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THE ROSTRUM.

"SPIRITUAL GIFTS."

Extract from Lecture by Mrs. A. M. Glading, at Memorial Hall, Cincinnati, Sunday, October 7, 1888, for the Congregation of the Society of Union Spiritualists.

INVOCATION.

In this hour of prayer we would draw near to Thee, Infinite Soul: we would draw near to Thee and feel that in the contemplation of the wonderful laws that govern our being there must be an infinite mind that governs all things. The seasons as they come and go, awakened by a law in which they revolve from sleep the beautiful flowers of Spring, and then, as the Autumn winds blow, retire them from sight under the beautiful snow—thus throughout all nature the ebbing and flowing of the tides, the coming and going of the seasons, the resting of mortals at night, the waking in the day, the laboring and the resting, the growing and developing, all are governed by some mighty force, and to this to-night we would direct our attention. We would draw near to the fountain of all that is good, asking that we may receive spiritual gifts; that we may be baptized with a higher and holier baptism; that we may grow into an atmosphere of purity; that we may lay aside the dark and selfish thoughts that have governed our mortal actions in life. May we indeed draw near to Thee, oh God, in this the hour of prayer and the sweet music which is yet vibrating in the room; and how sweetly it makes the soul feel when there is an hour set apart for this contemplation, in the hour of prayer, of Thy divine love. We are but ministering angels, touching the mortals that shrink. May they grow strong, and through their surroundings learn more upon the spiritual than upon the material. May they grow nearer to Thee, and may the beautiful thoughts, which, like a sweet zephyr, that comes with the Summer winds and touches the soul, bring to us the smile of peace which the world cannot give.

LECTURE.

In taking control of the instrument to-night we will take for our subject "Spiritual Gifts," and while I take up that thought it seems as though I must take up also some of the thoughts that are entertained by those who have been educated in orthodox ideas.

As they, according to their idea, read of the spirit, they seem familiar with a great deal that pertains to the spiritual kingdom, for Jesus in his parables would always liken some part of that which he was discoursing upon to some homely incident in the lives of the people. He would liken the kingdom of heaven in many of his parables to some objects that were familiar to his hearers, thus trying to teach a spiritual mind by whatever idea he was anxious to promulgate. Even Paul says that there were spiritual gifts of which he would not have you ignorant. These were not to be given to the few, but freely, for Jesus said that there would come wonderful testimony of spirit power after he had gone away. He promised them the Comforter; that there should be greater revelations and many manifestations that would prove that he had given to his

followers the spiritual philosophy. It was natural man should mistake his beautiful lessons and interpret them according to his ideas, defying the man but not defying the principles that he taught, thus making many mistakes and creating many discrepancies in that which might have been a book that would have been a reference as to the life of a medium who was giving beautiful illustrations of spirit power. He healed the sick by the laying on of hands, and even the woman was healed by "touching the hem of his garment." He prophesied, for he foresaw his own death. He raised the dead and did that which it seemed for a while had passed out of the power of man to do, and that was to restore the lame and the blind, and to do the wonderful manifestations which are attributed to the mediums of the present day. He was capable of giving evidence of materialization, for when he went into the Mount to pray, did he not speak with Moses and Elias? Were there not voices heard in his presence? In so many instances were there spiritual manifestations that it is impossible to doubt that Jesus taught the philosophy and phenomena of Spiritualism; and after his mortal body had been laid away, the story goes that he arose and appeared forty days after in a closed room, where it was impossible for anyone to enter. He stood in their midst and showed them the wounds in his hands and side. This proves how true Spiritualism is; yet the Church repudiates this and says that Spiritualists are fanatics, and are being deluded; and if you were to mention the fact that you believe in Spiritualism, in holy horror "the hands are uplifted and sorrow is expressed, and so many declare, I am so sorry that you should allow yourself to go into this vein of thought, for it will be your destruction."

If Jesus taught this, why do Christians condemn? Why are the Spiritualists held as though they were something that should not be touched and should be left far away as being unclean or evil? But I would ask you if Jesus, having these spiritual gifts, promised that it should follow hereafter, and that even greater things than these should be done, why are we strangers to the truth after eighteen hundred years of groping in darkness? We know not the great truth, because we have not investigated. You meet in this hall to exchange thought; you make experiments; you hold seances, and you endeavor to reach the truth; and you do receive great and wonderful testimony of the return of spirits; but do you understand the spiritual gifts that may be yours, that are yours, and need only the development of your energies and time to bring forth the great truth that God's ever present spirit of life is here, right in your midst, not in some far off clime, but here where with the uplifting of the soul's energies you may touch the highest and holiest? I have seen children, who, not aware of their spirit playmates, frequently spoke to their parent saying some object appeared to them; and the parent would chide the child, and say, "you must not tell stories," and perhaps punish the child for telling the truth. Such child grows gradually to fear to express the thought of that which it sees, and becomes deceitful, and then is placed in orthodox Sunday Schools and taught religion in whatever Church the parents may feel an interest, and the Church teaches the child to fear God. So spiritual gifts seem to be warped. It is about time that those outside the Church, those who, instead of worshipping in the gilded edifices of your cathedrals, shall be those upon whom the gifts shall be showered; those in the humbler walks of life, who know not college education; who know not how to develop the grand thoughts and experiences in eloquence and oratory; to these humble instruments of a divine power is given a gift, that through them shall come the power of the spirit.

You have among you, even in this city, where I am glad to see that the spiritual heaven is working with great force, those who are capable of "holding a slate." You may partake also of these gifts and hold the other end of the slate, and realize that no human hand is touching, and read legible writing in the hand-writing of your departed one even ministrations from the spirit world. You know not by what power it is exercised, but there is no effect without a cause, and to constitute this cause the spirits are constantly asking for more earnest mediums and workers as a power to develop their spiritual truths.

You have those who, sitting in semidarkness, can produce forms which you recognize as dear ones. Materialization is a fact, a truth, as nearly all the manifestations are truths. If they are fraudulently given it is not mediumship; it is the working of evil influences that are trying to discredit the higher and holier elements that nature would reveal.

You have those who, becoming entranced, will see visions, will interpret dreams, and see forms that are familiar and dear to you. The breath of prayer in your soul testifies how you appreciate the touch of a spirit hand, or communion from friends in the spirit.

How to develop these manifestations must then be the study of your spirit life. Frequently you find a man who has a scientific turn of mind, and he will eagerly pursue his study; he will come to a certain point, and then, as though lost for thought, he will ponder, and think, and compare, and reach out for other evidence to prove that which he is trying to manifest, and in this manner he finally comes to the conclusion that he has found that which is beneficial to himself and others. If, for instance, the floriculturist, loving flowers, desiring to cultivate a certain plant, and wishing to change the color, studies the ground, the position in which it stands, calculates the power of light; in every way does he essentially apply cause and effect, applying it to the living plant, and he soon discovers the grand secret of even producing colors that were not in the same species of flowers before. So man would endeavor to create new conditions to better and in every way advance the cause that he may be advocating. The man who builds houses from year to year is experienced, and certain to know if there is a new mode of ventilation; and so architecture has become such a science that a man's house is indeed the most comfortable place to be contemplated, comparing it with the old log cabins which once dotted the hills and valleys. To-day the beautiful villas that delight the eye are a common sight, and throughout all the working of the human family we see growth, advancement, and we ask why it is? It is because the mind of man has expanded. It is not satisfied with the old conditions. It throws them aside and opens the door to the new; and so with these spiritual gifts, for eighteen hundred years the promise has been in embryo. Here and there a token of spirit power has been made manifest, but it was expressed to the witches, so-called, or those who could foresee or prophecy; and they were regarded as evil, and so these grand gifts have remained covered until now, in this beautiful country, where liberty is everywhere apparent, and where the man or woman who has a single religious idea can worship God according to the dictates of his or her own conscience. They are illuminated by the better light of truth.

If now in this beautiful liberty-loving country there is another higher and grander spiritual gift,—that of cultivating the soul—why not use it? It is free as the rain that falls upon the good and the evil. It falls upon the fields of the wicked man as well as upon the field of the good man. It nourishes the beautiful seed; life expresses it everywhere; and if among you the gift should fall upon one who does not appreciate it, one who is not worthy of this spiritual gift, will the good man throw that gift aside and say it is evil? I do not wish

to be classed with a person of such character. If you will cultivate that which comes to you, you will even see, by the cultivation of spiritual gifts, that these truths will be made manifest. There are occult forces operating upon matter. These are demonstrating laws that are hidden, and you see the effect, and if you stop and consider the cause you will find that it is not a miracle or mystery, but the acting out of the law of life and demonstration of truth. The soul, stretching out at great distance, can reveal truths and facts which afterwards you can prove to be facts. Mesmeric subjects can be made to act and do the magnetic's will. They do not understand by what force. They simply feel that they are employed to obey a will for the time being.

There are mediums in this room who can be psychologized and made to speak and obey a higher law than that which they consider in their own immediate surroundings. There are those who have the power of clairvoyance, and who see at a distance, by the outreaching of the spirit—even when look into the past and reveal the future. These gifts are all of the spirit, not of the body. If the spiritual gift in any measure depends merely upon the mortal experience, it is dependent only on this: that man should be as pure and clean as possible.

If one among you have the gift of prophecy, let him give forth that which is born within him, and after a while there will be the power to discern between good and evil influences; and man will not be obsessed or controlled by influences that make him do that which in his normal state he would be ashamed to do. The spiritual gifts are given to mortals, and mediums are giving testimony as to this fact. There are undeveloped spirits that hover so near the earth plane that they enter into the material body of persons who are not aware of their presence, and men and women are tempted to do what they would not do, and what their conscience afterwards reproves them for spiritually. You may realize that I am telling you the truth. You may have healing gifts; you may have physical gifts; the table may move and vibrate under the magnetic touch of your hand; there may be intelligence on side of you that is trying to express itself. There may be that peculiar matter in your system that closes your eyes to spiritual things, that yet, nevertheless, by becoming passive, you may become the materializing medium and the spirit will clothe itself with that matter which you possess so that you may recognize it. These spiritual gifts are within your keeping. Were you aware that perhaps you have the power of reading in a different language? You to-day speak but the English language. You say, "If I could only speak in some foreign tongue."

It requires, first, study of the alphabet; finally, the grammar; and gradually you find how easily it is mastered sentence by sentence, and you are able to express your inmost thoughts with fluency; and so you must begin at the beginning. Here is your President sitting by my side. As I touch his magnetism, how I wish I could have some testis. I can even take thoughts from his mind. He is giving out something that a medium receives with benefit. He does not perceive that virtue which has gone from him, as Jesus did when the garment was touched and the woman was healed; and do you know you are benefited by the nearness of your personal contact? You are giving and receiving spiritual gifts continually, and it is for this demonstration that you gather together here. What would this world be if it had no spirituality? What would this world be if man would be as selfish as the brute, thinking only of the fact that would develop, and care for little else than the passions which he would satisfy? He steals, as it were, grand thoughts from the spiritual kingdom, and expresses them by manifestations here in the

material form, revealing constantly that there is still another cause, a deeper and a grander force at work. When you look through the Exposition buildings and see the machinery of a hundred years ago, along with the wonderful improvements which the inventive genius of a century has given us, you see how grandly the spirit of man has worked through the matter to demonstrate an idea and a force. So through your mediums be not idle, do not turn the head away, but work out your own destiny; and above all things use the hour of prayer; and though you invoke not a personality in a God, let the individuality of a personal thought be part of the soul-life of your circle. The time will come when it will not be a great miracle to reach out to planetary worlds. They are inhabited. There are different species of animals. There are trees. There is foliage. There are mountains and hills. They all differ more or less from those upon the plane here, because there is a terrestrial and a celestial world, and to understand this we need not refer to the old Bible.

That book has not enlightened any one. It has not done as much good for human advancement as forty years of Modern Spiritualism. If, then, Modern Spiritualism has advanced the sciences and brought man to a higher consideration of his abilities, let us take hold of the new, and that which reveals the God of to-day—the God of wisdom, the God of intelligence, the God of love. Let us revel in the thought that it needs no torture to convert a man, but the revelation of reason; the thought exchanged; the intelligent conversation, the spiritual gifts and development of spiritual powers. In this way we learn to worship God in the true sense. Then we can feel that the angels are near us, and that in each beautiful thought we thus give out we find ourselves nearer to a ladder that leads to a higher and grander result. If those who are evil will not be cultivated; if the undeveloped spirits will not learn; and unclean conditions cannot be helped, then you must hold yourself above them and wait until time can do what you cannot. It is not right that a medium decend to the spirit's condition; but the medium should ask the spirit to rise and make the spiritual gift the highest aim. No man or woman will ever regret it when this doctrine is taught from every house top. Spiritual gifts will be sought after more than they were ever before.

