suddick then sat, and the result was, two forms stood by his side. Several other pictures were taken with like results. I sat and seven spirit forms were plainly visible around my picture. On our return home, Dr. Suddick said to me, taking the slates into his own hands: "Let us see if we can get a message with regard to these forms which are on my picture." I was willing. He took hold of one end of the slates, I of the other. The writing was distinctly heard, which he at the time remarked, and on opening the slates a message was written (of which he has a copy) saying that the writer had fulfilled the promise which he had made to Dr. Suddick when in early life &c. Also told who the forms represented on his picture were, signing his name in full, "C. A. Young." Suddick jumped up and said, "This is from my friend, Dr. Young. He promised if he could come back and communicate he would do so, and it is his hand-writing." He then went up stairs and brought down a book that Young had given him, in which was some of Young's handwriting, which, when compared with the writing on the slate was exact; and he said he could swear it was the hand-writing of his friend. Many such tests were given to his wife, daughter and others. Let him explain these phenomena? The only reason I can see for his sudden change is to have excuse for his act of cowardice in forsaking me in my hour of trial.

I do not care an iota for his opinion. It is not worth anything. My mediumship is too well established, as the testimony of the leading citizens of St. Louis.

Yours for the truth,
C. W. PETERS.

False and Mean.

An incident happened in one of our large dry good stores not long since. Two ladies who were evidently sisters, were standing at a counter examining rich dress fabrics. One of them, who was, judging from her attire, in a more prosperous financial condition than the other, made a selection, and as she did so, said: "Mary, I am so sorry there is no more of this, for I intended to present you with a pattern just like it." "I beg your pardon, interposed the ready clerk, who was anxious to make another sale, "we have plenty more in stock." The first speaker made no reply, but pretended to be examining some other goods. She was caught in falsehood, but she did not have generosity enough to get out of it gracefully by duplicating her order.—[Boston Gazette.



Written for The Better Way.

Celia and Robbie.

In a small rural town in one of the Western States lived two children, a boy and girl, whose parents were neighbors on the same street. Robbie Haley's parents were of that class known in later years as Spiritualists. They had proof positive that kind friends who once lived on this earth plane were around them to guide and direct, in all possible ways, to help them live better lives, day by day, to have charity for all who might differ with them, but were striving to live unselfish and honest. Robbie was between six and seven years old, bright and cheerful, yet somewhat delicate in his make up, and, being only a child, it was no wonder if sometimes he wanted his own way. Celia Knowles was a few months older than Robbie. Her parents made no profession of any religion, believing that the Golden Rule was good enough to live by. These two children were almost constant companions. I think Robbie wanted to be boss of most of the games they played, and Celia, who was naturally kind hearted, would generally give up to him. I do not know whether this was really right or not, but they seemed to enjoy each other's society. One day in winter Robbie kept teasing his ma to go and see Celia, but she knew that it was impossible for him to get there, the snow was so deep and the wind blew so hard; so she told him he could not go. I am sorry to say that he began to cry, and looking up to his ma, he says: "I am getting so disgusted with you for a mother." The distance between the two houses was not so far, and usually they were together a part of every day.

Mr. Knowles's business kept him from home most of the time. One spring, in his travels, he bought two little cub bears whose mother had been killed by some hunters. They were about the size of a half grown kitten, one being brown and the other black. When they were hungry they would cry. The noise they made sounded a good deal like little pigs. I gave great sport to the children to see them eat, for they had to bring them up on a bottle like plenty of little folks. But Celia's papa sold them to parties that wanted to educate them. I do not think they would have made very nice pets when they were full grown.

Celia and Robbie have been to school a few days and have learned to spell and read a little, and I hope, as the years come and go, they will learn many of the grand and beautiful lessons that are in the great storehouse of knowledge, spread out in the Book of Nature all around them. Learn with all the other little girls and boys who perhaps may read this to always be kind to every thing they meet, and never be unkind to bird, beast or insect. And as good Alice Cary told the children in one of her poems years ago:

"And to conscience be true, and man true,
Keep faith, hope and love in your breast,
And when you have done all you can do,
Why, then you may trust for the rest."

MRS. ISAACS.

In a Germantown Grave.

Life Story of a Remarkable Woman Embodied in That Suburb.

A writer in the Boston Transcript tells entertainingly of an extraordinary woman, as follows:

Harriet Livermore was born in Concord, N. H., on April 24, 1788. From childhood she manifested a perfectly unchangeable disposition, which, as she grew to womanhood, she made little effort to control. She is said to have been very beautiful, of medium height, slender and graceful in figure, with a fair complexion, jet black hair, with remarkably black eyes, which—

"Under low brows black with night,
Bared out at times a dangerous light."

While her father was a member of Congress she spent a winter at the capital, where she attracted much attention. She taught a country school for some time in the vicinity of the Whittier homestead. It was while thus employed that she was frequently a visitor in the home of the poet. At one time she entertained the idea of joining the Society of Friends, but her frequent outbursts of rage were not encouraging to her reception as a member of that sect. When about thirty years old she began to speak in school-houses and churches in New England upon religious subjects. In 1825 we hear of her in Germantown, Pa., where for five weeks she preached to great crowds. She is said to have been earnest and eloquent, and was regarded by the Dunkers of Pennsylvania, with whom she spent some time, as a Christian minister. She made no less than three journeys to Jerusalem, and was heard of in Europe, Asia and Africa. She returned the last time when seventy-seven years of age, and died in Philadelphia at the age of eighty. She was buried at Germantown in a small burying ground near the Dunker church.

This gifted but strange and remarkable woman became more eccentric and peculiar with advancing years, until we may suppose that her mind became so nearly unbalanced as to indulge in ideas which were akin to mental delusions. She climbed the steps of Mount Lebanon, who had married a Sikh of the mountains, thus securing a stud of the choicest Arabian horses. Lady Stanhope took her guest to her stables, and with much pride pointed out two remarkably fine horses, saying she herself would ride one and the "Great King" the other at his coming. "No," declared Miss Livermore, "the Great King will ride one horse, and I, as his bride, who will ride the other. To this incident, perhaps, Whittier refers when he says:

Starting from her desert throne
The crazy Queen of Lebanon,
With claims fantastic as her own.

Spirit Reminiscences.

Written for The Better Way.

Dunbracken is a castle in the Cambrian Mountains, around which is a small hamlet. The inhabitants were of British descent and had fled thither about 520 A. D. I had heard much of a certain knight, Caro Han, by name, or Croan, of whom it was said he had lost his wife through the interposition of one Guy Sheffield, she eloping with Guy, and leaving to him a little daughter.

Now, throughout my boyhood days I had a romantic desire to meet and foil this Croan or Caro Han, and, if possible, see Stephanie, his daughter.

Around the castle was a large deep moat and high wall, and up to her fifteenth year, Stephanie never saw beyond the walls of her castle.

When I was about twenty-one and a half years old, George Woolsey, Earl of Derby, my chancellor, Lord Stafford and myself, became separated while pursuing a large panther, and being hot in the pursuit, we were surprised to find that we had lost our way. Well, I was a boy, full of the spirit of adventure, though king of England, and impelled by I know not what, I immediately resolved to push forward. After a time the walls of this formidable castle came in sight, and exclaimed: "What by mine halldome, there is Dunbracken." Derby who was both unprincipled and licentious, left me, and after having gained admission, waited three, resolving harm to the gentle, innocent maiden. All this I did not then know. Of course I missed him from my side, but that was of common occurrence, and I thought naught of it.

After looking upon the frowning castle and ruminating as to what manner of man the master might be, and receiving naught for my sage speculations, as many a mighty man before me, I turned my horse's head homeward and did my best to retrace my steps, followed by the other companions.

Derby met me next day in the council chamber, but said naught of the preceding day's adventure. Lord Stafford, a man filled with wisdom, said: "Your Majesty, my Lord, Derby meant no good yesterday, and you'll find it out sooner or later." Thus he oftentimes admonished, had I heeded him much sorrow had been spared me. But I did not.

Time passed; on, and I became engrossed with preparations to go to France, and as you doubtless know through history, I went, in the fourth year of my reign.

Now, on my return to England, I visited the king's castle in the south of Wales.

One day when there was a great assembly and much festivity, a slender woman approached me, bearing something in her arms, closely wrapped which I could not see. She said: "Oh! I desire to find the sovereign of England, where can I find him?" As you may well imagine, I was arrayed in attire which would be calculated to deceive even my followers. This time it was a garb of a forester, and those nobles who knew me, took great delight to have the others to seek me, and even asking me as to where I was, their lawful sovereign. Hence I thought naught of it when the woman addressed me. I said, "and peradventure did you find him; what would you do with him?" Her answer was, claim redress; tell him of my wrongs, and call down upon his head the curses of heaven for his injury to me." Well, by my faith, thought I, now it is surely growing perplexing. Deeming it wise to question her farther I said: "Tell me of it; tell me the wrong he has done; what is it? let me see your face?" "Would you deprive me of all I have left—my womanly beauty? The king has taken my virtue and now you would look upon my shame." "Far be it from me, lady," said I, "nevertheless I would see your face." Something, I know not what, in my voice and manner reassured her, and throwing back her mantle she disclosed the sweet face of a girl of seventeen summers or thereabouts. At the same time she unwrapped her parcel, and I looked upon the features of a dead baby. And horror and indignation were mine, for I recognized the features of the Earl of Derby. I said, "child, who are you, and whence came you?" She said: "I am the daughter of Lord Dunbracken." "Your name?" Her answer, "Vynnyess Stephanie." I said: "Be assured lady, rest where you are, and be secret, in a little while you shall see the king." I then entered the hall and sent Sir Edwin Hubert to care for her, and sent for my trusty Stafford.

When it was time the lady was brought into the presence chamber. I said: "Lady, I am the king of England, throw back your mantle and tell me which of these nobles betrayed you." She immediately pointed to Derby, who stoutly denied the charge, but in the lineaments of the dead baby were his features so stamped as to admit of no denial. My lord, bishop of Litchfield, then arose and assayed to defend this miserable perpetrator. I endeavored to learn how he had come into communion with this lady, and found that the postern gate led into her garden, and after having seen her, Derby sought the bishop of Litchfield and paid a large sum of money which was forwarded to the pope, to purchase indulgence for his heinous betrayal of that virgin.

Friends, when I endeavored to punish that offender, that pope sent an edict commanding me to cease, under pain of excommunication. Earl Derby and Lord Bishop Litchfield departed from my presence, and ten years after proclaimed me betrayer of Vynnyess (only daughter), of Dunbracken, which charge has been to me ever since.

Finding that the pope would not punish the man, and that I was powerless as a king when he had indulged a sin, I met Derby in the field; that is to say, in combat, and took his sword and successfully punished him, causing him to beg for mercy of me at the sword's point. Of course, as a true knight, I granted him that.

Gentle Vynnyess returned to Dunbracken and died of a broken heart, for well she loved that soulless Earl.

I have written this story because it is one of the pope's enormities which first led me to think. Indeed it laid the foundation of the freedom of my beloved England from the tyrannical rule of the Vatican.

I have several other incidents which may prove interesting, and convey to mankind the social condition of England in the early portion of my reign.

A Pretty Story of a Robin.

That instinct is lively in the bird was exemplified by the robin a few days ago, says the Hollidaysburg Dispatch. On one of the beautiful sugar maple trees which grow in the yard of a well-known citizen of this place, a mother robin had built her nest, and as time went on she was rewarded by a brood of young robins. One evening, when she had nestled herself for the night, a chicken hawk observed the harmless rebreast, and with a swift dart he caught the mother and took her flight. When the father robin came back to see that all was well for the night, he found the young birds without protection. He fluted about, and in his bewailing song told his bereavement. He seem to realize that something dreadful had befallen his partner, for he began preparations to act the part of mother for the night.

The Semangels Order of Light.

The book contains 659 large sized pages; is elegantly bound in fine English cloth, has beveled boards and gilt tops. For sale at the office of THE BETTER WAY. Price, \$2.50. Eona sends her Legacy forth on its mission of love; as a light to cheer many hearts. There are incarnated many who will read understandingly the volume she thus places in their hands, many whose lifelines run parallel with her own, whose lifelines even cross and cross those of Eona and Eona, far far back into the ages they run, now here, now there, mingling and intermingling their lives with ours.

These hearts, finely tuned, send forth in response to the touch of Eona's harmonious tones. Deep within the inner being comes a response which tells its story only to the soul who reads and can understand.

May the volume go forth on its mission of Light and Love, until all paths are lighted by the rays that shine from the centre of Light Divine, and many earth hearts receive the benediction of the higher spheres, waking longings for truth, which is eternal, is the prayer of Eona.

TESTIMONIALS.

Mr. Eglington, the English medium, writes: "In my opinion it is the best book ever given to the public."

A Boston gentleman writes: "It is the best gift ever given to the world."

M. E. Taylor, of Nebraska, writes: "Eona's Legacy is the best book I ever read. It is a spiritual eye opener, and truly a grand gift to humanity from the better life, and I bless the dear spirit Eona for the blessings it has conferred on me by the perusal of its pages."

Mrs. Sadie A. Carter writes: "I am a member of the Congregational church in good standing. I have spirit Eona's Legacy to the world. It is the grandest book ever written. Nothing earthly could induce me to part with it. It is filled with the choicest gems and more of them, than all the literature I have ever read. No person with intelligence can read the refined and exalted ideas and truths set forth in that matchless production, without longing for your experience, and feeling that every sentence is truth itself."

How to Form Spirit Circles.

Inquirers into Spiritualism should begin by forming spirit-circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm—let the arrangement be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against "them" has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and make it more difficult for the lower spirits to come near.

6. The first symptom of the inviolable power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell out a message?" Should these signals be given, set to work on the plan proposed and, from this time, an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and very sensitive to mesmeric influences. The majority of mediums are ladies.

10. Manifestations are obtained when the medium and all the members of the circle are harmoniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles with no strangers present are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

To Subscribers!

NOTE THE

Following Offer:

To any person sending us five yearly subscribers, or ten one-half yearly, or part yearly and a part for six months and ten dollars we will mail, post paid, one copy of "THE EDUCATOR." Subscription price of this Common-Sense Work, \$4.50. We consider it well worth the price. You will not be disappointed in regard to the matter, style of type, paper or binding. It is first-class in every respect.

Notice the publisher's advertisement in another column.

Any person sending us the name of one yearly subscriber to THE BETTER WAY and five dollars will receive by mail, post paid, one copy Morocco bound EDUCATOR. Subscription price \$4.50.

For descriptive circular address the publishers as instructed in the advertisement found in another column.

A Wonderful Revelation from Spirit Life!

SPIRIT EONA'S LEGACY TO THE WIDE, WIDE WORLD.

The Grandest Spiritual Publication

Ever Given to The World.

A BOOK OF MANY LIVES, OR THE

Voices From Many Hillsides, Echoes From

Many Valleys, or the Experiences of Eon

and Eons in earth life and spirit-spheres

in ages past, in the long ago; and their,

many incarnations in earth life,

and so many other worlds.

—Given Through—

THE SEMANGELS ORDER OF LIGHT.

The book contains 659 large sized pages; is

elegantly bound in fine English cloth, has

beveled boards and gilt tops. For sale at the

office of THE BETTER WAY. Price, \$2.50.

Eona sends her Legacy forth on its mission

of love; as a light to cheer many hearts.

There are incarnated many who will read

understandingly the volume she thus places

in their hands, many whose lifelines run

parallel with her own, whose lifelines even

cross and cross those of Eona and Eona, far

far back into the ages they run, now here,

now there, mingling and intermingling their

lives with ours.

These hearts, finely tuned, send forth in

response to the touch of Eona's harmonious

tones. Deep within the inner being comes a

response which tells its story only to the soul

who reads and can understand.

May the volume go forth on its mission of

Light and Love, until all paths are lighted

by the rays that shine from the centre of Light

Divine, and many earth hearts receive the

benediction of the higher spheres, waking

longings for truth, which is eternal, is the

prayer of Eona.

TESTIMONIALS.

Mr. Eglington, the English medium, writes:

"In my opinion it is the best book ever

given to the public."

A Boston gentleman writes:

"It is the best gift ever given to the world."

M. E. Taylor, of Nebraska, writes:

"Eona's Legacy is the best book I ever

read. It is a spiritual eye opener, and truly

a grand gift to humanity from the better life,

and I bless the dear spirit Eona for the blessings

it has conferred on me by the perusal of its

pages."

Mrs. Sadie A. Carter writes:

"I am a member of the Congregational

church in good standing. I have spirit Eona's

Legacy to the world. It is the grandest book

ever written. Nothing earthly could induce

me to part with it. It is filled with the

choicest gems and more of them, than all

the literature I have ever read. No person

with intelligence can read the refined and

exalted ideas and truths set forth in that

matchless production, without longing for

your experience, and feeling that every

sentence is truth itself."

BANNER OF LIGHT.

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

PHILOSOPHY OF

SPIRITUALISM.

ISSUED WEEKLY.

THE BANNER is a first-class Family Newspaper

of eight pages—containing forty columns of

INTERESTING AND INSTRUCTIVE READING—embracing

A LITERARY DEPARTMENT.

REPORTS OF SPIRITUAL LECTURES.

ORIGINAL ESSAYS upon Spiritual, Philosophical

and Scientific Subjects.

EDITORIAL DEPARTMENT.

SPIRIT-MESSAGE DEPARTMENT, and

(CONTRIBUTIONS by the most talented writers in

the world, etc., etc.)

TERMS OF SUBSCRIPTION, IN ADVANCE.

Per Year \$3 00

Six Months 1 50

Three Months 75

Postage Free.

Specimen Copies Sent Free.

CATALOGUES

OF A COMPLETE ASSORTMENT OF

Spiritual, Progressive, Reformatory, and

Miscellaneous Books

WILL ALSO BE SENT FREE.

COLBY & RICH, Publishers.

No. 9 Bosworth St., Boston, Mass.

NOTICE TO SUBSCRIBERS.

WITH our large consolidated list

it is found that the term paid for by

subscribers expires weekly to the

number of several hundred. Re-

newal is necessary at once to secure the

continued receipt of THE BETTER WAY.

Upon the papers of subscribers, whose

term expires with the current issue, a blue

X is marked, and we trust that all who

find this sign, will remit promptly for another

term. We need all our old friends

and several regiments of new ones.

DR. RHODES' FAMILY MEDICINES.

Purely Vegetable

(All Sugar-Coated)

Medical Confections.

A Universal Blessing,

SUITED TO OLD OR YOUNG.

A PERFECT Liver and Kidney Renovator

and blood Purifier. Cleanses the entire

system from all Biliousness and Blood

Poisons from Malaria, etc. And cures Head-

ache, Backache, Stomachache, Diarrhoea,

Dysentery, Pains in the Limbs, Lame-

ness, Numbness, Constipation, Piles, Worms,

Dyspepsia, Consumption, Nervousness, Weak-

ness, Kidney and Bladder, and all other

urinary ailments, etc. Also Rheumatism,

Neuralgia, and in fact almost all the various

ailments of humanity.

