Miss E D Smith
Mrs. 20 30
213 E Ohio St

TWO DOLLARS PER YEAR. "CREEDS WITHOUT VIRTUE ARE PALTERING VANITIES." ONE DOLLAR FOR SIX MONTHS.

VOLUME 5. CINCINNATI, OCTOBER 26, 1889. NUMBER 17.

[Entered at the Post-Office, Cincinnati, Ohio, as Second-Class Matter.]

THE BETTER WAY.

ISSUED EVERY SATURDAY,
THE WAY PUBLISHING CO., Proprietors
S. W. Cor. of Plum and McFarland Sts.
CINCINNATI, O.
M. G. YOUMANS, President.
I. S. McCRACKEN, Treasurer.
C. C. STOWELL, Secretary.

CINCINNATI, - - - OCTOBER 26, 1889

CONTENTS:

FIRST PAGE—The Rostrum—Lecture by Mrs. Helen J. T. Brigham, for the First Society of Spiritualists of New York, at Adelphi Hall, Sunday Morning, September 22, 1889.

SECOND PAGE—Essay by J. Clegg Wright; Yankees in Palestine; Greeting, poem by Miss Emma J. Nickerson; Synopsis of Lecture by Mrs R. S. Lillie, for the Society of Union Spiritualists, at G. A. R. Hall, Sunday, October 13, 1889.

THIRD PAGE—The Mound Builders; The World's Biggest Dams; Faith; Animal Reason; Sailor's Saw Ghosts; Advs.

FOURTH PAGE—Editorials: Stray Thoughts; Law and Children; How Long, Oh Catalina? Understanding the Effect of Conditions; Healthy Spiritualism Insured; Political Purification; Week-day and Sunday Religion; Minor Editorials; A Future Possibility.

FIFTH PAGE—Correspondence; Advs.

SIXTH PAGE—Spirit Messages; Questions and Answers; Advance of the Sea; Journey of the Soul, poem by E. L. Hanlan; Indians; Dr. Loncks; Meetings; Lecturers; Advertisements

SEVENTH PAGE—Youth's Department: Little Margaret, poem; Whirlpool; Coral Islands; Habits of the Seal; Facts Worth Knowing; Ancient Babylon. Attention, Spiritualist Societies; What of the Future, by Mrs. Celia Loucks; Advs.

EIGHTH PAGE—Wheeling, W. Va.; Local Items; Marvelous Cure; Church and Saloon Tax; Oakland, Cal.; Summerland, Cal.; Briefs and Personals; Obituary; Great Excitement; Movements of Mediums; Advertisements.

THE ROSTRUM.

QUESTION AND ANSWERS.

Discourse Delivered by Mrs. Nellie J. T. Brigham, before the First Society of Spiritualists, at Adelphi Hall, New York, Sunday Morning, September 22, 1889.

(Specially reported for The Better Way.)

HOW SHALL WE TRY THE SPIRITS?

There is a commandment in the New Testament in relation to investigation. It says: "Try the spirits and see whether they are of God." And there is a test which we are to apply concerning the testimony of Jesus. If just a statement that the testimony was from God would satisfy us, why, friends, you would be at the mercy of every philosopher—of any man who might bring his sentiments and ideas and teachings to you for approval. If you wish to apply a test, (that is, acting on the letter of the commandment) you ask: "Do you believe in the divinity of Jesus?" And if he answered "yes," you would accept his doctrines. But would that prove the good or evil of his report? That his theories were correct, that his saying were worthy of your acceptance? A person might in pure selfishness and fanaticism have a theory or set of theories, and wishing to put a sort of stamp upon them that would make them acceptable, would say, "I believe in the divinity of Christ." Would that make his doctrines acceptable? Is that what it means when they tell us to try the spirits?

Does it not mean that these theories must be in accordance with the theory and teachings of Christ? That is not what it says; it speaks literally, and the interpretation as you have it is condensed into the words. But if you remember that "the letter killeth, but the spirit maketh alive," you may understand the true meaning of the commandment: "Try the spirits and see whether they are of God."

There are those who believe in the literal answer of prayer, and they tell us they can prove by Scriptures that they are correct. They read that whatsoever we ask for in the name of Christ it shall be granted us. Do you think that is true? Suppose you own a house and your neighbor owns a house much larger, much more beautiful, and much more finely located than your own. Suppose you kneel down and pray for it; do you suppose the Lord has any right to make you a present of that house, because you ask for it in a certain name, or because you use the old formal expression, "We ask these things for Christ's sake?" "Whatsoever ye ask and ask in my name, shall be granted unto you." If you take that literally it is the very spirit of injustice expressed in words. If you take that literally it takes you out of the realm of that which is right, it leads you away from everything which is reasonable.

What does it mean? We believe it means this: Whatsoever ye ask, ask it in the spirit of Christ and you will have the answer to your prayer—certainly it will come. A man cannot pray unjustly and pray in the spirit of love. He cannot pray in envy, in hatred, in anger, and pray in spirit of Christ. This is an impossibility, because the real spirit of Christ (not speaking in the sectarian way, we do not mean this in the old, narrow way) is the spirit of purest love, the purest helpfulness, the divinest and loftiest spirit condition that has ever been attained. It is the spirit of kindness, the spirit of wholeness or holiness, and if you pray in that spirit you come into a holier atmosphere, into a higher condition, and all your life is in harmony with good, and the good flows to you naturally as it should.

This commandment, "Try the spirits, and see whether they are of God," has a double meaning. And you will find that much that has been given to the world that is most beneficial and far-reaching, has a sentiment which is deeper than the surface. See how nature gives to you her wonderful unfoldment. Look at her layers of glory and beauty and color. Blossoms on the tree tops, blossoms on the branches of shrubs, blossoms among the grasses, as though she had her layers and strata of beautiful blossoming life. And beneath the grass and flowers you have the layers of earth. Nature builds in this wonderful and beautiful way below as well as above, and shows you the onyx with all its little layers of beauty and color, and all the various strata of the earth.

Now this truth in the blossoming and mineral life is shown to you in the spiritual life as well.

CO OPERATION OF SPIRIT FRIENDS.

There are also these grades of spiritual conditions, and you will find that while there are those who can come to you in the spirit world in answer to your prayer, they come on a level with your prayer. Your need, or condition, or prayer, tends outward from the level of your life towards spiritual things, and the answer invariably comes—it never fails. Those who hate draw to them the thoughts of those who are like them. Those who are envious, draw to them the thoughts and feelings of those who are the same. Those who love must draw love.

Now in trying the spirits, one meaning is this: If they come to from your various sourroundings of life, from the spirit world—those who are drawn to, or needed in your nature—try them to see whether they are of God, see whether in you is the spirit of the Christ principle or the spirit of injustice. If there comes to you a communication from a spirit, and that communication develops selfishness in you it is of evil, but if it helps you to progress it is of good. If it develops hatred or injustice it is not of God or good, it is from those lower conditions of life—as one might say like the damp earth beneath the flowers. All good, like the blossoms, unfolds towards the light, and all evil clings to the shadows that lie heavily upon your nature. There is no pure aspiration in that which is evil or wrong.

"Try the spirits, and see whether they are of God." There are people who go into the investigation of Spiritualism selfishly; they say they are interested in the subject, and when you come to sift their thoughts you will find that Spiritualism is to them a something that belongs to the lower conditions of life. They feel a gossiping interest for it, or they are trying to find some way by which they can rise in material things. But that is not the best or noblest part of you, or of the spirit of Christ. But if you are taught anything that makes your life better, and sweeter, and nobler; if you are taught anything that helps you on to the heights and light of self-control; if you are taught to overcome some evil impulse in yourself; if you are taught to help others and reach outward with earthly sympathy, that shall make this world seem like heaven some time—that is the spirit of God.