Did not Jesus say "Seek ye first the kingdom of heaven, and all else shall be added unto you?" It is only the church that has made a sepulcher in which this beautiful philosophy has laid for a while. Assist modern thought to reveal Spiritualism as risen from the ashes of the past, with its white outspread hands, baptizing the land with a pure and holier baptism, psychologizing the sensitives with higher thoughts, arousing men and women who seem to be quite methodical in their ways, even investigation that makes their plain features look beautiful. The spiritual philosophy, with its gifts, is lifting up the shadows, and the morn of eternal light is brightly dawning upon the intellect of man, and reason with its bright light burning assists every intellect to a higher and grander result. Let us remember to ever cultivate spiritual gifts, draw near to the fountain of life, receiving the words of wisdom that may come from different spirits that may control your mediums. Let us then invite the angels to come at each meal; not pray to an individual God. Let us ask that the food we eat shall be for our spiritual development. Are you not aware that every piece of bread you eat has more or less magnetism that enters into the spiritual? It is not the body that it enters. It does not entirely absorb itself in the system, but comes in contact with the nervous economy, causes the brain to vibrate with greater vigor, and the moment it does so it is the material spirit of

thought that invites life into those who thirst for it. Thus it is necessary that every man and woman shall watch the food we eat, and cultivate spiritual gifts, developing through the body the material fit for their reception. Let us then not be ignorant of spiritual gifts, but strive to understand more fully the boon which this world of life, this infinite God, this loving Life Bread, is breathing among you to-day.

BENEDICTION.

May the spirit of divine love breathe upon every soul here to-night, and may each individual feel that there is a loving God, whose breath breathes thoughts of holy and pure purposes. May each one find that the peace which the world cannot give sinks deeply into the heart, under the influence of the God of love, now and forever.

(At the conclusion of the address, Mrs. Glading gave numerous spirit tests and psychometric readings, to the intense gratification of a large audience.)

Written for The Better Way. Stray Thoughts.

The spirit world is composed of released particles of the original life principle individualized. The material residue returns to an atomic or molecular state until again utilized by intelligence for the purpose of individualizing itself.

The most forbearing of this life generally pass over while their judges are passing sentence on them. Those who constantly resent fault-finding, are like their uncharitable judges—unfit for a higher life.

To belittle another's opinions, or endeavor to break down another's theories, without substituting something better in their stead, is sublime arrogance. A higher conception of a truth is always accepted without making either of the first named a necessary portion of the argument.

To crave sympathy or praise from mortals or spirits invites their inharmonious influence along with it, and it is not worth the cost—the good effect being more than neutralized by bad ones. Love action creates an individual happiness in the soul which enables it to dispense with the first named.

Man's intentions, whether good or bad, weave an aura around his being, which finally takes on a materialized form, and if he passes over before this is effectuated, he will find himself surrounded by a spiritual counterpart which has as much solidity as the material in a mortal. Good intentions evolve in beautiful surroundings and happiness, while selfish ones have an opposite appearance and cause misery.

Astute selfishness is to give kindly advice that is intended to injure another. Cultured egotism is the study of pleasing self. Both lead to the disunion of family ties. Love has the opposite effect, and, like the centralizing power of the universe, endeavors to create a law of gravity on which to revolve. Harmony among relatives is, therefore, the nearest approach to divine law, and manifests itself in the individual by an attachment for home. Such is the final indication of the soul's approach toward spiritual perfection.

A. F. M.

Our best friends are those who keep perfectly quiet when some one is enumerating our virtues.

The whole faculties of man must be exerted in order to call forth noble energies; and he who is not earnestly sincere lives in but half his being, self-mutilated, self-paralyzed.—Coleridge.

An absent minded Pittsburg preacher remarked in an eulogy from his pulpit last Sunday that "Dad loves a mining shark." Thereupon, four stockbrokers and a man with a brother in Colorado got up and left the sacred building.

Abundance of worldly goods diminishes our pleasures in using them, and too much liberty in choosing our occupations, arising from education, wealth and social position, render the choice complicated, difficult and often useless.—Tolstol.

Written for The Better Way.

A Plan of Conformation for a Harmonious Brotherhood on the Earth, or Material Plane.

NOTE.
"Bound to no party, to no sect confined, God (or truth) is our father, our brethren all mankind."

With this intuitive recognition by many men and women, why cannot they unite themselves into an organization, that shall have this principle actualized in every day practical life? They can, if they'll only lay aside selfish, personal consideration or ambition and follow principle instead of party, justice instead of policy, love instead of hatred, truth instead of error, and wisdom instead of knowledge.

For men and women may have great learning—so-called—still possess very little wisdom.

Take almost any man noted for his learning for an example.

In the first place, he devotes his time entirely to study, or writing and social intercourse, the muscular system not being exercised by any useful labor for himself or others.

Thus the brain is kept in a constant state of intense activity, especially the intellectual part, while the moral or spiritual are much of the time idle or inactive, throwing the entire brain structure out of proper balance; which shows itself in intellectual pride, selfish conceit, and arrogant assumption.

The egotism and selfishness that possess such men's souls blinds them to the fact that woman, individually and collectively, are entitled to equal consideration at their hands.

Does she not mould and fashion the human body and verify and unfold the human brain? All that is possible for man to do, is to impregnate the germ of an immortal soul, and foster, cherish and nourish the prospective mother while unfolding it.

This fact conceded, is there any justice in then stepping in and saying that woman must occupy an inferior position in the domain of social or governmental life and activity?

We tell you nay! a thousand times nay! no, never!

Think of this, ye worldly wise philosopher or scientist, and to your own soul at least, acknowledge the falsity of your present position.

The sword of truth is double edged, and is liable to wound its friends while slaying its enemies.

Then again, men of learning show—as a rule—great lack of true wisdom, by couching their ideas, truths and principles, in language that very few at least can understand, because so hardened with technicalities. In spirit life the wisest teachers ever make use of language so simple that a child can readily interpret its general import.

What good will it do to try and harmonize the discordant elements in life and society, unless the plan presented is brought within the reach of the understanding of the uncultured as well as the highly educated.

Again, men and women desire as well as require, more love and less control. Therefore, in order to succeed as leaders, reformers must make a direct appeal to the love-nature, rousing it to a recognition of its needs, its requirements and its duties.

Its needs are sympathetic, reciprocal action, its requirements freedom and purity; and its duties to make itself manifest in kindly attentions to all with whom they are to associate, ever bearing in mind that the uncultured child of nature is entitled to respectful consideration at their hands, as well as those whose opportunity for mental culture has been favorable to the blooming out of the flowers of thought, the grace of motion, or chaste and refined expression.

Behind the mask of an unsightly burr there may lie the richest nut, and back of an unattractive exterior may sparkle the richest diamond. And minds possessing the greatest wisdom, and hearts of purest and truest love are often hid beneath a physical outline that can lay no claim to outward attractiveness, either of face, form or movement.

In spirit life the soul of man and woman is all that has any charm with its associates. And men and women on the material plane of life would do well to look more to the interior development and less to the external attraction.

So as you love truth, purity, justice and humanity make it manifest in lip and life, ye reformers of to-day! and all will redound to the uplifting of universal humanity through a world redeemed from disease, sorrow, misery and death.

Science being but the discovery of facts in nature's great laboratory, philosophy, the proper application of these discoveries to practical life, and truth unfolding the plans and methods.

Men and women of to-day, there has been much discussion of your side of life in reference to organization, social if not governmental, and sorry imperfect efforts have been made to bring it to a successful issue. But all such efforts have thus far proved abortive, therefore subject to early decay and death, with no hope of a resurrection. The reason is obvious to the more advanced intelligence on our side of life, and we propose to make it plain to you who are

honestly seeking after light on the material plane of life.

Now, in order to form an organization that shall be made permanent as to form, and progressive as to thought, word and deed, it must be organized on natural principles, and in order to be so formed several things are to be considered; first, the adaptation of means to ends; second, the proper adjustment of the same; and third, a willingness on the part of men and women to put themselves in a condition to accomplish what is sought after, viz, the present and future good of individual and collective humanity.

For humanity, when it is taken as a whole, is likened unto an individual expression of the same, being a type of the whole. Therefore, an organization to be founded on fixed and immortal principles must be a successful representation of the human form divine in its individual and collective capacity, organs and functions, not even omitting the internal viscera, the head with its phenomenal developments, the heart with its dual functions, and the hands and feet with their servile obedience. But as a compensation for this willing servitude, they, of course, expect to be provided with proper nutriment and protection from excessive labor, cold or heat.

The head with its diversified faculties represents wisdom; the heart with its dual functions represents love and affection; and the hands and feet proper providence, they being indispensably necessary to carry out the suggestion of the head and heart. The head also indicates that "in union there is strength," and where there is a proper balance between the different organs, the manifestations of the entire organization under its control is harmonious; therefore, healthful, happy and peaceful—each organ performing its proper part according to position and use. For example:

Causality studies out the nature and use of things; benevolence distributes them under the direct supervision of the wisdom principle or spirituality, indicating a firm and conscientious regard for all positions, occupation and capacities; each and every one being cared for in a common sense and workman-like manner.

Therefore, in order to form an organization so that it will meet the absolute needs of universal humanity, the head of the same must have its individual and collective representation; and dual unity must base its perfect representation here in male and female, if nowhere else in the organization, that the scales of justice may be evenly balanced in all its multitudinous ramifications.

If the head and heart of men and women are all right, they will not be likely to manifest much of the selfish spirit; more than is necessary in order to preserve their own individuality and power to cultivate or unfold its natural or innate capacity. But if the head says to the heart, "I have no need of thee," or the hands to the feet, "We have no need of you," then is the whole corporate body thrown out of balance. For society is made up of heads and hearts, also hands and feet, just like a single individuality, which is a type of the whole.

The head does the thinking, the heart the beating to keep the machinery of life going, and the hands and feet provide for the necessities of the whole machine.

Now the governmental policy of a harmonious brotherhood is no different from this. The most active mentality takes the lead, and the one with the warmest heart supplies the necessary nutriment by and through the assistance of the hands and feet, which have to execute the suggestions of the head and the heart.

Let us recapitulate:
The head sees the need of every human want, the heart desires to supply it, and the hands and feet try to do it.

Such a method in any governmental action is just what you want to make a governmental organization that will be not only republican in sentiment, but put forth every effort to carry out its constitutional provisions or suggestions.

Does your national government do this?

We think not. It comes far short of being republican in character, sentiment or activity.

But to return to the plan of conformation for a harmonious brotherhood. Having outlined a pattern for such an organization, we will briefly outline its platform of principles in the consecutive order in which they will best represent human needs, necessities, responsibilities and enjoyments:

- 1.—Spirituality or the wisdom principle.
- 2.—Generative power or the love principle.
- 3.—Finance or the accumulative principle.
- 4.—Labor or the fundamental principle.
- 5.—Education or the reasoning principle.
- 6.—Diet or the destructive principle.
- 7.—Dress or the protective principle.
- 8.—Architecture or the home principle.
- 9.—Recreation or the fun principle.
- 10.—Guardianship of youth or the adhesive principle.
- 11.—Guardianship of children or the benevolent principle.
- 12.—Teaching the children or the creating principle.
- 13.—Medical jurisprudence or the preservative principle.
- 14.—Care of the sick or the humanitarian principle.

15.—Care of the blind or the seeing principle.

16.—Care of the deaf and dumb or the hearing and speaking principle.

17.—Care of the lame or the locomotive principle.

18.—Care of the insane or the thinking principle.

19.—Care of the misdirected or the righteous principle.

20.—Teaching the science and art of architecture or the constructing principle.

21.—Teaching the science and art of music or the harmonious principle.

22.—Teaching the art of drawing and painting or the formative principle.

23.—Teaching the art of sculpture or the ideal principle.

24.—Teaching the science of astronomy or the evolutionary principle.

25.—Teaching the science of acoustics or the vibratory principle.

26.—Teaching the art of printing or the imitative principle.

27.—Teaching manufacturing or the executive principle.

28.—Teaching the art and science of navigation or the locomotive principle idealized and spiritualized.

29.—Teaching the art and science of agriculture or the productive principle.

30.—Teaching the science and art of generation or the reproductive principle.

As any harmonious organization must be based on immutable principles, we have thought best to present them as above, instead of the power they are capable of producing, which is only implied to give the trained mentality some idea of the possibilities they represent or hint at, which is all that is necessary in this brief report.

The next in order, is to briefly outline the order and method of conducting business in an organization of this character.

TRUTH'S IMMUTABLE LAW, OR EXACT JUSTICE FOR ALL MEN, WOMEN AND CHILDREN.

WATCHWORD.
Free thought, free spirit and free action, to insure mental liberty for all.

CODE OF LAWS.
The spiritual intuition properly interpreted, meaning the highest, holiest, noblest and purest aspirations of the human mind.

