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THE ROSTROM.

Specially Reported for The Better Way.

SYNOPSIS.
Of Lectures Given by the Guides of Mrs. R. Shephard Lillie, for the Society of Union Spiritualists, at Grand Army Hall, Cincinnati, O., Sunday Morning and Evening, Oct. 6, 1889.

MORNING LECTURE.

On Sunday morning, October 6, the Society of Union Spiritualists had the pleasure of again welcoming to their platform that able and eloquent speaker, Mrs. R. Shephard Lillie, who has stood faithfully through the storm of years, battling for Modern Spiritualism. The lady is one of the most profound and gifted trance speakers upon the rostrum to-day, and her guides are powers that make themselves felt by every one. Her husband, Mr. John T. Lillie, accompanies her and preceding each lecture he favors the audience with vocal music. The morning selection, "Tell Me Ye Winged Winds," was most beautifully rendered in a rich and powerful baritone that penetrated to every part of the house. Only a synopsis can be given of the lectures at this time and so below will be found a synopsis of the MORNING LECTURE.

Which was based upon subjects taken from the audience. The questions were: What can Modern Spiritualism do for the disturbed minds of our Orthodox friends? What is the mission of Modern Spiritualism? What nationality is the most progressive in the spirit world? What is the condition of earth-bound spirits and why are they earth-bound, and what should we do to free them from bondage?

In regard to the question as to which nationality was the most progressive in the spirit world the controlling intelligence said: When we look out upon the people of earth we find that if this question were changed so as to read, "Which is the most progressive of the nations in earth life?" that each nationality would be led by reasons of national pride, love of country and love of home, to proclaim its own people as the most progressive on earth, for these qualities are all strong within human hearts, and so with spirits in returning we, as Americans, in looking over the wondrous advancement of our nation and race, might say that we are the most progressive, but instead we look at the question from the broader standpoint of the nations being but children in the great universal family of life, and as you find one boy or one girl in a family who is the

smartest in some directions; who shows greater development in others, so therefore nations which have made greater strides than others. If we were to look at the question from the standpoint of environments and opportunities we would see that there are many points in which the others excel that these have overlooked, so all are judged not by the finite method of appearances but by the infinite method of circumstances, motives, and opportunities. Much that we call dullness here in earth life, is counted in spirit life as of far more value in reality, than much we call brilliant.

Men must ever grow, must ever climb higher in the scale of being, and as men grow, so do the nations to which they belong. Progress is the law of the universe and there never has been a time when growth was not. It is true that nations and races have disappeared from the earth with their civilizations, but there have appeared in their stead other races and nations, far stronger, far more advanced in the scale of life. And these were as truly children of the Infinite Good as those who preceded or those who came after them. Thus we find that nature has ever balanced her accounts and for the lack of one has given us the surplus of the other, ever working in harmony with herself; never contradicting her own laws.

If we take a glance backward and scan the pages of history we will find much the same as to his being the creature of the circumstances around him. He possesses the qualities of physical and soul growth to-day and has ever possessed them. He is the child of God and as such cannot be lost to his Heavenly Father. There are conditions which surround us all and make us what we are and we progress as men and women; as individuals; our nationality is not inquired after when we enter the spirit life; only our stage of growth and each finds himself in the proper place there and never in the wrong one. All belong to the great family of infinite nature, and our form or color or birth-place make no difference as to our station; it is our lives, mentally, morally, and spiritually that tell the story of our progress.

And if we still cling to the physical appetites, to our sensual, animal passions when we pass out; still holding to them till the hour of so-called death, it gives to us the earth bound condition of spirit, for some at least. They are held in the chains of old habits which they have not had time as yet to outgrow and it may take many years for them to grow beyond the conditions which bind them here.

We often bind them here by our over-weening selfishness. By the strong cries we send up for their presence, when they have cast off the clay tenement in which they dwelt during their earthly pilgrimage; we bind them to earth to feed our selfish desires, thus hindering the work they have to accomplish.

Earth bound spirits are those spirits that are unable to rise from the earth atmosphere because of the chains we throw around them by our thoughts, our desires, and the conditions they themselves have created during their life in the body. We keep them in these conditions by denying to them the opportunities by which they might advance in knowledge and thus free them from their bondage. We can free them from their bondage by sending out to them our best thoughts, our unselfish love and devotion. We ourselves are earth bound spirits, clad in the garb of materiality for the time being, living here on earth, unfolding and progressing day by day as we grasp the opportunities that come before us. We are limited only by the material form. The spirit within is ever striving to seek expression in higher forms of life. The main thought that ran through the remarks of the controlling intelligence upon this subject was the duty of man to his fellow man, and to his posterity. To create as favorable conditions as possible for their earth growth; that

their spiritual growth might be the more rapid. The reader will please remember that the exact language of the speaker is not given in this report, and that only the substance of the thought appears. Only a short-hand report could do full justice to the remarks, but time and space limit the report as well as other things.

Upon the question of the Mission of Modern Spiritualism, the controlling intelligence said it was to comfort the weary ones and give rest to all. To demonstrate to the world the power of truth and to show a higher and broader mode of life in the physical and spiritual departments of our being. The guide carried the audience far out into beautiful realms of thought and showed how Modern Spiritualism, during the last forty years, had gradually grown upon the people, coming in answer to the demand of hungry hearts for the bread of life; coming in answer to the call of sorrowing ones who mourned for loved ones doomed by a relentless theology to everlasting hell, and showing that man was composed of two beings, one physical, the other spiritual, and that this was the doctrine that Paul taught, but it had never been understood until the light of Modern Spiritualism dawned upon the world.

We can only relieve the disturbed minds of our orthodox friends by leaving them alone to investigate for themselves. In no other way can they be relieved. Why are they disturbed? Because Modern Spiritualism has come and with ruthless hand torn down old creeds and superstitions; unshackled the minds of men and caused them to think. Because it brings a question to their minds, "If my loved ones lived out there in nature then I too can live there. If they are immortal I too am immortal." It disturbs the minds of the priesthood because they see their power slipping from their grasp and the result of that disturbing of mind has been to broaden the teachings of the church, and to-day what was rank heresy forty years ago, is the soundest of orthodox doctrine.

We have compelled them to lay aside the old doctrines of eternal torment, and a hundred others equally as bad, and instead we hear the doctrine of God's infinite love for all his children preached from every pulpit or nearly so. The minds of our orthodox friends are gradually becoming relieved by their own acts, and as they investigate these great truths of Modern Spiritualism, they will find in it a true redeemer, for it will teach them that mankind are children of the Infinite; it will teach them of the universal brotherhood of man; of the grandeur of right living in action as well as precept, and it will substitute for uncertainty and hope the absolute knowledge of life beyond the grave. They will find room to grow; they will not be cramped by creeds or bound by dogmas, but will find therein truths adapted to all conditions and all minds.

They will receive comfort and peace that their orthodoxy has never been able to give them, in the communion with their loved ones. The controlling intelligence then proceeded to delineate in beautiful language the power and influence Modern Spiritualism exerted upon all lives with which it really came in contact. It was a grand lecture throughout, and closed with an exhortation to greater patience, to more careful investigation, and to honor, integrity and truth in all our dealings with ourselves and others.

Mrs. Lillie lectured again in the evening upon a subject chosen by her guides, and herewith will be found a running synopsis of the

EVENING LECTURE, which was upon the subject: What are the indications of the present hour for signs of progress? The controlling intelligence said that we were living in the last half of the nineteenth century, which had been a century of wonderful changes in the history of man. No

such century had ever marked the history of man nor had so much real progress ever marked any age of man as far as knowledge of forces and conditions was concerned. In no age in all probability has so much of truth been attained and so much of error left behind by man. He has mounted as high in the scale of life in the latter half of the nineteenth century as in the whole 1800 years preceding, nor do we stand as yet upon the summit of our progress if we read the signs aright.

When man stands ready to admit that he was and is yet in need of growth, of instruction, he has made a long step forward. Man has made much progress and there is need enough yet of more. As individuals who are engaged in the welfare of the nation, we must remember that each individual is but a factor in the great whole, and in rising ourselves to grander heights we must not forget those who are beneath us, those perchance without whose aid it were impossible for us to have risen.

Throughout the entire discourse the thought seemed to run of the great progress man had attained to, but that we must not forget those who had preceded us and made it possible for us to be what we are to-day. As an example of this, Thomas Paine was cited by the speaker. Had it not been for his daring the stirring words he wrote it would not have been possible for Modern Spiritualism to have been born into this nineteenth century of ours. His pen voiced to men words that stirred them to resistance against a tyrant king when the danger was the greatest. In the darkest hour of the Revolution his words strengthened and encouraged many a heart to do battle for freedom, and not alone in physical freedom, but in spiritual freedom he struck stalwart blows, and by the Age of Reason created a current of thought that made it possible for others to think as well as he. Many would say we ought not to praise him as he was an infidel. Not an infidel to the higher humanity though he was to creed. His work was wherever there were strugglers for freedom, whether in England, America, or France. There had been no grander declaration of principles than these words: "The world is my country; to do good my religion."

The history of the century was written not alone in the strides of intellectual and financial progress; in the inventive genius that had given us steam boat, rail road, telegraph and telephone, but it was written also in blood. In blood that was shed because of the great blight of slavery that fell upon this country, by which man held his fellow-man in bondage; but at last the land was redeemed. We had all during that long war the spectacle of prisoners tortured as never barbarians dared torture their prisoners in the worst of pagan climes. And from pulpit and press the expounders of creed proclaimed the justice and divinity of either cause, proving their position from the same book held as sacred by both factions. But at last the country was freed from the foul blot of human slavery, but there was still slavery in existence. Slavery to old creeds and superstitions, but these were slowly breaking down. As an example of the effect Modern Spiritualism had had in the march of progress during this nineteenth century, she quoted from one of Talmage's recent sermons, wherein he drew a picture of the possibility of the old Bible warriors, Joshua, Moses, David and Solomon coming to take part in the battle for truth. He said, "I am not a Spiritualist," and then went on to admit that there might be an unseen force which, acting upon men, allowed of these men to come in to the aid of truth! The very pertinent question was put by the guide: "If these came, why not our own loved ones who were certainly better fitted morally and by adaptation to aid us." But it showed progress that Talmage would admit even that much, and so on

through varied scenes the audience were carried in glowing words of eloquence or biting sarcasm, the guide depicting the progress that had been made and that was yet to be made.

The close of the lecture was a resume of the principles of the spirit philosophy and an appeal for a practical application of them to our lives. A more full report of the lecture delivered on Sunday, October 13, will appear in the issue of next week. The improvisations of poetry at the close of the lecture were very fine, the several subjects being woven into one poem of exquisite beauty. There should be a large attendance at these lectures. On these occasions the hall was filled to overflowing.

Written for The Better Way.
TOM PAINE, JESUS AND SPIRITUALISM.

Tom Paine did not have the light of Spiritualism and herein he was to be pitied, but it is possible that with that light in his possession at that age of the world he had never enlightened the world to the extent it had been aided by the "age of reason," consequently, Spiritualism would not now be as powerful as it is. Besides, his truths regarding Bible contradictions and unnatural occurrences are not marred at all by his not having possessed this light, for he was a spiritual man and his God is the God of Spiritualism—Nature.