"Try the spirits, and see whether they are of God." For by trying that which you like, you try yourself. Take your tastes and inclinations, if you want a little self-examination, take what you like the best, what interests you the most in this world, and by a little careful study of that you will study yourself. If your inclinations and material interests are on the lower level of life, you belong there. So when the higher nature in you is touched, that which shows you that these things are of little worth, then it is that you are trying the spirits, and seeing whether they are of God—whether of good or evil.

There is a spirit, friends, in everything. We have often told you before that there is a spirit of love in the flower. And it is the spirit of the flower that made the asters what they are, that made the yellow centre and all those little purple rays arranged about it, like the rays of some beautiful sun or star. It is the spirit of the aster that drew from the well of the rain, from the spring of the dew, from the heart of the sunshine by its little silent prayer for that which is needed, and everything answered, just as everything will answer you. Lo! this flower is in answer to a prayer. So with every leaf that was notched or tinted in the summer or autumn forests, the same great reason was there. There is a spirit in everything. Listen to the birds' songs as they warble in the evening twilight, or in the summer dawn when you hear the birds waken. First, a little low, sweet call from one branch, and an answer from another, and then the bright merry song of the robin and all the sweet birds that lone the forest solitudes, and the song of the wood thrush from the heart of the forest—how lovely it all is. What is it that makes it? Why, do you think it strange that we tell you there is a spirit in birds—it is that spirit that gives it the power to sing.

And when you rise from beast to man—and sometimes it is not so very far—we find that the text of Scripture is true and that there is a spirit in man, and the inspiration of the Almighty giveth him understanding. You cannot be like anyone else. It is never wise or well to try. Human nature is like a tree or flower, it may be cultivated, made symmetrical and beautiful, and fruitful in all which is noblest and grandest; or it can be tangled and dark and unsymmetrical—it is for you to determine what it is to be. For your here and hereafter. But whatever life is here, there is a promise in the future, a promise of growth, of fruitfulness for every one that exists.

But turning from material to spiritual things, you will find that there is a spirit in truth. There is a spirit in ideas. Take some great movement—do you not speak of the spirit of reform? Whatever tends to make the movement successful, that is the spirit. Try these spirits and see whether they are of God. Try the spirit that lives in the wonderful life of politics—you will find a great deal in that which is not of God at all. Try the spirit that lives in education and you will find a life of progress—the spirit of God. Try that which concerns humanity, which tries to make better the daily life in sympathy, in helpfulness, in works of charity, in self-control. Friends, there is a kind of life before us which bears the sign of the white cross. What matters the sign? Wherever there is an effort to put pure thoughts in the young, to develop the boys and girls, and youths and maidens in that which is noblest and best and highest—there is the spirit of God. Men may misinterpret, they may distort, they may abuse it, but at the same time the truth remains unchanged, the spirit of Christ is there. Christ—not the individual, but the spirit—that which moved and lighted the life of Nazarene is in every thought of good, every deed of kindness, every moral action that makes you purer, truer, stronger—it is the spirit of God everywhere.

So we want you to take the double meaning and try the spirits and see whether they are good. The spirit of a reform, of a book or picture, of a song—for there is a spirit in all. Try the spirit of anything that interest you in these great daily lessons of life. When friends from the other world come to co-operate with you, try these spirits and see whether they are of God. Do not take things for granted. Oh! if people would only think, and think deeper, how much better the world would be. Some simply say, "Well, that means that we are not to be credulous," and so they deny it all. Have you investigated or analyzed these things, or do you decide from prejudice? What we are to do is to think, to reason, to judge, to calculate, and all this mental stir, all this effort to understand and analyze and appreciate, deepens and broadens our capacity. Have you never heard that certain teachings were brain-stretching? That certain teachings deepen and broaden your intellect? Whatever does that does you good. So try the spirits and see whether they are of good. "Prove all things, and hold fast to that which is good."

The mind. Is the mind the man? What makes the mind? Ideas, you say, are "positive entities.' From whence are they derived? How does the mind get ideas? Are there true and false ideas? Thoughts. In what do they differ from ideas? How do we think? Can we think as we choose? Are not our thoughts involuntary? Can we train the mind?

The mind is the intellectual part of you, but that is not all. A man, as you judge the individual here on earth, is a complex being. Man is in himself the most wonderful of all magical combinations. Man is a microcosm. Man contains within himself a part of that which surrounds him. If you had nothing of God in you you would never say, "I see him in nature." If you had nothing of love in you you could never understand it in anything else that loves. But having it in your own nature you can see it in the mother bird, who robs her own breast to line her nest and shield her young. It is love that lights the world and makes you see all below. There is a cave, one of the most beautiful in the world, gleaming with starry stalactites, and wreathed with stalagmites lifted from pure altars of diamonds. Only recently discovered, for long ages these beauties lay in the dark. If you go in in the dark, it would be gloomy and desolate, it would be just as death is to people who have not the light of spiritual things—gloomy and sad and terrible, and pain inflicting when we come in contact with it. But take a little—even a little light—a lighted taper will show you the answering light; but the greater the torch the broader the light that answers you. But you must take it to have the light.

Friends, do you know that this world is a cave, wherein the blessings of heaven are the stalactites that you cannot see if you have not the love torch in your own nature? It is a cave, where trials and obstacles and discomforts are these sharp sharp-pointed stalagmites, on which you stumble and find yourselves bruised and bleeding if you have not the light. Take this light of love, of nobler and better thoughts, and with this torch shining far and wide you will find the answering love in the world all about you.

What is the mind? It is the intellectual part of man. Here in this strange complex life that you are living it is within the external, the husk, the covering. This mere shell, the covering, is what you are wearing—it is your garment. Inside of this robe of the body is a spiritual body, possessing far nobler qualities. Within this spiritual body is an innermost life—there is intellect and there is affection. The affection does not spring from the mind, the affection is from the deeper nature which the love of God is shown.

What makes the mind? Why, the mind is not a manufactured article. If it were, then those without any could buy some. The real intellect, the real nature of the individual, the inner life comes from the divine, is of the divine. But in this life of undevelopment, in this life that is ungrown, we are surrounded by various things that help to make the inner man.

You ask if ideas are positive entities. from whence they are derived. From the Divine, as Emerson puts it, from the Oversoul, from the Infinite One.

How does the mind get these ideas, and are there true and false ones? How do you get the air? There is in your physical nature this necessity of inhalation, of respiration. You breathe the air in and you draw from it, without your knowing how you do it, that oxygen which you need, and then you give back that which you do not need and which has become poisoned by that which it takes from your physical body. There is repiration of the spirit, there is spirit-breathing, the inbreathing to the need, the answer to the demand—the spirit prayer and its answer. So it is that when you are in the right position—in the right condition—you receive ideas because you are receptive. As soon as you are receptive these good and beautiful things will flow in to you you will not need to ask in words, because the real asking is placing yourself in the condition.

Are there true and false ideas? We believe in positive good, and when you speak of false ideas, it is because of your human misconception—your human misunderstanding. You may take a perfectly straight stick and put it into water as clear as crystal, and just where the water begins, or rather where it ends, looking from the bottom up, there appears to be a break in what you know is straight. There are certain laws of light and refraction that produce this effect. It is not true, but it looks as though it were. Now if you can be mistaken and know you are at the same time, may you not be mistaken and not know it? Do you not know there are many things in this world that are called mistaken ideas that can be accounted for when you thoroughly understand them?