CODE OF MORALS.
The Golden Rule actualized in all business transactions, as well as in all physical, mental, moral and spiritual desires or necessities, mental needs, opportunities, necessities, rights and demands, to be supplied in harmony with the same general, true or golden rule of life.

And as every one knows what are their physical needs and necessities, nothing more need be added in this connection, only to say that all these demands will be cheerfully supplied to all who are willing to labor in any field of usefulness that they are capable of filling.

But the idler will have no right to demand what he or she in some way does not help supply.

For in our organization of this character, there can be no drones, and carry out its code of morals embodied in the golden rule. The different degrees of capacity only making the duties all owe to each and each to all, more or less onerous.

The general principles to be respected in such an organization being given, nothing more need be said in this brief report of a perfected, scientific formula that is now in our mediums' possession, only awaiting the action of "certain chosen ones" to have it given to the world on the printed page, to be studied as one would study a law in chemistry, mathematics, or any of the exact sciences.

To all lovers of truth, justice and right, we would say in conclusion, candidly weigh what has been given you, and then decide quickly what you will do, for there is a "power in the air" that knows the secret workings of hidden things, and in order to reveal them it must have conditions. These conditions are briefly these:

"Those in city or country who get 'a private circular letter' to heed its voice of friendly warning, for spirit forces come 'like a thief in the night' to those who can and will not heed their friendly warning or admonitions."

Mediums all over the nation and world will receive a new baptism of divine light ere the year closes, and they will prepare for very important changes in the very long. So be up and doing while you have the power to act without let or hindrance.

The Spiritual Congress of Nations, through the brain impressibility of Mrs. Julia C. Franklin, Big Creek, N. Y.

SUPPLEMENTARY.

To friends everywhere, greeting: Being chosen some little time back to act in the capacity of a mental guard over this medium's brain impressibility, I have had the honor to receive from Mrs. Julia C. Franklin, Thomas Paine, and Marcus D. Lafayette on the part of men, and by Lucia Mott, Francis Wright and Madame Roland on the part of women; I come at this time and in this way to say to you all, be mindful of the present, be watchful of the future; for in such an hour as ye think not, "Spirit power in combination" will indicate with unusual significance, that it not only has an interest in universal humanity, but an especial interest in women herself. I've stood guard over this medium's brain when it took all the medium's strength to keep it from sinking under the burdens she has been compelled to carry all the years she has been unfolding "a scientific formula" for the reorganization of both life and society everywhere on this planet.

And as my beloved country is chosen to take the lead in the work of true reform, I'm intensely interested in this medium's work as an inspired woman. And that all truth-loving men and women may become equally interested with myself and my most intimate associates, viz.: "The Spiritual Congress of Nations," I come to invite each and every one of you "to a feast of reason and a flow" of soul as soon as it is practically possible after this reaches your eye on the printed page. Do not wait to deliberate, but indicate your interest in the claims of truth and purity by conferring with our medium of communication immediately, by letter, if no other way. Be assured that there are a

goodly number of men and women who, like myself, love the truth for its own sake, and not because some prominent man or woman now before the public has unfolded it before their gaze for their acceptance.

Truth is truth! no matter who unfolds it! The uncultured child of nature, or the highly cultivated, as the world calls those who are learned in the lore of bookish men.

And if truth unadulterated with error is what you are seeking, see to it that you do not turn your back on the same, because it comes to you from a source you were not looking for it to come from.

Have you so soon forgotten that "A man's way is the cradle bed of him of Nazareth," and that it's possible for "the truth, the whole truth and nothing but the truth" to emanate from a source equally as humble and unpretending?

Pause and reflect, ye worldly wise, ye autocrats as well as you who are truly worthy disciples of truth, ere you walk another pathway than the straight and narrow path that principle invites you now to enter, that you may reach the goal of true happiness, without first having to pass out of the form, as dyed is called by those who have laid their material bodies aside to take on the spiritual, therefore imperishable.

I'm not here to gloss over what is the naked truth, therefore I say to one and all, only "as you do unto others as you would wish to have them do to you" can you ever hope to find true happiness, in any sphere or condition of life.

Nature is our common mother, every living man a brother, therefore love and serve each other, to-day; to-morrow will I be of it.

GEORGE WASHINGTON.

For the Mental Guard.

The following vigorous communication was not received in time for earlier insertion in *The Better Way*. The immediate occasion for which it was written has past, but its spirit and intention are no less commendable, and its subject matter is certainly worthy of presentation to the people of the United States on all occasions:

An Open Letter

To The Twelfth Annual Congress Of The American Secular Union, Assembled at Pittsburg, Pa., October, 5th, 6th, 7th and 8th, 1888.

Mr. Chairman:—There are three facts which prompt this address:

1. The Indians with the mixed blood of their race, are numbered by millions on this continent.

2. The women of the United States are the best and largest portion of the people.

3. Injustice to any part of the family imperils the peace of all its members.

Therefore the subscriber respectfully suggests, that your first "demand" should be for compliance with the amended constitution, which affirms that "all persons who are born in the United States are citizens thereof, and that no law of any State shall prevent their vote in the state in which they reside."

It does not matter how much your "nine demands" are needed, they are viewed by the average citizen only as he views the "tariff," a mere question for honest dispute. He will retain this view until he sees the self-evident truth that all mankind, irrespective of race or sex, "are endowed with alienable equal rights."

When this truth is practically acknowledged, then the "nine demands," with the tariff included, will be rightly adjusted, and a thrill of sympathy will vibrate from centre to circumference of the world, akin to that which your ex-president, Col. Ingersoll, felt when he said:

"I have had the extreme pleasure of seeing a man—once a slave—sitting in the seat once occupied by his former master in the Congress of the United States. I have had that pleasure, and when I saw it, my eyes were filled with tears. I felt that we had carried out the Declaration of Independence; that we had given reality, and breathed the breath of life into every word. I felt that our flag would float over and protect the colored man and his little children, standing straight in the sun, just the same as though he was white, and worth a million."

In order that this beneficent sentiment may soon become paramount, the subscriber respectfully submits the following preamble and resolutions for your consideration:

Whereas, Our oldest and greatest national wrong is against the aboriginal race from which we have derived our country and a staple of our food (Indian corn), and two (Jefferson and Randolph), of the signers of our national independence, and

Whereas, Women do as much as men for the comfort of the family and to beautify and enhance the enjoyments of life in all its stages, therefore be it

Resolved, That we (the Secular Union) demand that the Indians shall be dealt with as friends and neighbors, instead of as aliens and enemies, and that they shall have protection on their respective reserves, in the unmolested enjoyment of their religion and equal rights. And that our mothers, sisters, sweethearts, wives and daughters, may vote and hold any office of honor and responsibility, to which they may be elected, on the same conditions as men.

Respectfully, JOHN BEESON.

TALFORD, OREGON, Sept. 26, '88.

Amelia Caldwell, of Evansville, Ind., five years of age, kneels by her little bed and offers her devotion as follows:

"Now I lay me down to sleep,
I pray the Lord my soul to keep,
And should I die before I wake,
I pray the Lord my soul to take,
And this I ask—I forget that man's name—Amen."

Letter from Dr. Dean Clarke.
To the Editor of The Better Way.

I have recently returned from my summer sojourn in Vermont, and from whence I went to Lake Pleasant to perform my duty as a speaker. Having had just time enough to take a casual glance at a few numbers of your excellent paper, which had accumulated at my address in this city, I will pen a few words upon matters personal and general that may be of sufficient interest to some of your readers to pay for perusal.

I enjoyed the two last weeks' session of the camp meeting as only a wanderer can, who after long separation, meets many old friends and collaborators whose pleasant acquaintance was thus again renewed. I am thankful that I have never had the misfortune to be afflicted with that demoralizing mental disorder known as jealousy arising from envy, or an undue selfishness which strives to succeed at the expense of a detraction of others; hence I entertain a most cordial feeling of fellowship towards all my worthy co-workers, and joyfully hail the opportunity of a camp meeting to meet them and exchange ideas and social amenities.

Critical observation for several years leads me to question the general utility of camp meetings as now conducted, for there is too much selfishness, too much greed for "the root of all evil" actuating many of their managers, and they monopolize too much of the interest, spiritual force, and means of many who attend, which ought to be used distributively in their own localities. But they afford a grand opportunity for the mutual acquaintance of all who are privileged to attend, and if, as of old, Satan did not "come also" in the shape of back biters and slanderers, as is so often the case, they would be occasions of cementing the bonds of brotherhood, and of uniting our heterogeneous and scattered fraternity in a unity of spirit at the least.

As it is, though contention and strife for the leaves and fishes prevail at some of these great resorts among those financially interested, much to the disgrace of Harmonical Philosophers (?), and to the detriment of our cause, yet the "common people" who flock to them for spiritual food and for proofs of a future existence, find them a means of intellectual growth if not, as should be the case, of those spiritual graces that "make for righteousness" and fraternal good will.

From all I've seen, I would not have camp meetings abolished, but most decidedly would have them purified and more spiritualized by eliminating the present controlling elements of selfish greed, ambition for rule, personal detraction, and all the "lusts of the flesh" that demoralize promiscuous associations.

I see by glancing over your columns, and over those of your worthy contemporaries, that they too are in the arena of contention among the brethren of many minds over the vexed and vexing questions of mediumship, physical phenomena, etc., etc. Evidently the day of judgment is at hand if the Kingdom of Heaven is not. For one, I am not sorry that a sifting has begun. I am pained however to see so much acrimony and so little charity displayed. But I suppose that as long as human nature is dominated by animal rather than spiritual power, "Offenses must needs come, and woe to those by whom the offense cometh."

Just as long as physical phenomena, and "materializing" mediumship—true and useful as they surely are—are "all the rage" among leading Spiritualists, the latter will continue to be in a rage over the dubious question of their genuineness. From long observation and close reflection, I am convinced that an undue importance has been given to sensuous phenomena over that which is mental or spiritual, and that the present "confusion of tongues" and pens in our Spiritualist Babel largely results from too much seeking to climb to heaven upon physical facts.

Materialization I know to be a fact, and one that I have defended at great expense to self interest in the past, but it has been a craze on the brain of too many over-zealous followers who have shut their eyes to the accused fraud that all level headed observers know has not unfrequently come in its guise, and perhaps to bring them to their senses, as well as to check a growing form of idolatry, the lesser evil of raids upon this class of mighty "onsartins" mediums has been allowed, if not prompted, by the higher powers.

What I said of these people, and of their most faithful heachmen and fanatical defenders, in your columns last summer, I have no cause to retract, but have many facts to prove true whenever necessary, despite the trenching retort my most charitable views of the case called out.

It is always my rule where there are accusations of fraud, or of complicity in shadowing it, to give the accused the benefit of every reasonable doubt, but when I have confessions from their own lips in the way of excuse, and indisputable facts that would convict any culprit in a court of justice, I cannot condone "an offense that smells to heaven" and demands exposure, even though it must

come in the objectionable form of a raid upon those who perpetrate a wicked deception in the name of those we hold most dear.

The superheated zeal with which the defenders of mediums of questionable honesty attack those who have strong witness against them, smacks more of fanaticism, of paganism, and of one-sided charity, than of a reasonable judgment, and a love of justice, true charity, and a desire to know the whole truth and nothing but the truth.

I have just read with sorrow Mr. A. B. Brown's philippic against the editor of *The Golden Gate*, and his whitewashing defense of the materializing mediums of Boston. I do not doubt the sincerity of his motives, nor question the propriety of his righteous indignation against the sweeping, indiscriminate and extravagant accusations of Mr. Colcher (not Culshaw), whosever he may be—but, knowing Mr. Owen to be a true man, a careful, conscientious and judicious editor, I cannot in the light of evidence I have of fraud on the part of some of the accused mediums, but justify him in withholding so lengthily, so biased, and so unmerited an eulogy of the honesty of some of these mediums, however much their accuser deserved the castigation given for his rude, exaggerated, and, in some places, untruthful onslaught. Mr. Brown may have had all the real "materialized" evidence of the genuine powers of these mediums he claims, yet at other times there is the best of proof (and some of it personal to me, and I proved one such fact before a large audience last summer,) that some of Boston's most lauded materializing mediums have perpetrated base fraud.

I have no sympathy with those who foolishly or wickedly proceed to "wipe out" materializing mediums, nor do I countenance a resort to ruffian violence in their exposure; neither will I wink at the unpardonable sin of betraying the sacred gift of mediumship, the bringing of reproach upon all mediums and a holy cause, by those who, having good gifts, will counterfeit them or employ others so to do.

The day of judgment and of doom for such has come. The fiat of eternal justice has fixed their fate, and accomplices, and apologists, and comforters, may well "stand from us."