PRICES: Trial box, 25 cents—by mail 30

cents; second size, 50 cents—by mail, 55 cents;

12 boxes, second size, \$5.00; large boxes \$10.00;

6 large boxes, \$5.00.

For sale by THE WAY PUBLISHING CO.

WHOLE WORLD

SOUL COMMUNION

SEPTEMBER 27, 1888.

ALL MANKIND

WITHOUT REGARD TO RACE OR

CREEDS.

ARE CALLED TO UNITE FOR

30 MINUTES IN SOUL

COMMUNION.

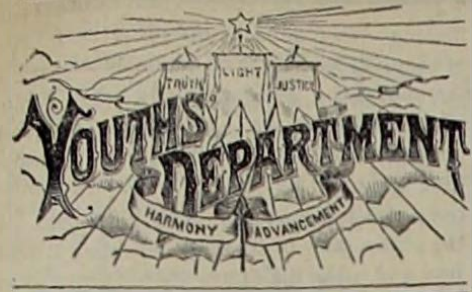
TIME: 12 M. SALEM, OREGON.

THE WORLD'S SOUL COMMUNION

TIME-TABLE.

At the 27th day of each month, and from 12 m. to

half-past 12 p. m., being the time fixed and inspi-



Written for The Better Way.

Celia and Robbie.

In a small rural town in one of the Western States lived two children, a boy and girl, whose parents were neighbors on the same street. Robbie Haley's parents were of that class known in later years as Spiritualists. They had proof positive that kind friends who once lived on this earth plane were around them to guide and direct, in all possible ways, to help them live better lives, day by day, to have charity for all who might differ with them, but were striving to live unselfish and honest. Robbie was between six and seven years old, bright and cheerful, yet somewhat delicate in his make up, and, being only a child, it was no wonder if sometimes he wanted his own way. Celia Knowles was a few months older than Robbie. Her parents made no profession of any religion, believing that the Golden Rule was good enough to live by. These two children were almost constant companions. I think Robbie wanted to be boss of most of the games they played, and Celia, who was naturally kind hearted, would generally give up to him. I do not know whether this was really right or not, but they seemed to enjoy each other's society. One day in winter Robbie kept teasing his ma to go and see Celia, but she knew that it was impossible for him to get there, the snow was so deep and the wind blew so hard; so she told him he could not go. I am sorry to say that he began to cry, and looking up to his ma, he says: "I am getting so disgusted with you for a mother." The distance between the two houses was not so far, and usually they were together a part of every day.

Mr. Knowles's business kept him from home most of the time. One spring, in his travels, he bought two little cub bears whose mother had been killed by some hunters. They were about the size of a half grown kitten, one being brown and the other black. When they were hungry they would cry. The noise they made sounded a good deal like little pigs. It gave great sport to the children to see them eat, for they had to bring them up on a bottle like plenty of little folks. But Celia's papa sold them to parties that wanted to educate them. I do not think they would have made very nice pets when they were full grown.

Celia and Robbie have learned to school a few days and have learned to spell and read a little, and I hope, as the years come and go, they will learn many of the grand and beautiful lessons that are in the great storehouse of knowledge, spread out in the Book of Nature all around them. Learn with all the other little girls and boys who perhaps may read this to always be kind to every thing they meet, and never be unkind to bird, beast or insect. And as good Alice Cary told the children in one of her poems years ago:

"And to conscience be true, and man true,
Keep faith, hope and love, in your breast,
And when you have done all you can do,
Why, then you may trust for the rest."
MRS. ISAACS.

In a Germantown Grave.

Life Story of a Remarkable Woman Entombed in That Suburb.

A writer in the Boston Transcript tells entertainingly of an extraordinary woman, as follows:

Harriet Livermore was born in Concord, N. H., on April 24, 1788. From childhood she manifested a perfectly ungovernable disposition, which, as she grew to womanhood, she made little effort to control. She is said to have been very beautiful, of medium height, slender and graceful in figure, with a fair complexion, jet black hair, with remarkably black eyes, which—

"Under low brows black with night,
Bared out at times a dangerous light."

While her father was a member of Congress she spent a winter at the capital, where she attracted much attention. She taught a country school for some time in the vicinity of the Whittier homestead. It was while thus employed that she was frequently a visitor in the home of the poet. At one time she entertained the idea of joining the Society of Friends, but her frequent outbursts of rage were not encouraging to her reception as a member of that sect.

When about thirty years old she began to speak in school-houses and churches in New England upon religious subjects. In 1825 we hear of her in Germantown, Pa., where for five weeks she preached to great crowds. She is said to have been earnest and eloquent, and was regarded by the Dunkers of Pennsylvania, with whom she spent some time, as a Christian minister. She made no less than three journeys to Jerusalem, and was heard of in Europe, Asia and Africa. She returned the last time when seventy-seven years of age, and died in Philadelphia at the age of eighty. She was buried at Germantown in a small burying ground near the Dunker church.

This gifted but strange and remarkable woman became more eccentric and peculiar with advancing years, until we may suppose that her mind became so nearly unbalanced as to indulge in ideas which were akin to mental delusions. She climbed the steps of Mount Lebanon and visited Lady Hester Stanhope, who had married a Sbeik of the mount Arabian horses. Lady Stanhope took her guest to her stables, and with much pride pointed out two remarkably fine horses, saying she herself would ride one and the "Great King" the other at his coming. "No," declared Miss Livermore, "the Great King will ride one horse, and it is I, as his bride, who will ride the other. To this incident, perhaps, Whittier refers when he says:

Starting from her desert throne
The crazy Queen of Lebanon,
With claims fantastic as her own.

Spirit Reminiscences.

Written for The Better Way.

Dunbracken is a castle in the Cambrian Mountains, around which is a small hamlet. The inhabitants were of British descent and had fled thither about 520 A. D. I had heard much of a certain knight, Caro Han, by name, or Croan, of whom it was said he had lost his wife through the interposition of one Guy Shefford, she eloping with Guy, and leaving to him a little daughter.

Now, throughout my boyhood days I had a romantic desire to meet and foil this Croan or Caro Han, and, if possible, see Stephanie, his daughter.

Around the castle was a large deep moat and high wall, and up to her fifteenth year, Stephanie never saw beyond the walls of her castle.

When I was about twenty-one and a half years old, George Woolsey, Earl of Derby, my chancellor, Lord Stafford and myself, became separated while pursuing a large panther, and being hot in the pursuit, we were surprised to find that we had lost our way. Well, I was a boy, full of the spirit of adventure, though king of England, and impelled by I know not what, I immediately resolved to push forward. After a time the walls of this formidable castle came in sight, and exclaimed: "Why! mine hallidome, there is Dunbracken." Derby who was both unprincipled and licentious, left me, and having sought and found entrance, that is to say a little postern that he could very easily unbar, cleared the moat, and, after having gained admission, waited thus, resolving harm to the gentle, innocent maiden. All this I did not then know. Of course I missed him from my side, but that was of common occurrence, and I thought naught of it.

After looking upon the frowning castle and ruminating as to what manner of man the master might be, and receiving naught for my sage speculations, as many a mighty man before me, I turned my horse's head homeward and did my best to retrace my steps, followed by the other companions.

Derby met me next day in the council chamber, but said naught of the preceding day's adventure. Lord Stafford, a man filled with wisdom, said: "Your Majesty, my Lord, Derby meant no good yesterday, and you'll find it out sooner or later." Thus he oftentimes admonished, had I heeded him much sorrow had been spared me. But I did not.

Time passed on, and I became engrossed with preparations to go to France, and as you doubtless know through history, I went, in the fourth year of my reign.

Now, on my return to England, I visited the king's castle in the south of Wales.

One day when there was a great assembly and much festivity, a slender woman approached me, bearing something in her arms, closely wrapped which I could not see. She said: "Oh! I desire to find the sovereign of England, where can I find him?" As you may well imagine, I was arrayed in attire which would be calculated to deceive even my followers. This time it was a garb of a forester, and those nobles who knew me, took great delight to have the others to seek me, and even asking me as to where I was, their lawful sovereign. Hence I thought naught of it when the woman addressed me. I said, "and peradventure did you find him; what would you do with him?" Her answer was, claim redress; tell him of my wrongs, and call down upon his head the curses of heaven for his injury to me." Well, by my faith, thought I, now it is surely growing perplexing. Deeming it wise to question her farther I said: "Tell me of it; tell me the wrong he has done; what is it? let me see your face?" "Would you deprive me of all I have left—my womanly beauty? The king has taken my virtue and now you would look upon my shame." "Far be it from me, lady," said I, "nevertheless I would see your face." Something, I know not what, in my voice and manner reassured her, and throwing back her mantle she disclosed the sweet face of a girl of seventeen summers or thereabouts. At the same time she unwrapped her parcel, and I looked upon the features of a dead baby. And horror and indignation were mine, for I recognized the features of the Earl of Derby. I said, "child, who are you, and whence came you?" She said: "I am the daughter of Lord Dunbracken." "Your name?" Her answer, "Vynnyes Stephanie." I said: "Be assured lady, rest where you are, and be secret, in a little while you shall see the king." I then entered the hall and sent Sir Edwin Hubert to care for her, and sent for my trusty Stafford.

When it was time the lady was brought into the presence chamber. I said: "Lady, I am the king of England, throw back your mantle and tell me which of these nobles betrayed you." She immediately pointed to Derby, who stoutly denied the charge, but in the laments of the dead baby were his features so stamped as to admit of no denial. My lord, bishop of Litchfield, then arose and assayed to defend this miserable perpetrator. I endeavored to learn how he had come into communion with this lady, and found that the postern gate led into her garden, and after having seen her, Derby sought the bishop of Litchfield and paid a large sum of money which was forwarded to the pope, to purchase indulgence for his heinous betrayal of that virgin.

Friends, when I endeavored to punish that offender, that pope sent an edict commanding me to cease, under pain of excommunication.

Earl Derby and Lord Bishop Litchfield departed from my presence, and ten years after proclaimed me betrayer of Vynnyes (only daughter), of Dunbracken, which charge has hit me to me ever since.

Finding that the pope would not punish the man, and that I was powerless as a king when he had indulged a sin, I met Derby in the field; that is to say, in combat, and took his sword and successfully punished him, causing him to beg for mercy of me at the sword's point. Of course, as a true knight, I granted him that.

Gentle Vynnyes returned to Dunbracken and died of a broken heart, for well she loved that soulless Earl.

I have written this story because it is one of the pope's "normities" which first led me to think. Indeed it laid the foundation of the freedom of my beloved England from the tyrannical rule of the Vatican.

I have several other incidents which may prove interesting, and convey to mankind the social condition of England in the early portion of my reign.

A Pretty Story of a Robin.

That instinct is lively in the bird was exemplified by the robin a few days ago, says the Hollidaysburg Dispatch. On one of the beautiful sugar maple trees which grow in the yard of a well-known citizen of this place, a mother robin had built her nest, and as time went on she was rewarded by a brood of young robins. One evening, when she had nestled herself for the night, a chicken hawk observed the harmless brood, and with a swift dart he caught the mother and took her flight. When the father robin came back to see that all was well for the night, he found the young birds without protection. He fluttered about, and in his bewailing song told his bereavement. He seem to realize that something dreadful had befallen his partner, for he began preparations to act the part of mother for the night.

The owner of the property, who had observed the events, arose early the next morning, and he noticed the male bird taking its flight. The bereaved widower soared high and was soon lost to sight. He remained away the entire day, and when he returned at nightfall he brought with him another wife. The strange bird was guided to the nest, and readily comprehending the situation, she quickly covered the half-starved little creatures, while the male darted off to find some food. There was great rejoicing when he returned. The new mother has since taken excellent care of her adopted children, and the father robin's song plainly indicates his happiness.

After a lieutenant on board of an English guard ship applied to his captain for leave to go on shore and was refused, he asked for reasons of refusal and expostulated: "If I ask for leave and you refuse it without giving any reason I shall walk about the deck with a stigma on my back." "By George, sir," cried the captain, "if I catch you walking up and down her Majesty's deck with anything but her Majesty's uniform on your back, I'll have you tried by court-martial."

How to Form Spirit Circles.

Inquirers into Spiritualism should begin by forming spirit-circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm—let the arrangement be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acid feeling against them has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to come near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the heads. The first manifestations will probably be table tilting or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that three titles or raps mean "Yes," one means "No," and two means "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say: "If I open the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed and, from this time, an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened.

9. A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and very sensitive to magnetic influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are harmoniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles with no strangers present are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

To Subscribers!

NOTE THE Following Offer:

To any person sending us five yearly subscribers, or ten one-half yearly, or part yearly and a part for six months and ten dollars we will mail, post paid, one copy of "THE EDUCATOR." Subscription price of this Common-Sense Work, \$4.50. We consider it well worth the price. You will not be disappointed in regard to the matter, style of type, paper or binding. It is first-class in every respect.

Notice the publisher's advertisement in another column.

Any person sending us the name of one yearly subscriber to THE BETTER WAY and five dollars will receive by mail, post paid, one copy Morocco bound EDUCATOR. Subscription price \$4.50.

For descriptive circular address the publishers as instructed in the advertisement found in another column.

A Wonderful Revelation from Spirit Life:

SPIRIT EONA'S LEGACY TO THE WIDE, WIDE WORLD.

The Grandest Spiritual Publication Ever Given to The World.

A BOOK OF MANY LIVES, OR THE VOICES FROM MANY HILLSIPS, Echoes From Many Valleys, or the Experiences of Eon and Eona in earth life and spirit spheres in ages past, in the long ago, and their many incarnations in earth life, and so many other worlds.

—Given Through—

THE SEMIANGELS ORDER OF LIGHT

The book contains 659 large sized pages; is elegantly bound in fine English cloth, has beveled boards and gilt tops. For sale at the office of THE BETTER WAY. Price, \$2.50.

Eona sends her Legacy forth on its mission of love; as a light to cheer many hearts. There are incarnated many who will read understandingly the volume she thus places in their hands, many whose lifelines run parallel with her own, whose lifelines even cross and recross those of Eon and Eona. Far be it from us to say that this is the only, now there, mingling and intermingling their lives with ours.

These hearts, finely tuned, send forth in response to the touch of Eona's harmonious tones. Deep within the inner being comes a response which tells its story only to the soul who reads and can understand.

May the volume go forth on its mission of Light and Love, until all paths are lighted by the rays that shine from the centre of Light Divine, and many earth hearts receive the benediction of the higher spheres, waking longings for truth, which is eternal, is the prayer of

EONA.

TESTIMONIALS:

Mr. Eglington, the English medium, writes: "In my opinion it is the best book ever given to the public."

A Boston gentleman writes: "It is the best gift ever given to the world."

M. E. Taylor, of Nebraska, writes: "Eona's Legacy is the best book I ever read. It is a spiritual eye opener, and truly it is a book that should be read by all. I bless the dear spirit Eona for the blessings it has conferred on me by the perusal of its pages."

Mrs. Sadie A. Carter writes: "I am a member of the Congregational church in good standing. I have spirit Eona's Legacy to the world. It is the grandest book ever written. Nothing earthly could induce me to part with it. It is filled with the choicest gems and more of them than all the literature I have ever read. No person with intelligence can read the refined and exalted ideas and truths set forth in that matchless production, without longing for your experience and feeling that every sentence is truth itself."

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE PHILOSOPHY OF

SPIRITUALISM.

ISSUED WEEKLY.

THE BANNER is a first-class Family Newspaper of EIGHT PAGES—containing FOUR COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects, EDITORIAL DEPARTMENT, SPIRIT MESSAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE.

Per Year \$5.00

Six Months 3.00

Three Months 1.50

Postage Free.

Specimen Copies Sent Free.

CATALOGUES

OF A COMPLETE ASSORTMENT OF

Spiritual, Progressive, Reformatory, and Miscellaneous Books

WILL ALSO BE SENT FREE.

COLBY & RICH, Publishers.

No. 9 Bosworth st., Boston, Mass.

NOTICE TO SUBSCRIBERS.

WITH our large consolidated list it is found that the term paid for by subscribers expires weekly to the number of several hundred. Renewal is necessary at once to secure the continued receipt of THE BETTER WAY.

Upon the papers of subscribers, whose term expires with the current issue, a blue X is marked, and we trust that all who find this sign, will remit promptly for another term. We need all our old friends and several regiments of new ones.

DR. RHODES' FAMILY MEDICINES.

Purely Vegetable

(All Sugar-Coated)

Medical Confections.

A Universal Blessing.

SUITED TO OLD OR YOUNG.

A PERFECT Liver and Kidney Renovator and blood Purifier. Cleanses the entire system from all Biliousness and Blood Poisons from Malaria, etc. And cures Headache, Backache, Stomachache, Diarrhoea, Dysentery, Fainting, Lame-ness, Numbness, Constipation, Piles, Worms, Dyspepsia, Consumption, Nervousness, Weakness, Kidney and Bladder, and all other urinary ailments, etc. Also Rheumatism, Neuralgia, and in fact almost all the various ailments of humanity.

PRICES: Trial Size, 25 cents—by mail 30 cents; second size, 50 cents—by mail 55 cents; 12 boxes, second size, \$5.00; large boxes \$10.00; 6 large boxes, \$5.00.

For sale by THE WAY PUBLISHING CO.

WHOLE WORLD

SOUL COMMUNION

SEPTEMBER 27, 1888.

ALL MANKIND

WITHOUT REGARD TO RACE OR CREEDS.

ARE CALLED TO UNITE FOR

30 MINUTES IN SOUL COMMUNION.

TIME: 12 M. SALEM, OREGON:

THE WORLD'S SOUL COMMUNION

TIME-TABLE.

At the 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through The World's ADVANCE-THOUGHT for Soul Communion of humanitarians throughout the world, regardless of race and religious faith—the object being to invoke through co-operation in thought and unity in spiritual aspiration the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Salem, Oregon, it is at—

Austin, Texas, 1:45 p. m.

Boston, Mass., 2:25 p. m.

Burlington, Vt., 3:15 p. m.

Buenos Ayres, S. A., 4:15 p. m.

Buffalo, N. Y., 2:55 p. m.

Columbia, S. C., 2:45 p. m.

Cape Horn, S. A., 3:45 p. m.

Cape of Good Hope, Africa, 9:25 p. m.

Chicago, 2:20 p. m.

Detroit, Mich., 2:35 p. m.

Frankfurt, Germany, 8:45 p. m.

Frankfort, Ky., 2:35 p. m.

Frederickton, New Brunswick, 3:45 p. m.

Hallifax, N. S., 3:15 p. m.

Harrisburg, Pa., 3:05 p. m.

Iowa City, Ia., 2:05 p. m.

London, Eng., 1:15 p. m.

Leamington, Kan., 1:45 p. m.

Little Rock, Ark., 2:05 p. m.

Mobile, Ala., 2:15 p. m.

Memphis, Tenn., 2:11 p. m.

Nashville, Tenn., 2:25 p. m.