For instance, take a drunkard on the street. That man has a mistaken idea. That man has sought for something that gives him a certain condition of physical strength, or relieves him from some gnawing, from some feeling of exhaustion, or some thought of trouble or self. He has his reason for taking it. He is in pursuit of happiness. Does he find it? Does he find peace and happiness? Oh, how experience tells us that he is mistaken—that he has a mistaken ideal. Happiness is right, peace is right, it is right for people to seek for them, but the only happiness and peace and truth lie in that which is right, in that which is good, and so the sins and crimes and evils of this world are this world's mistakes—that is all.

What are thoughts? They are mental movements. How do they differ from ideas? An idea is a permanent thing, an entity, but a thought is some stir of the mind, or something that may come to you from some one else. For instance, you may stand upon a board that is perfectly still, and some one steps on the other end of the board. If it is not perfectly stiff there comes a vibration. That person started that vibration, and it changes the whole board. A thought comes to you from another from something that they say or look or do, and so you find yourself vibrating to their mental vibrations. So you yourself do not always produce the thought that seems to be yours.

You ask if we can choose our thoughts, or if they are involuntary. Can we train the mind? Certainly you can train the mind. You can cultivate, develop, rouse, bring yourself to a higher level, make yourself receptive to nobler and better impulses, and by cultivating the good that you have you will lessen the evil that lies around you; by developing you lessen the undevelopment; by ripening you decrease the unripeness.

You ask if our thoughts are not involuntary? To a certain extent they are. They come from other things. Sometimes you start them yourself, others come back from far-off things that you wish you had never heard. Friends, you can arrange and develop life around you so that good thoughts will be your frequent guests. The best way to crowd out bad thoughts is by thinking good thoughts—they cannot stay in the same house, but will be homesick and troubled, and leave. Evil thoughts! Why, they seem to us sometimes like persons that may come to your house. Your house has its windows and doors. People may come to your door that you do not wish to make your friends, that you would not wish to have for your guests. The person who comes may belong to those lower grades of life—of evil, as you would call it—that would not be pleasant to you. Oh, friends, you cannot help your callers, but you can choose your friends and companions. Do not let evil thought be your companion. Do not take it in and admire it. Take in good thoughts, fill up the rooms of your inner nature with noble and good and clean thoughts, and we do not know of better safeguards for you. The nature that is filled with light will not be troubled by the shadows. So seeking for the best and highest, you will have the co-operation of good spirits, and all your life will be blessed and ennobled.

Written for The Better Way.

Odds and Ends.

C. B.

A physician advises. In order to recuperate exhausted energies, instead of going into the country, or take sea, or mountain, or forest air, which process is often very expensive, to stay at home and go to bed for days or weeks, as the case may require.

Morning color is white in China, brown in Ethiopia, yellow in Egypt, violet in Turkey, black with most civilized nations.

Dr. Brown-Sequard's is an elixir to prolong life, even to rejuvenate old decrepit persons. Experiments have proved it kills as well as cures. Now, as of old, a well regulated life as regards diet and enjoyments is still the best means of longevity and good health.

The principal food-grain in America and France is wheat, in central Europe and Russia rye, in Japan and China rice, in Scotland oats.

The favorite beverage in Southern Europe and France is wine; in Northern, beer; in Ireland and Russia, whiskey.

A plant has been discovered to make people laugh, sing, dance and cut up all kinds of capers.

Coffee causes congestion of blood to heart and head; tea stirs the nerves; ice water and ice cream shocks stomach and teeth, hence so much dyspepsy.

The Bland silver dollar or dollar of the daddies, is anything but American. At its origin after the Revolution it was to replace the Spanish plaste, then the circulating medium in trade; the latest now coined has been designed and engraved by a young Englishman, George Morgan; the portrait of Liberty is taken of a Philadelphian young lady, Miss Annie W. Williams, a teacher of Kindergardening. It is to be regretted that the so-called trade-dollar was withdrawn by the Government, since it represents better in value and occupation its intent.

Cotton seed, once considered little more than offal to be burned, is now found very profitable furnishing an oil and feed for cattle.

The only original American architecture is the log cabin, and only original American monument, a chimney at Bunker Hill and at Washington.

Written for The Better Way.

DOES THE BIBLE CONTAIN ALL THAT IS NECESSARY FOR MAN'S MORAL AND RELIGIOUS DEVELOPMENT.

An Abridged Report of a Speech Delivered in Philadelphia During the Wright and Bartlett Debate.

BY J. CLEGG WRIGHT.

In presuming upon a denial of this proposition, I do not wish to be understood as denying the useful and the good the Bible contains. A book may be a very good book and not contain all that is needful to be known on the subject on which it treats, but may be useful as far as its teachings go and can be applied to the daily needs of human life. A book may be a standard of truth and conduct in one age and not in another. Men outgrow books as they do their overcoats and change their spiritual needs as they do the store at which they buy their food. The Mohammedans could not get on with the Christian Bible, and the Archbishop of Canterbury would wax warm with holy rage if called upon to endorse the Koran as a supernatural production. It must not be forgotten that the object of our devotion, the nature of our religion and the sort of institutions we adore are fostered and regulated by the conditions of belief and worship of God in the country in which we were born. All Christian countries love God, Jesus Christ, and hate the devil of which they read in the sacred books. In these Christian countries the Christian religion is a great and wonderful institution. It has been a great religious educator for centuries; the hereditary influence of faith and devotion is very great on the minds of the people. The people living in these Christian countries cannot reason upon the foundations of their faith without bias or prejudgement. For ages unbelief was a crime which merited death, and thousands of men have been put to death by saints who are now in heaven at the right hand o' God. Men have been killed for expressing less heresay than I shall express to night; and probably those saints who gloated over the running blood of infidels, victims to their pious bigotry, may be hissing their hate on me to night, but it makes no difference. I abhore their execrable deeds as I would an endless life in their society; but do not run away, one moment with the idea that all these Christians entertain the same view about the Bible, or give the same application to their beliefs, or indeed, even love one another, for I am sorry that the history of the feuds and diversions among Christians in all ages shows that Christianity is very bad, or that Christians do not understand and live the doctrines and moral teachings of Christianity.

During some pleasant days I recently spent in Chicago, I went out to Lincoln park and saw there a number of monkeys in a wire cage. They were all very happy and very cheerful as a community of monkeys. Looking at them I could not help appreciating their happy state, and the reality of their felicity. My joy vanished in a few moments for a boy threw into the cage some nuts and the hungry monkeys flew for the nuts, and then at each o her with much temper and cruelty. When I read the history of the Bible and Christianity, I feel, oh! how happy man would have been if the priests had never made him a religion. There is something the matter with the Bible somewhere, or it would not make so much mischief in the world among men who assume to be learned, above temptation, and who daily claim to walk in the favor and love of God. It is the nut thrown into the cage. Without assuming an attitude of blasphemy I would humbly say this: If I had been God I would have made man so that he would have been mentally great and grand; that humility, dignity, benevolence, and justice would have been the powerful and ascendent qualities of his mind; I would have made him so bountiful in liberality and bountiful in love for his fellowman that universal justice would have been natural and social equality perpetual. It would have made it impossible for a tyrannical king to exist, or for a bigoted hypocritical priest to sow discord among mankind. But I find mankind imperfect and systems of religion manifest great errors of reason, and moral imperfections.

In contemplating the works of nature and the history of human society, I fail to see that the Providence of God aimed to secure contentment, universal love and tranquility among the peoples of the earth. I do not see that human woes have been made any less by the Bible. There were noble civilizations venerable with age before the feet of Christ trod the Mount of Olives, and there will be systems of no less glorious civilizations when the Christian religion has passed away. Each age makes its own religion, philosophy and science; to some extent each age appropriates something from all preceeding ages. Religions, like systems of philosophy, are produced by the human mind; books are called divine to perpetuate pious frauds more successfully. The Pope of Rome claims to be the vice general of God—the claim is fraudulent; the priests of the church of Rome claim the prerogative to absolve a penitent from sin—that claim is absurd in the eyes of the wisest of mankind; the bishops of the church of England claim to speak with power of apostolic virtue and authority, but man's best thought deny such forms of superstition; all Christians claim that the Bible is the work of God—the claim has no better foundation than that claimed by the Pope, or that of absolution by the priests, or that of apostolic succession by the Bishops.