Changing an unpleasant theme, let me say that I find *The Better Way* with its large amount of matter of so varied and interesting a character, is growing in favor and usefulness, and I hope will be better sustained in its mission of good than are many of those missionaries who have to pay more for transportation to reach those who hunger for "living bread," which we all strive to bring them. I hope the time is near when there will be more of a demand for genuine spiritual food; when the Spiritualists themselves will thirst for "living waters," and less for effervescent draughts that stimulate for a moment, but quench not the thirst of the spirit, which only the wine of truth and righteousness can satisfy.

In conclusion allow me to say to your western readers that the higher powers point a direction finger toward their various abodes, and I only wait their Macedonian cry to answer "I will come." A word to the wise needs no more to emphasize my wish.

Yours, etc., DEAN CLARKE.

Boston, Oct. 2, '88.

Written for The Better Way.

A Lesson in Metaphysical Spiritualism.

Man is composed of body, soul and spirit. The soul comprises the divine ego of this triune. The body is the material instrument through which the soul operates during mortal life, but is substituted by the spirit body after death of the physical or material body—the spirit being an exact counterpart of the latter, with the exception that it is composed of magnetism instead of gross or opaque matter, though containing all the organs, sensations, feelings and emotions that the physical body had before its decay or death so-called, and therefore is blessed or troubled with the same desires, as the case may be.

If the soul has overcome, by individual exertions, the material desires of the body, it imparts to the spirit an intelligent or so-called spiritual desire, sensation or emotion instead. If not, the spirit continues to exhibit the same material impulses that the body had before its demise. And so every distinct impulse of the material has to be counterbalanced or neutralized by an opposite force or tendency in the soul nature of the body.

When all material impulses are thus neutralized, the soul controls the spirit, or becomes larger in volume or force than the spirit in comparison to the surplus it has in its favor. Man then becomes positive to matter or material influences according to the excess of spiritual over material force contained in his being—the spiritual acting for an intelligent effect, and the material for a sensual or animalistic effect. Light and happiness result from the former in comparison to his degree of positivity.

Thus if man has any particular sensual or animalistic desire or passion which controls his better nature, it is because the impetus or force for this effect is stronger or greater in the spirit-body than its opposite in the soul, and has to be neutralized or overcome by combating it, which means abnegation. Every such abnegation adds force or impetus to the soul-nature for an opposite effect, and constitutes man's virtues or good qualities, talents, gifts, etc., and when all such material impulses have been neutralized, man may be placed in the balance and found not wanting, for his aim has been reached—so-called spiritual perfection, the control of mind over matter, angelhood, the positive condition, etc., and is thus freed from the earth's attracting force, or is a so-called freed spirit.

How to attain this state, is taught by the philosophy of Spiritualism or the spirits' teachings, and as we follow out these teachings, it opens the way for higher light, and an understanding of that which we have denominated Metaphysical Spiritualism, if there are no objections to it.

R-spectfully A. F. M.

CINCINNATI.

Written for The Better Way.

Life.

Life infinite source of all activity,
The fount from whence all forces emanate;
Infusing vital substance throughout inert space,
And lending vibration to its lifeless state.
And thus, 'tis known as law,
And that which vivifies with wondrous might
The earth deep-combining force with matter,
And forms the basis for material life.

At first a cloud-like, shapeless mass,
Devoid of all that might illumine the gaze,
Unfolding like a storm in distant space—
Though darkness still enshrouds it like a haze.
No voice yet says, "Let there be light!"
But life's creation in its early dawn,
But life's within, and soon will burst its bonds—
'Tis yet the ovum of a universe unborn.

Attrition, friction though effluates the aim;
A flash—a quivering mass, and all is bright.
It is the birth of the essence of a material light,
Which constitutes the essence of a material light.
It is an infant universe of suns:
The fundaments for worlds of human strife,
Through which the many beau forms
Emerge from chaos into mortal life.

But what is life without the spirit germ
That lends its consciousness and tender love?
That is the outer form that tells of this,
But that which causes man to look above,
It is the soul—immortal spark innate—
With powers divine of first creation rife,
Awaiting its release from earthly bonds,
To reunite with spirit—the true and only life.

Farewell of the Soul to the Body.
Communicated to The Better Way through
Independent Slate Writing.

Companion, dear, the hour draws nigh,
The sentence speeds to die to die—
So long in mystic world held,
So close with strong embrace compelled,
How canst thou bear the dread decree
That strikes thy clashing nerves from me.

To Him who in this mortal shore
The same enfolded tender love,
To Him I look, to Him I bend,
To Him thy shuddering form commend.

If I have ever caused thee pain—
The throbbing heart, the burning brain—
With care and vigil turned thee pale,
And scorned thee when thy strength did fail,
Forgive, forgive thy task do cease—
Friend, lover, let thy part in peace.

If thou didst sometimes check my course,
Or, trifling, stay my upward course,
Or leave from heaven my wavering trust,
Or bear my drooping wing to dust,
I blame thee not, the strife is done,
I know thou wert the weaker one.

The vase of earth, the trembling clod,
Constrained to hold the breath of God,
Well hast thou in my service won, he,
Thy brow hath mirrored every thought;
To wear my smile, thy lip hath glowed;
Thy tear, to speak my sorrow flowed.

Thine ear hath borne me rich supplies
Of sweetly varied melody,
Thy hands my prompted deeds have done,
Thy feet upon my errands run.
Yes, thou hast marked my bidding well—
Faithful and true—farewell, farewell!

Written for The Better Way.

Shooting Stars of Thought.

(They are peculiar because not common, and their reflection may serve to light up better ones in the mind of the reader.)

Without the good seed in the present,
How can we expect the rich food of the future?

We find but little benefit in careless
utterances, and much good in studied
thought.

Half the ills that flesh is heir to, are
caused by seeming trifles.

The true testing of the spirit is to do a
fine piece of work and see who can do
better.

The true resurrection is to cast out your
errors and rise above them.

It is easy to give maxims but very
hard to practice them.

Competition when true is the life of
trade, but false it is the death of success.

To build your house upon a rock is to
make a promise build upon facts sur-
rounding it.

The lowliest of the low are as high as
the highest when they choose to be so.

The way to open the gates of heaven
is to lighten the burden of our neighbors.

Why should we bother so much about
the mysterious future, while we have so
much of the real present to make us
happy.

To put God in the Constitution, is to
make a good one, and carry it out. This
constitutes God.

The law and the prophets. To prophe-
cy is to conclude as to the best way to
do anything, when the result is not
known. The law is to carry out the
truth when known.

It is our wanting to please too much
by which we often please too little.

Is it right to tear down a man's busi-
ness by your ideas of wrong, if you are
not going to give him something in its
place.

Poverty is often the want of knowl-
edge as to when we have enough.

From thoughts carefully matured
great things grow.

Covering up a multitude of sins—
Spilling a lot of work and hiding it in
the waste bag.

Money is rated as the friend, not the
man.

The first shall be last and the last
shall be first, is aptly illustrated in a
measure of fruit when turned into the
basket—little ones up.

Anger is not a sin, but an excess of
firmness which breaks the floodgate of
reason and scatters our thoughts so as
to be of no avail.

A STUDENT OF NATURE.

Written for The Better Way.

A Journey Through Space—An Astro-
nomical Fancy.

BY A. F. MELCHERS.

(Continued.)

I expected to meet a similar glare as
that of Venus, but to my surprise, it
presented the appearance of a bohemian
glass reflector. The next moment I
was within its atmosphere. The gen-
eral aspect is not as friendly as that of
Venus. The skies were very cloudy;
and to judge from the hazy condition, I
should say the climate was hot there.

The flora was profuse, but I could dis-
cover no cities or towns, and came to
the conclusion that the planet was un-
inhabited. I then concentrated my
mental vision a little nearer to its sur-
face; and with almost lightning rapidity
took in the scenery. Mountains,
ridges, seas and rivers were plentiful.
Finally something arrested my atten-
tion, and stopping a moment to scruti-
nize more closely, I beheld an open tract,
in the midst of which were about a dozen
huts made of tree branches. Amongst
these I beheld some queer forms of a
dark hue, moving about. They appeared
like deformed earth people, at first;
but a closer examination exhibited a
certain grace and intelligent movement,
such as only human beings exhibit, and
forced me to the opinion, that these
were the lords of creation of this planet.

The average height, was about three
and a half feet, but very stout in propor-
tion to their size—reminding me some-
what of a large guinea pig sitting on its
haunches. They were dressed in nat-
ure's costume, but profusely covered
with dark and glossy, and curly hair.
I wondered if this was Mercury's Gar-
den of Eden, or if only a portion of some
savage country. I began to wander off
but now at a slower rate, so I could bet-
ter make observations. I was rewarded
for this, for I caught occasional glimpses
of animals; but, all appeared dark
and savage. Finally, after passing over
about a thousand miles of country, I saw
another village. The construction of the
huts were different; instead of being
square, like the former, they were
cone-like—but the inhabitants were in
physical appearance like the others of
the planet. This satisfied me that Mer-
cury was in the infancy of its unfold-
ment.

Now for Vulcan. I reached this inferi-
or planet in the same manner as I did
the others, only that its approach ap-
peared like a great ball of quick-silver
coming toward me.

I was soon within its atmosphere. A
familiar scene greeted me. The flora
was immense, and presented the exact
appearance of the illustration seen in
geological works depicting the coal pe-
riod of earth. Knowing that it was no
use to look for human life in this region
I turned sunward.

I faced old Sol and began my trip in
that direction. It seemed as if I was
flying through a dark tunnel, at the end
of which was an immense arc-light pos-
ted up. It became larger and larger for
a while, until I began to perceive a black
spot in its centre. This grew in size as
I approached the sun, and which finally
to my greatest surprise, obliterated the
old illuminator entirely, and I found
myself in the dark. In a few moments
more, fiery red spots began to make
themselves manifest on many parts of
this black field before me. But, curious
to know what it meant, I traveled on.

Nearing the dark wall, the illumina-
tions became more numerous and greater;
and finally, a roar, similar to that
of an earthquake and a bombardment
combined, began to make itself heard.
I was sorely puzzled to understand it,
and wondered if it was necessary for me
to pass through this fire to get to the
sun. I approached as near as my cour-
age would permit, when suddenly I was
immersed in a most stifling atmosphere.

Wind, rain, fire, steam, and a terrific
uproar was the programme here. Vol-
canoes were belching forth fiery ef-
fusions; tornados accompanied by thun-
der and lightning were playing orches-
tra in this fearful and belchish drama;
the clouds were pouring water by the
millions of gallons on the fiery bom-
bardment below, and this returning it
with vehemence in the form of steam.

I took in all that I could at a glance, and
then retreated to space again. When at
a considerable distance—enough to see
the edges of the sun peering from be-
hind the black target, I began to move
in a side direction, until the sun's full
face appeared to view. Then I began to
move forward again, but kept this fearful
battle field in sight, so as to examine
it once more and find out what it really
meant. Finally I reached its outer rim
and passed it. Then taking a look at
its sunny side, I saw that it was a planet
within about seven millions of miles of
the sun. I wondered at this, for I had
never seen it on the astronomical chart,
and like a true discoverer, immediately
named it Alpha!

I approached again within its atmosphere; and there wit-
nessed a repetition of what I had seen
on its night side—only the scenery had
lost much of that grandeur which dark-
ness lends to such a planetary drama.
I now understood it all; it was simply
another planet within the orbit of Vul-
can; but still in a condition that earth
was at its plutonic period. When over
my wonderment I directed my atten-
tion once more to the centre of our solar
system, the Sun!

In the next instant I saw nothing but
light—a blazing mass of intensely glar-
ing snowy white light. It was ap-
proaching in all its splendor—grand and

glorious to behold. This lasted but a
few seconds, when it began to be inter-
persed with cloud like spots, intermix-
ed with fiery protuberances and electri-
cal flashes. As I neared, the distant
rolling of thunder was heard, which
increased with every second of time.
Added thereto, was a seething, hissing
noise, such as the meeting of the car-
bons in the electric lamp produce; and
a general artillery fire—creating com-
binedly a terrific uproar, and the whole
resembling one of a wheel-rocket of pro-
digious size.

Knowing that matter could not affect
me, I felt no hesitation in plunging into
the seething mass. At first I was
surrounded by a white and brilliantly
illuminated atmosphere; but passing
through several thousand miles of it, I
finally reached a darker sphere, which
was being constantly illuminated by
lightning flashes and fiery issues from
the central mass. Continuing my im-
pregnation I finally found myself ap-
parently in the midst of a molten mass
of matter intumescent to a white heat—
Meeting with no resistance, I continued
my journey, desiring to acquaint
myself with the centre; but at last was
in a still darker sphere, but of reddish
hue, and then again into a brighter one,
and so on until it became snowy white
—this indicating that I had passed en-
tirely through the sun.