New York City, 3:15 p. m.

Norfolk, Va., 3:05 p. m.

Omaha, Neb., 1:35 p. m.

Pittsburg, Penn., 2:51 p. m.

Rome, Italy, 9:01 p. m.

Savannah, Ga., 2:45 p. m.

Santa Fe, N. M., 1:01 p. m.

St. Petersburg, Russia, 1:11 p. m.

St. Paul, Minn., 1:58 p. m.

Santiago, Chile, 3:25 p. m.

Sioux Falls, Dakota, 1:45 p. m.

San Francisco, Cal., 12:01 p. m.

Vancouver, B. C., 2:55 p. m.

Vera Cruz, Mexico, 9:45 p. m.

Walla Walla, Wash. Ter., 1:15 p. m.

Augusta, Maine, 3:35 p. m.

Baltimore, Md., 3:05 p. m.

Berne, Switzerland, 8:41 p. m.

Berlin Prussia, 9:09 p. m.

Constantinople, Turkey, 10:11 p. m.

Cincinnati, Ohio, 2:15 p. m.

Columbus, Ohio, 2:25 p. m.

Caracas, Venezuela, 3:45 p. m.

Charlottown, Prince Edward's Island, 3:55 p. m.

Dublin, Ireland, 7:45 p. m.

Edinburgh, Scotland, 3:01 p. m.

Dover, Delaware, 3:30 p. m.

St. Kearney, Neb., 1:35 p. m.

Georgetown, British Gu., 4:15 p. m.

Havana, Cuba, 2:51 p. m.

Honolulu, S. O., 9:51 p. m.

Jerusalem, Palestine, 10:31 p. m.

Lisbon, Portugal, 7:49 p. m.

Lima, Peru, 3:04 p. m.

London, Eng., 1:15 p. m.

Indianapolis, Ind., 2:25 p. m.

Montreal, Canada, 3:15 p. m.

Written for The Better Way.

The American Spiritualist Alliance and the "Religion of Hinky Panky."

I noticed a short time ago that the American Spiritualist Alliance had been brought under the harsh and mad version of the editor of the *R. P. Journal* administered in his peculiar virulent and scurrilous style. A vindication of this well-known organization from such a senseless and inconsequential trade of abuse is scarcely necessary where the editor's idiosyncrasies are known and his purposes and motives understood; but as his journal is apt to be industriously circulated among those who are not informed in that regard, I venture to offer a brief review of the affair which was made the occasion of this assault on the Alliance.

This occasion was furnished by the statement of facts which was prepared by the president, as a committee, and which was adopted, *nem con*, by the Alliance and ordered to be published, regarding the preliminary proceedings in the Diss Debar case. The fact that this case was, essentially, the prosecution (or rather persecution) of a medium has been quite sufficient to arouse all the unrestrained fury, and to excite all the indecent vituperation which has been so often displayed by this editor against every such defendant, without any just or even rational consideration of the merits of the defence, as well as against those who have presumed to, take any part in it. It is the same old play repeated *ad nauseam*, with the same *dramatis personae*, under different names.

An accused medium haled before a criminal court; a crowd of angry, vindictive prosecutors; persons acquainted with the medium and ready to prove, from their own experience and observation, the genuineness of his or her powers, secular newspapers loud and bitter in their condemnation (without trial) of the medium charged with fraud; and a judge ignorant of the subject and determined to convict, because anxious to show that he takes no stock in that unpopular thing, Spiritualism; and then at the tail of the list, the very respectful editor from the saintly city of the West rushes on the stage holding up the "clean white banner," and frantically screaming, "She's a fraud! Down with her and all her 'food-friends' and silly dupes! Look at me, and behold a pure wise, scientific Spiritualist, and look at my organ—the ablest Spiritualist paper in America—honored in this appellation by the most intelligent, upright, and discriminative secular journalist in Boston, albeit that city is the very center of mediumistic fraud on this continent."

Over and over again has this petty farce been enacted to the derision and disgust of all who know the real plots, and the true significance of the play in which the little man from the big western town plays the same part, whether it be tragedy, comedy, or only a screaming farce, always eager to offer to the public gaze what seems like a disgraceful blot on the escutcheon of Spiritualism, and to pay his tribute of trivialities and extort applause for his petty pandering to the purists who are ever plotting against the progress of Spiritualism and shouting *A bas!* to mediumship. (Please Mr. Editor accept this sentence as a parody.)

It is thus that, in this last affair, he appears, after an intermission of longer duration than usual—evidently having been engaged in getting up something peculiarly sensational and vigorous, a kind of *magnum opus*, in the slinging of sesquipedalian words of "thunderous sound," and the hurling of alliterative phrases of pungent potency; e.g., "fool-friends," "senile septuagenarian," "diakkied donkey," "falsade of pettifogging purities," etc. etc., so that we almost stand aghast at such fertility of fluent feculence of verbosity. Why, Mr. Editor, if this terrible talent, this *aux de bouche* of our terrific censor grows apace, what will become of all of us "inconsequentials," as we are dubbed in this late onslaught? Or, perhaps, I had better inquire: what will become of the editor himself? May he not experience the same fate of that unfortunate damsel Echo, who became *vox ex prateria nihil*; even that being but the reflection, or iteration of some other.

It is quite evident from the editor's recent six-column fulmination that he had studied with both zeal and zest, the accounts of the Diss Debar affair supplied to the New York journals by their respective reporters, most of which accounts consisted of broad burlesques of spirit phenomena, and course derision of Spiritualism in general and in particular, with special personal-abuse and caricature of such Spiritualists as made their appearance in the court room or took part as witnesses in the case. Many persons besides the Spiritualists with whom I have talked looked upon these reports as grossly unfair and untruthful—as, indeed, mere travesties on the actual incidents of the trial, and a shameful violation of right and decency in the manner in which the female defendant was personally commented on.

It was uniformly the "fat witch," the "fat medium," the "fat O'Delia," etc.

etc., as if her *embonpoint* were the principal element of her offence; and as if, before her condemnation, she had forfeited all claim to that respectful treatment always accorded to her sex. While under preliminary examination before the convicting magistrate, she was subjected to the vilest obprobrium by the loud mouthed lawyer who assumed, without any known or legal sanction, the prosecution of the case, and was unchecked by the magistrate in this abuse toward her, while as yet she had been unheard. The fact is, this woman was tried, convicted, and in part sentenced by the New York daily newspapers, long before her actual trial commenced; and had she been acquitted, judge, jury and prosecutor would have been denounced by the journalists for a failure of justice.

All that this western editor can do, Spiritualist as he claims to be, is to quote from these newspaper reports, with commendation of the fairness of the trial, applause of the judge and jury, and exultation at the result; because this result, he says, has tended to support his position and that of his journal. He does not seem to be able to analyze the case, and to furnish his readers with a discriminative statement of the facts, in the face of his prejudice against every accused medium. His chief use to him was to furnish material for one of his choice lampoons upon those Spiritualists who do not co-operate with him in his peculiar methods.

Whatever has been proved to be unworthy in the medium's character he might properly comment upon; and the statement authorized by the Alliance fully admitted that many of her personal characteristics were indefensible. The case is, however, to be considered from other points of view than that of her personal character. When we vindicate the poetic genius of Shakespeare, Byron or Poe, or the eloquence of Webster or Clay, we by no means endorse their peculiar traits of character, or approve all their acts in private life; and certainly the fact that "George Eliot" lived for some years with George Henry Lewes, in precisely the same relation as that in which Mrs. Mesant resided with Gen. Diss Debar as his wife, did not serve to detract from her great literary talents and then published results. I do not say this for approval or defence, but for comparison. If in either case there was a moral dereliction, there was no legal crime.

The Alliance statement was in part designed to expose the unprecedented methods adopted by certain persons to prosecute Mme. Diss Debar and the other persons who were arrested with her. Certainly that arrest was accomplished in a very unusual, if not absolutely illegal, manner. There was really no complainant. The affidavits used to give a quasi-support to the case, were by one Randolph and the alleged brother of the woman, who had no knowledge of the facts, and neither of whom could allege that he had been injured by any conspiracy on the part of the defendants.

These persons swore that Mr. Marsh had been the victim of this alleged conspiracy; while he himself under oath stated that he had not, and that he had no cause of complaint, and refused to make any, or to say anything except in exculpation of the women, averring that he had given her nothing which he did not deem to have been a just and proper compensation for the services she had rendered as a medium in the production of the pictures, which he was sure, as he still is, were entirely genuine; and moreover, he retained a life lease on the property conveyed to her to be used in the interest of Spiritualism. It is on this account that Luther R. Marsh is styled a "diakkied donkey," by the wise, pure and courteous editor of the *R. P. Journal*.

Upon the trial of this medium for conspiracy—the only charge against her—Mr. Marsh was brought forward as the chief witness for the prosecution; while on the stand his testimony made him the principal witness for the defence.

The man for whose sake this great outrage and legal farce was ostensibly enacted was persistent in his allegations in favor of the genuineness of the woman's mediumship, and in exculpation of both the defendants; for unless the pictures were the result of a false pretence, as the indictment alleged, there was absolutely no foundation for the charge of conspiracy; and the woman, whatever her personal character might be, had been guilty of no violation of the law.

The prosecuting officers were obviously aware of this, and hence they permitted all kinds of irrelevant testimony to be introduced, on issues that were foreign to the charge specified in the indictment; and in the prosecutor's plea and the judge's charge and sentence their irrelevant issues were dwelt upon as almost the chief elements of the case; while the true and only issue, namely, the charge of conspiracy, was really left unproved, and was artfully passed over or, comparatively speaking, but slightly dwelt upon.

Thus her condemnation was made to depend not so much upon the violation of the criminal law of the State, as upon an infraction of one of the ten commandments of the Jewish Decalogue, which, as appears from the ancient record, the medium Moses obtained by "dependent writing" upon the "two tables of stone"—probably held together like the two slates in modern mediumship.

Another flagrant outrage committed in this cause celebre was the refusal of the police justice to accept bail, when proffered by Mr. Marsh for the four defendants on their arrest. Thus was this man, one of the ablest lawyers in the country, treated as an adjudged lunatic by the

prejudiced magistrate, who violated one of the most undoubted rights of a citizen, a right secured by the constitution of the United States, as well as of that of every State in the Union, in refusing bail offered by a competent person, for which official violation of justice he would be liable to impeachment, if it had been perpetrated upon others than Spiritualists. It becomes, therefore, a cogent, practical question, how a Spiritualist can give or obtain bail, if the justice is to be permitted arbitrarily to pronounce him a lunatic—*ipso facto*, and on the ground of his belief refuse to accept his bond.

Moreover, there was no properly appointed prosecutor, the District Attorney transferring his powers and duties as such, to a law firm notorious for a peculiar criminal practice and special skill therein, who appeared in court as retained by a private association. The question of the percentage of the "medium" was another totally irrelevant issue upon which a great deal of time was spent; for it certainly did not affect the question of conspiracy between the parties, or of imposition on the part of the woman in the production of the paintings. The alleged brother and sister, in their evident hatred and determined persecution of the woman, certainly evinced no feeling naturally characteristic of such a relationship; and the questionable appearance of the record in the family Bible was, to say the least, not of any value as evidence.

In the early management of the case, the charge of murder, afterwards changed to that of grand larceny, brought against the woman publicly, and the subsequent indictment for larceny, which was at last wholly abandoned, are illustrations of the bitter animus with which this medium was assailed, the prosecutors at first threatening her with the gallows or the state prison, and finally compelled, by the unavoidable limitations of the law, to satisfy their vengeance with a sentence of six months in the penitentiary, which was not justified by the testimony.

That it was the mediumship that was attacked is made evident by the language of the indictment in which she was charged with conspiring to obtain Mr. Marsh's property by the false pretence of producing the pictures by means contrary to the laws, or course of nature. Thus the grand jury and the public prosecutor had to decide in advance what the laws of nature render possible, and that the claims of the medium were essentially opposed to them; while, both in the preliminary investigation and on the subsequent trial, a considerable number of competent witnesses, including Mr. Marsh, swore that the thing had been accomplished in their presence, and under their observation, in such a manner as to render fraud impossible. In a recently published interview with a reporter, Mr. Marsh makes the following statement as an illustration of the marvelous mediumship, and its indubitable results:

"This picture (a small crayon drawing of the head of Christ) was produced by Mme. Diss Debar when I first became acquainted with her, some two or three years ago. It was done in this way. I went out and bought a pad of yellow writing paper, brought it to Mme. D.'s parlor, and sitting down held one end of it firmly in both hands. The Mme. held the other end in the same way. In a few minutes we heard a faint sound of writing inside, and then the Mme. said it was done, the whole time being perhaps seven minutes. I took the pad to the light, and there was nothing on its surface. She said to open it and I did so; and down near the middle of the pad, I found this picture on one of the pages of the pad, so it was impossible that it could have been put there by human hands. I had to tear off the blank pages before I could reach the one with the picture on it. That is the way many other pictures have since been produced, and nothing has been brought forward by anybody to show how they could have been made by human hands."

Mr. Marsh added:

"There were half a dozen people in the room; friends of mine."

Testimony of this character was given by Mr. Marsh in court, corroborated by a number of respectable persons, who had actually seen pictures produced under similar conditions, nor were they either "senile septuagenarians" or "diakkied donkeys," in the language of the Chicago master of vituperation. Notwithstanding this, he indirectly admits the fact of the woman's mediumship, or psychic endowments, in speaking of Mr. Marsh as "ignorant of the dangers of dabbling with subtle psychical forces when directed by an unconscionable adventuress." Just so; and this is the lesson to be taught by the case, possibly; but nothing is to be gained for psychical or spiritual science by denying *in toto* the facts that show the possession of these powers by the woman, and trying in a course, scurrilous manner to hoot down all who have testified to having witnessed their exercise, by calling these persons *gobe-mouches*, diakkied donkeys, pettifoggers, etc. etc.

Most investigators of Spiritualism have, through various mediums, witnessed feats akin to those attributed to Mme. Diss Debar, and thus are debarred from refusing all credence to these alleged marvels as being impossible. Who can limit the possible in the exercise of spiritual power, under the required conditions? Who will undertake to fix such a limit except the arrogant, conceited sciolist or ignoramus, who, to use Mrs. Britten's expressive phraseology, "would measure the infinite with the foot rule of his own petty experience and conceptions." To do this is very far from being scientific, or religious and philosophical. It is indeed the anathema of all these, as well as of rationality and common sense, of which these arrogant skeptics are forever prating, putting themselves forward as glorious examples of hard-heads, sagacious critics, too wise to be duped, while in fact they are all the time the dupes of their own ignorance and blind conceit.

It is totally untrue that as the *R. P. Editor* asserts, the American Spiritualist Alliance ever "endorsed Mme. Diss Debar's claims as a religious leader." The Alliance recognized not simply her claims to mediumship, but those of many respectable and wholly reliable persons, some of them members of the organization, to a knowledge of the fact of her remarkable endowments; and

these claims it has sought to support against the skeptical bigotry and persecuting zeal of the enemies of Spiritualism. There was no religion—not even the editor's "religion of hinky panky"—in the question. Mr. Marsh might receive religious communications through her as a medium, and if they were really religious, they would prove most conclusively a foreign origin, for she herself evinced nothing like religion, except as an occasional pretence. The sneering charge brought against the Alliance is a religious-philosophical libel, and bad of its kind. We must learn sooner or later, that neither mediumship nor genius is synonymous with truthfulness, purity, or spirituality; and that its manifestations must be judged by their intrinsic character, as to their value and usefulness, independently of the character of the instrument. The displays of strong physical mediumship may serve to enlarge the boundaries of spiritual science, while for the purpose of ethical or spiritual improvement they may be not simply valueless but pernicious. The "whining and clamor" of which Mr. Bundy complains is obviously all his own, and transparently *ad captandum* in its purpose and result, and the Alliance,—that "etherealized ghost," as he so courteously styles it,—entirely repudiates it, and will ever be ready to make an emphatic protest against the covert assaults of prejudice and malevolence upon spiritual truth, independently of personal considerations, the aforesaid religious-philosophical "whining and clamor" to the contrary notwithstanding. Perhaps there is a philosophy underlying the vituperative assaults of this editor, which it is scarcely necessary here to analyze; and as to the religious element involved therein, we now see what has been hitherto so great a puzzle,—it is the "religion of hinky panky."—the kind of religion that makes the *communis vixis*, the *habitus* of the London fish-markets, of the dives of Chicago, and other large towns, and of the slums and stews in general, so fluent, not to say eloquent, in their peculiar style of expression. The thing has existed for some time, as illustrated in the columns of the journal referred to, but was never so expressly named before.

The name is a trade mark in the exclusive use of which the editor will rarely, if ever, be disturbed, for the trade is neither genteel nor extravagantly remunerative, though it may gratify the perverted taste of a small portion of our species. The "squad of inconsequentialists" of the American Spiritualist Alliance hail the immortal discoverer, sole patentee, and exclusive possessor and professor of the new "religion of Hinky Panky," as well as the spirits, by whose sacred influx their medium has been enabled to bring this strange cultus up to the mundane sphere. It is to be hoped, however, that Erionys will be merciful and considerate, so that we may not too often hear her devotee when under control exclaim: "*Numine Divum in flammis et in arma ferox!*"

There are two lessons taught by the Diss Debar affair, which cannot be too carefully heeded; first, that there is but little justice to be obtained for a medium in a "Court of Justice," and no recognition for mediumistic facts, however thoroughly attested, especially for such as greatly transcend the ordinary processes and incidents of physical nature, as seen in every day life. *A priori*, such things appear to the mind unacquainted with spiritual facts as fraud, and are condemned as such. Hence, for the present, they cannot be brought into count and presented to an ordinary jury with any possibility of gaining attention, credence, or respect. Of course when the medium's character and antecedents are such as were brought before the jury in the case referred to, the task of showing the intervention any supernatural power and intelligence becomes still more hopeless.

And, secondly, with the present prejudice against mediums, mediumship, and Spiritualism, there can be but little protection or safety for the Cause, or for its supporters and advocates, without a strong organization formed for the defence and dissemination of its basic truths, and especially for the defence of mediums against ruffianly raiders, and against their false statements so industriously circulated through the secular press. Every such statement should be thoroughly investigated, critically analyzed in the light of spiritual facts and principles, and controverted, in the secular papers as far as possible, but particularly in the journalistic organs of Spiritualism. For one of these organs to make a business of copying these accounts of medium exposure without such an inquiry and analysis, and of condemning and abusing the mediums on that basis alone, is to betray the cause of Spiritual truth. Surely, there is great significance in the fact that the medium, whose genuineness has been established by the strongest testimony and the most indubitable tests, are those that have been from time to time "exposed." The philosophy of this has been very frequently explained, but not only non-spiritualists but a certain class of Spiritualists are determined regardless of the facts and principles that have been set forth, and even demonstrated, by some of the most experienced and the most accomplished investigators.