It would take a great deal of w nderful evidence to prove that the Bible is the word of God. Indeed, how could such a task be done? Did anybody see God write the book? No. There then is no direct testimony in the case. Did anybody see God dictate the Bible? No. Then there is no direct testimony on that point. But somebody must have written the Bible if God did not do it. The different authors of the Bible even are unknown. The first five books of the Bible are ascribed to Moses. Then if Moses wrote them they could not be written by God. But those books ascribed to Moses could not have been written by him because one of them describes the death and burial of Moses himself, and a man cannot write a description of his own death and burial. But it is said that Moses was inspired by God. Who says so? Does Moses say so? No. Who then? The priests, a score of centuries after Moses is said by them to have lived. Did they know? They knew no more about it then than my opponent knows now. The dogma of inspiration has no better foundation than that of the infallibility of the Pope. The same priests that made the one made the other. But let me assume that God really did have the prime hand in fabricating the Bible, and that since it was written it has been preserved with providential care through stormy times, and from ambitious literary mutilation, so that King James' version—the protestant Bible—is a correct copy of what God said to mankind of all ages. No literary man on earth could ever enter into literary competition with the Divine Being. God will write in an infinitely perfect style; every sentence will glow with the wealth of infinite intelligence; all descriptions of phenomena, or fact, will be absolutely correct; differences will be just, style elegant, perspicuous, absolutely clean from all ambiguity; even a Philadelphia divine would be unable to stumble at the correct meaning of a passage or a word; the order of natural phenomena will be correctly portrayed; the solution of historical episodes and phenomena will be truly set forth. God must be the most reliable scientist, the most profound of historians, the greatest theologian, and the sublimest thinker of the universe. If the Bible be the word of God, it must be correct in its scientific description of natural phenomena. It must be true that the sun stood still till the batile could be concluded, and that the whale swallowed Jonah. It must be the most moral and logical of books; it must be free from inconsistencies and contradictions; it must be a book as superior to any man has written, as the infinite is above the finite. It is inconceivable how infinite mind could write a finite book. It is inconceivable how a finite book could reveal infinite will. But the priestly authority stops not to remove human doubts by arguments or reasons, but says believe or be damned.

Does the Bible contain all that is necessary for the moral and religious development of man? Before I say anything directly on this proposition, I must ask, what does the Bible contain in a moral and religious sense; in other words, what is the character and scope of its system of morality; and what are the nature and quality of its religious ideas; and how are these capable of developing the moral and religious nature of man.

The moment I commence the study of the ethical philosophy of the Bible, I stand face to face with overwhelming proof that the book is of absolutely human origin and was written in different ages; the books thus collected display the workings of different minds and circumstances, and many of its important teachings conform to habits and institutions which have long since passed from the world, and as rules of conduct would be unjust and execrable if applied to the regulation of society in this age. The people who lived under the laws of Moses must have been in the simplest condition of life imaginable. His laws are adapted for regulating the conduct of men emerging from barbarism. He claims that God has given him these laws to enhance their authority and command the obedient belief of the people. Moses makes use of God to advance his ambitious designs, just as the church has done in later ages.

Slavery is an institution found in every primitive form of civilization. Moses made laws to enforce and regulate it. When that law was made, somebody who was a slave wanted freedom, he was rebelling against the slave-holding power and Moses steps in to regulate it, and assumed to get his law from God. This kind of trick on the part of leaders and rulers was a very common one before the birth of the constitution of America. There are some merchant princes and priests in this country who think the constitution of the United States of America would be better with this same Jewish God put into it. I trust the time will never dawn when the holy spirit of democratic liberty will entwine its stainless arms around that corrupted name, which has been the example for tyrants to follow, aristocracies to adore, and orders of saints to exalt. The evolution of liberty has come through the labor of reason. The apostles of religious doubt have been the glorious champions of political and religious liberty, and Thomas Paine deserves a monument as high as Washington's, for liberties and this grand Federal republic sprung into existence in spite of the bible and the intrigues of priests.

I said that the Bible was absolutely of human origin. The God who made a grain of sand, a star, and the lovely babe at its mother's breast, could not be the author of this book. "Both thy bondmen and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you, of them shall ye buy, bondmen and bondmaids, moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they beget in your land, and they shall be your possession, and ye shall take them for an inheritance for your children after you, to inherit them as a possession. They shall be your bondmen forever; but moreover brethern, the children of Israel, ye shall not rule one over another with vigor."—Leviticus xxv. 44-46. Again: "And if a man smite his servant or his maid with a rod and he die under his hand, he shall be surely punished, notwithstanding if he continue a day or two, he shall not be punished, for he is his money."—Exodus xxi. 20-21 verses. On these infamous passages of holy writ the Southern Rebellion rested its cause. Pulpits rang with the zeal, perspicuous eloquence and demonstrations that the private institution of slavery was according to divine appointment. This Bible was their moral stay, and they prayed with sincerity to the same throne as did the noble soldiers in the armies of the North. A book that teaches slavery cannot be a good moral and religious institution for the people of this age.

Again, in eastern countries where it is believed the Bible was written, polygamy even exists down to this day. It was a universal practice among the early nations. The Bible approves that—Christ nowhere condemns it—but has two female friends, and apostle Paul thinks that it is far better to marry than to burn, from which view the church of Rome dissents as far as its priests are concerned; but the clergy of the church of England and non-conforming churches think it in perfect harmony with divine grace, and the happiness of human nature for each to take unto himself one wife. Without running into too much detail the statutes which are found enacted in the old testament are of such a local and special character that they could not have anything like a world wide application; but when tyrants and men of unprincipled ambition wanted to justify some infamous wrong, the learned divine would cover over the sacred page to find a passage and twist a text to justify some form of injustice or public robbery.

Some of the poems in the Old Testament are pretty, if not eloquent, but I would prefer an hour with Shakespeare to half an hour with the rapsodies of Isaiah; and a page of Moore to the amorous songs of Solomon, the wisest of mankind. These songs are bad poetry, and what is more, they are positively indecent. These errors are trivial when compared with the stupendous errors in moral teaching, views of the natural universe, the origin of the world, moral constitution of man and the providence of God. From one end to the other we are introduced to the superstitions, errors and follies of men covering 1,500 years. We are told of arch angels, angels, seraphs, demons of terrible instinct, witches, miracles, fortune tellers, supernatural events. It tells of the birth of one God, born of a virgin unbegotten. What an age of low intelligence and superstition when a lady could hide her shame under the cover of commerce with God, and the fact of her sin should become the foundation of a religion and a civilization.

The Bible account of the creation of the world in six days is a view perfectly in harmony with the simple times when such a story could be invented and accepted as true; but totally out of accord with established facts of natural science. God, the central figure and idea in the whole book is antiquated anthropomorphism. God with a personality and attributes some of the best thinkers have discarded. Such a God as Jehovah—as he is depicted—in nature does not exist; such a providence as is set forth in Job and the psalms, is out of joint with the observed phenomena of nature and the philosophy of history. A religion that saves, believes and burns infidels has a poor calvinistic God for its head. A God that made the Garden of Eden, Adam and Eve, and the devil in the form of a serpant, is a God of the lowest order of intelligence, and is a creation of the ignorant human brain. The religious idea of the Bible is below the spiritual standard of the best men to-day. Divines have to apologize for the short comings of Bible characters. The humanity of this age has risen above the religious ideal of the Bible. The noblest mind can only worship the noblest God. The God of the Bible is a trivial God—a Jewish God. The God of the universe, of all conscious life, of universal persistent progress, the God of humanity, the Saviour of all, and the curse of none, is not the ideal God of the Bible. The God of the Bible loves the Jew and hates the world. He pitties the Jew and damns without remorse the great majority of mankind. Jehovah, as a religious ideal, is imperfect; his character is wanting in sublime moral beauty and dignity.