Orthodox and Bible people will, but candidly, I don't think evil is done away with yet. I am quite certain there are many crimes committed that we cannot shoulder upon a good motive. There are many persons who lie, and a liar is, to my mind, the worst evil our land has. I certainly believe in exalting the good; but, why make a difference if there is no evil? If no evil, why invite the good? Is it not with us?

Possibly the past—as is claimed by some—did live up to their light and convictions, but why should more powerful light seek to hold to the faint light of the past? Elison doesn't combine the tallow dip with his grand electric light. He casts that utterly aside as worthless and uses only the new, which has power to stand alone; as Modern Spiritualism has also. Neither do we retain the early geographies in our schools. They have been found much at fault, full of errors, and the newer truths can stand on their own merits.

I have enraptured Tom Paine in my heart as the originator (or nearly so) of reason, and I cannot put him side and side with the inspired (?) writers of the Bible.

I am more inclined to believe Jesus lived and was cruelly put to death—as many a good person has been—than to doubt it. I suppose Jesus must then be a bright intelligence far advanced, and his influence will be beneficial to those who try to live upright and draw good influences to them. I hope he doesn't reproach me for not believing all the things the bible claims for him and his birth, or not believing that book more than I can. I feel a great love and reverence for all good influences, but must be pardoned by them if I feel no desire to worship them above the beauties of nature and the dear ones I have known and loved.

It is certainly my wish to do unto my fellow creatures as I would like them to treat me—honestly and kindly—but I must be excused if my light burns too dim for me to grasp the Bible by. I desire to spread the light and never pen a word to friend or foe for publication without this hope in my soul. Still I think we can best reform by showing what is wrong; can reach truth best by dethroning error.

I feel that the press does increase crime by so minutely detailing the trail of the murderer and robber, but if we do not speak in strong terms of these evils and point a way to shun them our young are liable to stumble into the pits. I like such sense as a dear friend of mine read publicly at Cassadaga Camp from "Modern Thought," and think it calculated to reform the next generation; but strong cases need strong blows to unbar the bolts and knock off the shackles.

I feel that the intellect of many is far superior to my own and their opportunities have been far greater. I realize that I may be wrong in many of my views and feel to thank your readers for the patience they exhibit in my behalf. Yet I cannot think that Jesus has done more good for the world than

Paine's reason is doing and will continue to do for the rest of my time. Spirits may yet give a clear record of the man Jesus that will be worthy of all men's attention; the Bible may become as weak a memory and small a need as money became by Edward Bellamy's showing in his wonderful book, "Looking Backward," but Tom Paine, by his reason, has led humanity to reflect in such a way that his name can never fade from the world's recollection.
ALLIE LINDSAY LYNCH.
October 8, 1889.

Poets and "Poets."
To the Editor of The Better Way.

I crave space in the columns of THE BETTER WAY to express a few thoughts on the subject of Poetry. Since the change of editors there has been a number of hard blows dealt to the poets or poetesses in the editorial columns of that otherwise grand, good paper. And why is it—is there not room for all? If not, I will suggest a better way. Discard your advertisements of agricultural instruments and give the poet and poetess that space. The advocacy of the kindness toward the sensitives, the mediums, is all right; then why not extend the same kindness to the sensitive poet and poetess? In my estimation they are as deserving of kindness as any other medium or sensitive. I beg leave to differ with the writer of those cold, unfeeling, hard blows dealt at the unfolding, sensitive heads of the poet and your parish subscribers can for them. And I fall of even hearing a word of complaint uttered by a patron of any and all the spiritual papers I have read for nearly thirty years, and they have been many; and I will venture the assertion that three-fifths of the readers of spiritual literature read the poetry first before reading prose matter, let the subject be what it may, aside from spirit communications.

It has been my fortune to hear many, even into the hundreds; I always read the poetry first. For spiritual poetry is so grand. It is both victuals and drink for me. At each recurring time these blows have been dealt I could hardly refrain from raising my voice against it, but however, suffered on, hoping it would not occur again. In the present number, Oct. 5th, the blow is too unfeeling and hard, and I cannot stultify my manhood and selfhood to longer remain quiet. Yours kindly for the cause,

ELIJAH F. RICE.
Kalamazoo, Mich., Oct. 6, 1889.

[The writer is undoubtedly indignant because he believes we are striking at the poems published. Not so. Our blows are only leveled at that which went into the waste basket with other trash; for trash it is, and our correspondent would think so too if he were compelled to read it. We agree with him otherwise, and always give the poets a chance, if we can possibly patch up their verses sufficiently to make them readable. But when it is not poetry we do not try, and our blows may be said to be aimed at would-be poets only. So genuine ones need not consider themselves meant at all.—Ed.]

The Woman's Tribune.
To the Editor of The Better Way.

As I sat reading that excellent paper, "The Woman's Tribune," there came to my mind the words a dear friend recently penned me and which were supposedly only for my own information, regarding the somewhat straightened financial state of the editor's purse, and I murmured, "What a pity it would be for our women to lose the Tribune's encouraging visits," and then I felt a longing to send out an entreaty to my sisters everywhere to aid Clara Berwick Colby by subscribing for the paper she so ably edits. Let us stand by this friend of woman's and uphold her arms until the battle is won and woman is proclaimed free and man's equal in all things. Remember, it is a weekly and costs but one dollar a year, and remember, also, that Elizabeth Cady Stanton is one of its many able contributors. Send your dollar to the editor at Beatrice, Nebraska, and have a weekly feast of intellectual and womanly good things.
ALLIE LINDSAY LYNCH.

THE SEQUENCE OF SPIRIT INDIVIDUALIZATION.

In former articles written for publication, through the columns of THE BETTER WAY, an effort was made to delineate the truth of a position taken, that the design of tangible material organization, was for the purpose of spirit individualization.

Having received some encouragement by way of indorsement from no mean authority, coupled with a suggestion that a sufficient reflection would convince the candid inquirer for truth that the position is well taken, and that it cannot be logically negated or summarily disposed of by the easy assumption that such a sequence of motor forces is the empty vagary of a mental postulate, it was determined that some reflections upon the sequence of individualized spirit might be looked upon with favor.

In as much as materialism claims that life is the necessary sequence of physical organization in all organic matter, and that the mind is the necessary sequence of a propitious arrangement of the cerebral atoms of an encephalated brain; and that a dissolution of the physical dissipates the life, and a disintegration of the brain, dissolves into nothingness the mind forces, returning all to primal elements, would it not be well, in view of these facts, to interrogate causes for a logical delineation for the reasons of spirit individualization.

An epitomized review of the objective phenomena of the electrical forces in nature may imbue the receptive faculties of the mind with a knowledge of the fact that there are potent subjective forces recognized in occult science, which have descended from primal electricity.

The molecular vibratory rate of electricity exceeds all other vibratory rates in the consummated development of its activities, and to whatever degree of sublimation it may be reduced, this fundamental principle of its constitution still obtains.

The classification of electricity in its sublimated gradations proceed from elemental electricity to atmospheric electricity, thence to the terrestrial electricity, terrestrial magnetism, chemical force, animal magnetism, vital force, emotion, human thought and to individualized human spirit. The forgoing electrical nomenclature does not claim to be complete, in as much as the subtle forces of electricity in the multiplicity of their varied existences in subjective phenomena are as varied as the objective organic formations in the physical universe. Therefore the foregoing is an almost endless variety of sublimated qualities that the elemental fluid, through the agency of its ceaseless molecular vibratory rate, is competent to attain in its evolution from the central sun of the physical universe to human spirit.

Of all the primates eliminated through the pulsations of the great positive mind, in mother nature's laboratory, the electric one records its purposes and aspirations as first and indispensable in the utilities of the cosmological structure of the universe. All others are auxiliary and subservient to its purposes. The elemental primates that enter into the synthesis of water, air, heat, etc., etc., in the occult sciences must be carefully classified, by the student of subtle forces, as monadic energies distinct and independent of the primal electrical spirit forces of the universe. Such forces are applied adjunctively and conjunctively by spirit power to solidify spirit, and through which to produce the objective physical manifestations of individualized spirit. The whole panorama of nature is an objective manifestation of solidified spirit. A solidification of the subtle energies evolved by spirit power. Matter is the sequence of spirit. The reverse could not have obtained. The objective man is only a materialization of the internal spirit forces of the real internal man. His life and vitality are positive demonstrations, "spirit tests," that the spirit is present in the artificial human tabernacle. Sever the astral film that binds the spirit within the mural bounds of the temporary temple of clay, for its mundane experience, and the life has fled, the objective man is devitalized, insouled and rendered an inanimate and repellent cadaver, while the real man is off to a natural home in individualized spirit realms.

That the sequence of spirit organization is the individualization of Divine Emanations has been delineated through the gnostic attainments of spiritually illuminated minds, both in and out of the physical form, in all psychic eras. They have demonstrated, and continue to demonstrate, that in the realms of spirit good exists as a primate, and that its diffusion is only limited by the shoreless confines of space. It is a vague and indefinite teaching that does not admit of the individualization within the human soul of the divine rays of good emanating from the great central spiritual sun of the universe. It would be equal to witnessing an effect of which we know the cause, and then deny the fact of the effect.

It is, however, consistent for materialism to negative the proposition of individualized radiations of Divine Emanations within the spirit intelligence of the human soul, by reason of the fact that the necessary condition, the individualized spirit, is denied; while the tenets of orthodoxy, which may admit it, dissipates its influence for psychic advancement in the world, by allowing a miraculous interposition on the part of a personal deity to accomplish this instantaneous feat, at some period in one's experience; as for instance the ecstatic inspirations incident to camp meeting conversions.