And mediums, too, must learn these laws, and follow them in the prosecution of their vocation as the instruments of spirit manifestation. They must realize the very great peril of their vocation if pursued on any other than purely spiritual principles, and especially if exercised for merely mercenary motives, and in the presence, or for the gratification, of those who by their character, motives and disposition of mind, are unfitted for such manifestations. Great reform is needed in this direction.

The greater and more rapid the progress of this cause, the more powerful will be the forces arrayed against it, and the more urgent will become the necessity of a compact and well-organized union, in order to meet this opposition. The individual elements of a great army have been already brought into existence; the believers are legions; but they are, at present, without order, and can neither be disciplined nor mobilized. They are but a chaotic mass. The incidents of the Diss Debar case, with many similar cases, afford reiterated warnings which Spiritualists should heed, and heed without further postponement.

HENRY KIDDLE.
NEW YORK, AUG. 18, 1888.

Prof. Peters.

St. Louis, Mo., Aug. 20th, '88
1308 Olive St.

To the Editor of The Better Way.

In publishing the article on the "Bonne Terre Trouble" in your last issue, without proper investigation, you have done me injustice.

These are the facts of the case: I was induced by Dr. Suddick, under certain representations and promises made by him, to go to Bonne Terre. I found that he had misrepresented things, and his promises he failed to keep.

Two days after my arrival I was told by several parties that I had made a mistake in going to Dr. Suddick's, as he was not liked by the people generally. I could see no harm in the man. He could not help being poor, so I made up my mind to remain at his house. His rooms were so small however, and the weather was so hot, that Dr. Thos. Day, who lives near, offered the use of his front room, which is much larger for the seances. I was glad to accept.

I gave three lectures which attracted a good deal of attention. I gave in all ten seances besides private sittings, all of which gave good satisfaction. Two of these seances were reported by Dr. Suddick. In his report he states how well pleased they all were and how convinced they were of the genuineness of the manifestations. After the first seance he stated that the phenomena produced would require four or five persons to represent.

On the second day after my arrival a Dr. Keith and several others made up their minds to get rid of me if possible, by fair means or foul, as they found my lecture and seances were causing a good deal of excitement, and people were beginning to make inquiries concerning the Spiritual Philosophy. These good church people thought it was about time to crush it out, and they united themselves with the mob element to accomplish it.

A deputation waited on me and said I must leave town in twenty-four hours. This was two days after my arrival. I refused to do so. Next day they came again and told me if I did not go they would tar and feather me. I again refused.

The next evening I gave another lecture, and the following evening, while giving a seance at Mr. Day's house, we were disturbed by a mob outside. They threatened to break in the doors and to blow up the house with dynamite. Mr. Day was compelled to bring out his shotgun, and he threatened to use it if they did not disband. The leader had a sword and the others sticks and clubs.

The found their threats did no good, so they were determined to get rid of me in another fashion, which was as follows: Dr. Keith, who, by the way, is a church deacon, sent a request to me to give him and some of his friends a seance in a room adjoining his office. I readily acceded to his request. The seance was set for Friday evening, August 10. I went down to the room with Dr. Suddick and there were present twelve men chosen by this Dr. Keith—a motley crowd indeed—whisky sellers, drinkers and church deacons. I felt convinced they were up to some little game, but was determined to see it through. After the seance had commenced and I had gone under influence, I was suddenly brought to my senses by cries of "We have you now." I opened my eyes and the room was flooded with light, and the bell, tambourine and fans were lying on the table. I commenced to make some inquiries, when the venerable church deacon shook his fist in my face and said, "If you speak a word I will mash your damned glasses in your eyes." I went on speaking, whereupon he rushed at me with two or three others and pushed me down and then picked up a chair and threatened to kill me there and then if I spoke another word.

After this a man stepped up to me with a warrant, which was already prepared, and arrested me on the charge of obtaining money under false pretenses. Dr. Keith then opened the door which led to the street and said, "Now boys, come in and see Maxwell." A whole mob at once rushed in. One had a rope, and they cried out, "Lynch him!" but the Sheriff gave me his protection. Next day I was taken to Farmington. I called for an immediate examination and employed an attorney. He told me before the trial that the case would be dismissed, as there was no evidence to prove the charge.

The examination came on, and in cross examination of the witnesses for the prosecution, one stated that I had the bell in my hand and the harp in my mouth. Another witness stated that I had the tambourine in my mouth. Three others that they did not see it themselves, but they heard the instruments being used. And another that when he saw me I was lying back in my chair with my eyes closed! My attorney then asked me to explain the matter. The following is about what I said:

After sitting down in the circle I was soon in a trance condition, and could not say what had really taken place, and that the sitters were really responsible for whatever phenomena were produced, good or bad! I endeavored

to explain as concisely as possible the laws of mediumship, and pointed out to them that I was entirely under influence at the time, and referred to what some of the witnesses for the prosecution had stated, that I was "lying back in the chair with my eyes closed." I went on to show that like attracts like, and that spirits would give them what they desired, and that the medium was a sensitive, otherwise there could be no mediumship, and he could be acted upon by the strongest element present. Of course all this was scoffed at by these wiseacres. The "Squire," who is a friend of this Dr. Keith, committed me to await the action of the grand jury on Nov. 10. I was put under three hundred dollars bond, and this bond was not forthcoming, I was marched off to jail.

My attorney declared the commitment the most disgraceful thing on record, as there was no convicting evidence, and, as he said, it was very plain that it was a case of malicious persecution in order to get me out of Bonne Terre.

He at once set to work and had a consultation with the prosecuting attorney, who acknowledged he did not believe they would convict me, but at the same time they could hold me until Nov. 10th. My attorney pointed out, that it was unwise to imprison a man when there is no evidence to convict, and that I could bring an action for false imprisonment against them. The prosecutor then weakened and said if I paid the costs I could go. With the aid of my St. Louis friends I was enabled to do this, and am now at home again and at work.

But where was Dr. Suddick all this time? Let us see. He had, up to the time of this trouble, made pretense of great friendship, but in order to save himself from the mob, he forsook me, and fled. He feared the opinion of the people and at last played the Judas, as you will see in what follows.

I wrote him a note asking him what he meant by the way he acted, and if he hadn't been anything wrong. As an excuse he wrote back saying that although he did see anything wrong when the light was turned on, yet he must believe what "they" said. After that an ignorant man, Roger by name, who had been connected with a show, told Suddick that the whole thing was a trick, and that I had told him so. Suddick now professes to believe this man as an excuse to account for his conduct.

The seance with which he was pleased before, he now says I had this man to help me in. He cannot make this assertion with truth, as the man Rogers, who is a very ignorant man, was not present at the first two seances, an account of which seances Suddick sent to your office and which have not yet been published. Rogers was invited by Suddick himself, but he only attended three out of the ten that were given.

Dr. Suddick and many others got tests from me which they acknowledged were excellent. I will now refer to some of them. One morning, as Dr. Suddick and myself were passing a photographer's he asked me if I could get any spirit photographs. I told him I had never tried, but was willing to. We stepped inside and I was introduced to the photographer, whom Dr. Suddick stated he had known for ten years. The photographer's wife was standing by, and I asked her if she would sit. Suddick, and I placed the tips of my fingers over the camera. When the picture was taken the form of a child was standing over the lady smiling upon her.

Dr. Suddick then sat, and the result was, two forms stood by his side. Several other pictures were taken with like results. I sat and seven spirit forms were plainly visible around my picture. On our return home, Dr. Suddick said to me, taking the slates into his own hands: "Let us see if we can get a message with regard to these forms which are on my picture." I was willing. He took hold of one end of the slates, I of the other. The writing was distinctly heard, which he at the time remarked, and on opening the slates a message was written (of which he has a copy) saying that the writer had fulfilled the promise which he had made to Dr. Suddick when in early life &c. Also told who the forms represented on his picture were, signing his name in full, "C. A. Young." Suddick jumped up and said, "This is from my friend, Dr. Young. He promised if he could come back and communicate he would do so, and it is his hand-writing." He then went up stairs and brought down a book that Young had given him, in which was some of Young's handwriting, which, when compared with the writing on the slate was exact; and he said he could swear it was the hand-writing of his friend. Many such tests were given to his wife, daughter and others. Let him explain these phenomena? The only reason I can see for his sudden change is to have excuse for his act of cowardice in forsaking me in my hour of trial.

I do not care an iota for his opinion. It is not worth anything. My mediumship is too well established, as the testimony of the leading citizens of St. Louis.

Yours for the truth,
C. W. PETERS.

False and Mean.

An incident happened in one of our large dry good stores not long since. Two ladies who were evidently sisters, were standing at a counter examining rich dress fabrics. One of them, who was, judging from her attire, in a more prosperous financial condition than the other, made a selection, and as she did so, said: "Mary, I am so sorry there is no more of this, for I intended to present you with a pattern just like it." "I beg your pardon, interposed the ready clerk, who was anxious to make another sale, "we have plenty more in stock." The first speaker made no reply, but pretended to be examining some other goods. She was caught in falsehood, but she did not have generosity enough to get out of it gracefully by duplicating her order.—*Boston Gazette.*

THE BETTER WAY.

THE WAY PUBLISHING CO.
EVERY SATURDAY.

L. BARNEY, EDITOR.

CINCINNATI, SEPTEMBER 1, 1888.

At Two Dollars and a half per Year to Subscribers in the United States; Three Dollars to any foreign country. No subscription entered till paid for, but sample copies will be sent to any address on application.

Life, intelligence and law are one.

Mrs. Richmond at Grand Army Hall to-morrow.

Actions, to be right, must proceed from right motives.

Spirit names lose value as the medium increases in virtue.

Accusing is proving, when malice and tyranny sit as judges.

Perhaps a blow from a frying pan may not hurt, but it sullies.

He who has done all he could has discharged his conscience.

Children's Progressive Lyceum at Grand Army Hall to-morrow.

The Society of Union Spiritualists at Grand Army Hall to-morrow.

There neither is nor can be any middle course between right and wrong.

Fanaticism is a blind belief accompanied by hatred for other beliefs, or against opposition.

Very slight foibles, if indulged, will increase to faults; if uncorrected, will grow into crimes.

The road of error in both morals and religion is downward, and there are few stopping places.

Message and Lyceum departments contain many good points this week. Do not overlook them.

"Deserved censure" is a misnomer. "Deserved advice" will better fill the requirement. Try it.

No man should imagine his place cannot be filled. If he does he may soon find he is not the man for the place.

Intelligence is the life-essence of the universe, and such constitutes the law which governs, actuates and unfolds matter.

Were all classes of society sober and moral, prisons, hospitals and asylums would be almost emptied of their unhappy inmates.

Few things are impracticable in themselves. It is from want of application rather than want of means that men fail of success.

Many years ago there was loud talk of reforming the pope. It came to nothing. What other result could be expected in the case of an infallible potentate, who, in the nature of things, can do no wrong?

He is a noble and self-poised character whom praise unnerves not; he is still greater who supports unjust censure; but the greater is he, who, with acknowledged powers, represses envy and turns to use undeserved censure.

The attempt by a few well-meaning people to give Spiritualism a purely metaphysical outfit will not become effective just now. It is not wise to essay the heights of mental speculation to the exclusion of physical; neither is it practicable.

When Luther married an escaped nun, the Catholics declared that Antichrist would be born of such incestuous intercourse. "Nay," replied Erasmus, "if monk and nun produce Antichrist, there must have been legions of Antichrists these many years."

There can be no devil from the fact that any spirit who possesses the qualifications to constitute such an individual, is in such discord with spiritual nature that he is too much of a sufferer to do harm to any one else. Devils only exist in the flesh, whose sway is broken the moment they lay off this mortal coil.

So far as heard from, Cassadaga has proved to be the most successful camp of the season. Its accommodations and management are excellent, and next year it will be sure to enjoy an immense boom. Read summary of its financial report in Grapho's notes, presented in another column of this paper.

Theological refinements involve that craft of interpretation which leads to endless disputes and entanglements and consequent loss of time and temper. Nothing of worth is ever gained from them, unless it be sad experience and the knowledge how properly to kiss the Pope's big toe or the old shoes of the saints; and still theologians go on refining, disputing, splitting hairs, and trusting to the ignorance of the people for their security. But the people are becoming enlightened very rapidly, and priestcraft is doomed to an early fall.

If justice was satisfied in having the innocent instead of the guilty suffer for the sins of the guilty, will it not be eternally contrary to justice for the wicked to suffer for their own sins after Jesus has suffered all they deserved? If Jesus endured the suffering due to only a part, was he not partial, and have we not the right to be partial—to do good unto some and reject others?

The leading article on our second page this week, from the sharp and ready pen of Prof. Henry Kiddle, is a trenchant arraignment of some of the questionable methods of Col. J. Bundy to advance (?) the cause of Spiritualism. As the article deals largely in plain facts, the good reader will have little trouble in drawing a variety of legitimate inferences. It is well worth perusal.

When we can drain the oceans into our mill-ponds, and bottle up the force of gravity to be sold by retail, in our gas-jars, then may we hope to comprehend the infinitude of man's soul under the formulas of profit and loss, and rule over this too, as over a patent engine, by checks and valves, stop-cocks and balances; but it is in anticipation of many centuries of discovery, trial and sacrifice.

Undoubtedly great injustice was done Professor Peters, at Bonne Terre, Mo., in that farcial performance which some orthodox doctors and deacons prearranged as an "expose of Spiritualism." We give place to Professor Peters's statement upon second page of the current issue of THE BETTER WAY, and invite for it the calm consideration of all reasonable men and women. It is substantially confirmed by private letters from Bonne Terre.

A correspondent writes to inquire about a Cincinnati publication called "The Sore." Another writer propels a conundrum in this direction about a paper to be called "The Blister." Really these are tender subjects, and presumably they need attention, but we know nothing of their existence; yet from similarity of name and nature they may be twins, alive and kicking. Who can throw a ray of light upon their sorrowful condition?

Immortality cannot be reached except through the change called death, and therefore Azriel is an angel of light who brings blessings on his wings. When a good man or good woman passes over the flower bedecked bridge which leads from this world to the next, it should be an occasion of joy rather than grief, of exultant hosannas in place of tears and lamentations. The dear departed simply goes to the enjoyment of an exceeding great reward.

Innocent men have suffered by millions in this world. As many guilty wretches have escaped and seemed to triumph; but retribution for evil deeds does not sleep because individuals are wronged. The penalty is exacted to the last farthing from the community or corporation which knowingly permits injustice to be done, and all iniquity is appropriately scourged, first or last. Let no man seek to console himself by imagining that this is not God's sublime truth.

It is complained that Spiritualism is not sustained by detailed guidance, and that therefore thousands of real Spiritualists remain in orthodox churches to enjoy the moral support of church government. So wedded is the human mind to form rather than fact that this statement is unquestionably true in rather a comprehensive sense, provided we can accept as Spiritualists those who stand in awe of the rigid text of discipline. However, if it makes them better men and women, let them cultivate this sentiment and live it. Conscientious orthodoxy will do them no harm till they are fit for something better, but beware of hypocrisy now, then, and all the time.

Recipe—Take the vine of a "run-about" and the root of a "nimble-tongue," of each six handfuls; fifteen ounces of "ambition," same of "nonsense," bruise them well together in a mortar of "misapprehension," then boil them over a fire of "wild surmise" until you perceive a scum of falsehood rising to the top; then strain it through a cloth of "misconstruction," put it into a bottle of "malignity," stop it with a cork of "irony," then suck of it once a day through a quill of "malevolence," and you will probably be able to speak all manner of evil, without regard to truth, person or character. But this recipe is not for your use, dear reader.

There is nothing so secret in those things which modern occultism recognizes that any one of ordinary intellect need despair of finding them out, or of learning all their lessons which are intended for the instruction and elevation of humanity. There is nothing more wonderful in their phenomena than in the ordinary growth of a giant oak from a little acorn, or the production of a sweeping conflagration by a little unusual friction. The things which have grown common through use would be startling to us if shown before we had knowledge of them, and to those who have no knowledge of Spiritualism, its phenomena are equally startling, and it is not strange that they frequently excite incredulity. In organization and execution, there is nothing more unaccountable to the common mind than the telephone, and yet its explanation makes everything plain. Just so with the spirit phenomena and scores of things which the masses class with the occult and unknowable.

Persecution of mediums will continue for all time, unless meanwhile truth triumphs everywhere, which is scarcely anticipated. But we should discontinue to regard the persecutors as Spiritualists. They are rather anything else than a human critter can be, and their pretensions are equivalent to those of Sambosker when he assumes to rule heaven, hell and the remainder of the universe. Spiritualists are not persecutors in any degree, and certainly not of mediums who are the only substantial pillars of their magnificent edifice.

If you deserved to be eternally punished and Jesus has endured that punishment for you, and you are still to endure it yourself, how can the punishment suffered by both be according to your deserts? Will not the suffering inflicted upon Jesus and yourself be double the amount deserved? And if God inflicts double the sum of punishment that sin deserves, and also lets some escape unpunished, will our good orthodox brethren be so kind as to prove that their God is good, wise, benevolent and just?

Inquiry for the purposes of discovering the truth and utilizing it to the best advantage for mankind was never so alert and persistent as at the present time, and from this fact Spiritualism is gaining ground at a wonderful pace, and upon the basis of broad enlightenment. It is a system which proves itself in investigation properly conducted, but it must be remembered that proof through anything which savors of trickery carries the badge of "fraud" to the intelligent mind and results in unmeasured injury to the real cause of truth. In other words, truth cannot be found unless truthfully sought. It cannot come from a lying source, and therefore the least tincture of deceit changes its character and purpose.

A SPECIMEN LETTER.

FORT DODGE, IOWA, Aug. 25, 1888.

To the Editor of The Better Way.
"Enclosed please find money order for two dollars. THE BETTER WAY is improving so fast that I have reconsidered my determination to stop my subscription.

Yours for truth, E. M. G."

Above is a fair sample of scores of letters which now-a-days exhibit their pleasing features in the sanctum of THE BETTER WAY and cheer the hearts of the editors and publishers. We are well aware that our journal is improving, and are able to positively engage that recent progress in this regard is but a slight earnest of very marked improvements in the early future. Meanwhile appreciation of present efforts is doing a world of good, equally for ourselves and all true friends of Spiritualism.

OUT OF PROPORTION.

When the sense of proportion is duly developed in the minds of men, it will be discovered that universal humanity cannot be saved by the intervention of a 'scape-goat, but that men and women must become their own saviors or fall of salvation. One person cannot suffer a penalty for another in the sense of atonement for wrong acts done, but when it comes to the attempt to save all the countless millions of men and women who have lived and who will live hereafter, through the blood of one of their number, the preposterousness of the notion is apparent. There are instances where one man may, by agreement, suffer the appointed penalty of another, but not in the sense of punishment, although the penalty may thus seem to be condoned; but how is one man to suffer death in place of untold millions who are condemned? The most ordinary sense of proportion denies the possibility of atoning virtue in such an act, and common sense sense scouts the pretense as one of the monstrous absurdities of fantastic orthodoxy.