I regretted somewhat not to have been
a scientist to be able to analyze the dif-
ferent parts for future use; but consoled
myself with the idea that this mental
traveling would some day come into
common practice, or that moral purifi-
cation might lead to the power of pene-
trating space in other ways if not in this
particular one.

Once on the jaunt and a free pass to
all stations, I concluded to visit other
points of interest in the solar system,
and thus kept on.

What next? The first impression was
Mars, the planet next to the earth from
the sun. Yes, I must see this old war-
horse; and in the next instant, a red
light was approaching me. I was con-
vinced that I was approaching Mars, and
very sensitive to mesmeric influences. The
majority of media are ladies.

The first impressions 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 spiritual, and are not the result of mes-
meric influences of earth. Family circles are the best
strangers present are usually the best.

At the first sitting of a circle the symptoms of
other forms of mediumship, such as tilts or raps may
make their appearance.

9. A powerful physical medium is usually a per-
son of an impulsive, affectionate and genial nature,
and very sensitive to mesmeric influences. The
medium and all the members of the circle are har-
moniously bound together, and are thoroughly
comfortable and happy; the manifestations are born
of the spiritual, and are not the result of mes-
meric influences of earth. Family circles are the best
strangers present are usually the best.

At the first sitting of a circle the symptoms of
other forms of mediumship, such as tilts or raps may
make their appearance.

10. A powerful physical medium is usually a per-
son of an impulsive, affectionate and genial nature,
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At the first sitting of a circle the symptoms of
other forms of mediumship, such as tilts or raps may
make their appearance.

11. A powerful physical medium is usually a per-
son of an impulsive, affectionate and genial nature,
and very sensitive to mesmeric influences. The
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comfortable and happy; the manifestations are born
of the spiritual, and are not the result of mes-
meric influences of earth. Family circles are the best
strangers present are usually the best.

At the first sitting of a circle the symptoms of
other forms of mediumship, such as tilts or raps may
make their appearance.

12. A powerful physical medium is usually a per-
son of an impulsive, affectionate and genial nature,
and very sensitive to mesmeric influences. The
medium and all the members of the circle are har-
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How to Form Spirit Circles.

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

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sitting of the circle.

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 har-
mony 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 char-
acter. A cheerful, earnest feeling among the
members of the circle gives the higher spirits more
power to come to the circle, and makes it more dif-
ficult 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 hands. The first manifestations will prob-
ably be table tilts or raps.

7. When motions of the table or sounds are pro-
duced freely, to avoid confusion, let only one person
speak, and talk to the table as to an intelligent be-
ing. 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 under-
stood. 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 us out a message?" Should three
signals be given, set to work on the plan proposed.

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

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THE BETTER WAY.

THE WAY PUBLISHING CO.
EVERY SATURDAY.

L. BARNEY, EDITOR.

CINCINNATI, OCTOBER 13, 1898.

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

Speaker Carlisle is asked to stomp Michigan and Indiana. Why will he decline? Because he is "a man who never takes a 'stump.'" (Diagrams furnished)

The world is full of baffle. It is next to impossible to find a man who does not prate too much and say too little. It is an embezzlement of time and a stultification of opportunity.

Current issue of this journal contains an excellent letter from Onset, anent the mediumistic powers of Mrs. C. B. Bliss, as demonstrated in a remarkable seance for materialization. This communication is clearly and graphically expressed, and invites general perusal.

"The end of law is obedience." But what is the law? By whom enacted? It is the decree of nature, enacted by the supreme power we call God. There is no other law whose end is obedience, and that which attempts to contravene nature is sin. Under a perfect civilization we would need no other enactment.

We are in constant receipt of ten times the quantity of "original poetry" we can use, and two-thirds of it would be useless, even if we could afford the space, for it is sick from indigestion of ideas. And but few of the ideas would prove poetical under the most thorough digestion. Less jingle and more logic, dear friends.

The primary facts of Christianity, so far as they ever have or ever can be proved, were in possession of the pagans nine hundred years prior to the birth of Jesus of Nazareth, and were simply reiterated and reacted by him and his followers. This in no degree condemns them nor makes them better or worse, but is a statement in the direction of giving the pagan his due, which has been too long delayed.

We have some good orthodox friends who know how to explain obscure passages in the Bible. The following, third chapter of Romans, seventh verse, needs interpretation:

"For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?" Three words are italicized by us. Let the explanation hinge upon the significance they seem to impart to the verse.

Had the translators of the Bible been totally ignorant of all religious creeds, we should have had a more literal, and of course a more correct, English version than we now possess. They believed in the resurrection of the material body, and therefore made Job say: "Though worms destroy this body, yet in my flesh shall I see God." In the Hebrew it reads:—"yet out of my flesh shall I see God." Rather a marked discrepancy.

Readers generally are acquainted with the details of the tragedy known as the massacre of St. Bartholomew. But everybody does not know that the Romish Pope rewarded the messenger who carried him the joyful tidings of these murders with a thousand pieces of gold, and offered up solemn thanksgiving with the College of Cardinals, fired the canon of St. Angelo, and struck a medal in honor of the event! In the Roman Catholic church everywhere there was feasting and joy over "this deed without a name."

It is not easy to respect a truth which has no capacity for self defense. Yet we are asked to accept modern orthodoxy as the very essence of truth, at the same time its most reliable foundation, according to its own record, is a dream. What other system of belief attempts to propagate itself upon so flimsy a tenure? What abstract point of modern philosophy would be willing to risk itself upon so frail a support? But a dream is the chief cornerstone of the system known as Christianity, upon the only authority it furnishes for its existence!

Everybody makes a vicious "lick" at vanity, and it sadly needs a boom. It is the most universal of all motives of action. There are millions of characters so slightly constituted as to be capable of no higher or more noble incitement. Without vanity they would be indolent in affairs, rude and uncivil in society, selfish in their actions and behavior. To a desire to conciliate public opinion we owe all the virtues of weak characters, and even many great men—great from the worldly standpoint—have acquired eminence and been sustained in their career by the same useful passion. Millions profess religion from mere vanity and imagine themselves "under conviction," while they are simply striving to obtain a status in a more fashionable church than that in which their neighbor affiliates; and they usually manage to get there. Vanity is the most popular handmaid of popular credence, and should be so recognized.

FERTILIZERS OF REFORM.

Somebody wonders, at frequent and spasmodic periods, that the world made any progress in the last half of the sixteenth and first half of the seventeenth centuries, in view of the stultified character of the literature of that period. All the learning in civilized lands was in possession of the holy (Roman) Catholic Church. It is fairly sampled in the "Epistolae Obscurorum Virorum," which appeared in Germany about 1420. The writers of these epistles were monks or students of theology. The letters are in dog Latin—a burlesque of the language in which ecclesiastics then addressed each other. They are sketches, mildly satirical, of the moral and intellectual character of the reverend personages.

If the record is faithful, the moral portion can not be repeated in any language at this time, for it is inadmissible to even the freest literature of the nineteenth century; but we may give a few specimens of a strictly theological character. A student writes to his ghostly father in an agony of distress because he has touched his hat to a Jew. He mistook him for a doctor of divinity; and, to make a long story brief, he fears he has committed mortal sin. Can the father absolve him? Can the bishop absolve him? Can the pope absolve him? His case appears utterly desperate.

Theology deals with the finest points. Another letter is a description of a prodigious intellectual riddle, which was argued four entire days at the School of Logic in Louvain. A certain M. A. had taken his degree at Louvain, Leyden, Paris, Oxford, Cambridge, Padua, and four other universities. He was thus a member of ten universities. How could a man be a member of ten universities? A university was a body, and one body might have many members; but "how one member could have many bodies" passed comprehension. In such a monstrous anomaly the member would be the body and the university the member, and this would be a scandal to such grave and learned corporations. Even the holy doctor, St. Thomas himself, could not make himself into the body of ten universities! The more the learned men argued the deeper they floundered, and at length they gave up the problem in despair.

The book is rich in examples of erudition. For instance, a certain professor argued that Julius Caesar could not have written the book which passes under the name of "Caesar's Commentaries," because that book is written in Latin, and Latin is a difficult language; and a man whose life is spent in marching and fighting has notoriously no time to learn Latin. Again: a monk describes to a friend the wonderful things he saw at Rome: "You may have heard," he says, "how the pope did possess a monstrous beast called an elephant. The pope did entertain for this beast a very great affection, and now, behold! it is dead. When it fell sick the pope called his doctors about him in great sorrow, and said to them, 'If it be possible, heal my elephant.' Then they gave the elephant a purge, which cost five hundred crowns, but it did not avail, and so the beast departed; and the pope grieved much for his elephant, for it was indeed a miraculous beast, with a long, long, prodigious long nose; and when it saw the pope it kneeled down before him and said, with a terrible voice, 'Bar, bar, bar!'"

These are a few of the innocent anecdotes, as intellectual as anything in the book, and the cleanest samples of the lot. Most of the sketches are unutterably nasty. Sir Thomas More, a good Catholic, and certainly a competent witness, makes a characteristic notice of the book "These epistles," he says, "are the delight of every one. The wise enjoy the wit; the blockheads of monks take them seriously, and believe they have been written to do them honor. When we laugh they think we are laughing at the style, which they admit to be comical. But they think the style is made up for by the beauty of the sentiment. The scabbard, they say, is rough, but the blade within it is divine. The deliberate idiots would not have found out the jest for themselves in a hundred years." And Erasmus exclaims: "What fungus could be more stupid? Yet these are the Atlases who are to uphold the tottering Church!" Luther says: "The monks had a pleasant time of it. Every brother had two cans of beer and a quart of wine for his supper, with ginger-bread to make him take to his liquor kindly. Thus the poor things came to look like fiery angels. In the cloister rule the seven deadly sins—covetousness, lasciviousness, uncleanness, hate, envy, idleness, and loathing of the service of God." And Froide, from whom the bulk of these facts are collected, makes these comments:

"Consider such men as these owning a third, a half, sometimes two-thirds, of the land in every country in Europe, and in addition to their other sins, neglecting all the duties attached to this property—the woods cut down and sold, the houses falling to ruin, unthrifty, neglect, waste everywhere and in everything; the shrewd making the most of their time, which they had sense to see might be a short one; the rest dreaming on in sleepy sensuality, dividing their hours between the chapel, the pot house and the brothel."

Could such conditions produce good results in morals, literature or social order? The Reformation was inevitable, unless the world were to be given over to the slavery of ignorance, lasciviousness and crime, just as Spiritualism was inevitable, unless the world were to be surrendered to ignorance, bigotry and all uncharitable things.

A DEMAND FOR MORE MISSIONARIES.

A missionary writes from the Feejee Islands as follows: "Our small force of brethren seems to be absolutely unable to cope with the distress which prevails in this dark and benighted land. Many of the natives are starving for food. Please send at once a few more missionaries." Here is an unusual opportunity for volunteers in the cause of foreign missions to confer a genuine benefit. There should be no delay in responding to the demand, but in order to prove really beneficial in such an emergency, applicants should be on "full feed." This is not an occasion on which your "lean and hungry Cassius" will be able to do the most good. The native Feejean can feelingly exclaim, with Julius Caesar, "Let me have men about me that are fat." One could scarcely imagine a tougher steak than might be cut from a lantern-jawed missionary of the Praise-God-Barebones brand. It would be enough to provoke a saint, let alone an unregenerate savage; and a poorly fed man is never in the proper mood to undergo a change of heart. Give the Feejeans the best the missionary market affords, just this once, and if fat missionary does not prove a means of grace, then these savages should be given over to hardness of heart and perverseness of understanding. It will be plain that they do not know what is good!

NEW PLANS FOR WORK.

The assertion of that prime law of progress, mediumship, is stoutly and stubbornly resisted by all dogmatists, and the time has arrived for its determination and systematic promulgation. Men and women everywhere should understand the conformation of nature in things spiritual as well as material, if they are to partake of the most valuable knowledge attainable, and to this end they must learn spiritual law.

How is this to be profitably done? Where are the teachers?—where the schools? It is the purpose of this article to teach you how and where, as well as to point out when you should begin your course of instruction.

At the anniversary exercises held under the auspices of the Society of Union Spiritualists, in this city last spring, an organization was effected of "The Ohio Valley Spiritualists' Association," whose object is practical missionary work in the cause of Spiritualism. Missionary work can not be systematically done without missionaries. The best missionaries for this undertaking are spirit mediums, but the great majority of these have already quite as much work as they can do. Then what is to be done? The O. V. S. A. answers this question by saying that more mediums must be developed, and they propose that

DEVELOPING CIRCLES.

be formed in every neighborhood, in families by the immediate neighbors and those desirous of investigating Spiritualism, and by social clubs and any association of individuals who are willing to devote a few hours each week for the promise of a genuine benefit to themselves and untold blessings to our common humanity.