The modern dialectical societies of the occult have proclaimed that all explanations of nature's subtle energies are alone to be discovered within the limits of the natural, while the psychic research societies of the Orient have been acquainted with the subtle energies of spirit organization as receptacles for individualized Divine Entities for centuries. There can be no doubt but that the thaumaturgy of the priest hood has belied the intuitive impulses of humanity since the organization of human society. And it is a fact, that while Christianity overpowered and excluded the thaumaturgists from the Western world, the christian hierarchy imbued, to some extent, the secrets of their power over the minds of the multitude, at least since the organization of Byzantine theocracy held in bondage the efforts of all human impulses for obtaining a positive ontological knowledge of psychic truths through that divine light which is indigenous to every human soul. The ethereal plane, for the inception of the human spirit, was in obedience to the progressive laws of the electrical spirit forces of the universe. In obedience to the sublimating tendencies of the primal electrical element to that diaphanous ethereal consistency of spirit, too attenuated to be photographed upon the retina of the normal physical eye. This rudimental sphere, as a sphere of spirit organization, exists of necessity, and for a higher and more divine purpose than a physical plane for the individualization of human spirit. There is in the trichotomy of that spirit a spirit essence, a radiated effort of the great divine mind, an emanation of the all positive good, which could not have been individualized without the organization and individualization of the human spirit. The sequence of incipient organic vegetable life in human spirit. The ultimate of human spirit is angelhood in celestial realms of divinity. The mental conception of this divine individualization, within the human soul, emanating and propagated from the radiated essence of the omnipotent one, awakens within the organized intelligence of the human mind the most glorious themes of contemplation. The purpose of spirit organization dawns upon the human mind as a light and favor. The human soul is immersed in the effulgence of divine light, with the conviction forced upon it, that it is a part of the Divine Infinite and Ineffable God, with the conviction that a spark of the essence of the Great Over Soul is individualized within its own being; literally demonstrating nature's prophecy, in her efforts to attain higher from lower organisms, that within every human soul are the possibilities of an angel, in future realms in celestial heavens, with the Eternal Father of Angels. This is the grand and natural revelation of the divine plan in all the objective and subjective organizations of nature's forces; the individualization of the deity principle in the human soul. The trichotomy of every human soul, and of all spirit guides who so assiduously hover about us as sacred vigilantes of our earthly pilgrimage, may, and without fear of error or misapprehension, be read as astral spirit, nerve spirit and the essence of that Divine Spirit emanations permeating the spirit forces of the limitless expanse of space. The most perfect and elaborate electric netting may be found, winding in and out through the interstices and convolutions of the fibril webbing of the human brain. The evolution of external physical facts, through the exercise of the external senses are convoluted with the soul sensations welling up from the inexhaustible sources of man's divinely attuned psychic consciousness, through the media of man's internal senses, interblending and tranquilizing with the most condoling and assuring messages to humanity, through the intelligent potency of the human sensorium, the great illuminating battery of the human mind. In proportion as sensations from external influences are governed by laudable desires and aspirations, will blend, in harmony, the dictates through consciousness, of the internal deity essence of the human soul.

It is rather curious," says the New York Independent, "that none of the religious papers published in Cincinnati seem to have observed the remarkable bit of independence, and then the humiliating submission to The Catholic Telegraph of that city to Archbishop Elder's rebuke and command. It cannot be that they exchange with their near neighbor." Yes, it can be. Undoubtedly the religious press of Cincinnati knew all about the matter; but then it is not always prudent from a worldly standpoint to criticize Romish bulldozing in one's own city. It interferes in many ways with the smoothness in political, financial and social life so essential to the individual prosperity and happiness of those dear souls who manage newspapers, whether religious or secular. In Chicago the secular press of all political parties has stood in awe and fear of the Catholic hierarchy and does yet, though it has mustered up courage to criticize some followers of the faith since the Cronin murders.—R. P. Journal.

What is the difference between the aural body and the ethereal body? Does the ethereal or spiritual body contain in its substance elements of earth or matter, sufficient to give a reflection of any kind, observable by vision? Ans. We have before stated, that spirit is composed of mind and matter. The difference therefore, between it and the natural body must consist in the elements and their arrangements by position and quality. We say by chemicalization, sublimation has been had; and the elements have therefore been purified and carried to a higher and more perfect combination. That is true in a measure, but it is not all the truth. All matter and all minds as such are purity itself, and cannot be made more so by any process of change. It is then the relations to the unfolded entity that give value to the change; and the apparent betterments are resultants of a demand of unfolded intelligence. Mind arising to consciousness has done so by concepts produced by an interchange of particle matter, and blending of the inner thoughts, and serving its purpose is deserted by the mental force which had put and sustained it in motion; and the spirit goes on to a higher good, or the Supreme Good, God, who gave, (from whence it came). Being incorporated in the growing spirit or ether body, it is retained in the form demanded and held to the living entity, and holds the same relation to the ether body as the crystal has to the opaque carbon. To produce the diamond, the same processes are used by nature as those which produce the spirit body. The carbon in its crude state of admixture with other elements, has the property of opacity; but when released from its union with other substances, it seeks the condition of purity in ultraviolet, and becomes a crystal diamond perfect in its type or genus and being. So the entity man as a genus becomes freed from the homo, as a carnal creature, and the homo returns to the earth, but the genus as ego, passes by variety to a higher state of culture or development, in which condition the material elements of his body are arranged in crystal form, and are as real, and under suitable conditions can cast a shadow. Not from the action of light, but by the action of those rays of the sunbeam, which act mechanically as well as chemically. The idea that light alone can give evidence of spirit presence, is wrong. If the sunbeam in its passage be analyzed and the ray which gives light to the eye be arrested in its passage, all will be darkness, showing that light as light depends upon an eye, and without an eye there would be no light. The elements would all be, but variety would cease. The eye then only serves to correlate the force whatever that force may be. Evidently light and electricity are the same force; the peculiar combination and form of matter gives expression to it. Granting this to be so, we can readily understand that a spirit may be as real in its person and parts and as capable of making his presence known by a shadow of himself under proper manipulations of correlated force, as could be done while in his more crude and differently combined material body. The production of spirit pictures is had under this law of being, light not being required; the ray producing it being absorbed and neutralized, the balance of the sunbeam acting mechanically by the power of pressure through its motion serves to stamp the essence of its being on the sensitive plate and is there retained. This could not be if the

MIND AND MATTER.

Thinking perhaps your readers would like to read some of the thoughts of Lux, I herein transcribe a few of them, selected from several hundred pages as dictated. If you think them suitable please insert them in your valuable paper: What is the difference between the aural body and the ethereal body? Does the ethereal or spiritual body contain in its substance elements of earth or matter, sufficient to give a reflection of any kind, observable by vision? Ans. We have before stated, that spirit is composed of mind and matter. The difference therefore, between it and the natural body must consist in the elements and their arrangements by position and quality. We say by chemicalization, sublimation has been had; and the elements have therefore been purified and carried to a higher and more perfect combination. That is true in a measure, but it is not all the truth. All matter and all minds as such are purity itself, and cannot be made more so by any process of change. It is then the relations to the unfolded entity that give value to the change; and the apparent betterments are resultants of a demand of unfolded intelligence. Mind arising to consciousness has done so by concepts produced by an interchange of particle matter, and blending of the inner thoughts, and serving its purpose is deserted by the mental force which had put and sustained it in motion; and the spirit goes on to a higher good, or the Supreme Good, God, who gave, (from whence it came). Being incorporated in the growing spirit or ether body, it is retained in the form demanded and held to the living entity, and holds the same relation to the ether body as the crystal has to the opaque carbon. To produce the diamond, the same processes are used by nature as those which produce the spirit body. The carbon in its crude state of admixture with other elements, has the property of opacity; but when released from its union with other substances, it seeks the condition of purity in ultraviolet, and becomes a crystal diamond perfect in its type or genus and being. So the entity man as a genus becomes freed from the homo, as a carnal creature, and the homo returns to the earth, but the genus as ego, passes by variety to a higher state of culture or development, in which condition the material elements of his body are arranged in crystal form, and are as real, and under suitable conditions can cast a shadow. Not from the action of light, but by the action of those rays of the sunbeam, which act mechanically as well as chemically. The idea that light alone can give evidence of spirit presence, is wrong. If the sunbeam in its passage be analyzed and the ray which gives light to the eye be arrested in its passage, all will be darkness, showing that light as light depends upon an eye, and without an eye there would be no light. The elements would all be, but variety would cease. The eye then only serves to correlate the force whatever that force may be. Evidently light and electricity are the same force; the peculiar combination and form of matter gives expression to it. Granting this to be so, we can readily understand that a spirit may be as real in its person and parts and as capable of making his presence known by a shadow of himself under proper manipulations of correlated force, as could be done while in his more crude and differently combined material body. The production of spirit pictures is had under this law of being, light not being required; the ray producing it being absorbed and neutralized, the balance of the sunbeam acting mechanically by the power of pressure through its motion serves to stamp the essence of its being on the sensitive plate and is there retained. This could not be if the

spirit were not substance of more or less material base, containing in its entirety all the elements of the real ego manifesting. The aid of the entire ego as perceived is stamped in its shadow. There can be no form without matter, hence, what is perceived in the picture is the shadow of matter. In this we can perceive and apprehend the underlying truth of the immortality of man. It was said by the Psalmist, "Thou madest him a little lower than the angels." Speaking of the man of earth, we can understand now there is only one step, grade or degree of difference in being between the natural body and the spiritual body, both give manifestations to the ego, and both occupy position in the scale of ascension to the unfolding genius of the genus man. His entity gives significance to the ego in both spheres of existence. Step by step the ego marches up the ladder of spiritual unfoldment, evolving the involved possibilities from the crude animal, with hands to the higher altitude of angelic life in the astral spheres, where he becomes the solvent of all force, and the absorbent of all truth; where the universe become the field of his operation and her laws the playthings of his thoughts. It is to be thought strange that he shall mirror his form on the artist's plate, or on the eye, or in the mind of the sensitives in earth form? No, the stranger thought is that of doubt and unbelief. When we consider the steps of nature's march through the eternity of time, by which the great ocean of mind has individualized itself for community purposes, or for purposes of intellectual association, we are led to exclaim, "Great and marvelous are Thy ways, O, Lord!" From chaos of nebulous matter mind has been born in forms representing itself in every conceivable shape and property up to crude matter; and again through the organization of crude matter into the almost infinite variety of properties and forms, from the monad to man; in every change a new birth and a new principle has been evolved, a new concept established ready for the process of psychism and intellect, all tending toward man as the objective of all these sub-jective relations, that life and immortality might be brought to the light of consciousness. Need man fear that nature shall abort in incipient gestation? Shall we fear lest the last new birth be arrested in the homo. Shall we fear for I having passed all the lower relations safely until I know I am, and that I am the chief good and objectively the ultimate of these mighty efforts of mind in building during all these ages past? Shall I fear lest I be aborted before or in the labor of spirit birth? No, nature could not be true to herself, she could not be nature and fail in her last period of gestation of the immortal I. In the womb of time I am safe, I have passed the ordeal. The living spirit (Nashama) has entered my ego and I live, and because I live as an objective of the highest transmutation, I must continue to be and live in the ultimate of life consciousness. As I become in rapport with nature, and consciousness coursing through the veins of an immortal being; back, back the mind goes in search of the fountain from whence it flows. I find the sea, the ocean O. M., and form in concepts or being; not in form with parts like my body, but with principles containing the allness of things, with all its parts as mental atoms, and with power of thought to form and guide, design and combine from his divine self the invisible things, to manifest in the visible the attributes of the limitless All; and from him I am in being, and he is my father O, glorious thought; to him I go and he and I are one. He is the Ens Movien; the O. M., and I a part of him. There can be no failure. The design is written on his tressel board; and as master workman, he will see that his work goes on to perfection. This body in which I live is the vestibule of the temple, lighted only by the stars that twinkle and scintillate from the far off, shimmering down through the atmosphere of mortality. But soon I shall enter the open door of eternal life, into the broad chambers, lighted by the suns of eternal truth, carting their beams in right lines through the astral spheres of eternal life and immortality. This is man; it is I. Well was it said by the Psalmist, "I am fearfully and wonderfully made." Beautifully designed and carefully executed, is a noble postulate: the work of Yahveh. Though outwardly formed of dust and mud, I am inwardly formed of spirit and immutability, so far as the idea of death is concerned; death being the open door through which I am to enter the reception room of my future and glorious home. I must be born again to gain my patrimony. A spirit born, a spirit home I gain. Though dark without and here the way may stormy be, yet all is peace and glorious within my father's house. The rain of righteousness is there. The sun of righteousness, with all his brightness in full blaze, shall shine with healing in his beams; and this is mine, in father's house. I feel it now and know 'tis mine. What is Spiritualism? "The advent of Spiritualism is through facts and not theories. Its purpose is positive knowledge."—Hudson Tuttle. "Spiritualism is an experimental science, and affords the only sure foundation for a true philosophy and a pure religion."—Alfred R. Wallace. "Even in the most cloudless skies of skepticism I see a rain-cloud, if it be no bigger than a man's hand: it is Modern Spiritualism."—Lord Brougham. "The development of Spiritualism will prove without question the most revolutionary which ecclesiasticism has confronted since the reformation."—New York Herald. "Our readers would be astonished were we to lay before them the names of the unflinching adherents to Spiritualism. The persons at its head will be found to be those whose intellectual qualifications are known to the public, and who possess its confidence and esteem."—Westminster Review.