A PREREQUISITE OF ENLIGHTENMENT.

It is declared we may be sure that no permanent transformation of society can ever take place until a transformation has been accomplished in the spiritual basis of thought. Unless ideas change, mankind will not progress, and for this reason society, controlled by the set figures of Roman Catholicism, groveled along in the old mire of ignorance for more than a thousand years, and men's minds were unenlightened. Protestantism was a long step in advance of this condition, for it released thought from that which seemed to promise endless thralldom. Upon this basis society was partially re-organized, and the re-organization will be complete when the right to inquire is generally admitted, not only by Catholic and Protestant, but by everybody.

There are no more illiberal people anywhere than a majority of those who call themselves liberal thinkers. If you believe precisely as they do, and swear to the wisdom of everything they say, you stand well in their esteem, but if in any essential particular you disagree with them, you are either hopelessly ignorant or insanely superstitious. There is a call for liberalization of thought among all classes of people, and for a broader basis of spiritual and mental philosophy. Then progress will be vigorous and wholesomely beneficial and life worth living.

Nothing will make us so charitable and tender of the faults of others as thoroughly knowing our own.

CINCINNATI MEETINGS.

Pleasant indeed will it seem to Spiritualists of Cincinnati and neighborhood to again attend the interesting and instructive services at Grand Army Hall, which will be resumed to-morrow under the happiest auspices. As heretofore announced, Mrs. Cora L. V. Richmond, of Chicago, will be the speaker every Sunday in September. Her inspired discourses are always eloquent and impressive, and they appear to the intelligent listener like the liberal rehabilitation of true spiritual thought, annotated and amplified to reach every grade of comprehension and touch every human heart.

It is needless to say that at services of such excellence the hall should be filled to overflowing. Our friends in this city, Covington, Newport, College Hill, Hartwell, Glendale, Norwood, Hamilton, and everywhere within a radius of thirty miles, will find pleasure and profit in attending these meetings, and therefore they are liable to suffer great loss through non-attendance. Come out to-morrow, and give this eloquent minister of progressive thought a grand reception. If you do this, her meetings throughout the entire month will become a series of grandly-reviving receptions of spiritual truth by a great multitude of seekers for that knowledge which perishes not, but increases in the using.

No Protestant country is able to boast a special standard of morality that is worthy of a moment's philosophical consideration, nor can Protestants anywhere point to a degree of moral progress that is really encouraging to humanity. If complex creeds ever meant anything, their signification is lost in the better effulgence of knowledge, and there is more than suspicion that they have survived their usefulness. There is something very sad in this general fact, and its most pathetic feature is the disappointed hope that at some time in the early future Protestantism would demolish and supplant the Romish church. This idea may as well be wholly surrendered, for there is but little in the Protestantism of to-day to indicate its superiority to Roman Catholicism, whatever the contrary pretence may be. The mummery of one is very like that of the other and equally senseless, and the fact that one does not sell indulgences for crime is simply proof that it is not as thrifty as the other, for crime is indulged in all the same by either, and it is frequently crime without a where-as. Under these conditions the question very naturally arises, How is man to be spiritualized? This is worth finding out.

WHO ARE SPIRITUALISTS.

As a rule, all are accorded Spiritualists who believe in the existence of spirits, or interest themselves for the phenomena of Spiritualism. But a simple belief in spiritual manifestations, or even taking an active part in their unfoldment, does not constitute a true Spiritualist. Such may be spiritists or occultists; may become the most searching investigators, and produce the most elaborate scientific exposition of mediumship and the spirits' methods of communication with man, but are not Spiritualists unless they accept or practice the spirits' philosophy in connection with the phenomena.

The philosophy which exists in connection with spiritism is Spiritualism as we understand it, and this constitutes the practice of physical purity and humanity in its highest aspects, as far as we have been taught.

Christianity was one step above Judaism in teaching to "overcome," and forgiveness. But this referred only to the grosser physical indulgences, and that form of charity which taught man not to be revengeful in demanding "an eye for an eye," etc. Spiritualism is in advance of Christianity in teaching man to be temperate in all things—even to overcoming his little conceits, worldly fancies, and craving for sympathy. Not from motives of estheticism, but to prevent the approach and control of boastful spirits, who, wise in their conceit, are more apt to lead astray than teach the truth of things. Overcoming our worldly fancies frees us from passions, and consequently disease and doctor bills. Craving for sympathy is selfish. God is love, and constantly gives out, and to reach harmony with the divine essence of the universe man must develop a similar state of being. This is the only condition of the soul which produces genuine happiness; and those who do not follow these teachings by practical example are not Spiritualists.

To be a true Spiritualist, therefore, man must be modest, temperate and charitable in its highest sense as we understand it so far. Modesty opens the way for higher truths constantly; temperance leads to health, and charity, as a divine principle, elevates the soul above the narrow confines of earthly thoughts and actions, and produces happiness within.

ANOTHER MONSTROUS LIBEL.

By what false lights are men to be led astray from the path of truth? Shall it be by the pretense of fraud where honesty is the rule?—by the charge of bad faith by those whose treachery is notorious? Let us see.

Correspondence between Messrs. Newton, Bundy and Dailey, relating to the libel published by the second named individual against Mrs. E. A. Wells, occupied a good deal of our space recently. It has culminated in an agreement by Bundy's attorney to accept service in New York in a suit which Mrs. Wells will bring for

damages, and therefore the merits of the question will be tested by the courts instead of the newspapers. This is the only practical way of doing it.

But now comes another complication; this time from the Pacific coast. Four or five weeks ago Bundy charged W. R. Colby, of San Francisco, with various high crimes and misdemeanors, and this gentleman has concluded to seek a remedy in the courts. Colby is said to be a medium for independent slate-writing, and one of the best in the country. He is warmly endorsed by the *Golden Gate* and the leading Spiritualists of San Francisco, but Bundy calls him an ex-convict and charges him with criminal acts of the gravest character, and that he is not Colby but somebody else who once posed as a Methodist minister in Texas, where he was convicted of robbing the mails! Colby avers that these charges are false and proposes to make it warm for the person who uttered them, so the prospect is fair that Bundy will be kept busy for a while.

Is it needful that we again ask Spiritualists what they think of this kind of business—his manufacture of suspicion?—this seeking for everything whereon a charge may be hung?—looking for mildew in the fresh, green grass, and festering corruption in the pure driven snow? Is it apprehended that such tactics are beneficial to Spiritualism? They are intended to bring it to calamity, and yet the man who is guilty of them is quite widely regarded as a Spiritualist! Is there a conundrum herein? It seems to us a very simple one. The man who thus demeans himself is a vile traitor, and the Spiritualist who does not so regard him is *particeps criminis*. Why not?

Whoever bears false witness against a medium of the angel world commits an unpardonable crime, and verily he will have his reward.

ADVANTAGES OF EXPOSITIONS.

It is scarcely necessary at this day, after the experience and observation of our business men through so many Expositions, to argue the value of such exhibitions to a large mercantile and manufacturing centre like Cincinnati. There is scarcely anything that could be said on that subject that would not be fully confirmed by the most intelligent of our local representatives of the different lines of trade and industry, although a simple statement of facts, rather undercolored than otherwise, is sometimes regarded in less informed quarters as an exaggeration.

Of course there are a multitude of incidental advantages which it is not necessary, if possible, to enumerate, so many of which escape general observation that one can only make a rough guess at the aggregate, and is more likely to underrate than overrate. But there are leading points of vantage which catch the mental as well as the physical vision of even the most careless observer, and their effects are so prominent and abundant that one can form a reasonable idea of the sum total of the good that comes from them or through them.

Such, for instance, is the advertising that a great Exposition gives the city and its business interest, not only through the publication that call the attention of the country to it, but through the reports of the many thousands of visitors that throng to it from all quarters of the land; and this is heightened by the efforts of exhibitors to have as wide note as possible taken of their exhibits. If we count in round numbers 500,000 visitors in the season, who take in the wonders of the Exposition personally, we may add at least ten times that number who get their knowledge of its attractions at second-hand, through the reports of the returning visitors, and who in turn impart it to their neighbors. Thus by the close of the exhibition there will be few people in any part of the country that can be conveniently reached by trade or travel, who have not heard descriptions of Cincinnati's great exhibition, and formed their idea of the enterprise and prosperity of the city largely upon that basis. Besides, as the bulk of these visitors come from the region of trade in which Cincinnati is more or less directly interested, the advertisement is thus distributed "where it will do the most good."

It is not necessary to enlarge on the great advantages that must result from making excellence in any line of exhibits a basis of competition, and giving special honor and reward to superiority. This tends to improve our own artists and artisans, and their improvement extends the demand for their productions, thus adding to the business and wealth of the city, and proportionately to the employment furnished to her citizens. The manufactures of the city number about six thousand, employing 60,000 to 70,000 hands, and supporting say 30,000 families. Every increase in the demand for the product of our workshops is so much added work for their hands to do; or, to put it another way, adds so many families to the list of beneficiaries. We catch the spirit of progress—we vie with its representatives from all sections, and match our advance with theirs—and keeping abreast, if not a little ahead, of our rivals, we reap the increasing harvest that naturally belongs to intelligent enterprise.

But perhaps the greatest advantage Cincinnati derives from her Expositions is in the trade they bring to the city. It is almost impossible to make an approximate estimate of the amount of this trade, but no one can fail to see that it is large, and

includes every department of the busy life of the metropolis. The manufacturer and merchant, the wholesaler and the retailer, all share the benefit. Many come not expecting to purchase anything, but see what they want and buy it. Others who might have dealt elsewhere, take advantage of the cheap rates of travel to see the Exposition and make their purchases here. Thousands, for various reasons, find the city, during the Exposition, a centre of attraction for business purposes as well as for pleasure. In this way many hundreds of thousands of dollars (may we not say many millions?) are left among our people that would have gone elsewhere, or been hoarded in useless idleness. In this really lies the greatest value of our Expositions, and it alone many times repays the labor and the cost. For it is not only the trade of a season that is gained, but customers who may be held for years, and annually contribute their quota to make up the grand aggregate of the city's business. That is in the hands of the manufacturer or merchants with whom they deal. It is the work of the Exposition to bring them here—it is the work of the dealers to keep them coming.

WHAT NOT TO DO.

A pretty letter comes from a rural friend, in course of which we are asked for the best plan of investigation to arrive at the truth of Spiritualism. Ten thousand attempts have been made to answer this question, and yet it is as true today as ever that the plan best adapted to A. is good for nothing for B., and that C. is likely to be forced into the adoption of rules which neither A. nor B. could derive the least advantage from, and so on, not only through the alphabet, but to the exhaustion of the entire grand army of investigators. As no two persons see things exactly alike, it is impossible for them to investigate any subject by precisely the same rules, and it is equally true that, in matters occult, where one person sees truth another is liable to find only confirmation of doubt. These eccentricities are due to variations of mental constitution, and as no inflexible rule can be adopted to these variations, it is plain that no inflexible rule for the investigation of Spiritualism can be adopted. Therefore let every investigator go at the work with an honest heart, and do his best to sift the wheat from the "cheat" as he proceeds.

This is "what to do." "What not to do" is much more important and of universal application. There is so much of it that we despair of doing more than giving a mere hint at its principal heads, leaving amplification to the suggestion of circumstances. There are ten points to observe, to wit:

1. Do not know everything before you have learned anything.
2. Do not stigmatize phenomena as fraudulent till you have learned how to distinguish the true from the false.
3. Do not require work from a spirit beyond that it is asked to do. It will doubtless respond to your reasonable demands, but a spirit cannot perform impossibilities more readily than yourself.
4. Do not keep up a constant demand for "tests." These are well enough in their way, but they become wearisome through multiplication, and are a reflection upon the integrity of the spirit, in many instances of which we are cognizant.
5. Do not expect a spirit to be omniscient nor ubiquitous. It may not know half as much as you do, and it cannot be in two places at one and the same time, any more than can you.
6. Do not ask spirits to give information about those things which are hidden from mortal comprehension. They cannot do it, but your anxiety will often prompt them to pretend to knowledge, and then they are sure to mislead.
7. Do not attempt to force or hasten manifestations. Efforts of this sort are liable to entirely defeat their object, and, at the best, they bring immature results. Try the spirits but do not worry them.
8. Rely upon the honesty of the medium until something occurs to weaken this reliance. Then state your misgivings squarely and ask for such a test as will, if possible, lead to a rehabilitation of faith. Investigation should be suspended till this is accomplished. Do not discuss this phase of the business with outsiders so long as it is your intention to pursue the subject.
9. Do not imagine yourself the only person who is to be pleased at a seance. Others have equal rights, and frequently your anxiety will destroy your receptivity of spirit messages, whereas others may obtain them plentifully. Be modest and fairly expectant, but leave all nervous anxiety outside the seance room.
10. Do not ask the spirits who come the simple questions, "Are you happy?" "Did you go to heaven?" "Have you seen Jesus?" etc., but propound something of moment, whose answer may assist you to continue investigation intelligently. "Ask and ye shall receive; knock and it shall be opened unto you." Spirits rarely volunteer information. They know as little what you are seeking as any mortal till you open your mind to them, and when they find you are dealing in nothing but puerilities they give perfunctory replies. They are brother and sister spirits of yourself, and cannot be expected to gain great wisdom in consequence of release from earthly environments for a few brief years.

These points might be extended till the number reached hundreds, but those above submitted are suggestive of many considerations which may prove valuable. Do not fail to remember that whenever you are in special search of fraud you will be sure to find it, for like attracts like, and special fraud-seekers are themselves the greatest frauds unthought. Nothing is so sweet, pure and true as ever enter the atmosphere.

PERSONAL.

Mr. S. J. Winchester, a good trumpet medium of this city, will visit Chicago in a few days for health and recreation, and he may be induced to give a few seances. Manifestations through his mediumship will be just what they purport to be—square, honest, and, in a majority of cases, conclusive. We cordially recommend him to the kind consideration of our friends at Chicago.

Movements of Mediums.

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week.] Mrs. Nellie Coffey is located at Onset.

Mrs. L. French is open for engagements for 1889.

J. W. Fletcher will speak at Parkland, Pa. and Sunapee, N. H. Camp Meetings.

Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y.

A. S. Pease will make Saratoga his home for the summer.

Mrs. Mary J. Jennings, of Camden, N. J., is attending the Parkland, Pa., Camp Meeting, and will give sittings.

Fred Evans, independent slate writer, of San Francisco, leaves, August 23d, for Brisbane, Australia.

Mrs. L. A. Logan conducts meetings Sunday evenings at Harmony Hall, Denver, Col.

Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of 88 and 89.

The "Parker Circle" has adjourned its meetings until September 15th, when they will resume again at 2121 Walnut street.

Mrs. Clara Field is at Lake Pleasant, but can be addressed for engagements, care of Banner of Light, Boston.

Mrs. Mary C. Knight can be secured for lectures or grove meetings, by addressing her at Fulton, Oswego Co., N. Y.

Mrs. T. J. Lewis, speaker and test medium, 265 Harrison Ave., Boston, will answer calls in the Eastern States.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

Mrs. A. D. Webster, the renowned trance, test and platform medium of the East, is now located at 1801 Pine street, St. Louis, Mo., where she can be addressed in regard to lectures and sittings.

Mrs. Sallie Scoville, the well-known psychometric reader is again in the city and can be found at No. 185 Olive street, St. Louis Mo.

August 4th Annie Lord Chamberlain expects to go to Onset Bay Camp for a few days of needed change and recreation.

Mr. Geo. V. Cordingley, the wonderful boy trance and test medium, has returned to the city, and is now located at 1820 Pine street, St. Louis, Mo.

J. W. Kenyon will answer calls to lecture and attend funerals anywhere in the United States and Canada. Address, 34 Boswick street, Grand Rapids, Michigan.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAbey, 727 Twelfth st., Louisville, Ky.

Mrs. A. Charter's engagements for the summer months are at Adrian, Detroit, Lansing and Monroe, Mich., and South Bend, Ind. She can be addressed at Carleton, Mich.

Edgar W. Emerson, Aug. 4 to 13, visits Sunapee Lake, N. H., Camp Meeting; 18th to 27th, Cassadaga, N. Y., Camp Meeting; September, at Buffalo, N. Y., and October at Troy, N. Y.

Helen Stuart-Richings is the guest of Mrs. C. P. Meskinen, East End, Pittsburg, Penn. She has still some unengaged dates for next winter, and can be directly addressed during July at West Alder street, E. E. Pittsburg, Penn., while her correspondents are reminded that her permanent address is "General Delivery, Boston, Mass."

J. Frank Baxter, during August goes to Mantua, O., Yearly Meeting; Cassadaga, N. Y., Camp Meeting; Niantic, Conn., Camp Meeting, and Lake Pleasant, Mass., Camp Meeting, respectively. September he continues with Etna, Me., Camp Meeting; Madison Lake, Me., Camp Meeting; then to Williamstown, Conn., for the third Sunday of the month; and to Lynn, Mass., for the fourth and fifth Sundays, and on continuously in other places into the fall of 1889.

Miss Jennie B. Hagan will lecture and give rhythmic improvisations—

August 22d to 25th Queen City Park, Vt., Camp Meeting.

August 26th to 31st, Etna, Me. Camp Meeting.

September 2nd and 9th, Bridgeport, Conn., Camp Meeting.

Miss Hagan's times all engaged up to the Camps of '89.

Parties wishing to engage her for fall and winter of '89 may address her, or F. A. Bontelle, Business Manager, South Framingham Mass.

CINCINNATI MEDIUMS.

Mrs. J. H. Stowell, Trance, 232 Findlay St.

A. Willis, materialization, No. 19 Broadway.

Mrs. M. Reinhart, Trance Medium, 443 W. Court St.

Mrs. S. Seery, 31 East street, Trumpet and Slate Writing.

Dr. J. F. Williams, Vital Electro Magnetic Healer, No. 23 West Ninth street.

Mrs. A. G. Kuball, 208 Baymiller street, between Poplar and Findlay streets, Trumpet.

J. D. Lyons, 188 Richmond street, Trance, Readings from Letters, Photos, Hair, etc.

Mrs. M. Engert, Trumpet, 67 Marshall Ave.

Mrs. A. Kibby, clairvoyant and test medium, 38 W. Eight street.

Miss Stewart, Trumpet and Independent Slate Writing, 16 Addison street.

Mrs. Anna Cissna, Independent Slate Writer, 53 Mill street.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer.

Mr. and Mrs. S. J. Winchester, 371 Elm street, Trumpet.

CAMP MEETINGS.

Queen City Park, Vermont. Meetings begin August 21st, continue till September 14th. Lake Pleasant, Mass., August 14 to September 3rd.

The Parkland, Pennsylvania, meeting camp opened on Saturday, June 30, and closes Sept. 5, 1889. Their fine galaxy of speakers and mediums, and those who are fond of a good dinner will obtain a good deal for their money and do good at the same time.

Centennial Lunch.