It is broadly stated that every person is a medium for some phase of spirit manifestation. This may be true, but it will not be soon demonstrated; yet mediums are unexpectedly developed daily, and doubtless a little well-directed exertion would develop one or two in every considerable family. It is worth the effort for many reasons, principal among which is the satisfaction to be gathered from the assurance that we do really commune with the spirits of our loved ones who have passed on to the better inheritance. To obtain this assurance from one we know could have no possible object in practicing deception would be happiness indeed, and thousands have already found it so. Thousands more will so find it, for the light makes its way in spite of the most determined opposition; but this movement to which we refer is intended to induce people to seek the light for themselves and the truth's sake; not that they are forced to, but because they want the truth and its highest blessings.

We suppose this Ohio Valley Association proposes to furnish all applicants with rules for the development of mediumship, telling them how and when to sit, and what conditions are essential to success; also, to advise sitters what to do whenever unlooked for impediments or emergencies arise, and answer other questions which circumstances and occasions suggest. There will be, necessarily, a good deal of this kind of work to perform, for, although the thing proposed is as simple as a primary school, it appears difficult and mysterious to outsiders, and this generation will never become wholly reconciled to the idea of "spookiness" it suggests. The old superstitions of paganism and intriguing Rome gave birth to this idea in the ages of general ignorance, and it survives ignorance, and may outlive the best intelligence that can be made of general diffusion.

The real point is this: That developing circles should be immediately organized on the plan proposed, in all places where two or three can be induced to gather together at stated periods in the name of truth. There should be no thought of waiting till somebody else begins, but let everybody begin now by forming a small circle, the members of which should at once commence active operations systematically. This course will prove beneficial and instructive. Additional advice, rules and other documents may be obtained by application to C. C. Stowell, Secretary of the O. V. S. Association, at the office of this journal.

MADAME DISS DEBAR'S MEDIUMSHIP.

"M. A. (Oxon.)" in London *Light* of 29th ult., makes the following note and comment:

Colonel Olcott has, in a late number of the (Madras) *Theosophist*, a striking article on "Precipitated Pictures at New York." The material is taken from Prof. Rhodes Buchanan's *Journal of Man*, and the medium is Mrs. Diss Debar, respecting whom so much has been heard of late. The chief testimony is given by Mr. L. R. Marsh, "a leading counsel at the New York bar, and one of the best known American publicists," formerly a partner of Daniel Webster. Colonel Olcott lays no stress on the portraits themselves, except in regard to the method of their production. This he considers to be provably abnormal, as that which we know as psychography is abnormal. The painting in the one case and the writing in the other are produced, it is claimed, without the intervention of ordinary methods. Mr. Marsh is precise in his testimony, and Colonel Olcott's conclusion is that "Mrs. Debar, if not the cleverest fraud of modern psychics living." It is within the knowledge of my readers that a court of law has expressed an opinion adverse to the lady on this point. As I am outside of the reach of the penalties of contempt of court, I do not mind saying that this conclusion does not strike me as conclusive. Nor does the production of alleged portraits of Appius Claudius, Aspasius, Jephtha's daughter, Shakespeare, and a host of other great folk, lead me to accept the case for the defendant as proven. It is probably a question of mediumship mixed with a baser article. And, as Colonel Olcott points out, this will remain our bewilderment and our disgrace until we learn to take care of our mediums and cease to expose them to the temptation, the tragic alternative, of "defrauding credulous patrons, or going hungry, cold, and half naked, with perhaps a wretched family waiting about them."

There is a comprehensive "grasp" of the matter here which demonstrates considerable intuitive power, but it is weak in many points. The portraits are really the more surprising part of the performance, from a strictly artistic outview, and there can be no question in any honest mind of their spirit origin. Mr. Marsh, whose business as an attorney at law for more than half a century has schooled him in the detection of fraud, and made the exploitation of everything mysterious a hunt for fraud and nothing else, used extraordinary means to prevent deception in the production of these paintings—means which rendered deception impossible—and he avers that the fact of their spirit production is unquestionable. There is not in the United States a gentleman of firmer integrity or sounder judgment.

There is an admixture, such as our wise contemporary hints at, but how base it is, how dishonest, how condemnable, who has the power to say? From what we know, or profess to know, of morals, it is unsavory in report, but everything is unsavory in report which seems to favor Spiritualism, in certain localities, and it is bitterly so in the city of New York. This woman's social relations are of the order which has cast reproach upon Spiritualism, so called, for near forty years, and under the intense excitement which prevailed against her in New York, their enormity was enlarged upon, and she, relishing the notoriety, assisted in darkening her own record. These are mournful facts. What is to be done with them? But there is something even worse to follow. In her early years this woman was the inmate of a Romish convent, from which she escaped. The reasons given for her escape were purely moral! Not many years ago she concluded to give them to the public through an intense lecture, in the city of Baltimore. The lecture brought her much applause, considerable money, and the eternal enmity of the Roman Catholic Church. This Church does not stop at trifles when it proposes to punish one of its recalcitrants, and it has followed its former novice with the persistency of a sleuth hound. She was run down in New York, found under conditions where suspicion would easily attach to her proceedings, and, practically at the dictation of a Romish conspiracy, she was condemned, tried (?) and punished upon a charge that could not be proved. Nobody pretends it was proved. Nobody in possession of the facts has anything but the utmost contempt for the court which enacted this hideous farce—this travesty of law and justice.

The admonition to take better care of our mediums is well put, and it should be heeded with conscientious exactitude; but this careful writer in *Light* may at some time find a medium who will not permit good moral care to be exercised; who does not want it; whose conception of moral obligation is gauzy and undefined; who esteems cheap notoriety above everything beside, and trades upon it in preference to the divine gift of psychic power. Such a medium cannot be consistently protected by those whose protection would be valuable, and so, under the present organization of society, he or she is liable to earn a sentence of six months' imprisonment on a trumped up charge, but, in fact, for the crime of Spiritualism! And it is sometimes doubtful whether even this could be proved to any extent whatever.

Thanks to many old and new subscribers for material "remembrances" during the past week. It seems THE BETTER WAY is wanted more numerously just now than ever, and that the want exists in pretty nearly every part of the civilized world. It is an indication of the spread of Spiritualism, which is really making wonderful strides, as well as appreciation of an honest effort to make a good Spiritualist journal. We can endure such evidence in overwhelming volume.

TRUTH vs. BUNDYISM.

A little medicine has been administered to a malignant case of Bundyism. It was badly needed. Mrs. E. A. Wells, of New York, has filed a suit against John C. Bundy, of the *Religio P. Journal*, claiming damages in the sum of \$20,000 for libel, and an early trial will be had in the Supreme Court of New York City.

Suits for libel are frequently brought made the subject of scores of trifling motions, and variously procrastinated, and then dismissed, simply because the plaintiff is tired of the law's delays, which was the object really sought by the defendant's attorneys. Thus the common people look upon such suits with little interest, thinking they will never reach a legal result.

This is a different case. Bundy is a professional persecutor. He never saw Mrs. Wells; knows nothing about her or her mediumship; and yet, on the 5th of May last, he editorially published this foul paragraph:

"If necessary, we can prove in the courts of New York City that Mrs. Wells is a vile swindler, and has been for years using trick cabinets and confederates."

This relates to one of the most reputable mediums in the United States; a lady of character and intelligence, whose standing in social circles of New York is equally creditable to her womanhood and her mediumship. Her friends promptly determined that it was her duty to meet this slanderous onslaught, and they will stand by her till its conclusion, without regard to the "expedients" of the defendant for delays. Furthermore, her mediumship will be demonstrated by testimony which cannot be gainsaid; by proof which is scarcely at command of any other medium; and by moral and material support which will leave her nothing to desire for the security of truth and justice.

We are well aware that Spiritualism is on trial in this case, and that its foes will do everything in their power to insure the success of Bundy, for thus they will injure our cause; but Spiritualism enters the contest strong-handed, bold in its truthfulness; invincible in its consciousness of right; determined in its anticipation of victory;—and whatever the verdict of court or jury may be, in such a contest it will win favor and commendation from a judicious and sympathizing public. The people are alert judges of truth and justice. Their intuitions are clear and determined, and, when they understand the facts in the case, Spiritualism will be subjected to no indignity which they will not promptly resent.

Spiritualists everywhere will look forward to this trial with absorbing interest, and pray for the final triumph of truth and innocence, and their petitions will not be in vain.

What has Spiritualism Taught, and What Good has it Done for Humanity?

1. It proves man's immortality, and the existence of a spiritual universe.
2. It destroys all fear of death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress.
3. It sweeps away the idea of a personal devil, and locates the source of evil in man's own interpretations.
4. It denies the immoral and soul corrupting doctrine of any vicarious atonement for sin, and on the testimony of millions of immortal spirits solemnly affirms that every guilty soul must arise and become his own savior.
5. It ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an Infinite Eternal and all perfect Spirit, an Alpha and Omega, all Love, Wisdom and Law.
6. It demolishes the absurd and materialistic conception of the theological heaven and hell, making each a state of happiness or misery dependent on the good or evil within the soul itself.
7. It is the death blow to superstition, sectarianism, and religious persecution, but the friend and promoter of all reforms that tend to elevate and benefit humanity.
8. Whilst Spiritualism proclaims that there is a standard of truth in everything, it acknowledges man's incapacity to discover all truth, and therefore it fetters no one's opinions, and teaches, but never forces, its beliefs on any one.
9. Concerning all spiritual life, state and being, Spiritualism accepts no theories that are not sustained by proven facts and corroborative testimony.
10. Its phenomena, being based upon immutable principles of law, open up endless arenas of new research for science, and its consensus of revelations being founded upon facts, tend to place true religion on the basis of science, and vitalize science with all that is true and practical in religion.
11. Spiritualism is a ceaseless incentive to practice good; it reunites the friends separated by death; strengthens the weak and desolate by the presence of angel guidance and protection; cheers the afflicted with the certainty of another and better world, where justice will be done and every wrong will be righted. It is terrible only to the guilty, proving that spirit eyes can and do read every secret crime, and that all crimes must be abandoned and atoned for by personal suffering and compensation before any guilty soul can attain happiness hereafter.
12. Spiritualists have no creed, but may all unite on the following simple summary: I believe in the fatherhood of God, The brotherhood of man, The immortality of the soul, Personal responsibility, Compensation and retribution hereafter for all the good and evil deeds done, And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

Given by the spirits through Mrs. Emma Hardinge Britten, and laid by her under the foundation of the Spiritual Temple, Oldham, Lancashire, England, April 9, '87.

Our outline report on first page of Mrs. Glading's instructive address last Sunday evening is only the merest abstract, and fails to do the lady justice. She was favored by a large, intelligent and thoroughly sympathetic audience, and her guides were very eloquent and pronounced. These meetings at Grand Army Hall are full of instruction just now, for Mrs. Glading, in addition to her brilliant lectures, is a platform test medium of astonishing powers, and her spirit tests and psychometric readings are among the surprising phenomena of things of this century. Those who fail to partake of blessings they bring are missing some of the best elements of knowledge.

Co-Operative Temperance.

To the Editor of The Better Way.
In looking over THE BETTER WAY of Sept. 22, I was glad to find the question of temperance had been under discussion, and that the "Universal Co-Operative Temperance Union," had been organized at Cassadaga Camp, for the purpose of eradicating vice in all its forms. This movement no doubt is the work of angelic beings, and every individual on earth should be earnest in such work, and surely Spiritualists, who claim that those who have passed onward and upward are their counselors, should be the ones to aid in so good a cause.

Yet it has been noticed that few of our public lecturers speak upon this subject. And it being one of such vital importance it would seem that the spirits would inspire our mediums with a divine inflow. And no doubt, if our speakers will co-operate with each other, a power may go forth in the land, that will save thousands from intemperance and the vices of the day.

Evils that are robbing parents of children and children of parents, homes that would be otherwise a heaven are changed into places of terror. Desolate homes, cold, bare-footed children, thieves and even murderers, and a long list of evils, are born of intemperance.

Raids on saloons will not avail, and taxation can be met. The only true remedy is the spiritual and divine law. Let Spiritualists prove to the world, that their Spiritualism is for the good of the nations. Become one in thought and endeavor, and resolve that all evils must and shall be banished. Marshal together all your forces from every nook and corner, as in the time of the Rebellion.

Who would have dreamed that so great a victory could be won? Here is before us a more terrible rebellion, for it not only devastates homes, but is sapping the life-blood of our children and dragging them down into immorality, imbecility and diseases of all kinds. Let us trust in the God of battles.