Can Spirits See Us? To the Editor of The Better Way. Kindly permit a San Josean to try to "vindicate the ways of divine goodness to man" as the "better way" of understanding, by scientific principles, and thus answer also your question, if not in the better way what seems to him the right way. 1st. In order that reason should be satisfied, a perfect analysis of the powers by which the soul sees must be made. Light the soul sight is a trinity as is the whole man. 2d. Natural light is the origin of natural science. 3rd. Spiritual light is the origin of spiritual science. 4th. Divine or celestial light is the origin of divine science. The clear light, transparent sight was manifest in Jesus, Plato, Shakespeare, Pope, Shelley, Emerson, Poe, Dimond, glass, crystal and all transparent substances correspond to the divine light. The spiritual light is psychologic light and gives rise to all the contradictions in science falsely so-called, or rather the "wilderness of the mind." We mean by psychologic light imitative science projected by presumption and authority. Natural science is the science of the natural man, or what he calls "common sense," and knows nothing beyond natural sight. Deceive the senses and he is filled with hate and revenge, or overwaded as the animals are. Nearly all men and spirits are in natural science. Spiritual science is the science of contradictions and combat, drawn from sense-science. Divine science is a "revelation" to the sense-science. Spirits having only borrowed light—the clairvoyant—look to men in the body and earth obtained knowledge for the better way, and only see by means of media. The higher or divine light would fight and destroy their reason. We know all these things by the science of correspondence, which is the lever power of the mind by which we solve all problems, and come in rapport with all knowledge in the heavenly world as well as on earth. Man created all hell as well as all heavens, and lost the "better way" to gain knowledge and happiness. Mediocrity comes under the psychologic law and will be absorbed into the truth of life when man becomes inspired by unselfish principles. Inspiration is according to spiritual activities of three kinds according to where it is from. The higher angels come to the earth unperceived by such spirits. The work of the heavenly world is by this present spiritual influx to resurrect the spiritual life of the planet, and thus bring judgment back to darkened understandings. Those who have helped on the delusions of the senses must turn back and gladly help redeem the earth. To be inspired by divine uses is to become Gods or angels in the body. The first death is to die by psychologic power. The second death is to become participant in the dispensation of sense science. Sense science is "outer darkness," outer extreme and divine science; the other, I have not completed a book to be called "Boston Uville's" right and wrong reconciled, or universal co-operation. The Bible, if interpreted only in the literal sense, is blasphemous, as the Adventists do. Interpreted by the spiritual sense, is applicable to all man's contradictions; interpreted in the divine sense, it becomes the "best of life" and science, and contains a divine or interior science to be revealed by a rational psychometry. To walk by love-inspired science is to become a law to self in the better way to all true and rational happiness. Truly, J. K. MOORE. San Jose, Cal., Oct. 3, '89.

Quick Letter Transportation. It is proposed to establish a pneumatic system for the delivery of letters at the general postoffice in Philadelphia. "The plans for the new system," says the Philadelphia Record, "have not yet been thoroughly digested, but the general idea is to lay a system of pneumatic tubes in all the main streets of the city and connect them with the letter boxes located on those streets. The connection would be by means of a pipe running underground and up the inside of a lamp post, where it would be fitted to a box of peculiar construction. This would place all parts of the city in direct communication with the general postoffice, so that a letter dropped in a letter box at Second and Diamond streets, for instance, would be whirled to the postoffice in a few seconds, cancelled, and if it happened to be train time would be dispatched to Bond street station, and on board a train bound to Chicago, almost before the ink had time to dry." Dr. W. F. Evans died at Salsbury, Mass., in the latter part of September, at the age of seventy-two. He was a man of delicate frame, a patient student and widely known author, inculcating psychic, Swedenborgian and spiritual doctrines. His well known works are: "Mental Cure," "Divine Law of Cure," "Mental Medicine," "Primitive Mind Cure," "Soul and Body," "Esoteric Christianity and Mental Therapeutics." His writings were clear and philosophic and to a certain extent scientific, but he was misled by an ultra spiritual theory to exalt the mental power and ignore physical causation. He may be regarded as the philosophic leader of the modern mind cure movement; but he was entirely free from the pretentious quackery, egotism, and absurdity of Eddyism.—Buchanan's Journal. Minister—"I'm glad, Bertie, to see that you kept your promise to me and came to church to-day instead of going fishing." Bertie—"Yes, sir." Minister—"Don't you feel better than if you had gone to the creek?" Bertie—"Yes, sir; 'cos pa said if I followed him to-day he'd lick me good."—Judge.

SEEK (FRAUD) AND THOU SHALT FIND IT.

To the Editor of The Better Way. I have received quite a number of letters asking me to write up the so called "Cobb Expose," that took place at the house of Mr. Ladd, of this city. After due reflection and after reading the account of the affair in all papers but the BETTER WAY, I have made up my mind that I could do far more good in placing the "beauties and truths" of our knowledge of a future life before the people, than I could do in advertising to the world that a couple of dishonest "fakers" had attempted to simulate spirit manifestations. The BETTER WAY in its columns, long ago, expressed the same sentiment, i. e., that it could use its columns to a far better advantage in educating its patrons in the true Philosophy of Spiritualism, than they could do in advertising fraud or hunting for deceit; and I appeal to our Spiritual people of all classes and ask them if they do not derive more pleasure in seeking after the glorious truths and inspiring knowledge, that can be found in honest investigation and a quiet prayerful consideration of all things spiritual, than they can in exposing all the fakirs or frauds that attempt to foist themselves upon the world of humanity. "Seek and you shall find," is a good quotation from the Christian Bible, but "seek and ye shall find whatsoever ye seek," would be a better saying. "Knock and it shall be opened unto you," is also a good and very true quotation. But my advice to all seekers after spiritual knowledge, is that they knock at the door of the spirit world themselves, and not ask a fakir to knock for them. "Ask and it shall be given unto you," is a grandly true quotation from the Old Book. But we generally get what we ask for, if we ask in spirit and in truth. "I ask for no fraud and I get none." And it is a glorious and comforting fact that has been demonstrated thousands of times, that time and patience, and an honest desire for truth, the exercise of a beneficial self-denial, a contrite, meek, passive condition, will surely lead to a self-see evidence of the truth of mediumship and spirit communion; self-satisfaction beyond a doubt. My hope is, that even the doubters, and all the fakirs, and all the enemies of our faith, hope and knowledge may yet in time, when they cross that border land into the blessed country, they can throw the gates ajar, see things through the radiant air, the shining bill of Paradise, and be satisfied at last. Fraternally, J. W. DENNIS. Buffalo, N. Y.

Shutting Out Care.

MS. M. A. KIDDER. We may open the door to our neighbors. And open the door to our friends. We may entertain guests at our table. We gather our dear ones about us. We gather our dear ones about us. Our helpmeet and children so fair. But let us forget not to banish From these tender meetings dull care. It watches at doors and at windows. It wrinkles through crannies and cracks. It gives the good man the headache. It pinches and tortures and racks. It sits down unasked at the table. It crumbles through the door and the best. It takes all the brightness from slumber. It takes all the sweetness from bread. Of all things to make our lives happy. Of all things to make our lives fair. There is nothing from home's cheerful side So sacred as shutting out care.

FROM AN OCTOGENARIAN.

To the Editor of The Better Way. In the last issue of your interesting paper you referred to some remarks made by the editor of the New York Weekly Witness, in which he said nine tenths of the people were on the road to hell. I am a little anxious to know how the christian editor found out there was such a place as hell, and I would like to know of him who runs that place, and if the proprietor does use fire and brimstone as the good old orthodox used to preach when I was a little boy, some seventy-five years since. I went to school some five months in the early part of my life and would like to give you a short history of the time and place of my education, but your time is, I suppose, too precious, so will only refer to some of the incidents of those days. The preachers would come around once in every two weeks and all the scholars had to sit straight on the poplar benches, which were dressed nice and smooth, to hear the preachers tell all about that terrible devil with his hell fire and brimstone. I have seen men fall down under the benches, roll and tumble under the benches like they were insane; but they were not insane and were good honest people, but were operated upon by some unseen power. Now the question is, what was that power? My answer is, it was spirit power. And in speaking of such times and incidents, we should say the operation of a spirit, the next important question is, was it a bad spirit or a good one? All who witness such performances must judge for themselves. I am satisfied that I have communicated with lying spirits possessing wonderful power which actually alarmed me; but they were very obedient and left me when I requested them to do so. I have been seriously alarmed by an exhibition of their power. I am satisfied that old man Paul understood when he spoke of the Seventh Heaven, and I am one that believes all the different heavens are occupied by just such spirits as belong to the different heavens, and that they may pass on to the Seventh Heaven; and I am equally as well satisfied that there are evil spirits roving through the world seeking whom they may lead astray. Respectfully, W. D. SEATON. Union City, Ind.

INFINITESIMALS.

It is a law of the universe, that the great principle of organic life manifests itself through all living organisms; the house-fly, if diseased, becomes crowded with vegetable fungi and animalcules; these again swarm with animate creatures still more minute. The invisible races that inhabit the nerve fluid, the blood, and magnetic essence of man, are myriads of myriads; the dust beneath his feet is tenanted and made alive; the rains and snows have their populace; the winds that fan his forehead bear in upon him at every touch a swarm of minute existences; every scent contains its floating family life, life every where.

The matter which men call inert has its whole texture instinct with the amazing mystery of life, and is peopled with sentient mites. The tabernacle of clay which holds the indwelling spirit of man is built up and composed of countless myriads of lives. Many are the creators and fashions of the human form. There is a life in every atom and molecule, and our body is built up of such existences, whose size to the smallest bacteria under the microscope is as the ant to the elephant. The student is not repelled by the thought that our bodies are altogether built up of invisible beings too small for the glass of a scientist to scan. Each particle, whether organic or inorganic, is a life. Within, the organism of man swarms with corpucles which float in the blood, while from without we are invaded with microbes at every breath.