The doctrine of the vicarious atonement starts with the devil and the fall of man in the Garden of Eden. If that story is not true, the key-stone of the plan of divine salvation is gone. If no first Adam, a second Adam was not necessary. The tree and cross fall together. Christianity has a plan—Adam, Eve, the Garden of Eden, the Tree of Knowledge of good and evil, the creation of the world, perfection in Eden, the fall of man, the seperate existence of God the Father, His only begotten Son, the Holy Ghost, Satan, the incarnation of the Son, the atonement, the cross, Judas redemption, heaven and hell—are part of that plan. If any one of these parts be left out of the plan, it falls to pieces. Its central ideas are the absolute sovereignty of God and a compromise with His justice. The rigorous nature of a dreadful tyrant is set forth in the character of the Father; the Son is the ideal of love, mercy and goodness, and love, mercy and goodness have to be nailed to a cross of wood, to appease the justice and wrath of the Father. The Bible is no better than its God idea; and its God idea is a contradiction. It is a God idea of a transitional age of thought and divine speculation. Polytheism was breaking up, the human mind had outgrown the lesser divinities of heaven, the seperate creators of natural things and the philosophy of the plan of salvation was the outcome of that transitional period. It suited the politicians of Rome at the beginning of the fourth century to play off against the old parties. From a careful study of the Bible and Christianity and nineteen centuries of their work, I find a few great characters filled with admirable qualities, setting forth virtuous capacity and acts of honorable devotion; but they were men rarely of exalted station.

The church has either acted with sinister judgment, or it has been the victim of a consecutive set of circumstances, most unfortunate for the men it has put forth as its leaders and defenders have but in a very few instances been men of generosity, reason and enlightenment, as a rule they have been men of reckless judgment, cruel and ambitious, they have made blood flow in torrents, destroyed liberty where it existed, oppressed wherever they had the power, and left the marks of their demoniac heartlessness behind them. If Christianity did not produce these men, how unfortunate that it should have been represented by them. As a rule, for nineteen centuries its greatest champions have been wretches of which history is ashamed. The art with which cunning and brutality, selfishness, lust and lucre combined to produce works and character under the mask of piety and devotion, will ever remain subjects of just reprobation by the purest of mankind. I do not attribute the bad deeds of Christians to their Christianity. Men never see Christianity better than their moral perception; moral perception is a matter of growth. Ages differ from one another. This is the best age we have had since the sun began to shine. The Bible is the mirror of human nature—chapters from human life—a revelation from man to man like all history. In what sense then must it be viewd as a work of authority? As a philosophical or moral authority it can not be to this age as a whole, and it is not. The laws of Moses are not in force, bloody sacrifices are gone. When a God could accept the death of his son for the sins of the world, the moral ideal of man was low. That time with the best minds is past. Once the dying Savior on the cross called forth the sympathy of a believing world, but the moral sanction of the best minds to-day pity him and censure the heartlessness of the Divine Father. That which once helped Christianity now kills it. The moral nature of the race is fast outgrowing the idea of forgiveness of sin; the best minds ask for no forgiveness. The first ages accepted Christianity with eagerness because it offered them forgiveness of sin; the nineteenth century rejects it for the same cause. The world has outgrown the idea of a devil; none but the darkest minds contemplate a future hell. Fire and brimstone hells went out with the last generation of priests. The devil is in the pages of the Bible; there you find hell, too. There you find a savior born of a virgin, and the story of the Garden of Eden, all in the nature of things impossible. They are in the Bible because at the time men knew no better than to believe the dreams and follies of priests. Such poor exhibitions of human wisdom are perfectly in harmony with the doctrine of evolution, but with the doctrine of creation and divine perfection, absurd.

But good and learned men believe the Bible to be of divine origin and a perfect moral guide of life. Admitted; but these good and learned men do not interpret the Bible in the way it was interpreted in the sixteenth century. They modify the terms of the Bible by the light of their learnings, and cultivate moral sense. The thirty-nine articles of the church of England are accepted by high, low and broad church scholars. All men have habits of mental reservation and some unexpressed opinion, dim and undefined may be; and all Biblical scholars—learned men—use words with a personal latitude of meaning and, as a rule, are disposed to see only the very best points in that which is set forth and sanctified by centuries of belief and devotion. Slowly the general mind of the church moves from one view to another. It moves with the general improvement of civilization; and the character of religion is always the measure of the development of the race at any one time. Religions are born, have their age of power, and then die; this is as true as it is solemn.

The lives of Abraham and Job, their ideals and the outward expression of their emotions in religious conduct are as different as they can be from the men now living in cultured or academic circles. The world has grown into a new order of civilization; we would not judge Watt Tyler by the same judgment as we would John Brown. A book which is 2,000 years old is not and cannot be made to be the perfect rule of conduct and a religious standard for all time. There are 2000 years of progress added to the wealth of learning and intellect. No standard of truth which shall bind thought and conduct can be recognized as useful in this age. Shall the dead ages forge the chains to bind the age of action and life? Shall the cloister rule the senate, the church, the state? Shall faith forge the links to bind the powers of reason? We are coming into the age of reason; reason is victor. It means a better world, more comfort, peace, learning, progress, domestic enjoyment and love. The age of reason means happy children healing clean and healthy lives, intelligent and industrious men persuing trade, agriculture and learning with noble aims. It means educated women, worthy wives and mothers. Reason is the light of the world. Tyrants should not again make it a slave, and systems of religion shall never chain its divine light to the lumber car of superstition.

The Bible to the eye of educated and liberated reason will appear as a work produced by the human mind in rude ages of the world, from which lessons of utility can be drawn, useful to princes and peasants. Its pages will remind the fool of his folly; kings of the vanity of earthly greatness; priests of the wickedness of pride and selfishness, and all of the instability of earthly things. There is a solemn and majestic, an idyllic vein of poetry running through some parts of the Bible, that stirs the richest depths of the human soul. There is in it the tragic awe of a barbous age. Humanity is seen in some of its most sublime and heroic episodes. The spiritual phase of life struggling with the brutal force of character. The triumph of love over malignity; virtue over vice; heaven over hell; God over the devil. The Bible with a poetic license may be described as the reflex image of the soul of a magnificent barbarian fighting his way under a heavy load to light and liberty; to reason and righteousness. The Bible is a noble book! It is a work which does honor to the races from which it emanated. It is a credit to the learning and imagination of the Jew. It is more truthful than the writings of Homer and more natural than the poetry of Horace. It has been the daily companion and study of the best men on the globe for generations. They loved it. Its sayings they stored away in the memory. It provided maxims for statesmen and epitaphs for saints. Divines have wrangled about its occult teachings since the dawn of western civilization. It has been the cause direct and indirect of wars and wrongs, of public robbery and rapine; with slaughter and salvation it won and maintained its place in the church and closet. Its history is the history of the church itself; and what is that but the history of European civilization? This great book then after all is simply a human production, the works of several gifted minds living in divers places and ages. It is a medley. Will it be supplanted? Yes, it is practically supplanted already. Science will lead the thought of the world toward great cosmic conceptions; the science of morals to lofty standards of conduct; and the science of man's spiritual nature to brilliant ideals of love and perfection. Literature, the product of the mind, will grow; books will be as numberless as the stars. The Bible will take its true place, and that will be its right place, side by side with Plutarch's Lives and Cæsar's Gallic Wars. From its false pedestal progress will lift it down at the proper time. Man will be more ready then for his own inspiration and reason. Its pages are littered with the finest maxims of a divine philosophy, and the most revolting and repulsive traits of human character. It jumps from the sublime to the absurb from light to darkness, to every extreme of devotion and folly. Its heroes are murderers and miscreants mingled with the finest characters those ages could produce. Its views of the spiritual world are simple and primitive, showing inspiration and mediamship in their lowest state. In its pages are found moral teachings which would ennoble the mind of a king and lighten the soul of a slave. It is a storehouse filled with some of the gems of thought and experience, and philosophies of life as crude as superstition itself. It is a book which would do honor to an author who lived before the age of science, but be the death knell of literary honor if written in this age.