The Wm. Nelson Woman's Relief Corps No. 11, G. A. R. present an attractive menu for a dinner at the hall, No. 13 West Fourth street, on 4th, 5th, 6th, 7th and 8th September—beginning next Tuesday and closing on Saturday. The object is worthy, the food is good, and those who are fond of a good dinner will obtain a good deal for their money and do good at the same time.

Clinton (Iowa) Camp.

Your correspondent reached this camp Friday, August 17th. The location is an admirable one. Situated upon some small hills near the city of Clinton, it commands a fine view and affords an excellent drainage. The weather is warm and pleasant. Rain interfered with the meetings the first part of the week.

A large number of tents are arranged along the crests of the hills, making a picturesque appearance. A number of one- and two-story cottages grace the grounds. A commodious pavilion for meetings has been erected, although an open air stand and seats are provided for day meetings during fair weather. The dining hall will seat about 200 persons, and is usually well filled or overcrowded at meal times.

Dr. J. Munson, of Maquoketa, is the caterer and gives excellent satisfaction. His employees are white men and women, who give courteous attention and impart a refreshing magnetism to one after being south and being cooked for and waited upon by negroes of uncertain cleanliness.

The wholesome influences of this camp extend into the general inducements coming from each and all, creating a freedom from social conventionalities that place no barriers upon "style" in dress, or a fear for criticism if one laughs too much, dances too much, is agreeable to the ladies, or whether one wears a check shirt or a "Mother Hubbard" gown. Some camps we know of are run too much on the "summer resort" plan of deportment and dress.

This camp is for lectures, tests, recreation, comfort, sociability—and they have it. Gossip and back-biting are prominently absent. One's neighbor is as good as one's self. Equality and brotherhood are dominant features. The whole camp is charming and restful. From a business standpoint it seems to be well managed. No excesses in charges are made; to the contrary, lodging and table board are remarkably low priced, so much so, that the cost is no greater than an humble living at home.

Prof. J. S. Loveland makes an excellent President and is generally beloved. He has conducted a class in the study of the laws of mediumship. His lectures are reported to have been very able and instructive, and will be published in book form.

Dr. J. H. Randall, as Secretary, seems to be active, efficient and generally a favorite officer. All of the officers seem to be capable, earnest and harmonious.

The interesting features of the camp seem continuous. There is no spasmodic effort—a meeting and then a long wait. Meetings, circles, dances, music, or something interesting, succeeds with rapid succession. A person finds no conflict but can always be interested. That is the ideal of a camp life!

The meetings have been conducted with a desire to obtain mental and spiritual growth, yet no part of the services could be said to be of a devotional character. Positive facts and irrefutable logic are demanded. No faith, belief or second-hand evidence will do.

The first half of the month embraced lectures by Moses and Mattie Hull, Warren Chase and Mrs. Dr. Severance—the latter half by J. Clegg Wright and G. W. Kates and wife. All the lectures are reported as having been eloquent and logical.

Conferences are held daily. Prof. Severance taught dancing classes. Lena Loeb, an electric girl, gave several exhibitions of her power.

An Indian pow-wow, conducted with dignity, was held Monday, August 21st.

Literary and musical entertainments were given each week.

Numerous test mediums and healers were present during the entire month.

The mediums' meeting called forth a gratifying display of talent in giving evidences of spirit return.

Mrs. Zaida Brown Kates has created much interest by her wonderful psychometric powers. The readings have been perfect in every instance. She has also given many excellent tests of clairvoyance and clairaudience.

The Mississippi Valley Association has gained a large number of members; and the stock company increased its capital very materially. Everybody seems content with results and confident that increased facilities and attendance will ensue next year, and a great future of life and prosperity is assured to this camping ground for spirits and mortals on these beautiful heights of material glory, from whence it will be but a step to spiritual heights of brilliant purity and truth.

Reported for The Better Way.

Sunapee Notes.

SUNDAY, August 12, was a rainy day. The clouds began to gather the evening before, and all through the night the patter of the rain could be heard upon the roof. The morning saw no change. The rain continued to fall without cessation during the day. Notwithstanding the unpleasant weather, large numbers of visitors came over in the steamers on each of their trips from Newburg. Four carloads of excursionists with two bands of music were upon the grounds during the day, making the camp quite lively despite the rain.

Mrs. S. W. Fletcher occupied the platform in the morning. Mr. J. W. Fletcher in the afternoon. From 12 o'clock Mr. Edgar W. Emerson held a public test circle for the benefit of the Association. In the evening the National Developing Circle was held at Captain Churchill's cottage with quite a large attendance. Several mediums were controlled—one gentleman by a spirit giving the name of Betsey Muller who spoke at some length. A lady was influenced to speak under control of spirit Theodore Parker, giving an address containing much good advice.

MONDAY, August 13.—The rain still continues to fall in torrents most of the time. No meetings were held through the day. The guests at the Forest House gathered in the parlor and were treated to a concert by the musicians. Mrs. Chandler, of Boston, held a test circle during the day for those who wished to commune with their loved ones on the other side.

The cottagers amused themselves by letter-writing, visiting their neighbors and in various other ways. Miss Jennie B. Hagan arrived on the evening boat and was welcomed most gladly and cordially by all.

TUESDAY, August 14.—A fair day at last, but cold, even for Sunapee. A conference meeting was held at half past ten in the morning. In the afternoon our gifted young friend, Miss Jennie B. Hagan, gave one of her good lectures to a large and interested audience. A social dance was held in the hall in the evening.

WEDNESDAY, August 15.—A conference meeting was held in the morning. Public test circles were held during the afternoon and evening. The different mediums then present upon the grounds exercised their gift in that direction much to the satisfaction and pleasure of the large audience gathered to hear from the other side of life.

SPIRITUALISM, IT IS THOUGHT

—TO BE—

THE BETTER WAY

To Extend the time in which we will receive subscriptions

AT THE OLD RATE,

To wit: Two Dollars per year and One Dollar for five months, up to and including

SEPTEMBER 22, INST.,

As the request to do so is very general having come to us from hundreds of subscribers in the past two weeks. But everybody should bear in mind that this will be

THE LAST EXTENSION,

For really the paper ought not to be expected for less than \$2.50 per year, and a very large subscription list is required to barely sustain it at this figure.

IMPROVEMENTS

Will be progressive, but at the date mentioned, 22nd September, it is expected that many important and desirable changes will be made in the typographical department of this journal, and that there will be some augmentation of its editorial force. Whatever is needed to make it first-class in every respect will be forthcoming, and now is the opportunity to secure it at a figure remarkably low.

It makes no difference whether the time of the present subscriber has expired or not; he will obtain THE BETTER WAY one year from date of expiration, as at present indicated on our books, by payment of Two Dollars on or before

SEPTEMBER 22, INST.

It is a saving of twenty per cent., and an opportunity which will not be again open. Send on your subscriptions and renewals without delay. Fraternally,

THE WAY PUBLISHING Co.,

No. 222 West Pearl St.,

CINCINNATI, O.

DR. S. S. BALDWIN,

No. 34 East Sixth Street.

HEALING and

DEVELOPING MEDIUM.

Spirit Trampets, lightest made, \$1.00. Magnified Paper. Distant inquiries send 2 cent stamp for reply. Office Hours: 7 to 9 a. m. 5 to 7 p. m.

A. WILLIS,

Materializing Medium,

19 Broadway, Cincinnati, O.

Public Seances Sunday, Tuesday, and Friday evenings, at sharp EIGHT o'clock. Afternoon Seances by arrangement.

Modern School of Healing

—THROUGH—

SPIRITUALISM

—MENTAL—

And Physical Treatment.

MESSAGE AND MEDICATION.

For particulars, call on or address MRS. ANNE C. RALL, No. 312 West Liberty St., Cincinnati.

THEY CANNOT AFFORD

To forego it nor miss any opportunity to realize all its advantages.

Those who have heard addresses by the Guides of Mrs. Richmond will not need a second invitation to sit under their grand and profitable instruction, and those who have not listened to these

SUBLINE INTELLIGENCES

have the most exquisite mental and moral enjoyment in reserve.

Those who have heard addresses by the Guides of Mrs. Richmond will not need a second invitation to sit under their grand and profitable instruction, and those who have not listened to these

Sublime Intelligences

have the most exquisite mental and moral enjoyment in reserve.

Those who have heard addresses by the Guides of Mrs. Richmond will not need a second invitation to sit under their grand and profitable instruction, and those who have not listened to these

Sublime Intelligences

have the most exquisite mental and moral enjoyment in reserve.

Those who have heard addresses by the Guides of Mrs. Richmond will not need a second invitation to sit under their grand and profitable instruction, and those who have not listened to these

Sublime Intelligences

have the most exquisite mental and moral enjoyment in reserve.

Those who have heard addresses by the Guides of Mrs. Richmond will not need a second invitation to sit under their grand and profitable instruction, and those who have not listened to these

Sublime Intelligences

have the most exquisite mental and moral enjoyment in reserve.

Those who have heard addresses by the Guides of Mrs. Richmond will not need a second invitation to sit under their grand and profitable instruction, and those who have not listened to these

Sublime Intelligences

have the most exquisite mental and moral enjoyment in reserve.

Those who have heard addresses by the Guides of Mrs. Richmond will not need a second invitation to sit under their grand and profitable instruction, and those who have not listened to these

Sublime Intelligences

have the most exquisite mental and moral enjoyment in reserve.

Those who have heard addresses by the Guides of Mrs. Richmond will not need a second invitation to sit under their grand and profitable instruction, and those who have not listened to these

Sublime Intelligences

have the most exquisite mental and moral enjoyment in reserve.

Those who have heard addresses by the Guides of Mrs. Richmond will not need a second invitation to sit under their grand and profitable instruction, and those who have not listened to these

Sublime Intelligences

MEDIUMS.

Mrs. J. H. Stowell,

TRANCE MEDIUM

No. 232 Findlay Street,

CINCINNATI.

Sittings Daily, for Business Information and Tests, from 9 a. m. to 4 p. m.

PROF. J. D. LYON,

BUSINESS AND TEST MEDIUM.

Sittings Daily.

Letters by mail, photographs or lock of hair successfully diagnosed. Circles Sunday at 2½ and 7½ p. m. Forty years experience.

188 Richmond street,

CINCINNATI, O.

MRS. S. SEERY,

No. 34 East St.,

Bet. Freeman Ave. and Baymiller St., Cincinnati.

SPIRIT MEDIUM

For the Trumpet and Slate-Writing. Sittings Daily, from 9 o'clock till 4, for Business and Social Information. Evening Seances by arrangement, either at her residence or that of patrons

DR. J. F. WILLIAMS,

VITAL ELECTRO-MAGNETIC

HEALER.

No. 62 Cutter St., Cincinnati.

Not a Cure-All, but will cure or relieve in all cases. Chronic Diseases a Specialty. Treatment by mail when desired. Those unable to pay will be treated on Mondays and Thursdays from 9 to 11 a. m., Free.

A Wonderful Discovery

Clairvoyant Optician.

Send 5-cent stamp, your age, and One Dollar. I will send you by mail one pair of Mottled Pottles Spectacles, that will restore perfect vision and strengthen the eyes.

Address B. F. POOLE, Clinton, Iowa.

CARRIE M. SAWYER,

Materializing Medium

No. 785 Sixth Ave., New York City.

SEANCES Tuesday and Friday evenings at 8 o'clock, and Wednesday and Saturday afternoons at 2 o'clock

MRS. HELEN FAIRCHILD,

OF BOSTON, MASS.

Materializing Seances,

914 SIXTH AVE., NEW YORK.

AFTERNOON: Tuesday and Thursday at 2:30 P. M.

EVENING: Sunday, Tuesday and Thursday at 8 P. M.

Private Seances and Sittings a specialty

JUST PUBLISHED.

Physical Proofs of Another Life.

—GIVEN IN LETTERS—

To the Seybert Commission,

BY FRANCIS J. LIPPITT.

Price, 25 Cents. A. S. WITHERBEE & CO., WASHINGTON, D. C.

SPECIAL NOTICE.

THE BETTER WAY can be found on sale by the following news-dealers:

Hopkins & John—162 Vine street, City.

J. F. Jones—272 Vine street, City.

H. Watkin—26 Longworth street, City.

Colby & Rich—9 Bosworth street Boston.

Brentano Brothers—5 Union Square, New York City.

Dr. J. H. Rhodes—722 Spring Garden street, Philadelphia.

Mrs. Robt. Rhodes—46 N. Pearl street, Albany, N. Y.

J. L. Jackson—1003 Penn. ave. N. W., Washington, D. C.

Chas. McDonald & Co.—55 Washington street, Chicago.

Brentano Bros., 101 State St., Chicago Illinois.

E. T. Jett—302 Olive street, St. Louis, Mo.

Thos. McAbey—727 Twelfth street, Louisville, Ky.

Geo. Ellis—11 Decatur street, New Orleans La.

Thos. Lees—142 Ontario street, Cleveland, O.

Edwards & Mercer—10 W. First street, Los Angeles, California.

Thompson & Sweet, Arkadelphia, Ark.

Centennial Restaurant,

208 Vine Street,

CINCINNATI, - - - OHIO.

OPEN DAY AND NIGHT.

C. A. MARTIN, Proprietor.

First-Class in every Particular. Prices very reasonable.

All Spiritualists visiting this City will find one of their brethren in charge.

Telephone No. 7878. All Week First-Class

EXCELLENT STEAM LAUNDRY,

HENRY J. F. WOLF, Proprietor.

Works: 512 Freeman Avenue,

CINCINNATI, OHIO.

Goods Called for and Delivered without Extra Charge.

For Sale.

One-half interest in Dr. T. J. Spencer & Co.'s THREE GREAT REMEDIES. The purchaser to get full directions for manufacturing same. For full particulars address,

A. W. SHIREY, Minton, Ark.

THE HERMETIST

Is an eight-page monthly, teaching the Ancient Wisdom, and a knowledge of the Occult, or hidden laws of nature. "GET UNDERSTANDING" is its Alpha and Omega. Price, \$1.00 per year

THE CHILDREN'S Progressive Lyceum Department.

It is of the first importance, both to the future of every child and to the growth of our holy cause, that the Lyceum be sustained by all parents whose minds have become emancipated by the approach of the truth of Spiritualism. If we have any views, any convictions, any persuasions, as to right or wrong, as to human character and destiny that we think are worth holding, we should do our utmost to give them to our children.

This department is open for correspondence with, and reports are desired from Lyceums everywhere. ALONZO DANFORTH, No. 2 Fountain Square, Roxbury, Mass.

Religion.

To the mind of the intelligent student of history what is religion?

The mightiest power that ever moved humanity.

Wherein are its points?

Passion, enthusiasm and abiding earnestness.

How has religion been mightier than kings?

Because it has placed upon their brows the diadem of power, and in spite of all their grandeur and dominion, and in spite of that divinity which doth hedge a king, religion has been mightier enough to hurl them from their thrones and lay the sceptre of their power in the dust.

In what other ways has religion been mightier?

It has bound together by the ties of faith and creed people hostile and warring, it has rent kingdoms, created domestic factions and fierce civil strife, it has forbidden banns and torn apart those who have pledged troth, it has put bitterness between the mother and the offspring, and made men and women willing to contemplate the possibility of sitting in heaven and knowing that dear ones were being consumed in fire, if such be the will of God.

What was humanity at the time of Jesus?

In a state of unrest for faiths. The institutions of the past were losing their hold upon the minds of men and the then civilized world was looking for a new birth, social, political and religious, to take the place of the old forms.

What came into existence at that time?

An organization which Jesus at that time little dreamed of that his life and teachings had wrought upon the world-wide elements of society.

What is Jesus not responsible for?

For the great organization known as the Catholic church.

What has this organization meant and what does it mean to-day?

Its ambition has been to make itself an organized world, and in the days of its glory it claimed to utter the voice of God. It was God through his authorized agency guiding and commanding mankind.

What does it profess to hold in its keeping?

The secrets of the Most High. It knows when and why the worlds were created, knows the origin, nature and destiny of man, and it claimed to know the outcome of all things, the very causes of the Infinite.

What is its status to-day?

A great change has come over the world; old ideas are losing their hold, and there are many intelligent men who believe that the power and influence of the church is gradually dying out as an institution of earth.

What are some of the changes that have taken place?

That we no longer believe that the church has exclusive authority to speak the ultimate will of God, and that the priest has no private staircase by which he can get up to heaven and learn the secrets of the first great cause.

What are no longer the exclusive provinces of the church?

Science, art, literature and music.

What does science assert?

Its right to come to its own conclusions in its own way and to stand by them.

What have music and art established?

Kingdoms of their own, governed by their own laws, and are no longer dependent upon the church.

What has literature done?

Multiplied itself and represents human life, and we no longer believe that any priesthood has power to open or shut the gates of destiny.

How shall we regard these things?

That humanity is far better to day than in those days of faith, and to-day the world is swinging out of the shadow into the sunlight, that we are nearer the living God than were the saints of the olden time.

What is the church of the living God?

Humanity, and it stands for trust and hope, and at the very last when we are on the borders of eternity, it whispers to us that we are the children of one common parent, and we are partakers of one immortality which is a continued and eternal life.

FOR THE CONDUCTOR TO READ.

What is the outburst of truth from the lips of the Rev. Minot J. Savage on this matter?

It touched every man, woman and child in every phase of their lives. Every business interest, commerce, agriculture, art, politics—the church shaped, guided all. From the morning to the evening of life, and in the last sleep of death, helping or hindering, lifting up or casting down, the church touched

every human soul. Science, thought, studied, promulgated only that which the church permitted. Art wrought only for the church. Art was only a form of ecclesiastical consecration; it worked in the region of religious life and tradition and sought only to fire the heart to worship. Music, too, was only a song of the church, and the creations of the composer, echoes of that anthem of praise, which, with their spiritual ears, they heard around the throne of the Most High. Literature—what there was of it—dealt with the religious life, and the nearest approach to the drama was the miracle play, in coarse form, bringing home to the ignorant mind the stories of the scripture. Then, again—and here due credit should be given—the church stood in some rude, but grand and real, fashion for the democratic idea—the rights and equality of man before God. The church stood for manhood. The cardinal's cap might be worn by the butcher's son and the papal tiara might crown the peasant. Above all was the power of God, so towering and so mighty that human distinctions of birth and rank, social and political, dwindled away like little bills when viewed from the loftiest peak of some high mountain. Then the church had its sacraments, by which the human life became linked with the divine life, and the priests of the church could bind or loose, not only on earth but in heaven as well, and could say when a soul, stripped of all distinction of caste, fame or fortune, stood a simple, naked soul knocking for admittance at the gate of the eternal city, whether that gate should be open or shut. Not one human passion, interest, hope or fear, but the church played upon it as the organist upon the keys of his instrument.

THE RELIGION OF THE PAST.

What can we compare the Christian religion to?

It is simply a worn-out garment, unbecoming to the age we live in and detrimental to people everywhere.

Where does religious persecution spring from?

From a due admixture of love toward God on the one hand and hatred toward humanity on the other.

What has brought religion into disgrace?