The physical body of man undergoes a complete change of the structural atoms every seven years, and its destructing and rebuilding are due to the alternate function of those unseen Creators and Destroyers that are loosely called Microzoa. Prior to that experience in the descending arc of human evolution, known theologically as the "Fall of Man," the significance of which all true Occultists recognize, there was no parasitical creatures among the myriads of the virtuous or finitimals that inhabited the blood. These infinitesimals were all strengths, gentleness, kindness, and life giving productivities. But after that event, which describes a slow and gradual decline in the primitive constitution of man, there were discovered in the red and white fluids, alike of mankind and of the subject creatures, forms of invasive creations, forms of ferocities, forms of death.

The invisible corpucles that float in the blood cause, lives, flourish and dies. It has its special function, which is to eat and destroy the poisonous and invasive bacteria. If they succeed, the patient recovers. If they are not of appetite, or fail in their task, the patient dies. By accumulating the corpucles to a diet of mildly poisonous matter, such as the vaccine lymph, it becomes strong enough to eat up without much inconvenience the bacteria of small-pox, which otherwise prove fatal. It is these acclimated corpucles which permit a confirmed arsenic eater to swallow with impunity a dose large enough to kill several men, and which enabled old King Mithridates, after years of preparation, to digest the most virulent poisons without inconvenience. The battle of life is thus no mere phrase, nor is its meaning to be confined to the struggle for existence among the higher order of beings. Far back is its beginning. In the minute world of the microzoa, even in the warm lakes of our hearts, there is ceaseless war, unending strife. Life depends on the readiness of the plasmic corpucles to destroy the poisonous bacteria of death. The one family of minute animals are the great actors in the continuance of life; they are poison eaters, they grow fat on it, and thus become enlarged and objective to the microscope. Educated observers, as Pasteur, seeing the same form in the same disease, can designate the disease by their presence. Other tribes of mites are disease-producers; they are peccant and hostile to life. When the patient dies they remain in the walls of the rooms, the furniture and the carpets, ready to carry their plagues into fresh organisms, they are termed bacteria.

"One Who Knows" opens a glimpse into the vast philosophy in the following words. He says: "The Infinitesimals inhabiting the natural organism may be divided into species and genera, also into Permanents, Transients and Accidentals. The Permanents are indigenous; the Transients pass from organism to organism like tourists, some for their health, some for a change of diet. One class of them also cast their eggs; they migrate as fishes do, to their spawning beds. The Accidentals are classes that reside in diseased and malignant portions of the body; as for instance in cancer. They are at once a cause and a consequence of disease, they also carry the disease with them and plant it. They are 'cute' and very predatory. Now a malaria is itself a live cloud, and it carries into the system Transients and Accidentals. They may be classified, some of them as live foods which are eaten by the resident Infinitesimals, but others are live eaters and are of many genera. Some will eat the swimmers in the liquid currents; some will eat the flyers in the aerial currents, and others will eat the standers who have their footing on the solids in the system; hence a malaria introduces a war. Now when the malarious influence is expelled, with its consequences, from the system, this thing happens: the highest class of the Infinitesimals, native to the person, who have been resisting the invasion, commence to execute the invaders; but some of them they retain alive. They first extirpate their generative constructions, and then they inoculate the more subtle parts of the organism, and stir up by that means a latent potency against the malarial disease which has been introduced in that individual, so prevent a recurrence. As is the man in quality, tendency and state of organism, so are the tribes that inhabit him, and so are their relative numbers and powers." This utterance will do to ponder on—World's Advance Thought.

THE RATTLESNAKE.

From a profusely illustrated article by Dr. S. Wier Mitchell on "The Poison of Serpents," in the August Century, we quote the following: "Let us observe what happens when the rattlesnake means mischief. He throws himself into a spiral, and about one third of his length, carrying the head, rises from the coil and stand upright. The attitude is fine and warlike, and artists who attempt to portray it always fail. He does not pursue, he waits. Little animals he scorns unless he is hungry, so that the mouse or the toad he leaves for days unnoticed in his cage. Larger or noisier creatures alarm him. Then his head and neck are thrown far back, his mouth is opened very wide, the fang held firmly erect, and with an abrupt swiftness, for which his ordinary motions prepare one but little, he strikes once and is back on guard again, vigilant and brave. The blow is a stab and is given by throwing the head forward while the half-coils below it are straightened out to lengthen the neck and give power to the motions which drive the fangs into the opponent's flesh; as they enter, the temporal muscle closes the lower jaw on the part struck, and thus forces the sharp fang deeper in. It is a thrust aided by a bite. At this moment the poison duct is opened by the relaxation of the muscle which surrounds it, and the same muscle which shuts the jaw squeezes the gland, and drives its venom through the duct and hollow fang into the bitten part.

"In so complicated a series of acts there is often failure. The tooth strikes on tough skin and doubles back and fails to enter, or the serpent misjudges distance and falls short and may squirt the venom four or five feet in the air, doing no harm. I had a curious experience of this kind in which a snake eight feet six inches long threw a teaspoonful or more of poison athwart my forehead. It missed my eyes by an inch or two. I have had many near escapes, but this was the grimmest of all. An inch lower would have cost me my sight and probably my life.

"A snake will turn and strike from any posture, but the coil is the attitude always assumed when possible. The coil acts as an anchor and enables the animal to shake its fangs loose from the wound. A snake can rarely strike beyond half his length. If both fangs enter, the hurt is doubly dangerous, because the dose of venom is doubled. At times a fang is left in the flesh, but this does not trouble the serpent's power as a poisoner, since numberless teeth lie ready to become firmly fixed in its place, and both fangs are never lost together. The nervous mechanism which controls the act of striking seems to be in the spinal cord, for if we cut off a snake's head and then pinch its tail, the stump of the neck returns with some accuracy hits the hand of the experimenter—if he has the nerve to hold on. Few men have I have not. A little Irishman who took care of my laboratory astonished me by coolly sustaining this test. He did it by closing his eyes and so shutting out for a moment too suggestive view of the retuning stump. Snakes have always seemed to me averse to striking, and they have been on the whole much maligned.

"Any cool, quiet person moving slowly and steadily may pick up and handle gently most venomous serpents. I fancy, however, that the vipers and copperheads are uncertain pets. Mr. Thompson, the snake keeper at the Philadelphia Zoological, handles his serpents with impunity; but one day having dropped some little morsels a few days old down his sleeve while he carried their mamma in his hand, one of the babies bit him and made an ugly wound. At present the snake staff is used to handle snakes.

"I saw one October, in Tangiers, what I have long desired to observe—a snake charmer. Most of his snakes were harmless; but he refused, with well-acted horror, to permit me to take hold of them. He had also two large brown vipers; these he handled with care, but I saw at once that they were kept exhausted of their venom by having been daily teased into biting on a bundle of rags tied to a stick. They were too tired to be dangerous. I have often seen snakes in this state. After three or four fruitless acts of instinctive use of their venom they give up, and seem to become indifferent to approaches, and even to rough handling."

Sensation when Eaten by Wild Beasts.

Sir Lyon Playfair recently related that he knew three men who escaped with their lives after being partially devoured by wild beasts. The first was Livingston, the great African traveler, who was knocked on his back by a lion, which began to munch his arm. He asserted that he felt no fear or pain, and that his only feeling was one of intense curiosity as to which part of his body the lion would take next. The next was Rustom Pasha, now Turkish Ambassador in London. A bear attacked him and tore off part of his hand and part of his arm and shoulder. He also said that he had neither a sense of pain nor of fear, but that he felt excessively angry because the bear grunted with so much satisfaction in munching him. The third case is that of Sir Edward Bradford, an Indian officer, occupying a high position in the Indian Office. He was seized in a solitary place by a tiger, which held him firmly behind his shoulder with one paw, and then deliberately devoured the whole of his arm, beginning at the end and ending at the shoulder. He was very positive that he had no sensation of fear, and thinks that he felt a little pain when the fangs went through his hand, but is certain that he felt none during the munching of his arm.

A Hopeless Outlook.

Sister Thevasy—"I grievously regret you are to leave our church, dear pastor." Pastor Peaceful—"You should not grieve. No doubt the Lord will send you a better servant to fill my place." Sister Thevasy—"I have no such hope. Of the last thirteen pastors we have had every one has been worse than the other."—Omaha World.

Spirit Warnings.

The Messenger of Liege quotes from La Nation of Brussels, a non-spiritual paper, of the 8th of February, the following paragraph: "At each step in Brussels you meet with persons who, owing to some mysterious presentiment, have missed taking the fatal 9-23 train on the 3rd of February, which met with such a terrible disaster at Groenendael. There is something in it that is strange and incomprehensible. Perhaps it was that some of those who yielded to the extraordinary influence were in some way hypnotized, and really imagined themselves to be upon the point of many great dangers." But "hypnotized by whom? No human beings could have foreseen that destructive calamity. By higher intelligences could, and they could impress upon the men and women of whom they are the appointed guides and guardians, in all cases where these were sensitive to spiritual influences, the warnings which saved their lives.

The son of a gentleman formerly practicing as a medical man in New Zealand, related the following incident to the present writer, a few years ago, in Dunedin:—"My father was called up in the middle of the night to attend two midwifery cases in the country, and he set out to visit his patients on horseback. At one point there was a bifurcation of the road, and the right hand track led to the farmhouse at which one of them lived, and the left hand track would conduct him to the residence of the other. He elected to take the former first, but his horse absolutely refused to budge in that direction. Whip and spur were equally unavailing, and so were coaxing words. The horse was immovable. Then my father turned the animal's head towards the left hand road and he ambled along as willingly as possible. Having fulfilled his obstetric functions in regard to that patient, my father returned to the three roads' way, expecting that he would have to enter upon another struggle with his horse, and perhaps be obliged to dismount and lead him along the right hand road. Nothing of the sort; the animal went as cheerfully as possible, and had not proceeded more than a hundred yards before my father met the farmer carrying a lantern. 'O' said he, 'I am so glad I am in time. A flood has swept away one of the culverts between here and my house, and I am afraid if you had come upon it in the dark, you might have killed your horse, and perhaps broken your own neck.' My father, who had had some experience in spiritual manifestations, told me that it was immediately 'born in upon him' that his life had been saved by his guardians the unseen world who, unable to impress him by reason of the pre-occupation of his mind by his two patients, had succeeded in terrifying his horse."—E. D., in More Light.

OUR M.D.'S.

In reply to a question of advice regarding the medical fraternity, the Phrenological Journal gives the following candid and enlightening opinion: "There are good advisers in all the leading schools, and we are inclined to think that the well-trained, experienced, physician is a combination of them all.