Men draw their moral ideas from reason and experience. Reason and moral ideas are more potent than the Bible. We accommodate the Bible to our growth. We fix its meaning and put limits to the application of its texts. The Bible has restrained the intellectual freedom of mankind. Christianity is a system of thought which is a finality. Together they have chained reason, enslaved man, created systems of tyranny appalling to contemplate and ten thousand human wrongs. The Bible is a link in the chain of human development—an effect—but not an original cause. Man can live the highest life by following the purest dictates of reason; indeed, that is the only life worth living. Whatever is bad in the Bible reason contemns; whatever is good in the Bible reason put it there and whatever is spiritual in the Bible the spiritual nature of man conceived and developed. Reason is the only judge of what is reasonable. Time invents new moral and religious necessities, therefore the Bible does not contain all that is necessary for man's moral and religious development.

Yankees in Palestine.

Among the people who confidently believe that the Jews will soon again own Palestine, is a colony of fifteen persons who live in a fine house built on the very walls of Jerusalem and who are known as "the Americans." These people are not Jews at all. They are Christians who have come here from different parts of the United States, and more especially from Chicago, to await the fulfillment of the prophecy that God will regenerate the world, beginning at Jerusalem. They believe that this day is close at hand and they say it has begun in the Jews coming back to Palestine. They see its fulfillment in the improvements that are going on in Jerusalem, and cite the new roads that have been built over the country as one of the evidences of it. They are evidently people of means as well as of refinement and culture. When I visited them the other day I talked with several of them and found them intelligent and well educated. I asked one as to their belief and was answered that they had come to Jerusalem to endeavor to follow its precepts while living upon its walls. They have no particular creed, and one of them said when asked as to this, that there is too much preaching and too little good living. They do no missionary work and say that they have not felt called upon to preach. They spend much of their time in Bible study and singing, and are much respected among the foreigners who reside in Jerusalem.—Philadelphia Times.

Written for The Better Way.

Greeting.

BY EMMA J. NICKERSON.

The questioning of thy eyes, dear friend,
Are piercing through my heart;
The burdened silence breaks in sound
And still we are apart.

What anguish dumb hath touched thee, friend,
That waves across my soul?
I fain would share the bitter part
Or even bear the whole.

A dreary sea now flows between
Thy anxious heart and mine;
But Lethe can never claim the vow
He made at memory's shrine.

Alive! and speaking to me thus,
I stretch my hands to thee,
The gulf is bridged, I know at last,
Thy soul is winged and free.

The trembling silence utterance breathes,
I bide my time and wait;
For parting here is meeting there,
And none can come too late.

Specially Reported for The Better Way.

SYNOPSIS,

Of Lecture Given by Mrs. R. S. Lillie, at Cincinnati, Sunday, Oct. 13, 1889.

PREFACE.

On Sunday morning and evening, October 13, Mrs. Lillie again lectured for the Society of Union Spiritualists, at Grand Army Hall. The morning discourse was in response to questions taken from the audience, but as the same questions have been so often discussed from the rostrum by herself and other speakers that they are omitted, and a synopsis given of the

EVENING LECTURE.

Which was from a subject chosen by the guides of the speaker. The controlling intelligence said: We will consider as far as possible in one discourse "The Infinite World to Which We Belong." In regard to many matters there is certainty to day, where there used to be uncertainty in the realization of truth, and what was left to faith in other days is left no longer in doubt comparatively speaking. As we look about us and take cognizance of the events of the day, we find that the sacred writings, so called, of one people are not sought to be forced by arms upon the acceptance of others. How are we to know which one to accept when there are five great religions in the world and all claim to possess sacred writings which were revealed to man as the divine truth.

All these contained some of the truth and were a benefit no doubt to the people to whom they were given, but they did not reveal all of truth and they left the great question as to the future of man unanswered save by faith in the words of the priesthood; by faith in their interpretation of the meaning of the sacred writings. The revealment of this truth was left until the advent of Modern Spiritualism, which instead of the system of belief on which they were founded, offered a system of demonstrated knowledge. We look upon these revelations, so claimed, of the past, as only parts of the great whole. They all teach God as a living personal presence, a powerful being remote from mankind and out of all these has sprung a system of which Christianity is a part in one sense as a Christian is a part of mankind.

During the past the people accepted a religion of faith and belief, because they were not prepared to reason. But now we possess a knowledge on many points on which they were not informed and it has been made familiar to all. All that has been accepted in the past as the truth without questioning has now grown to be the topic of familiar discussion.

The old answers to the questions of whence and whither have been found to be based in reality upon a foundation of shifting sand. We were taught that God created in six literal days the heavens and earth and on the seventh rested. This is the view that must be enforced upon all who literally accept the doctrines so taught.

The speaker carried her audience with her through a searching analysis of the deficiencies of the old forms and beliefs and step by step brought them up the ladder of progress showing how the advent of Modern Spiritualism was coincident with the discovery of the telegraph and in fact was made possible by the giant strides made by science. A grand word picture was drawn of the knowledge of a demonstrated immortality. The controlling intelligence said in speaking of the biblical doctrine of creation in comparison with the light furnished by Spiritualism: "There are those here who believe what I am saying to be the veriest nonsense. Well then, we will tell you something more reasonable. God is a person. He is three persons—each separate and distinct, yet one and the same—God, the Father, God the Son, and God, the Holy Spirit. That the God, the Father, made this earth in six days, so much on Monday, so much on each succeeding day of the week and when he had made the earth he made the stars also. He saw that the man he had made looked lonesome, so He made woman for a helpmeet—an after thought. Then the descendants of this couple turned out so badly that God, the Father would have destroyed them, only God, the Son, offered himself as a sacrifice in their stead and being accepted, was incarnated in the flesh by the power of God, the Holy Spirit, and would have brought ignominy and death to Mary but for a lucky dream, by Joseph. This you say is the most sensible view. Well you may believe that if you choose but we do not."

The speaker said the true redemption of mankind would come through a nobler fatherhood and motherhood. The world we lived in was infinite in its possibilities of growth. The lecture was an able and eloquent one throughout. The bare outline of the lecture is all that can be given at this time. The next lecture will be stenographically reported.

THE MOUND-BUILDERS.

Exhuming Skeletons of a Long Forgotten Race—Utensils and Implements of War that Were in Use Before the Red Man's Day.