The terrible religious wars that inundated the world with blood. Thinking, progressive minds doubted the divine origin of a religion that made its believers hold the rights of others in contempt.

What have many thinking people found?

That commerce made friends where religion made enemies and that those who loved the gods the most were apt to love men the least.

What does history record?

That a deadly conflict has been waged between a few brave men and women of thought and genius upon the one side, and the great ignorant, religious mass on the other.

What have the few appealed to?

To reason, to honor, to law, to freedom, to the known, and to happiness in this world.

What have the many appealed to?

To prejudice, to fear, to miracle, to slavery, to the unknown and to misery hereafter. The few have said think—the many believe.

What did the first doubt inaugurate?

Men to investigate and the church to oppose. The word "Infidel" was branded on their grand foreheads; and in spite of all religions, the astronomer scanned the heavens, the geologist penetrated the earth and read her history in books of stone.

What has given place to old ideas?

Useful truths, and the splendid facts of science have snatched the sceptre of authority from the hands of priests.

What do we see in the past?

A vast cemetery where all the religions of men are together with their gods.

What do we see in the present?

That there is no authority but truth, no church but humanity, no priesthood but honest men and pure women, no creed but duty, no hell but ignorance, no heaven but a wise, pure and loving state of mind, and no religion but one of character and good works.

What does Robert G. Ingersoll say?

"Nations," he says, "like individuals, have their periods of youth, manhood and decay. Religions are the same. The same destiny awaits them all. The gods created by the nations must perish with their creators. They were created by men and like men they must pass away. The delirium of one age are the by-words of the next."

How was a man brought to realize the existence of a future life?

It must have been from a power without and beyond himself that a knowledge of futurity was revealed to him.

What has this knowledge developed?

A revelation which is the foundation of our glorious philosophy, that is so dear to us to-day, and we hope to progress and carry it to a high and grand perfection.

What can we say of the grand old reformers of the early days?

They gave to the world the results of their labors, they compassed some of life and departed for the life continued; and to-day they look at us as we toil along the path of progressive unfoldment, and still breathe inspiration to the human soul, and we can safely say they still work for the same reforms in which they electrified the world.

Who was a reformer in the olden time?

Jesus of Nazareth.

How has his mediumship been perverted?

By laying the foundation stones of the greatest engine of tyranny which the world has ever witnessed.

What are we led to think might have been the effect of his mission?

If the ignorance of the age had not perverted his meaning, the earth might have been the grandest angel of eternal life developed in our midst to-day.

How do you explain this?

That the spirit world came very near and distinct to denizens of earth life, and if this world had taken advantage of this fact, the great cable of truth

would have had in the march of human progress, and it would have received an impetus never dreamed of by the most ardently inspiring soul.

What was the golden opportunity lost?

The church, on blind authority, closed its doors to the higher whisperings, and held the people under the bondage of superstition, bigotry and priestcraft.

What has guided us from the errors of the past?

The teachings of Spiritualism?

SILVER CHAIN RECITATIONS.

Death is to make new steps up man's graduated ascent of creation.

Priestcraft must not be engrafted upon the Constitution of these free United States, whether in shape of God in the Constitution by the Protestants, or canon by the church of Rome.

Every violation of any law of our being must inevitably bring upon the offender the full measure of punishment.

Our life on earth shall be one of growth and progress toward a higher, purer and more perfect condition.

The great lesson of life for us all to learn is to know ourselves.

Help ourselves, help each other, and help the world we are passing through that we may improve in harmony, justice and love to each other.

Spiritualism can form no church, write no creed; it belongs to no sect, but it will vitalize and touch all creeds and sects.

Love, sympathy and worth are blossoms meet for heavenly birth.

Let children be taught there is no such thing as death.

An angel is an intelligent, harmonized and well developed human being passed from the external to the spiritual plane of life.

The light of truth is fast penetrating the mists of bigotry which have for so long enveloped the mind of man.

The spirit of intolerance which has ever clogged the wheels of progress, is rapidly vanishing into nothing.

The spiritual philosophy is full of vitality; torn of eternal truth it cannot be choked or torn off by the blasts of orthodox tempests.

Stars of truth have been obscured by clouds of ignorance.

The wind of reason sweeps across the sky of mind and lights the darkest chambers of the soul.

Spiritualists have no room in their conceptions for Jesus as an attorney, pleading the cause of humanity.

Children should be taught that the conditions of their future rest alone on what they themselves accomplish.

Reformers should say, "I am in earnest; I will not retreat one single inch, and I will be heard."

Until a man can echo these sentiments, he has not reached his complete manhood.

A mere negation has not the vital force of a grand living truth.

The star of the past has set; but a far grander one shines in its place.

SPIRITUALIST LECTURERS.

Mrs. N. Andross, Delton, Wis.

Mrs. R. Augusta Anthony, Albion, Mich.

Mrs. M. C. Albee, Barab, Wis.

Wm. H. Andrews, M. D., Cedar Falls, Ia.

C. Fannie Allen, Stoneham, Mass.

James Madison Allen, Peoria, Ill.

Mrs. Nellie J. T. Brigham, Colerain, Mass.

Mrs. E. H. Britten, Cheatham Hill, Manchester, Eng.

Mrs. R. W. Scott Briggs, 18 Aiken street, Utica, N. Y.

Bishop A. Beiss, 86 State street, Albany, N. Y.

Adelle L. Balfour, 759 Market street, San Francisco, Cal.

Dr. Jas. K. Bailey, P. O. Box 123, Scranton, Pa.

G. H. Brooks, 802 Hoyt street, East Saginaw, Mich.

J. H. Buell and Mrs. D. Buell, Indianapolis, Ind.

Mrs. A. P. Brown, St. Johnsbury Center, Vt.

Mrs. S. A. Byrnes, Mill & Adams st., Dorchester, Mass.

J. Frank Baxter, 181 Walnut street, Chelsea, Mass.

Mrs. L. E. Bailey, Battle Creek, Mich.

Mrs. Abby N. Burnham, 50 Appleton st., Boston.

Mrs. Emma J. Bullene, Denver, Col.

Miss Louise D. Bailey, Louisville, Ky.

Miss L. Barnet, 15 Tremont st., Boston, Mass.

Prof. J. R. Buchanan, 6 James st., Boston, Mass.

Mrs. Ellen M. Bolles, Eage Park, Providence, R. I.

Mrs. H. Morse-Baker, Granville, N. Y.

Mrs. S. E. W. Bishop, 540 High st., Oshkosh, Wis.

Mrs. Nellie S. Bunde, Canby, Mich.

Warren Chase, Cobden, Ill.

Dean Clarke, care Banner of Light, Boston, Mass.

Mrs. Hettie Clark, Onset Bay, Mass.

George W. Carpenter, Kendallville, Ind.

Mrs. Marie F. Cross, W. Hampstead, N. H.

Mrs. Belle A. Chamberlain, Eureka, Cal.

Dr. James Cooper, Bellefontaine, O.

A. C. Cotton, Vineland, N. J.

Eben Cook, Hyde Park, Mass.

James M. Cooke, 181 Washington st., Boston, Mass.

Mrs. Lora S. Craig, Keene, N. H.

J. W. E. Cunniff, 401 Center st., Meriden, Conn.

Mrs. E. B. Craddock, Concord, N. H.

Mrs. R. G. Kimball, Lebanon, N. H.

J. W. Kenyon, Maquoketa, Iowa.

Mrs. J. A. Kimball, Onset, Mass.

Mrs. M. C. Knight, Fulton, Oswego Co., N. Y.

G. W. Kates, Greenville, O.

Mrs. Z. A. Brown-Kates, Greenville, O.

Mrs. F. A. Logan, 1821 Curtis st., Denver, Col.

Charles H. Leland, Hayden Row, Mass.

Mrs. H. S. Lillie, Lock Box 30, Melrose, Mass.

Mrs. M. W. Leslie, 33 Common st., Boston, Mass.

Thos. Lee, 105 Cross st., Cleveland, O.

Mrs. H. S. Lake, 563 Columbus ave., Boston, Mass.

Mrs. Amelia H. Colby-Luther, Crown Point, Ind.

J. J. Moore, of England, trance, care Banner of Light.

Mrs. S. M. Maco, 28 Dartmouth st., Boston, Mass.

P. C. Mills, Belleville, Kan.

Rev. Charles P. McCarthy, 109 4th ave., New York.

Mrs. E. H. P. McKinley, 137 1/2 Polk st., San Francisco.

Prof. M. Milleson, care Banner of Light, Boston.

S. T. Rehant, 15 Willoughby st., Brooklyn, N. Y.

Mrs. Lizzie Manchester, West Randolph, Vt.

Celia M. Nickerson, South Orleans, Mass.

Valentine Nickelson, Fort's Crossing, O.

Theo. F. Price, Monon, White Co., Ind.

Adia A. Pearsall, Disco, Mich.

Miss Dorcas E. Procy, Augusta, Me.

Dr. G. Ames Pizer, Box 135 Lewiston, Me.

Mrs. Lunt Parker, P. O. Box 313, Lansing, Mich.

Prof. W. F. Peck, 506 Columbus Avenue, Boston.

John G. Priegel, 610 North 2nd st., St. Louis, Mo.

Cal. M. Prentiss, 10 Hudson st., Lynn, Mass.

Lyander S. Richards, East Mansfield, Mass.

Miss Jennie Rhoads, 35 Boylston st., Boston, Mass.

Mrs. Ellen Stuart-Richings, P. O. Boston, Mass.

Frank T. Ripley, Corinna, Me.

Mrs. C. L. V. Richmond, 61 Union Park Place, Boston.

J. William Royle, Trenton, N. J.

Miss M. T. Shelmaher, care Banner of Light, Boston.

Dr. H. B. Storer, 406 Shawmut ave., Boston, Mass.

M. L. Sherman, Box 1205, Adrian, Mich.

Mrs. K. R. Siles, 146 Pleasant st., Worcester, Mass.

Thomas-Steier, Lockland, O.

Mrs. Fannie Davis Smith, Brandon, Vt.

Mrs. P. W. Stephens, Oakland, Cal.

Mrs. A. Smith, Athol, Mass.

Giles B. Stebbins, 107 Henry st., Detroit, Mich.

Juliet H. Steverance, M. D., Milwaukee, Wis.

Mrs. Julia A. B. Selver, Tampa, Fla.

Mrs. A. H. Selver, Portland, Me.

Mrs. J. A. F. Swain, Union Lake, Minn.

W. Weaver, Byron, N. Y.

Austen E. Simmons, Woodstock, Vt.

E. W. Slosson, Alburgh, Franklin Co., N. Y.

Mrs. J. P. Sturges, Canastota, N. Y.

Miss Hattie Smart, Chelsea, Mass.

Henry E. Sharpe, 27 1/2 East 9th st., New York City.

Mrs. Mary W. Sanborn, Scranton, Pa.

Mrs. L. M. Spencer, Milwaukee, Wis.

Abraham Smith, Sturges, Mich.

Dr. C. D. Sherman, Greenwood, Wakefield, Mass.

Mrs. Julia C. Smith, Hotel Cape, Appleton st., Boston.

W. Stewart, 11 Ionian st., Grand Rapids, Mich.

Prof. W. Seymour, 193 1/2 South 13th st., Philadelphia.

Mrs. J. W. Still, Morris, N. Y.

H. W. Stratton, 3 Concord Square, Boston, Mass.

Geo. W. Taylor, Lawton's Station, Erie Co., N. Y.

J. H. W. Tooley, 4 Princeton st., Charlestown, Mass.

Mrs. Addie M. Stovens, Washington, N. H.

Thomas B. Taylor, Milford, Mass.

NOW READY, FRESH FROM THE PRESS.

OUTSIDE THE GATES.

—AND—
Other Tales & Sketches

Songs for the Circle Room.

God's Love.

BY "PRIESTESS,"
(Tune—Coronation.)

Great Spirit, from that heavenly land of purity
above,
Draw near us as we journey on and bless us with
thy love!

Though dark the way we oft must tread—through
deserts fierce and wild—
Yet each upon thy tender love rests like a little
child!

Thou sendest shining ministers to cheer us on our
way,
To lead us through life's dismal night to heaven's
eternal day!

O, cease, sad heart, thy sorrowing, and dry thy
weeping eyes—
God's love is ours—His mighty love—His love that
never dies!

The Worship of Joss.

Interior of a Chinese Church in New York City—
How Joss Houses are Maintained—A prayer trans-
lated.

There are two Chinese houses of worship here in New York. They are called Joss houses, though what gave rise to the word Joss is not known. It is not a Chinese word and is probably a birth of pigeon English dialect. The word meaning God in Chinese is Quong Hee Say Gong. In the two Joss houses, as in every other all over the world, He is pictured as the central point of attraction, hanging, as the picture does, behind the altar. It is painted with more or less magnificence and represents a man of ideal beauty, according to Chinese standards, in the prime of life. On either side of this picture, in all Joss houses, hang portraits of the great powers of the universe, one as the destructive, represented by a hideous soldier armed to the teeth. The other is the ideal productive woman, bearing in her arms a sack of gold and quantities of flour and grain. In the two Joss houses in New York the central pictures are about six feet by four in dimension and artistically executed.

HOW THEY ARE MAINTAINED.

To the maintenance of these Joss houses all the wealthy Chinese and many of the poorer subscribe with more or less liberality. Every one will take a flyer in fan fan or a lottery and pocket his gains or losses without scruple, and no one is bound by occidental notions of chastity. They are very pious and devoted men, according to the tenets of their creed. They officiate at the simple ceremonies which obtain in these two temples without pay, unless the worshiper protracts his devotions. High Priest Ah Moy said the other day: "A man can say all the prayers he needs to say in a minute. If he prolongs the matter he is simply what you would call in English a Pharisee and a hypocrite. For luxuries of this kind we make a charge, and so if a man remains before the altar more than a minute he must pay for the privilege. One minute costs him nothing, the second costs him twenty-five cents, the third fifty cents, the fourth \$1, the fifth \$2, and so on in regular ratio."

What the worshiper does is interesting, although it is so brief. Entering the Joss house without ceremony he distributes a quantity of Joss sticks which he has purchased outside. There are six little bowls of sand in which he sticks them; four are in front of the altar, one is under a table in the corner, and the sixth is on a table or stone in another corner. In each he puts six sticks, or a multiple of six, according to the fervency of the religious notions. Six is a sacred number among this people. The first bowl represents devotion; the second the past of the worshiper; the third his future; the fourth the present for him and his relatives and friends. The one under the table goes for luck, and the last for his domestic relations. Having placed and ignited these sticks he kneels upon the prayer cloth, which is spread before the altar, and there makes twelve genuflections.

A PRAYER TRANSLATED.

All this is done quickly, as has been stated; but the ostentatious will remain kneeling prayers from the books of the Chinese classics, bumping their foreheads on the ground and acting the Pharisee's part. The short prayer made, may be freely translated as follows: "Make me better; make me more courteous; make me kinder; bless my parents and my grandparents; bless my children and my wife; bless my cousins, my uncles, my ancestors, my country, my servants and my friends; keep away from all of them any disease and give them all prosperity. Amen."

The house or room itself deserves description, and yet it would be hard to give one that would depict it to the reader's eye. Tinsel ornaments abound; ornamentation is profuse, but little or nothing of real value is to be seen. The room is used not exactly as a club-house but as a pleasant place of resort. Conversation, smoking, games at cards and dominoes, sometimes for stakes, go on without a question, and the general air of the small crowd that may be found at any hour of the day or night within the walls is that of jollity and social enjoyment rather than that of what western people call religion.

High Priest Ah Moy said to a pretty actress who visited his temple while studying New York: "You think that this is all irreverent, and that we should not play and laugh and sing in the house of our God. Do you believe in letting children enjoy themselves when they are here? You would not send them away from home to play in a bar room. We think the same. We are all the little children of our God, and we enjoy ourselves in his house rather than go away."

Perhaps the most curious institution in the Joss house or temple is the luck book, so called. There are standing in front of the altar two vases, in each of which are two or three hundred bamboo leaves. On each of these is inscribed the number of a page and verse in the sacred book that lies on a table near by. The worshiper, after paying a small fee, will either shake the vase himself or get the priest to do it until one of these leaves is shaken up on top. This "picked out" and the verse looked up, indicates the fortunes of the devotee. Graphic.

The Duty of Spiritualists toward their Children.

BY MISS M. T. FREELANDER.

It is truly surprising what little attention Spiritualists pay to the best interests of their children. In many instances the spiritual instruction and welfare of their young people is woefully neglected. In place of gathering them around the table, in a social manner, these long winter evenings, and conversing with them about the life after the death of the body—the Spirit world, its conditions and surroundings, the power of disembodied beings to come into intelligent communication with mortals, and also of the necessity of so living on earth, so practicing the rules of right and justice, of obeying the laws of nature and shunning the vices of folly, as to become prepared to understand, appreciate and advance in the higher life when they are called to meet it—our Spiritualists are too prone to ignore these subjects altogether in their households, and allow their boys and girls to wander out here and there to fritter away their time amid the exciting scenes of a mere material life.

In place of sending the little ones, growing up around them, to a Spiritual Progressive Lyceum, where they will, at least, be free from the depressing influence of dogmas and creed-bound doctrines of the future, where the truths of immortality are taught, and the false errors and assumptions of old theology are ignored—instead of lending their support to these progressive schools, that have been established under the guidance and direction of exalted spiritual intelligences, Spiritualists, as a rule, allow their children either to remain at home on Sundays or else permit them to attend some orthodox Sabbath school in company with their young associates whose parents are members of the church.

We can not believe that sensible men and women who have had such trouble in freeing themselves from the fetters that Ecclesiasticism fastened upon them in early life, and who have found the clear, strong light of truth as revealed to them by spirit messengers, thoughtfully permit their little ones to come under the same influence of churchal creed and dogma, and to breathe in the same erroneous doctrines of human life and its destiny, of eternity and its conditions, that hampered and confined their souls in the past, and for years prevented them from understanding the truths that life had to reveal; and therefore we are constrained to conclude that they have grown careless and apathetic upon the subject. In the light of the great spiritual privileges that are now theirs, they have forgotten the dangers and snares that lie before the inexperienced feet of their children, and so neglect to warn or to guide them how to avoid the evils that a wrong conception of life and immortality will entail upon them.

This is all wrong. The children of pronounced Spiritualists should be reared as Spiritualists. They should be educated with a clear idea of the fundamental principles and rules of Spiritualism, an understanding of its philosophy, and with a practical knowledge of its phenomenal facts. Our young people should be familiarized, in early life, with the laws of mediumship, and with the thought that there are no dead; but that, through the processes of natural law, human beings slip off their mortal forms to take upon themselves more refined bodies, and to undergo higher discipline and richer experience in a more celestial world.