As regards the difference of the schools, we could not reply to the question satisfactorily in a brief item. The old school—termed "allopathist" by some—but quite erroneously, for that originally was used as a term of reproach in the partisan strifes of fifty years or more ago—is conspicuous for its advancement in pathological research. Having at command the best facilities for anatomical and histological examination in the great hospitals and laboratories of the country this should be expected. Homeopaths are distinguished for their elaborate symptomatology. In their treatment we find very extended lists of "indications" for the prescribing of different medicaments. The eclectic appear to be notable for their adaption of treatment to individual cases. They make more of therapeutics, seemingly, than their contemporaries of other schools, and more pronounced in opinion concerning the value of this or that drug. Their general objection to mineral remedies is a characteristic that is notable, and is probably one reason for the favor with which they are regarded in some parts of the country. In some medical circles it is becoming more and more common to ignore class names, and to claim the right to adopt any form of treatment that the case demands, drug medicine being given or not according to the diagnosis made. This is what is called rationalism. We know eminent men who, aside from the occasional use of an antiseptic, trust to skillful nursing and hygienic surroundings to even the severest maladies.

Sun Spots and Earthly Conditions.

It is to be observed that, except as to the electrical "storms," auroras and other electrical disturbances already mentioned, the supposed connection between the sun spots and the abundance of the harvest, the rainfall, etc., is rather with the years when the spots are fewest than when they are more numerous and active, for the existence of spots is held by some observers and writers to come from the mere uncovering of the dark and cooler interior of the sun's body, and thus reducing the amount of heat sent to us by that great source of all our heat and vitality, and conversely, that when there are but few or no spots, we get more heat, and the full advantage of the sun's unspotted energy. It is to be further observed that we are now (1886) in a minimum period of sun-spot activity, having passed a maximum in 1852-53, Philadelphia Ledger.

—Englishman (to stranger)—"Excuse me sir, but aren't you a foreigner?" Stranger—"Foreigner? No sir, I'm an American, pure and simple." Englishman—"And what tribe do you belong to, please?"—Harper's Bazar.

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Spiritual blindness: Prejudice.

The thinker has no time to talk.

There is an end to talk, but never to thought.

False economy is often worse than a little extravagance.

Try to do right and the wished-for laurels will come.

Having contempt for others invites the same to ourselves.

True deference is felt—not merely cognized with the eye.

Fools laugh at error. Wise men regard it with pity or sorrow.

It is not the use but the abuse of a thing which makes it an evil.

Old thoughts are good enough as a dressing, but not as food.

The present school system means a continual cramming, ramming and a jamming of unpractical things into children's heads.

Oppose nothing that has any merit in it, and simply leave untouched that which is unsavory, and you will make no enemies.

Our illiberalism amongst people limits itself in proportion to our prejudice or our illiberality. Tolerance invites the world.

We all preach a little more than we can practice. This is because we generally aspire higher than we have reached spiritually.

Those who cling to the opinions of the past are either troubled with false pride or they have not progressed. Life is not a one man's philosophy, and error besets the road to wisdom.

One of the secrets of success is not to envy your neighbor. Envy being a selfish emotion, does not accord with the spiritual of nature and consequently prevents that class of spirits, in whose power only it lies, to aid you.

It is better to be humble than proud, which, when literally boiled down to an essence, means it is better to love others than self; for pride, arrogance, conceit, vanity, self-righteousness and self-sufficiency are but a species of self-love.

Liberality and tolerance not necessarily make us advocates of a principle or belief. By these virtues we simply open the door of the world to the assistance of our own principles or enterprises, as the case may be, and in so doing can never fail in our solicitations for patronage. Give the world a hearing, and the world will listen to your appeals. Tolerance is the best reaper.

Some doubt that they believe their church doctrines to be true. Others try to make themselves believe them to be true. Some swallow them whole to relieve themselves of thinking, while others only think they are made for somebody else to believe. On the whole the majority are in hot water and are puzzled to know what to believe. Spiritualism leaves open no avenue for doubt.

Doubt with humility in the heart opens the way for angel guidance, for it is the inner consciousness fearing to tread on forbidden ground. Doubt accompanied by pride or conceit is simply an overconfidence in one's own power of judgment and a direct refusal of spirit aid. One is equivalent to an appeal for higher guidance or assistance, while the other repels it.

Nineteenth century spirits are good enough for us. When we recall some of the proclivities of the ancients, we would rather not have their company. Man is what he makes of himself, and if this rule holds good to-day, it was so a thousand years ago—aye, two, three and four thousand years ago on mother earth. There are enough who proved themselves good before leaving earth to evoke, without pulling at the strings that make the ancients kick their heels and dance to our command or wish. Let us be content with the friends of our time—with the age of reason and the age of electricity: telephones, electric lights, railways, etc. They can teach us all we desire to know.

An expert may be known by the ease or grace with which he accomplishes his work. Only those have to labor over it who undertake to do that which they are not fitted for. So by the finish of a piece of work or the interest it lends us we may judge of the master hand that accomplished it.

Rev. M. C. Lockwood, pastor of the First Baptist Church of Cincinnati, in a lecture on spirit and matter recently said, among other similar things, that the moral cosmogony was not scientific literature and therefore refused to treat it as such, and adding that it was theocratic literature. Precisely, and that is all that Spiritualists ever said about it, but for which they have been branded as infidels and other mythical creatures. Verily the church is progressing, and before long their pastors will be rank evolutionists.

There is so much self-delusion and misunderstanding of spiritual conditions in young mediumship that no one can conscientiously be held responsible for his first deductions or conclusions. Those that do are either wilfully blind or cannot conceive of spiritual progress in others because they have not progressed themselves. None need therefore be reluctant about recanting. It indicates an advance. Old-fogyism does not advance, and points to a selfish rather than a love condition. Like misers, they hold on to old relics and thus overlook the new.

Those who will compromise their dignity with small acts must not expect much deference from their fellow beings. When a man feels himself big enough to become a representative of the people, whether as an editor, a medium, a lecturer or a politician, he must rise above the petty affairs of life and leave the retail business in the hands of others, whether from a philosophical or mercantile standpoint. Caviling, peddling, soliciting or backbiting does not become a leader, and those who indulge in either cannot be broad, liberal, generous, benevolent or charitable. Oil and water will not mix, or spirituality will not flow through the same channel with materiality uncontaminated. Be either one thing or the other, and that solid.

An investigator desires to know why medium lecturers travel around instead of locating in one place. We may ask of him why Methodist ministers do the same. We follow this plan because we don't believe that one medium can hold all the light there is in Spiritualism. It is not restricted like orthodox Christianity. John Wesley was a medium and knew this too, and thus instituted a religion accordingly. All that is left of the true spirit of the latter is the camp meetings and the changing about of ministers. The rest has been orthodoxized. This plan also prevents fossilization of both preacher and congregation; for traveling inspires one with new thoughts, while the interest of the other is kept constantly alive.

Never give advice to another that you would not follow yourself were the same given to you. Advice given without noting the possible consequences often prove disastrous remedies, and no advice, thus leaving the seeker to his intuitions, would have been better. It relieves us of responsibility and possible regret. Even advice which we know by experience to be commendable is not always universally applicable and it is well to cite examples with it; and then leave it optional with the recipient to act on it or not. But be careful never to psychologize anyone into following your advice because it happens to please you. It is dangerous and venturesome. On the whole it is best not to give it, except asked or impressed to do so.

Love is the highest we can give to another, and yet how little it is appreciated at times. A mother's devotion to her children is often reciprocated with ungratefulness; a father's love with selfishness; a child's devotion for the latter with blind prejudice or disinclination for reasons of a whim, or because the child chooses to have an opinion of its own, or has outgrown the demands of a past age and too sensitive to accede to selfish old-fogyism. But who has ever heard of a mother turning against her offspring? She cannot. Like God or nature, her love is positive—unchangeable, and as such she is the highest representation of life's unfolding. For what is home without a mother and blessed are they who enjoy the sunshine of her presence.

Do you remember the time when you ridiculed the idea of spirits returning to earth or communicating through mediums? You often say, "How stupid I was" at the time for doubting or laughing at those who believed such—or rather knew it—through their intuitions, inspirations and other proofs, though too individual to make you understand it then. There are now things known to and intuitively cognized by mediums, which, if they would be or could be expressed, would appear just as absurd, and give you cause for more derision. Therefore, don't ridicule a thing because you cannot comprehend it; you may in the future again have reasons for saying, "How stupid I was at the time," etc. The truly spiritual minded never deride a fellow being's belief or theory, nor make objections to them until they are themselves convinced of their fallacy by more than a mere opinion or that of others. The thoughtless often deride where thinkers ponder.

TO ADVERTISERS. We are often asked to notice advertisements editorially. We hope our patrons do not mean this literally. We are trying to keep our editorial columns sacred from all that which smacks after a "puff." Readers dislike to have their philosophy dished up with business notices, and thus have their thoughts rudely distracted from the sublime to the irritable. Let the advertisements speak for themselves and let the substance be truth, and puffing will not be necessary. This belongs to quacks and those who are trying to deceive the public. People need not fear that their advertisement will be overlooked, for persons who are in want of a thing generally seek it in the advertisements, and the man who advertises is merely doing this to watch these opportunities—not to force his remedies or merchandise on the public. Money is not parted with except for that which is absolutely needed, and when a man wants a thing, he will find it. Then comes the value of an advertisement.

THEN SHE WOULD BE SO HAPPY. "Darling, when we are married will you stay home every night?" "Yes, Ethel." "And I can have a box at the opera?" "Yes, sweetheart." "And I can go to all the fashionable balls?" "Yes, beloved." "I shall be so happy!"

This is printed as a joke, but there is more seriousness than humor in it. If not in the incidents, at least in the principle. There are some people who are selfish enough to think only of their own pleasures while never considering those of others. It may be due to "sweet innocence" in some instances, but ignorance no more exempts us from the demands of spiritual law than it does from common law. Ignorance in spiritual matters means lack of experience. Spiritual law demands the unfolding of love to free the spirit from earthly conditions—except the spirit desires to remain earth bound; but it always senses a lack of internal happiness until the love principle is brought out, and the time will come, must come, when the spirit itself demands this. Then it will regret lost opportunities, and realize that selfishness, though innocently exercised, must be overcome. Ignorance of the law's demands, is not like a conscious or direct violation and may not produce suffering, but it does not lend happiness either, but the want of happiness is suffering to some souls. Thus the love principle must be unfolded individually if happiness is desired. To be come happy, therefore, forget self.

PSYCHOLOGIZED CORRESPONDENTS. Don't allow yourself to be psychologized by either a medium, a king, a spirit, or a god. Some of our correspondents, in writing up a report of some kind, will put on all the force they can muster to laud a certain medium or a speaker, as if his or her reputation depended on this special notice. Behind this they add steam in the form of an explanatory letter in which it seems they are trying to convince themselves that the article or correspondence really contains their own opinion. This doubt proves that it does not. In most cases it has been one of the spirits of the medium or speaker psychologizing the writer to puff him or her up as much as words will permit; and, if possible, would add a "hurrah" to it. Vain mediums and speakers have vain spirits behind them, and by a little observation readers can detect them by reading the reports carefully. The more dogmatic brag with apparent threats of annihilating all who do not believe, the more vain the spirits who wrote it, and vanity, it is well known, always wants more than it deserves. By this we may judge the medium or speaker. Some correspondents even threaten to boycott us if we do not publish their declamation as it is written. Shame on such. Not because we mind the threat in the least, for we do as we think right despite this, but that a writer should allow himself to be psychologized to hurry an article to the publishers for which he might be sorry later on. We care not how much puffing they do, but the writer's names must hereafter accompany their recommendations or reports. We are not responsible for anything that is said outside of the editorial columns, and then we side to be permitted to turn over a new leaf from time to time, as we do not wish to stop progressing by holding on to past opinions. Besides this, all are liable to error, and for that reason it is well for everyone to be cautious as to what they put into print—especially when psychologized by other peoples' spirits or vain and selfish spirits to flourish the pen. Thus be cautious in the future, otherwise there might be cause for regret. A plain statement of facts is the best policy.