Thousands have been emancipated from the chains of physical slavery. Let us put on our armor to save our fellow men from that slavery which so disfigures and scars the soul. One day I met a little girl, a stranger to me. She approached and said, "You are a medium, aren't you?" I said, "Yes; what can I do for you?" She said, "My mother wants to see a medium, for she is in great trouble." I inquired where her home was. The poor child drooped her head and was not willing to tell. I said, "It makes no difference where your home is; I will go with you." She cast down her eyes, and with hesitancy said, "We keep a saloon and you, perhaps, would not like to go into such a place." I went with her and found her mother and grandmother, in great grief because of their business, which the husband and father would not abandon. We had a long conversation, with angels as our guides, and the sequel is that family is now more pleasantly situated.

This experience is but one of many. What grand results will come, if all Spiritualists will cast this and that little prejudice aside, and unite on this great question of temperance. If the millions of Spiritualists will rise in combined force, with angel guidance, to in no wise countenance the traffic in liquor, thus we shall destroy the temple of intemperance, for though it seems mighty, its foundation is of sand. Let ours be of rock, so that the tempest may come, and the waves dash against it, firmly it will stand with its dome bright and dazzling with the glory of good deeds. I trust this noble temperance work will meet with universal acceptance, by lecturers, mediums and Spiritualists everywhere. Introduce this theme into our Lyceums. Surely the children of Spiritualists should be taught to shun all vices; for there is intemperance in many ways; it is not altogether intoxicating liquors. Let us seek to do good, and not evil, all the days of our lives, and then the years will not seem long, but far too short, in which we can accomplish all we could desire.

Fraternally, ANNIE C. RALL, CINCINNATI.

Gleanings by the Way.

CARDOVA, ILL., October 2, 1898.

To the Editor of The Better Way.
Last week mother (Mrs. E. E. Warner Bishop) and myself, left Sterling, Ill., where we had been resting since the camp at Clinton, and came to Fulton. On Sunday afternoon and evening we each spoke to good audiences at Grand Army Hall. Mother spoke upon "Individuality—Its Possibilities and Responsibilities," and I spoke on "World Building and Man's Relation Thereto." Evening lecture my topic was "Evolution of Religious Beliefs," and mother's topic was "Spiritualism as a Fact and Evidence." Mother gave both these things in a most interesting and instructive manner, and I may go to New Boston. Brother Dodge, let's shake on that article of yours in THE BETTER WAY of 29th ult. Find people hard pressed and talking politics, yet kind and pleasant. Find THE BETTER WAY well known among the true ones. Yours fraternally, HENRY H. WARNER.

PERSONAL.

Dr. R. E. McKenzie, the well-known specialist and magnetic healer, has removed his office to No. 49 Vine street.

Prof. Lyons, who has been very sick with rheumatism and kindred eccentricities, is now fully recovered.

Mrs. L. Pet Anderson has returned from Europe. We have seen no announcement of her future plans.

We learn through a private letter that Dr. E. W. H. Beck, of Delphi, Ind., has passed on to the engagement in the evolutionary work of the Great Beyond. He was a Spiritualist, faithful in the work.

Dr. A. W. S. (Rothermel), will be at 2559 Arden street, St. Louis, Mo., after October 12th until short time. His medical diagnoses are for a short time. His seances are convincing. Expect wonderful seances at the above number. He will be in Toledo and locate natural gas, the following week. Thereafter under contract, he will locate gas near Detroit, Mich. Can be located at No. 400 West Fourth street, Cincinnati, care of B. Williams.

Mrs. E. A. Wells, of New York, will speak and give tests for the Society of Union Spiritualists in Cincinnati, on the Sundays of December. We learn she will give a limited number of seances while in this city, and will possibly visit neighboring cities and towns where her services may be in request on week-days. She has no superior as a materializing, trance and clairvoyant medium, while, as a speaker, she is instructive and eloquent.

Bro. Thos. Lees, of Cleveland, Ohio, favors us with the following note: "Mrs. Helen Stuart-Richings, the versatile medium, inaugurated for the season our regular Sunday evening seances, at Memorial Hall last Sunday evening, and will occupy our rostrum for the entire month. Her answers to questions from the audience, and psychometric readings, afforded her hearers much pleasure and instruction, and a fine opportunity to judge of her varied gifts."

Mr. Frank T. Ripley lectured for the First Spiritualist Society of Pittsburgh, on Sunday last. He will speak for the same Society on the remaining Sundays of October. He has the remaining theories regarding matter and spirit—some new theories in the order of precession—gives it—and some startling facts about the continent Atlantis, which, according to the information our reporter gathered from his lecture, was submerged by the Pacific ocean about 25,000 years ago. He gives good platform tests.

A correspondent at Dayton, O., informs us that one of our best and most popular mediums, Mrs. S. Seery, of No. 34 West street, Cincinnati, has recently been to that city, where she held several unusually demonstrative seances, which were largely attended and thoroughly enjoyed by large numbers of the cultivated classes of Dayton. The manifestations were through independent slate writing and the trumpet, which are specialties with this medium, and some were really astounding to participants. We are indebted for this information to brother W. A. Lewis, whose excellent letter is somewhat too long for publication; but above statement comprises its substance.

Movements of Mediums.

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week.]

Mary L. French is open for engagements for 1889.

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

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

Mrs. L. Willis Fletcher is seriously ill, and will not be able to accept any public lecture engagements this season.

Mrs. T. J. Lewis, speaker and test medium, 365 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. Sallie C. Scoville, psychometric reader and test medium, has now taken parlors at 1115 Olive street, St. Louis, Mo.

Dr. Delavan De Voe, the renowned automatic slate writer and magnetic healer, is now located at 208 W. Fourteenth street, St. Louis, Mo.

Mrs. Sallie Scoville, the well-known psychometric reader is again in the city and can be found at No. 1415 Olive street, St. Louis Mo.

Frank T. Ripley, speaker and platform test medium, can be engaged for the month of March and April, 1889, by addressing him at Banner of Light office, Boston Mass.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAbey, 77 Twelfth st., Louisville, Ky.

Mrs. J. W. Fletcher, lecturer and public test medium, will speak in Providence, R. I., during October; in Williamamantic, Conn., the first and second Tuesdays in November; in Springfield, Mass., from the third Tuesday of November until January 1889. Address No. 4 Beacon street, Boston, Mass. Mr. Fletcher accepts engagements in New England only.

Mrs. E. A. Wells is now ready to make engagements to lecture, or as a platform test medium. Societies desiring to make engagements must state time after first January 1889. Address 900 Sixth avenue, New York.

Miss Jennie B. Hagan is now ready to make engagements for camp work in the months of July and August, '89. She may be addressed at South Framingham, Mass. During the month of April and half of May, '89, she will speak on Sundays in Ohio, and will engage to speak week days and evenings of this period at points in Ohio, Indiana and Kentucky, giving a course of six lectures at a place, as she is now doing in New England, or a less number, as may be desired, at moderate charge. Regarding such engagements she respectfully solicits correspondence.

Dr. Dean Clarke, a veteran worker and one of our most eloquent inspirational speakers desires immediate engagements for the winter months. Let all who want an energetic and highly-endowed spiritual teacher send for him. Address care of Banner of Light, Boston, Mass.

Our good friend, J. W. Fletcher, the well-known materializing and trumpet medium, now located at No. 55 Carlisle avenue, has kindly volunteered to give a seance on the last Friday of each and every month for the benefit of the Society of Union Spiritualists. These seances will be first-class in every particular, as all of brother Fletcher's seances are, and they should be largely attended by Spiritualists of Cincinnati and neighborhood. Remember, the last Friday evening in every month.

Frank T. Ripley, of Boston, may be engaged as speaker and test medium by any good Spiritualist Society in Ohio or Indiana for the full month of December. His address during the present month is No. 117 Sandusky street, Allegheny City, Pa.

CINCINNATI MEDIUMS.

Mrs. J. H. Stowell, Trance. Bates Avenue, near Colerain.

A. Willis, materialization, No. 19 Broadway.

Mrs. M. Reinhart Trumpet Medium, 543 W. Court St.

Mrs. S. Seery, 34 Gest street, Trumpet and Slate Writing.

Mrs. A. G. Kubal, 388 Baymiller street, between Poplar and Findley streets, Trumpet, J. D. Lyons, 188 Richmond street. Trance, Readings from Letters, Photos, Hair, etc.

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

J. W. Fletcher, materializing and trumpet medium, No. 55 Carlisle avenue.

J. E. Mikewell, trumpet and musical, No. 308 Race.

Mrs. A. Kibby, clairvoyant and test medium, 588 W. Eight street.

Mrs. Stewart, Trumpet and Independent Slate Writing, 10 Addison street.

Mrs. Anna Ochsna, Independent Slate Writer, 454 West Eighth street.

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

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

COPPER CITY, SEASTA, CO., CAL.

B. F. Poole.

Dear Sir:—The spectacles you sent came to hand four weeks ago, and I find them to be superior to any that I have ever worn.

Very respectfully, H. C. McCLEURE.

J. J. Morse in Chicago.

This excellent English orator is engaged to the Young People's Progressive Society of Chicago for the month of October. Mr. Morse is a noted trance medium on the spiritual platform, a year's engagement in San Francisco having won for him thousands of friends in his personal life, and hundreds of thousands in his public life. One year ago he dedicated the above Society to the cause of Spiritualism and its work has been carried out thus far with the greatest success. The meetings this month are to be entirely free.

CELIA.

The Independent Club

Of Boston will begin its first course of lectures in Berkeley Hall, Berkeley street, Sunday afternoon at 3 p. m. Mr. W. J. Colville will be the regular speaker. Fine music has been secured, and other agreeable arrangements made.

Mr. Colville will also speak in Chelsea, Mass., on the evening of that Sunday and subsequent Sundays.

Little Testimonials.

"In union there is strength." It is the same with "Union Vinegar," made by Messrs. S. W. & G. C. Jennings, whose firm is styled the Union Vinegar Co., and whose location is at 67-69 Canal street. They are distillers of wine and elder vinegars of best qualities, and manufacturers of sweet and crab apple, table sauces, catsup and French mustard. Their goods are of standard strength and quality, and as staple in this market as flour and pork.

Kline's ink is the best writing fluid for counting-house use of which we have any knowledge. For many years it has been used in the schools and academies, and is largely endorsed by business men everywhere. Manufactured in this city by C. A. Aiken, who bottles it for the trade and supplies orders by the gallon or barrel.

Peoples' Spiritual Society, Chicago.

Mrs. A. N. Colby Luther will speak for the Peoples' Spiritual Society, at 2:30 and 7:45 p. m. at their hall, No. 116 Fifth Avenue, on Sunday, October 7, and on each Sunday afternoon and evening during the month of October be followed by Mr. J. Clegg Wright and others of our best speakers during the fall and winter months.

G. JENNER, Sec'y.

AMUSEMENTS.

HEUCKS.

In the hearts of Queen Cityans there is an abiding love for spectacular pantomime and the announcement of the forthcoming production of Fantasma will be hailed with delight by a multitude. Sunday night next, it will be the attraction offered at Heucks. Since its last presentation here the production has been thoroughly overhauled, and the new goodies in the way of ballets, marches, tricks, etc. are countless.

As to the quality there can be no question; a Hannon conceived them; that is sufficient to dispel all doubts. According to our exchanges the scenery this season has been in the nature of a surprise to many of them; each and every one expressing that surprise in the most hearty and flattering encomiums. In fact each and every screw is new, having been painted under the direction of Mr. George Hannon, while his brother William ransacked Europe in the search of novelties for the spectacle. In this he was as signally successful as was his brother in the scene.

He secured some of the reigning sensations of the continent, all of which will be given incidentally to the forthcoming production. And of the costumes, the Hannon kind and bear the effaceable stamp of their genius. Summing it up, we should say that this rendition will be the grandest ever given in the city, as gorgeous as has been its former productions.

The interpretation of the different characters is in the hands of able pantomimists.

PEOPLES' THEATRE.

Next Sunday afternoon Sheffer and Blakeley's Novelty Company, comprising within its ranks some of the strongest vaudeville stars on the stage, opens a week's engagement at the Peoples' Theatre. Probably no company that appeared at that house last season was accorded the reception given this company. It amounted simply to an ovation. Nor was it undeserved. There was not a plaudib given by an auditor or an encomium given by the press that was not more than paid for by the excellence of the performers. This time the company comes with several new additions to its monster roster, all of the same quality as the foundation was found last year. At the head of the list is found Sheffer and Blakeley, those monarchs of the Ethiopian comedy in a sketch full of original wit and song. Following them are Adams, Casey and Howard, a rare trio of musicians, vocalists, comedians, excellent as each; Sherman and Morrissey, who are invaluable as grotesque comedians. Griffin and Marks, in their oddity, "Fan in a Chinese Laundry"; Emily Peare, who possesses as rare a soprano voice as to scope, volume and purity as has ever been heard from the stage of this theater, in several new positions; Sheridan and Flynn—you'll laugh at their Irish eccentricities. A sketch full of mirth and music by Rosch and Castleton; the only female contortionist extant—Senora Satini, who seems as boneless; and Dr. Robinson, who is a bonny, song and dance less among them all. By the way of putting a finishing touch to the enjoyment of the evening, the story of Little's Love Letter will be told by the entire company. It is a rare bit. See it.