There is one locality of peculiar interest to relic hunters, archæologists, and students of history that, being somewhat obscure and rarely visited by writers, is comparatively unknown to the general public; and yet it is one of the most remarkable spots on the continent. After the close of the Black Hawk war the sable chieftain, with his three stalwart sons and small band of followers, sought a new home to the west of the "Father of Waters," and under a sheltering brow of a majestic bluff near the mouth of the Iowa they erected their wigwams. Where the Indian village stood is now the village of a later race, and appropiately called Black Hawk. In the early days of Mississippi river navigation Black Hawk was looked upon as a town of promise; but now it is naught but a tumble-down bailiwick that will interest none but lovers of the quaint and curious. Ancient Black Hawk has merged into modern Toolesboro, a small village situated upon a plateau extending inland from the bluff. Black Hawk has long since been forgotten by the makers of maps.

A party of relic hunters, including the writer, arrived one fine morning in early autumn in the region of mounds lying to the north of Toolesboro. Those mound builders were a strange race of people. This continent was theirs before the advent of our modern red man, and their high type of civilization is a cause of wonderment. Their origin, their date, and their disappearance are explained only by theory and conjecture. Here, on this majestic bluff of the Mississippi, we are surrounded by huge unnatural and remarkable elevations of land, undoubtedly the work of human hands, and of so distinctive a character than not even the famed works at Newark or Circleville will excite more archæological interest.

The old fort just in the outskirts of Toolesboro is the inclosure work known locally as "The Old Fort." Still it does not appear to have been erected for defensive purposes. To class it as a sacred inclosure would be more in harmony with the theories advanced by scientific men who have made a study of the similar earthworks in the Ohio Valley. As an indication that it was not originally designed as a fortification, we observe that its plan of construction is more ornamental than practical; that it was built carefully—not hurriedly—and without regard to strength of position; and, further, it is an isolated specimen of an inclosure earthwork. If it were designed as a fortification for practical use in time of war there would be other fortifications and vestiges of war in the immediate neighborhood.

The line of defense of the mound-builders extended from New York State diagonally across the country to the Wabash, which conclusively proves that the hostilities encountered by the race came from the northeast, and that there was no occasion for a fort in this region. This inclosure is the only one of importance west of the Mississippi, and probably the most unique on the continent. It stands without a counterpart, while the various geometric forms, squares and circles represented at Newark and Circleville are common to other sections of the mound regions of the Ohio Valley. The earthen enbankments are now somewhat obliterated, but can still be distinctly traced, the angles and bastion exhibiting the form of an octagon, the sides of which are carved inward, and inclosing an area of half a dozen acres. A lane or passage way originally extended back from the west side of the inclosure reveral hundred feet to a spring which has now long ceased to be in existence, though is remembered by the early settlers. Within the inclosure great quantities of pottery, flint chips, arrow points, polished stone axes and tomahawks, occasional pipes, copper implements and other articles have been picked up from time to time and found their way into collections and museums.

Standing upon the margin of this, the highest and most precipitous of Mississippi river bluffs, are eight stalwart sentinel mounds, drawn up in line as though zealously guarding through the ages the sacred inclosure just behind. They are conical in shape with a terraced summit; their height is from twenty to thirty feet and their circumference from sixty to 100 feet.

Black Hawk and his followers had an inherited reverence for "The Old Fort," the "Sentinel Mounds," and the thousands of burial mounds scattered along the bluffs but their most remote traditions convey as little information of the origin of the earthworks and the people who built them as do the songs of the merry birds that warble in the trees above us.

Exploring the region.—Our first day here was consumed in a general survey of the mound region, which includes, in addition to the above, several thousand burial mounds, some large and some small, extending along the bluff for miles; and one must naturally conclude that this was the site of a densely populated mound-builders' city. Early the following morning we were at work on the mounds, and two of the largest were attacked simultaneously. Human remains were first discovered in Mound No. 1.

When the earth was cleared away, exposing the skeleton, it became apparent that the individual had been buried in a sitting posture facing toward the rising sun. The skeleton was that of a man of medium height; around the neck was a string of shell beads, while scattered about the remains were numerous arrow points and two small stone axes. The cranium was of the short-headed type, the forehead less receding, and the crown less dome-shaped than that of the modern Indian. Nothing of consequence was exhumed from Mound No. 2. Mound No. 3 disclosed a perfect skeleton within a few feet of the apex, which was readily identified as an intrusive burial, and proved to be the remains of a representative American Indian. Intrusive burials are not of uncommon occurrence, as the Indians, feeling an intuitive reverence for the mounds, frequently appropriate them for their own sepulchres. The practice confused early investigators, but from what is now definitely known of the burial habits of the two races, the question may be easily decided.

Unearthing ancient remains.—The Indian remains were carefully removed and excavating proceeded. At last the original occupants of the moundwere unearthed—two figures in a sitting posture facing eastward. The practice of placing the remains in this position was a common though not universal custom of the mound builders, and is one of the points of evidence on which archæologists have their opinion regarding them as a race of sun-worshippers. From this mound were secured relics which would indicate an age somewhat more advanced than that shown by Mound No. 1. The knives and hatchets were of hammered copper; some being wrapped in a cloth of close texture, though exhibiting skilled workmanship, which could only have been preserved for so many centuries by the chemical action of the copper with which it had lain in contact. Copper beads and a copper bracelet adorned one of the skeletons. Two finely carved pipes of catlinite, of the curved base variety—one representing a bird with eyes of pearl and the other an animal of questionable description—together with other specimens of less consequence, were discovered.

During the remainder of the week several more mounds were explored and numerous interesting relics of that prehistoric age were added to our collection. Here it was, in this immediate neighborhood, that the two elephant pipes—now world-famous—were found, furnishing the strongest proof of the antiquity of man on this continent. These pipes, carved from solid stone, representing the form of the elephant or mastodon—the only ones known—were both found in Louisa County, Iowa, and both are now to be seen in the museum of the Academy of Sciences at Davenport. These pipes show beyond a reasonable doubt that the mound builder and the mastodon were contemporaneous. Their genuineness has been called into question, to be sure, but the severe criticism to which they were subjected only proves their value and importance. Their genuineness is attested by scholary men of the highest personal character.

The World's Biggest Dams.

A London correspondent of the New York World says: In the Metropole smoking room the other evening a group of engineers and contractors who had called on Michael S. Coleman, one of the contractors on the new aqueduct in New York, were surprised to learn that while over here for rest and enjoyment he had contrived to examine and get a thorough knowledge of the two largest water dams in the world. One of them was right here in England, the new dam building for the Liverpool water works, about fifty miles out of the city. The other dam, which is said to be the largest in the world, is at Lyons, France, and after a quarter of a century of labor is now nearly completed. But even this will be second in point of size if not in engineering skill to the New Quaker Bridge dam in New York when it is done.

"That big dam at Lyons, France, is certainly a wonderful bit of work," said Mr. Coleman. "I don't remember the exact figures now, but I think it 175 feet high. The foundations are 100 feet deep. At the summit the wall is about 1000 feet long, though much narrower at the bottom, of course, because the dam is built across a valley, between two steep hills The body of the dam is of concrete, with solid stone facing. It is a substantial job, good material, good workmanship, no chanches taken on anything. The Liverpool dam is smaller, but in every way as fine a bit of work. They have utilized a new idea there by dropping big boulders into the concrete. Nothing short of a miracle is going to make that dam give way."

Faith.

While positiveism has its place in the philosophy of things; and while demonstration is a necessary prefix to any certain conclusion, it still remains that faith is a part of the human consciousness which cannot be ignored or lost sight of while we may also say, that it is instinctive and springs to life, with the first dawning of human intelligence.

So it is quite evident we should not run to such extremes as to utterly discard this sentiment, in our disposition to dispute all speculative belief, assumption or unutterable dogma. We cannot prove everything; and we cannot help, but believe something which have no present positive evidence of absolute fact. So while it behoove us to be independent and courageous as to ultimate conclusions in the domain of logical thought, let us be discreet and wise in the line of simple belief, or faith. Simple faith and trust dwells in the human consciousness. We believe. We trust. And so it is, that,

Whoever plants a seed beneath the sod
And waits to see it push away the clod.
He trusts in God.