In addition to the above knowledge of life, its duties, responsibilities, and its destiny being imparted to youth, it is also time that the parents of our country, Spiritualists and all others, pay more attention to the habits their children are forming, the ideas they are cherishing, and the characters they are building up. The first twenty years of a man's life will leave their impress upon all his future experience, and it is important that our boys and girls are started right upon the highway of existence. Not only the lessons our youth learn at school, the example and precept they derive from home influences, the observations they take of life from day to day, have very much to do with completing their education, but other factors also come in and fill an important part in the scheme of instruction. Among these may be mentioned the nature and tendency of the literary matter they peruse. Books and papers do more to determine the mental abilities and tastes, as well as to form the character and disposition, of their readers than perhaps any other cause outside the direct sphere of personal home influence. Therefore, it is important that young minds be directed and advised what amount and quality of mental pabulum will best nourish their intellects and strengthen their minds. This requires a wise and judicious oversight on the part of thoughtful parents and friends; it is a duty not to be neglected, but one that should be religiously attended to.

The reading of weak, sensational literature never did and never will prepare a girl to become a loving, helpful, tender-hearted, and at the same time self-reliant woman. The perusal of blood-and-thunder stories filled with tales of strife and horror, not to speak of the evil reports of gross wrong-doing on the part of their heroes, is not calculated to awaken deep thought concerning the duties of life, a wise consideration of the future, a desire to be all that is noble and grand in character, and to build up a self-made, practical existence that will be self-poised and well-balanced under all circumstances, in the mind of the growing boy. Thus it is imperative that if we wish to rear a race of noble men and clear-sighted women, we must attend to the education of our young people; and it is most important that we counsel them concerning the formation of their mental tastes and habits. We must not only advise but give them the practical benefit of our example on these points; and in selecting readable matter for our homes, let it be such as will be clear and high in its moral tone, pure in teaching, refined in sentiment, while at the same time it will be interesting to youthful minds.

A reform in the selection of literature for the young is needed in our homes, and we call upon Spiritualists to begin that reform by attending to the intellectual and spiritual needs of their children.

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

DR. A. B. DOBSON.—Dear Sir:—One of the greatest cures has been performed by you in my family that medicine has ever done. 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 were 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 remedies a few months, she is as well as any person in the country. No one would think she had been so near the grave. The most remarkable thing about this case is this: After she could get about the house, she ate too many oysters, which made her very sick. The next day I wrote to Dr. Dobson, stating the case, but before I put the letter into the postoffice I received one from him answering every question in the letter that I had not sent, he also sending more 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.

H. B. HUNT.

The above was also told, a short time ago, by Mr. Hunt to Calvin E. Northrop, a highly respected citizen of Maquoketa. [Maquoketa Record.]

Free Thought.

Thought is the most precious power of human life. It sweetens every toil. It ennobles delight. It is the supremacy of man. To think, to progress, should be the happy lot of all. This is the paradise of the world—not material comfort only, but intellectual advancement. Reason should be the commanding faculty. In music, in poetry, thought must prevail or there is no harmony, no excellence. Truth is not only stranger than fiction, it is greater. To comprehend reality surpasses every flight of imagination.

The soul of thought is freedom. Without freedom thought is impossible. The slave cannot think, he simply copies. In so far as he thinks, he is free. The shadow of slavery is the grave of reason. All triumphs of thought are triumphs of liberty. No step of progress has been made except by freedom. No invention, no discovery, has come save by the untrammelled mind. All civilization is the flower of emancipated intellect. Free thought, therefore, is the word of to-day. It is the word of progress; it is the word of hope. Free thought is the necessary condition of improvement. It is the breath of reform; it is the prerequisite to all sublime achievements. To teach men to think is the highest function. To urge them on to freedom is the noblest work. Thought and liberty blend in eternal marriage and cannot be separated. The victory of free thought, therefore, is the victory of all. It is the solution of every problem that touches the destiny of man. It is the ideal made real. Our flag, then, is freethought.

We welcome all knowledge, all the treasures of the human mind. Our field of labor is co-extensive with every human interest, work, struggle and attainment. It is universal. It treats the whole philosophy of life.

Free thought is the ally of virtue and morality. The pre-eminent quality of action is free choice. To be compelled to do a thing destroys the nobility of the doing. The chained hand can do no heroic deed. The chained mind is equally incapable. Free thought is the fountain of all actual human good, of generosity, virtues, nobilities, excellencies, philanthropies, and magnanimity.

Free thought is constructive. It builds. It makes happy and beautiful the pathway of mankind. Slavery disintegrates and annihilates; free thought brings together. In free diversity there is no best unity. In liberty fraternity grows. In liberty knowledge bears its most precious fruit. In liberty the creative impulse of art makes the world lovely with new adornments.

Free thought is peaceful. It abhors physical violence, for violence is compulsion. Freethought reasons, educates, develops. Free thought is science evolution. It is the power of knowledge, and not the sword of persecution. When free thought is established arbitration will take the place of war. Harvest fields will not then be trampled by the iron hoof of battle. Homes will not be made desolate by shot and shell. Free thought is humanitarian. It makes gentle the heart of man and woman. It makes better friends, better neighbors. It is sociable, charitable, cordial. It is good will to good-willing men. It brightens the fireside and exalts the home. It dignifies the common tasks of life.

Free thought is forethought. It is the Promethean fire. It is the mighty providence of the human race. It makes the wealth of the present serve the glory of the future. The free thinker is the poet, the artist, the inventor, the discoverer. The mental slave is blind. One hour is the same as another. There is no to-morrow. The dull present only repeats itself. There is no aspiration, no change. The free thinker is in the full enjoyment of to-day, creates the noblest conditions for to-morrow. Freedom is the mother of wisdom, of foresight. From the heart of what is to be plucked the crown of that which is to be.

This is free thought. Yet, noble as it is, it has had to struggle against error and superstition. The vast majority of the race to-day are utterly deprived of intellectual freedom. Hence the poverty, the suffering, the ignorance of mankind. Free thought is the first means for the removal of these evils.—[Free-Thought.]

Young author (to editor)—Getting a publisher, I have heard, is the most difficult thing in authorship.

Editor—I don't think so.

Author—Ah, you encourage me! What then is the most difficult?

Editor—Getting readers.—[Arkansas Traveler.]

Death is the foreshadowing of life. We die that we may die no more.

Written for The Better Way.

The Mission of Spiritualism.

Spiritualism inspires faith and presents a knowledge of the noblest themes the mind can grasp. Its power consists in its demonstration of immortality, its persistent enunciation of spiritual ideas, and its tendency to spiritualize and ennoble humanity. The object of the spirits' mission to the inhabitants of earth is to convince millions of doubting mortals of the fact of immortality, and of the glorious destiny which awaits them beyond the tomb; and the conditions necessary be observed by them in order to obtain a happy future.

When the relationship existing between the body and spirit is dissolved, we find ourselves still living, thinking and intelligent beings, and in a world of tangible and eternal realities. Spirits do not say that they died, or that they are dead, but almost invariably say they "went out" or "passed on," or use some phrase that implies a continued conscious existence.

The bands of holy angels have swung back the gates of eternal life, and set them for ever ajar, for the benefit of those who linger yet in mortal clay. Above and beyond all sorrow, evil and pain, there is a life peopled with unselfish, holy beings, who glorify their Father by alleviating the pangs of the sorrowful and distressed. The immortality offered us by Modern Spiritualism shows us through death, and presents a knowledge that in another life we may realize the ideals earth has failed to fulfill, and clasp again the loved ones parted by death. Is it not a desirable thing to learn something which may prove another state of existence? It is indeed a gracious mercy that God gives us clear evidence to settle the religious opinions of mankind concerning immortality. Many priceless manifestations of spirit power, many tokens of angelic love, may come to us; and here, aside from the toil and din of the world, we may hold sacred communion with the higher life.

We may receive messages of love from our invisible friends, who are often near us, and our souls rest in hope of a future world, and therein have a happier existence. The bereaved may learn of the condition of loved ones in other states of being, where new hopes are born, lofty aspirations and noble resolves spring into life. The ministrations of the spirit fall, like a benediction, upon the heart, and the spiritual truths, voiced by loving intelligences, open to us new avenues of thought and culture.

The invisible whom we see are but few in comparison with the great cloud of unseen witnesses that hover about us. We should not forget that we are never alone, that every person has, in the spirit world, some friend waiting by his side, watching over him, trying to assist or lead him into a higher or nobler existence. The best prayer we can offer will be a constant desire to live so that only good and pure spirits will be attracted by our sphere.

To believe that there is a world with homes and habitations, with institutions of learning, with occupations, with natural scenery and surroundings as real and palpable as those of earth, that man will inhabit after passing from the mortal, is something hard for the average mind to entertain. If we only realized what a great circle of friends there are awaiting us in the spirit world, and how much they love us, we would only be happy in thinking of the home we shall reach by-and-by. This is a blessed truth vouchsafed to man to inspire and console him. The world will not listen, but will turn away, until smitten by its own sore distress and turmoil, it will be glad to turn to the spirit for counsel and cheer.

The messages that come from "the other side" are fraught with noble precepts, gentle admonitions and every incentive to a worthy life. They admonish us to walk uprightly before the world, to spurn to do an unworthy act, to be broad in our charities, to be clean in body and spirit. They unflinchingly place their seal of condemnation on all that defiles the sacred temple of the immortal soul. They incite to honor and manliness in man, and to sweetness and purity in woman.

The spirits of the departed assure us that death has not taken from them their love for, and interest in, the living; and that they are ever near us in our hours of sadness and trouble to breathe into our souls their gentle sympathy, and inspire us with hope, and trust, and courage to bear the ills and trials of life. We are taught to shrink from no task that our relations with this life may impose, but to stand bravely in the van of battle till the summons comes, and then, when earth has no further use for us; when, in the fullness of time, the labors of our day of life are ended, and the shadows of evening gathered around, we shall go to our rest, to awaken soon to other and higher duties on another plane of life and the welcoming companionship of our loved ones gone before. In the light of their teachings earth is made brighter and more beautiful, and duty becomes a pathway strewn with flowers. The clouds that shroud the grave in gloom, if not wholly dispelled, have been lined with the scintillant glory of a new day.

It is not necessary for us to lay down the mortal form in order to reach out to the spirit world—we need only turn our thoughts and aspirations toward those friends who have gone before—we need only reach out, in the interior life, to that home where so many of our loved ones dwell, and the friends on the other side will know of our yearnings and hasten to respond to them. When we think of them they are aware of it; and when we call them they come to us. They know our thoughts, the workings of our minds, and they see and know what we do. They know when we grow weary, and long for some word of cheer; and they send out to us influences that invigorate our lives, and help us to press forward again.

Fraternally, A. H. NICHOLAS.
FAIRMOUNT, KANS.

Written for The Better Way.

Christianity and Spiritualism.

Christianity is not a formula for the correct guidance of one's actions, nor a set plan for the Almighty to follow in his dealings with his erring children. Neither is it a record of outward events in any one's life, and still less is it a barren statement of theological dogmas; but it is in one word the realization of pivotal truth tersely stated in the expressive phrase, "Emanuel, or God with us."

It originated not with Jesus on the Galilean plains, nor with the more modern monks, who, from the depths of their unnatural seclusion, evolved so many sublime truths; but with Him who "created the heaven and the earth and all that in them is;" even the one, true and living God, and this at that auspicious hour when "the morning stars sang together and all the sons of God shouted for joy."

When our early progenitor and perhaps father of a large portion of our race felt conscious of a divine person walking in the garden in the cool of the day, and believed that he heard the voice of God addressing him, then was Christianity made known to man. "Adam, where art thou?" is the first dawning of heaven's light upon the erring, race of which we have any record.

Our worthy ancestor, no doubt with the best of intentions, violated the rules given him for the government of his life, and, as all honest sinners after him have done, he eagerly sought to retrace his steps and regain his heavenly residence. God, whose nature then was what it always has been ever since, and always will be, viz., love, bended over his mistaken child, and not waiting for him to return to his embrace, he came after him and remonstrated with him for his errors, and gave him plain directions for the regulation of his future life.

It seems to me that this was the foundation of the Christian religion,—the opening of heaven to erring, sinful man. Here, in embryo at least, was solved the future enigma of eternal life through Christ our Lord. Of course what I am about to say is not susceptible of proof only as it commends itself to our reason and judgment; but if God was not alone in his efforts of a creative nature, and really did say, "Let us make man," it is not unreasonable to suppose that, instead of leaving his throne himself, (like all other sovereigns,) he delegated this work to some faithful adherent, and to whom would he be more likely to consign this mission than to his well-beloved son? of whom we are told God made use in all of his creative labors. The phrase, "Son of God," occurring so frequently in the New Testament, manifestly means not Jesus of Nazareth, who was called, and doubtless was, the "Son of man," but the glorious Messianic Angel—the Christ of God, by whom Jesus was inspired. We are told in one place that the rock that was with the ancient Jesus, was Christ and of course not Jesus, for he had not been born at that time. Out of the bosom of God was evolved this divine Son, and also the equally divine daughter, the Holy Spirit, so-called, meaning merely that the feminine nature (if possible) was more holy than the masculine. But the two, as brother and sister, or husband and wife, were destined to work together as redeemers and survivors of the human race; the one, perhaps the feminine, as a seeker of truth, the other as a power to obey the truth.

Now it seems to me that Christianity is the incoming of these two sacred visitants to furnish to poor erring man a higher law of life than any outward system of law and precept could possibly supply. Adam was told of it in the Garden of Eden, and are we not all of us informed of it when remorse seizes our souls after derelictions from the path of duty? "This is the true light that lighteth every man who cometh into the world." Almost every other religion except the one so brilliantly expounded by Jesus of Nazareth, but not originated by him, only as all great truths are originated by their discoverers, is silent respecting this spiritual power communicated to the human soul. Inkings of it can be traced through the murky ways of the world's great religions, but Jesus boldly declared it as no one before him had done. With his piercing eyes, made thus acute by the Messianic Angel inspiring him, he beheld beneath the immense load of rubbish heaped upon it the precious ore of divine truths once consigned to frail man, and with herculean strength he unearthed it and exhibited it to mortal man in all of its pristine beauty, and thus immortalized his name not as its creator, but only discoverer. Nevertheless, after his death, it shone still more brilliantly as other angels joined with him in the divine work and "the kingdom of God came in great power and glory." Christ, although a name given to one, is still more the name of many, as is also that of his counterpart, the Holy Spirit. Even the term "Son of God" applies to multitudes as well as to the especial Son who inspired Jesus. What manner of love the Father has bestowed upon us that we should be called the sons of God. On the day of Pentecost was fulfilled the grand prophecies of Jesus before he left the world. Innumerable spirits or angels then obeyed the call of that great prophet Jesus and marshalled under his celestial banner; performed great works alluded to by Jesus and controlled a large multitude of strangers by his

words. When on earth he could control only those who believed in his power, but now being powerfully reinforced by the bright thought accompanying him now, believers were also influenced by him and his earthly fellowmen. Was not this the dawn of Modern Spiritualism indeed? Instead of celebrating what occurred forty years ago, it seems to me that we should celebrate the day of Pentecost as the real beginning of the new dispensation.

But I do not wish to further intrude upon your space at this time, except barely to remark that I cannot conceive of one with whom "is no variableness or shadow of turning,"—at one time ordering the cruel death of a poor shivering man because he disobeyed the injunction not to kindle a fire on the Sabbath, and then, under Jesus, forbidding all retaliation and revenge. It puzzles me to comprehend how God could ordain the blood wars of the Jews and require human beings to love their enemies; therefore it seems to me that God was not the author of the Jewish system of religion, although he may have tolerated it as he does all other evil. I cannot conceive of a good being commanding wrong, I therefore am constrained to believe that God never favored any other system of religion than that taught so fully by Jesus under the inspiration of God's favorite and perhaps most perfect Son, although other sons inspired good men in other ages. Gautama, Buddha was no doubt thus inspired as were all other great religious teachers, but it seems to me the grandest influx of spiritual beings into this poor world, that we have any record of, was under the influence of the teachings of Jesus after his so-called ascension; and, therefore, with all of these explanations, it is highly proper to call our faith "Christian (or Jesus Spiritualism)." But it is never best to dogmatize or contend zealously for names; what we want is this great power that came on the world after the death of Jesus, viz., the point to distinguish truth and, having learned it, to obey it in all things.

Any system of religion that enlightens our minds as to our duty, and enabling us to perform that duty under all circumstance is the best system for us regardless of its name.

In conclusion may I say that poor erring man absolutely needs a power diviner than himself to elevate himself from the earthly plane on which he treads to those higher and better paths which converge to the "land of Beulah," where our heavenly friends reside. O, what a glorious thought that not one only, but a multitude of perfect ones seek for our redemption and are ever ready to extend their arms of love towards us in response to our plaintive call for divine help. It matters not especially what name we give to the divine power. We may call it God, Christ, the Holy Spirit, Jesus, Buddha, or that of any of our cherished spirit friends. It is all the same, provided we recognize the great truth, that we need help and are willing to be helped by the spiritual power hovering around us, but just so long as we rely wholly on our powers to extricate ourselves from the "slough of despond, into which our errors have plunged us, we shall probably never be able to walk in the "straight and narrow road" with other than limping steps. But if we cry for spiritual help, ten thousand holy ones will fly to our aid, and we shall run and not be weary, walk and not be faint, "and shall mount up as on eagles' wings," until we can say, "the law of the spirit of life has delivered us from the law of sin and death, which is in our members."

Yours for Christian Spiritualism,
C. STEARNS.

Written for The Better Way.

God's Mirror.

In it we see reflected, life. And what is life? Life is that which is: Intelligence, motion, causation! Omniscient, omnipotent, omnipresent. Matter is the framework of existence—the skeleton needed for its presentation to the material eye, and which is infilled, embellished and ornamented with the beauties of spiritual nature. Without this vital substance it would remain but an inert, chaotic and atomized element diffused in space, and never evolve into anything that has form or beauty. Spirit is the light of the universe—the effect produced by the coalition of life with matter, and constitutes the law which governs, actuates and unfolds the divine combination into conditions having sensation, emotion and individuality. Such is animal and human life so-called, embracing all that which have become detached from gross matter as independent beings or life entities. Magnetism is the material agent through which the latter operates, and spirit is the sensuous principle which admits of the divine essence part and unalloyed to flow into these independent life conditions and there imbed itself, grow, expand in accordance with the desire to rise above matter or the material, and exert themselves to obtain light and purification from that which is not in harmony with the origin of existence—life or causation, God so-called.

Man is the perfection of life's evolution and in him is centered the spiritual essence of all that exists, and as he becomes refined or purified from the dross of material existence, he rises in the scale of spiritual progress or divine favor, as were—his spiritualized condition placing him in nearer rapport with causation, in comparison to his freedom from material or animal impulses, sensations or feelings. The light of causation dawns upon his mind, and he realizes that God is his nature, intelligence, and that this is motion in conscious form—he being a microcosm of it, and thus enabled to think! What is thought? Thought is motion in conscious form, and as man, an epitome of the original, is enabled to think, so the God of the universe constitutes one grand, limited and infinite condition of conscious motion, one universal thought! God omniscience and man its individualization—a reflection from God's mirror!