The First Society of Spiritualists of New York.

To the Editor of The Better Way.

Divine Providence many times frustrates the plans and promises of man. This was fully illustrated to the members of The First Society to-day, when they saw Mrs. Brigham upon the platform instead of Lyman C. Howe, who was announced last Sunday. But the following brief explanation was sufficient to prevent a panic in the audience:

Several years ago Mr. James L. Jackson, then a prominent business man of this city, and a Spiritualist, made Mrs. Brigham promise that when he should pass over she would officiate at his funeral. He did pass over on Friday, the 5th inst., at Yonkers, and the funeral services were at 4 p. m. to-day, at Yonkers, Mrs. Brigham officiating. [As she is known as always keeping her engagements, she made a compromise with Mr. Howe, and promised to exchange with him next Sunday instead.]

After an invocation by Mrs. Brigham and a duet by Miss Pierce and Miss Pleasant, Mr. Henry J. Newton in his opening remarks alluded to the correspondence between John C. Bundy, A. H. Dalley and himself, and called attention to the fact that there were copies of THE BETTER WAY containing the correspondence on the news stand for gratuitous distribution. Mr. Newton further said that the part he took in this matter had but one object, which was to persuade or compel Bundy to try to do in the courts of the city of New York what he said he could.

Since those letters were sent to THE BETTER WAY for publication, Bundy has consented that his attorney accept service of the necessary papers in a suit; in other words, has accepted his best and only proposition, and the summons and complaint have been served on him, and suit commenced against him in the Supreme Court of this city, for twenty thousand dollars damages for libel, and it will be pressed to trial as soon as it can be reached on the calendar.

He further said he knew of only one thing which would prevent its being tried, and that was for Bundy to do an act of justice to Mr. W.

Mr. Newton made a statement of the condition of the finances of the society and lack of funds, and urged in plain and simple terms the results of replenishing the treasury. Mr. Byrnes made some pertinent remarks upon the same subject, and urged that the friends come forward after the meeting, and subscribe to the extent of their ability, to support the cause that is so dear to them, stating that it requires the sum of \$1000 to pay the necessary expenses of running the meetings for the current year.

Mrs. Brigham spoke for three-fourths of an hour upon the following subjects selected by the audience: "He taketh the weak things of the earth to confound the wisdom of the wise," "World Building and man's relation thereto," "Jesus said, 'I have overcome the world,'" "The Palm of Victory" and "The spiritual significance of Astrology." She improvised four poems. After the meeting a number of resolutions were read and liberal subscriptions, giving substantial evidence that the Society will be able to sustain itself handsomely the coming year. At this time Mr. Newton, Esq., read a poem, and then read some extracts from a reply to Cardinal Manning in the North American Review, entitled "The Spiritualist's View of the World," which was a large number of texts which were mostly recognized and very satisfactory.

Mr. Lyman C. Howe will occupy the platform next Sunday morning and evening, and relate some of his experiences in the meeting for manifestations in the afternoon.

Mrs. Nellie J. T. Brigham will speak in Patterson, N. J.

Fraternally, NEW YORK, October 7, 1888. PATTERSON.

Mrs. C. B. Bliss.

We learn that this excellent and widely known medium for spirit materialization will visit Cincinnati next week and give seances here for a short season. Our information comes from a reliable source, and certainly Spiritualists and inquirers in and near Cincinnati will now have an extraordinary opportunity to witness this grand phenomenon of spirit power in its most instructive and gratifying phases. Particulars may be looked for in THE BETTER WAY of next week.

St. Louis, Mo.

The Society of Progressive Spiritualists meet at their hall, No. 705 North Jefferson avenue, every Sunday at 7:30 p. m. Mrs. M. T. Allen will lecture and give Psychometric readings. Seats FREE. All invited, especially visiting mediums. Milton Lyle, chairman, 3006 Olive street, and Mrs. M. T. Allen, President, 1225 Washington avenue.

St. Louis, Mo., October 8, '88

To the Editor of The Better Way.

The Society of Progressive Spiritualists met at their hall, No. 705 North Jefferson avenue, Sunday, October 7th.

Mrs. M. T. Allen occupied the rostrum and spoke to a large audience. The subjects given were, "Faith" and "The requirements of Spiritualism." These were well handled. Spiritualists present were plainly shown what duties they owe to each other. They were asked to lead such lives that the saying of the meek and lowly Nazarine could be plainly exemplified in all our acts, viz: That we speak each other forth, and they will act as seed cast on fertile ground. The audience was so deeply interested that the utmost quiet reigned and the grand spiritual truths uttered by the medium's guides came as manna to hungry souls. Mrs. Allen was assisted in the singing by Miss Kate B. Ellis, a well-known vocalist of Rock Island, Ill.

After the lecture a few psychometric readings were given, all of which were pronounced correct. The opening of this hall seems to supply a long felt want.

There were a few sample copies of THE BETTER WAY on the table, and they were eagerly sought after, showing that this excellent journal is appreciated.

Yours in the cause, MILTON LYLE.

Mrs. Wells in New Jersey.

NEWARK, N. J., Oct. 8, 1888.

To the Editor of The Better Way.

Last evening Mrs. E. A. Wells, the materializing medium of New York, delivered a lecture in the Liberal League Hall, this city, upon the subject "Immortality of Spiritualism." The lecture was very fine, unique in construction, and prolific in spiritual evidence favorable to the moral and Spiritualist over those of any other class of people. The lecturer commanded the most profound attention of the audience, and received immense applause. After the lecture Mrs. Wells gave numerous tests to the great satisfaction of the recipients. Some of these tests were very marked, and nearly all were fully and promptly recognized. It will be remembered that this medium has become celebrated for her genuine, full-form materialization and test mediumship by attaining for strictly test conditions for over one year, once and twice, with Mr. Henry J. Newton, President of The First Society of Spiritualists in New York, chairman of the committee. Her reputation has been well earned, and is not to be trifled with. That obscure File-Us-Off has said to the contrary, Mrs. Wells will speak in Newark next Sunday evening, and what is Spiritualism? Time for the

What is Said of Psychical Phenomena.

J. H. Fichte, the German Philosopher and Author.—"Notwithstanding my age (85) and my exemption from the contrivances of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Professor de Morgan, President of the Mathematical Society of London.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be explained by material being, but are capable of explanation by impulsive, coincidence or mistake. So far I feel the ground firm under me."

Dr. Robert Chambers.—"I have for many years known that these phenomena are real, as distinguished from impostures, and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters."

Professor Hare, Emeritus Professor of Chemistry in the University of Pennsylvania.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months," this was written in 1858, "had more striking evidence of the agency than those given in the work in question."

Professor Challis, the Late Plummer Professor of Astronomy at Cambridge.—"I have been unable to resist the large amount of testimony to such facts, which have come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."

Professors Torndorn and Eiland, the Swedish Physicians.—"Only those who deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages."

Alfred (Stockholm), October 30, 1879.

Professor Gregory, F. R. S. E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory."

Lord Brougham.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic manufacturing age? No; the widest varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to those the author addresses himself. But even in the most clouded skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—[Preface by Lord Brougham to "The Book of Nature." By U. G. Groom Napier, F. R. S.]

The London Diocesan Committee reported, "1. The sound of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible—occurred in the room of the late Mr. Brougham, and was produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications."

Cromwell F. Varley, F. R. S. E.—"Twenty-five years ago I was a hard-headed unbeliever. Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own mind. . . . This led me to inquire and try numerous experiments in such a way as to preclude as much as circumstances would permit, the possibility of trickery and self-deception."

He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers."

That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence."

Camiel Flammarion, the French Astronomer, and Member of the Academie Francaise.—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambule,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formula is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

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PROFESSOR Mrs. A. M. Glading, speaker and platform test medium.

NOVEMBER: Walter Howell.

DECEMBER: Mrs. E. A. Wells, N. W. C.

FEB. 1889: Mrs. N. T. Brigham.

MARCH 1889: Helen Stuart-Richings.

APRIL 1889: Jennie B. Hagan.

MAY 1889: Edgar W. Emerson.

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Read This.

STONEHAM MASS., Box 609, Sept. 14th, 1884.—A. B. Dobson: My dear Good doctor, I have wanted to see if I should need more remedies from you, but I find I am completely cured. I am feeling as well as I ever did in my life. Your spirit doctors have visited me three nights in succession, pleading with me to get one of your pictures, for they had saved me from a dark and dismal grave. I was not prepared to do at the time I sent to you for help. I only knows what I have suffered, and some good spirit told me to send to you for help. I did. It came; and, doctor, I can truly say you have saved me from death's door, and now I am well. How can I express my gratification to you and your good spirits, saving me from the grave? God grant you good health, a happy and long life. Is the prayer of one you have given good health after so many years of suffering I send for your picture to-day. Heaven bless you. Kindly yours,

MARTHA F. DEARBORN
—Maquoketa (Iowa) R. road.

Reception of Mrs. Richmond at Chicago, Monday Evening, Oct. 1st.

To the Editor of The Better Way.

Mrs. Richmond returned from summer tour to her Chicago home Monday evening, October 1st, having visited during her absence Lookout Mountain, Cassadaga, (N. Y.), Cinnaminson (her native home), and, finally, Cincinnati. Her labors during these months have been duly chronicled and passed into the history of her work.

The reception given her in the parlors of Mr. E. W. Slocum was an event which will remain forever a bright spot in the heart of every one present. A delirious wait upon her at the depot, 6:30 P. M. While on her way to the house, Oulina came and held the till she was seated before a company of 150 of her friends. Then came the welcome that shook the building to its centre. Her appearance, fresh, and no indication of fatigue from her long her form covered by loving hands, usual, with freshly cut flowers, seemed the embodiment of that end which pointed to a new and a pronounced work in the sphere she represents. Mr. Colville was present, and in a very touching manner delivered a beautiful address of welcome. He was followed by Morning Star, through his medium, Professor Glee spoke in his usual elegant manner, his remarks being in the Indian tongue. Oulina acted as his interpreter. Gentlemen followed in toasts of welcome, supper, being called out by the leading the exercises.

The "spread" was profuse and one did justice to this feature of occasion. Solos by Mr. Colville, Mrs. Orvis were appropriately chosen and finely rendered. It added much to the pleasure of the friends that Colville could pass his last evening in the society of Mrs. Richmond, those to whom he has ministered during the past five Sundays. Mr. Colville had just completed the last of his latest and best work on "Spirit Therapeutics," when he left for Canada en route to Boston, where he lectured this month. His work in Society during September, and in classes, laid in the line of the teaching of Mrs. Richmond's guides in lessons on the soul, and in their government, and thus served to corroborate what we believe to be embodied in the teachings through Richmond.

A joyous welcome to the guides of their medium was pictured in the of those who comprised the large audience assembled Sunday morning, evening at Martine's Ada Street.

A double quartette of ladies and gentlemen, under the leadership of Mr. J. C. Davis, the organist of the Sacred Harmonies, executed an exceptionally fine rendering, both services. The majesty of the speaker, adorned with choice flowers, standing behind marble and bronze vases, the moss designs covered the entire front of the platform, the new crystal chandeliers, the electric hall, the east end arched and the new gallery and balcony, made a picture worthy of the owner of the hall and the beloved "pastor," and flock which will weekly assemble there. There seems to be a new wave of spiritual truth sweeping over the land, many are receiving a baptism of fire who have long been drifting in the multitudinous isms of the hour.

EMERSON

Sayings of the Wise.

Promises are blossoms that seldom open into fruit.

Return evil by indulgence and justice and compensate good with good.

Never remind of past errors him who corrected himself.

True virtue consists in purity of heart and love of the neighbor.

Be severe with yourself and indulgent towards others.

Only the humble remains honest in poverty and content in riches.—[Confucius.]

Take away reason, all religions alike true, as the light being removed, all things are of one color.—[H. More.]

Love is that which exists to do good, not merely to get good; which is constantly giving instead of desiring, which wishes to make happy no more than to be made happy.

They act on mistaken principles who set roughly to work with such as wish to reclaim, since soothing cares, some animals much sooner than whips and spurs.—Folius Maximus.

Is anything more wonderful than that other if you consider it maturely? I have seen no man arise from the dead, nothing. I have not force to fly in the sun; but I have force to lift a hand, which is equally strange. Carlyle.

Mental pleasures never cloy; unlike those of the body, they are increased by repetition, approved by reflection.