I don't want any selfish people around me? Why not? Well, because I have too much of the evil of selfishness myself, and two diabolical of a like nature never have a good opinion of each other. It is as much as we poor mortals can do to fight our own evils, without having to contend with those of others! How about love? Oh, I can stand all of that. You know, the more selfish we are, the more love we want to brace us up, or satisfy us! Do you get it? Yes; when I extend it; otherwise not! Then you know by experience? Yes; Spiritualism has taught me how to make myself happy!

WHAT ABOUT OUR M. D.'S. While the "regular" M. D. obtains the symptoms of a disease from the patient's own lips, the irregular (?) spiritual or magnetic healer obtains the symptoms from an attending spirit friend. The only difference between the two is, that one has a diploma and the other has not. If both understand their business, the patient will be cared for to the extent that science, art, experience and intuition will permit. If not, both are quacks, and the term "Dr." is as misapplied to one as to the other; and which it is ad nauseam in both cases to a large extent to-day. A few spirit messages or prescriptions, received on a slate do not entitle a man to this prefix, and it is about time that some of our itinerant M. D.'s were called to order. Although there is a large flock of quacks in the materialistic ranks, there is no reason why we should also raise an army of them. Our societies extend a sort of commendatory certificate to trance and other mediums, why not to healers, and thereby protect the public. We are not reflecting on our already true and tried healers who are doing good work for humanity, and who have been faithful to the cause, but to those who are not competent to heal, either physically or morally, and because they lack experience or proper development. We cannot prevent those who have the gift, from exercising it, but we can object to their setting themselves up professionally under the name of Spiritualism. If they are really good healers and conducting themselves befitting the cause there can be no objections raised, and no one would think of so doing—nor would any healer object to any reasonable demand made upon or requested of him by the representatives of our cause for the good of the cause. But if he wishes to identify himself with us for his own protection and reputation, and so as not to be classed with itinerant magnetic tramps that are looming up in every direction and will continue for some time to come, it is advisable for reputable healers to request recognition in some official manner from Spiritualists or their societies. It may not even be an immediate necessity in some communities, but it will become so ere long, and "a stitch in time saves nine," says an unsung though popular proverb; and a little unity or understanding in this matter, we think, will prove beneficial to both sides. We have nothing to say to those who practice in private or even professionally outside of and unmixed with Spiritualism; but we do think and feel and say that healing mediumship should be guarded with as much care and kept free from humbuggery, as any other form of mediumship; for tampering with a man's life leaves him no chance to learn by experience as a bogus materialization allows him. Thus we say be timely warned before a tragedy occurs that will be disastrous to the cause.

HOW TO INSURE FRIENDSHIP. True deference is not that which we extend to another by an outward display, either through our carriage or language. When the heart remains cold during any of these manifestations we are but enacting a part. A gruff "Hello, John," with a heart full of sympathy is of more value and more highly prized by the true lover of mankind than all the studied art and ceremony that man can devise in the form of etiquette or as such. A true appreciation of an individual or his work is not manifested in outward show or words, but in the confidence you repose in him, the license you permit him, and the charity or allowance for human error you give him. A broad charity may include all that is necessary; for nothing is more repellant, annoying or discouraging to an honest man than to feel that he is not free to act as his inclinations prompt, or that he is kept in psychological bondage by another mortal being when he intuitively knows that all men are born equal in the eyes of God or the spiritual of nature—the spirit world. Nothing will make a sensitive or a medium rebel sooner than human arrogance. Nothing will make such unfit for work sooner than mortal dictation. For in both cases they feel that their tenderest life's chord is being touched, and which either makes them hors de combat or rouses them to a just indignation followed by an outpouring of truthful wrath against society laws, customs and human weakness and folly generally. In private life this frequently goes against a sensitive, and when surrounded by ignorant, selfish or self-righteous people, he is the loser. To save himself therefore he has much to swallow, so to say. But in public life, such outpouring of spiritual spleen is mostly very wholesome, because it is the purest of truth that can issue from the source as all truth, the soul direct. A healthy "cussing" to the intuitive mortal is never taken amiss; for if it contains truth pertaining to himself he takes a lesson from it, and if it does not concern him, he is amused, even when wrongfully accused. But a morbid or sickly fault-finding arouses his intuitive nature to a just indignation with the aforementioned results. Therefore care should be exercised not to accuse sensitive children of a wrong when in ill-humor, or because their actions happen to aggravate us. Control your own ill temper first, and then let your wrath assume a healthy tenor—a genuine soul emotion—not a low, brutish, snarling, sarcastic, angered, nervous or agitated mental impetus. Nor make a charge against any sensitive when in that frame of mind; for if wrong you encroach upon

a spiritual sphere, which like law itself, reacts for a disturbing effect—sensitive really meaning semi-spiritual when applied to mortals in this sense. Inquietude or malcontent is sure to follow, for such is the state a sensitive is thrown in when rudely or undeservedly approached, and by the law of reciprocity we invite this—ever remembering that a sensitive's spiritual surroundings are potent in comparison to his sensitiveness, even though he is unconscious of this fact or does not understand its use. We get what we give in this respect, while a kind or considerate feeling in our censuring often reaps a reward unlooked for. But such is the philosophy of human association. Friendship is the acme of mortal harmony, and true deference leads to it.

THE TRUE AND THE FALSE.

A crow, it is said, cannot pass for a peacock, though it be decorated with peacocks' feathers. This was undoubtedly intended as a hit at ignorant conceit that wears eye glasses to convey the idea that a college diploma is not far off. Now, it is also said that fine feathers make fine birds, and probably was a slur at would be aristocracy or pretended refinement. Be it as it may, fine clothes deceive—especially the young and unsophisticated. Of course, the lack of refinement or gentility is soon noticed by those who possess either or both. Education does not always make the true gentleman or lady either, but it puts people in the way of acquiring this virtue. The true gentleman or lady is considerate to the feelings, tastes and requirements of others, is humble, high minded and generous in being, as far as self is concerned. Vanity is beginning to be regarded as a vice, or a weakness due to ignorance and the want of refinement, education etc. Family pride is something ridiculous, as if sons or daughters can clothe themselves in the honors of their parents. In the spirit world every one stands on his or her own merits. Whatever here is not in harmony with the spirit world is in discord with nature, and those who are trying to stand on the merits of others are like crows masquerading in peacocks' garb. This condition invites humiliations just as haughtiness or contempt invites disappointment, trials or deprivations according to degree. These are all natural effects of natural causes, and if people would but look at effects sympathetically they would see or divine the causes readily. But in general people delight at another's fall when he deserves it. But whether he deserves it or not, we can be sympathetic anyhow. It unfolds the spiritual to our sight and we cognize something we never knew before. On the other hand, if we delight too much we draw some of the same upon ourselves. Contempt is the worst inducement we can throw on a sensitive—if such our fallen brother happens to be. We will venture to say that nine tenths of the suicides are due to this fact, for most of the suicides to-day proved themselves to have been persons of a sensitive nature; and contempt for a very sensitive person, is like a flow of hot and cold air passing through his entire being, followed by a feeling of depression, sadness, melancholy and despair. When not possessing spiritual strength to offset this, or not intuitive enough to be forgiving (we say intuitive, because being able to penetrate causes we have reasons to pity rather than censure one who can despise another, and thus can forgive him) he sinks under the weight of these influences and either dies from disease, or kills himself if death will not come to his relief. Being imprisoned in fleshy matter, the spirit cannot free itself from these influences and intuitively seeks relief by throwing of the body. People should therefore be very careful how they feel towards sensitives. Some have such a powerful psychological influence, that they do harm wherever they go—unconsciously of course, and only when they are exercising their powers for a contemptuous effect. But when used for a loving effect, it does wonderful good and may restore the dring to health again. Mediums of course, are mostly protected from detrimental influences; but not all sensitives are mediums and consequently are sufferers.

However, mediums cannot plume themselves with false feathers—even if they credit themselves with all the spirit inspirations they get. For if they did not possess the virtues to attract these inspirations they would have nothing to claim. So in either case the medium's work reflects the medium. To give spirits credit for one's own work, as some do, is simply foolish, and to put it on the spirits when one wants to say something naughty or disdainful, only betrays the bad company one keeps, if they really were spirits. By their spirit company we can judge the medium and a disdainful medium is not recognized by exalted spirits, despite the claim of some to being high or ancient. A claim for the former is vanity and vain spirits are not high spirits. A claim for the latter—well, age does not signify purity or wisdom. New truths are better proofs of the latter than what "ancient" implies. Age is not youth, and purified spirits are ever youthful, ever new, and ever loving and charitable. They make no pretensions to refinement or position. Their clothing speaks for them. Fine clothing is the natural attribute of refined or purified spirits. Thus spiritual beauty is not deceptive. They cannot simulate in this respect. But when a spirit claims youth or beauty, and talks nonsense or contemptuously, we may put him down as a crow decorated with peacocks' feathers.

WOMAN'S RIGHTS. No one mortal has a natural right to expect or demand from another any more deference than what he is willing to extend—mutual politeness or that feeling arising out of friendship not being considered. America is almost freed from this custom, and only exists to a slight degree in the form of that deference extended to woman. As an offering from the side of the male being it can never be judged an exigency; but as long as there exist women who self-righteously look forward to deference from the opposite sex as a birth-right, their cause for equal rights will be hindered. Not that man will refuse to give up the reins of government on that account, but the law of nature will not operate in their favor. Common law partakes of the nature of its creators, and a self-righteous man is never elected to office. Even certain people are deprived of their power of ruling or of their native country when this emotion becomes too active—whether by natural law or by the decree of the spirit world is indifferent. The facts exist from which this may be inferred. Self-righteousness or pride perverted by selfishness is the desire to rule for individual aggrandizement and not as a servant of the people. In that respect man is more conscientious than woman. While woman would be swayed by her prejudices and affections, man is more deliberate in his decisions and looks to the results that might follow. Man is not impulsive. Of course, there are exceptions to the rule. So there are among women, and such bright exceptions that it's a pity the exception is not the rule. But man is losing ground. Selfishness in politics is gradually and steadily undermining his birthright, and if he does not mend his ways, the law of nature or the spirit world will sway in favor of woman's rule or woman's government of state and national affairs. The facts of this are also apparent. Compare the average woman of fifty or sixty years ago with those of to-day and the marked difference will be noted. Then weak and emotional; now strong and deliberate; then negative, now positive. Who knows but what woman did not rule entirely once upon a time on this planet, and that the Eden story is a allegory of woman's fall instead of man's fall? Man is gradually taking her place. He has to a large extent. Who bears the woman tempting man to day. It has been reversed. Man is the seducer, woman the victim. Man is the provider, it is true, but who brings happiness into the world—love, sympathy, affection, all of which man craves as part of his daily life? As love rules the universe, so will love govern man,—must be the leading principle to save the world from moral destruction. That which rules must be in accord with nature's law; and self-righteousness never is. Humility is psychic force—arrogance or pride the reverse. Humility is love, pride is self-love. And if the latter continues to be the cream of politics, then surely will come the "fall of man," politically, socially and spiritually. In the mean time let woman do her duty as the ruler of the household, of her children and her servants, but not with self-love or pride. Let love, of which she is naturally ideal, govern all that she reaches, for there is not a more divine entity in nature than that which may be called mother!

To expect universal recognition or aid in an undertaking we must be broad and liberal, and lay aside all prejudices. In proportion to having the latter we cramp our selves and meet with reverses. We cannot have a dislike for a person, a principle, or a party without a comparative loss of material aid—nature taking from us in proportion as we hate or, in other words we refuse or repel assistance or patronage in proportion to our dislikes.

True charity comprises more than mere alms giving; it includes sympathy and love.

The purpose to be attained never justifies the means. Purity of thought, word, and act, is the key that opens the door of spiritual knowledge that leads to the palace of spiritual power.

REVIEWS.

The following pamphlets have been received of which the title pages indicate the contents:

'Free Money by a Free People, or Bond Money by Bond Holders, or the Republic a transcendent success of liberty or an ignoble failure and defeat of liberty.' By J. K. Moore, Oakland, Cal. Price 25 cents.

'Social Ethics: An essay to show that, since the right of private judgment, must be repelled to morals, as well as in religion, free rum, the conceded right of choice in beverages, and required power to decline intoxicants promotes rational sobriety and assures Temperance; by E.H. Heywood, corr. sec. of the Union Reform League.' Price 15 cents. For sale by the Co-operative Publishing Co., Princeton, Mass.

'The Esty Family,' by Dr. Sam E. Hervey, is a new novel dedicated to women. It is spiritual in character and gives the following preface which explains its mission: "My highest object in presenting this book to the public is to encourage all honest and earnest desire in the young to carry out their loftiest ambitions, and to seek to rise above the mere commonplace drift of everyday life." The work contains 276 pages of reading matter, and is divided into 13 chapters. Address the author Ouset, Mass.



Good-Night.

Good-night, pretty sun, good-night; I've watched your purple and golden light While you were sinking away.

The Gulf Stream.

The currents of the ocean are of great extent, and with slight variations move incessantly in the great system of the circulation of its waters.

The great equatorial current, which moves from east to west on the globe, may be said to take its origin on the west coast of Africa, south of the equator.

Lieut. Maury thus describes it:—"There is a river in the ocean. In the severest droughts it never fails, and in the mightiest floods it never overflows.

In the neighborhood of the bank of Newfoundland, the Gulf Stream meets the polar current which was discovered by Cabot in 1497. This cold current drives the Gulf Stream more or less towards the south according as the seasons change.

By means of the Gulf Stream the severe climates of Northern Europe are much mitigated. Without it, England and France would be doomed to winters as severe as those of Labrador.

The knowledge of the Atlantic currents has enabled their impelling force to be utilized for the purposes of navigation; and the duration of the voyage from the United States to England has been reduced one half.

The Great Geyser of Iceland. Of the many boiling springs which Iceland contains, the principal is its far famed Geyser northeast of Reikjavik.

history from the early part of the fifteenth century. In approaching it, a considerable column of steam is observed from a distance of two miles, which arises both from the Geyser itself and from the other hot springs around.

Not more than fifty paces from the Geyser is the hot spring called Strokkr (the Churn), which is not much inferior to the Geyser, and can be made to perform at pleasure, by throwing twenty or thirty sods into it.

In Iceland these hot springs disappear in one place to reappear at another. Some are also known to increase in strength and activity, while others decrease.

On the western margin of the Yellowstone Basin in the Rocky Mountains is a geyser region which contains some of the most extraordinary hot springs in the world.

Natural Bridge. The magnificent Natural Bridge of Virginia is in Rockbridge County, and affords a public and commodious passage over a valley which cannot be crossed elsewhere for a considerable distance.

The arch is best seen from the bed of the creek, and from a point just under it. On looking up, there is seen a noble vault of one solid mass of stone hanging overhead, somewhat curved in its highest part, and almost like the work of man.

which exceed in height the Bunker Hill Monument. Its structure is sound, its architecture massive and imposing, and its material of that enduring nature which fits it for the convenience of ages to come.

Thimbles. The thimble was originally called a thumb-bell by the English, because worn on the thumb, then a thumber, and finally its present name. It was a Dutch invention, and was first brought to England in 1695.

Little four-year-old Mattie complained to mamma that her buttoned shoes were "hurting." "Why, Mattie, you've put them on the wrong feet."

Pater—"You children turn up your noses at everything on the table. When I was a boy I was glad to get enough dry bread to eat."

Tommy—"Say, pa! you're having a much better time of it now you're living with us, ain't you?"—Toronto Grip.

THE MURDERER NOT ANNIHILATED BY EXECUTION.

Last night, under the auspices of the Spiritual Evidence Society, Mr. Victor Wyldes delivered a lecture in the Cordwalners' Hall, Newcastle. Mr. W. H. Robinson presided. Mr. Wyldes amongst other matters, dealt at length with the question of hereditary propensity of crime, with special reference to murder, and stated that, although the physical existence of a murderer might be terminated by hanging, or by the knife, there was still the spiritual existence of the murderer to take into consideration.

ANOTHER WORKER OF MIRACLES.

"A word to the Wise is Sufficient." I am writing hundreds of people that are left with the learned M. D., I might say half my patients and I have some 2,000 names on my books, I say over half these the same old story, one says as many of the physicians have declared them and some of them knew what ailed them; still administered a remedy hoping it might cure them, until the patient was totally helpless. Now I take these cases and by the clairvoyance can see the exact condition of the system, and if they are not too bad, I can cure them in from one to two weeks, and they think it nothing less than a miracle, when it is simply knowing what to do for. Now send me four cent stamps, a box of hair, age, sex and name, and I will tell you just what ails you, after which send me 50 cents and I will doctor you one month; if you should happen to need another month's treatment I will send it for \$1.00. Try me and one of these miracles performed, or send me testimonials which will be sent free of application. Read this testimonial below which shows what is being done. Address, DR. J. S. LOUCKS, Worcester, Mass.

Dr. J. S. Loucks, Worcester, Mass. Dear Sir:—My daughter was sick three years with female derangement and many other complicated diseases, and we employed during this time six different doctors, the best we could find, and they all gave up her case as hopeless, and I thought, but after one month's treatment from you our daughter is now well, and surely you can't know how grateful we are for the cure of our child, when all others had failed. JOHN BOUTS.

SPIRIT IDENTITY.

To the Editor of The Better Way. The inclosed copy of a correspondence between a number of our regular circles here and a party at Stirling, Ill., will explain itself. I sent it to you, thinking it might be of use to you and interest to some of the readers of the BETTER WAY, should you feel fit to find place in the columns of same.

MISS. M. T. ALLEN. 225 Moss Ave., Peoria, Ill., Sept. 19, 1889.

Mr. J. K. Eshleman, Sterling, Ill.:— Hoping you will pardon me for intruding upon your time in addressing you, I will make known my object in doing so. We have in this city a circle composed of several able men and women to investigate privately the spiritual phenomena.

Will you be kind enough to inform me if this letter should reach you if these facts are true or not? We do not know you and you do not know us in all probability; but let me assure you it is no idle curiosity this inquiring, but simply to ascertain how much truth there is in such phenomena.

I am, Yours Respectfully, J. G. JANSENSEN. Peoria, Ill., September 7, 1889.

STERLING, ILL., Sept. 11, 1889. Mr. J. G. Janssen, Dear Sir:—Your favor of yesterday at hand and contents noted. Do not speak of intruding. I am obliged to you and glad to favor you with a reply, in which I can assure all the information you get in regard to the disease and date of departure from earth life of my spirit wife Lizzie Eshleman, are correct.

She promised me before her departure, that if there is any truth or reality in spirit returning and communicating to their friends on earth, she would manifest to me if possible. I have had some beautiful slate communications from her, and I think she tried hard to materialize to me last Sunday evening at a circle held in our own town, Mrs. Sawyer being the medium. I hope by all means to hear from you and your circles again soon.

It does not seem unreasonable for me to think that if my wife can appear to you so strong as to give my name and her time of departure from this life, she can also give you the names of any of her friends either in earth or spirit life by one, two or three names of mine, or her brothers or sisters, or our parents; and identify herself so that no one could dispute or criticize our statements.

I have believed and investigated and studied the beautiful philosophy of Spiritualism for twenty-four long years, and a part of that time have been an honest as well as earnest investigator of its great phenomena, and with all I got there seems to be such a born disposition to skepticism that I still find plenty of reasons for doubt.

I say again, I hope I may hear from you and learn more. Success to you in your endeavors; angels be with you to bless and strengthen you.

With many good wishes and helpful soul waves, I am ever sincerely and very respectfully, J. K. ESHLEMAN. Sterling, Ill.

A Remarkable Cure.

Dear Dr. Dobson: It becomes a duty, as well as pleasure, to make due acknowledgment to you of the benefit my husband has received from your treatment. For six weeks previously, he had been sick with pain in the head, face and eye. We used such remedies and appliances as are usually administered, but without effect. Finally he grew so bad that we called in an allopathic physician, the best in town, who used his medical skill to no purpose as he steadily declined. He maintained that one eye must be removed to save the other, etc., but his remedies only made him worse. Husband himself, friends and the doctor all despaired of his life, as a steady decline at his age, sixty-nine years, terminates usually at the grave. But I and one other faithful friend would not give up yet. So upon his suggestion I wrote you. A perfect diagnosis was given; remedies sent promptly and treatment begun. He had not been using your medicine and magnetized paper four days till a change for the better was manifested, and his improvement is such, that now, after two months, he considers himself well—better, in fact than for twenty-five years. He has some hopes that might be in some degree restored to his eye. Whether it is or not, you and your band of healers have accomplished great things for him and we are truly grateful. He might have been saved much suffering had we employed you sooner. Blessings attend you. F. E. P. MALCOLM. N. MALCOLM. Gilford, Iowa, July 12, 1889.

P. S. My husband's recovery is a great surprise to his family and neighbors, and they cannot account for it; but to me, a Spiritualist, it is no mystery. You are doing a noble work. Continue working in harmony with nature's laws. People should be taught what those laws are and how they operate. Truly F. E. P. M. [Note. Having carefully copied the above from the original and read it by copy we can testify to its correctness. We can also testify to the truthfulness, honesty and intelligence of Mr. and Mrs. Malcolm. ED. N. T.] See add in another column.

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