Animal Reason.

Those who deny reason to the lower animals are confronted by Sir John Lubbock with many adverse facts, such as the apparent abillty of a wasp to count as high as twenty-four, an ability not shared by all races of savages, and its power of knowing beforehand whether one of its eggs will become a male or female. If the former, the mother wasp puts five insects in the nest for the grub to eat. If the latter, ten, as the female is larger.—Truth Seeker.

Sailors Saw Ghosts.

When the schooner George B. McFarland, which was lost recently between Fernandina, Fla., and this port, was launched a medium in Portland, Maine, claimed that he had received a communication from the other world, announcing that the restless spirit of Captain Kidd would take possession of the vessel. It was further asserted by this medium that no vessel of which the piratical spirit assumed command would ever be lucky. This prophecy made a remarkable impression upon the superstitious sailors, who for years imagined strange sights and sounds within and about the vessel. The McFarland stuck on the ways and was never water-tight after she was launched. Her first commander, Captain Stronge, gave her up after two or three voyages, as a hopelessly unlucky vessel. Captain Strong's brother then took command of the ship, and lost money steadily for three voyages, when he abandoned in mid-ocean, the crew being landed in Europe.

The McFarland was found adrift at sea by a steamship and towed to a European port, where she was refitted and placed in charge of a new master. Two days after she sailed from port the new captain was knocked down in a squall and his leg was broken. A month ago she was again abandoned at sea, and last week she was met and set afire as a dangerous derelect by the steamship Oronoco.

Sailors who shipped on the McFarland said that ghostly carpenters haunted the vessel and were always at work, the sound of their sawing and planing away down in the hold being heard at night as they tried to cut the keel asunder and sink the ship. On many occasions the men all rushed out of the forecastle shouting that strange and unknown hands thrust them out of their bunks; and they are said to have shown bruises and cuts to prove their stories. On more than one occasion the entire crew of the schooner jumped overboard and swam ashore, while the vessel was in port, to escape from the evil spirits that their superstitious minds pictured. There was always great difficulty in securing a crew for the vessel, as men who served a single voyage and learned of her ill luck never returned to her for a second trip.—Philadelphia Record.

A NEW CURE FOR PILES

Is creating a great deal of talk and wonderment in medical circles and among the people wherever introduced. It cures the worst kinds of chronic cases, no matter of how long standing or how distressing, in three to six days time, without aid of surgical operations. It contains no poisons of any kind usually found in Pile Cures, but is absolutely harmless and does not injure the most delicate person. Physicians are endorsing it wherever known. It is unlike any other Pile remedy and is prepared with scientific care by an old and experienced chemist of Cincinnati. A cure is positively guaranteed in all cases when the directions for self-treatment are correctly followed, and should the treatment fail to cure, your money will be promptly returned.

This medicine is known as the Globe Pile Cure, manufactured by the Globe Medicine Co., Cincinnati, O. It is not for sale at drug stores, but is sent by mail on receipt of price, $2 00 a box, which is enough to cure any ordinary case. Trial or half size, $1.00.

A treatise on Piles, explaning the origin, causes and dangers of the Hemorrhoidal disease, mailed free on application.

Read what the people say about the Globe Pile Cure.

Either of these parties will be glad to answer any letters if a stamped envelope is enclosed for reply.

A Marvelous Cure of an eldery Gentleman who had Bleeding Piles for thirty-Five years.

Dupoint, Ind., September 2, 1889.

Gents:

I was a great sufferer of the Piles for thirty-five years. At times I was so bad I was not able to stand on my feet, and had to wear a truss for years. I threw away many dollars trying so-called "Pile Remedies," but got no relief until I used a part of the contents of a box of Globe Pile Cure you sent me by mail in the Fall of 1887—two years ago. I have not been troubled one bit since then. It seems almost a miracle that I should receive so much relief from so little medicine in so short a time, Very truly, L. C. DAVIS.

A Lady Wonderfully Cured after Thirty Years of Suffering.

Bellevue, O., Sept. 11, 1889.

Gentlemen:

I had been troubled with Piles for about thirty years before I saw your advertisement in the paper, and thought I would try it. The Globe Pile Cure proved very beneficial, as it has entirely cured me of the trouble, and I can heartily recommend it to others. Very respectfully,

MRS. G. W. BASFORD.

External Piles Cured with One Box.

Cincinnati, O., Sept. 5 1889.

Dear Sirs:

I had a very aggravating case of External Piles which threatened to make me serious trouble, when a friend recommended the Globe Pile Cure. One box entirely cured me. Yours truly.

J. R. THOMPSON, 134 Vine St.

It Cures Quickly and Permanently any Kind of Piles.

Caldwell, O., Sept. 17, 1889.

Gents:

I bought a box of Globe Pile Cure about a year ago and used it all, and from that time I have never been bothered with Piles. Your Pile Medicine does exactly what you claim for it. Yours,

C. SHAFER, Jeweler.

Astonishing Cure of a Lady who had Tried Every Doctor in Town, and was Nearly Killed with Medicines.

Nelsonville, O., Sept. 20, 1889.

Gentlemen:

Your Globe Pile Cure can't be beaten. I recommend it to everybody. My wife was relieved at once and cured in a very short time. I had tried every doctor in our town, but all failed and their medicine nearly killed her. We thank you a thousand times for the good you have done for us. * * * Yours truly,

MACK WOODRING.

Address all communications to

THE GLOBE MEDICINE CO.
Box 715. CINCINNATI, O.

A Fact

WORTH knowing is that blood diseases which all other remedies fail to cure, yield to **Ayer's Sarsaparilla.**

Fresh confirmation of this statement comes to hand daily. Even such deep-seated and stubborn complaints as Rheumatism, Rheumatic Gout, and the like, are thoroughly eradicated by the use of this wonderful alterative.

Mrs. R Irving Dodge, 110 West 125th street, New York, certifies:—

"About two years ago, after suffering for nearly two years from rheumatic gout, being able to walk only with great discomfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months. I am pleased to say that it effected a complete cure, and that I have since had no return of the disease."

Mrs. L. A. Stark, Nashua, N. H., writes: "One year ago I was taken ill with rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced to use Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."

"I have taken a great deal of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. I felt its beneficial effects before I had quite finished one bottle, and I can freely testify that it is the best blood-medicine I know of."—L. W. Ward, Sr., Woodland, Texas.

Ayer's Sarsaparilla,

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Price $1; six bottles, $5. Worth $5 a bottle.

RULES AND ADVICE

—TO FORM—

CIRCLES,

WHERE, THROUGH DEVELOPED MEDIA,

They may Commune With

SPIRIT FRIENDS.

Together with a Declaration of Principles and Belief, and Hymns and Songs for Circle and Social Singing Compiled by JAMES H. YOUNG. Fourth thousand; revised and enlarged. Published by the Onset Publishing Co., Onset, Mass. Price 20 cents; postage free. Can be had at this Office.

SUMMERLAND,

—THE NEW—

Spiritualist Colony

—OF THE—

PACIFIC COAST.

LOCATED IN THE

MOST DELIGHTFUL COUNTRY

—AND—

CLIMATE ON THE GLOBE.

BUILDING PROGRESSING RAPIDLY.

It has long been the desire of many Spiritualists that a Spiritualist colony, or place of pleasurable and educational resort, might be located at some convenient point on the Pacific Coast—a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate," but of the social and spiritual communion that such association of Spiritualists would insure.

Summerland offers all the advantages for such a colony, located as it is upon the seashore, in the unequaled climate of Santa Barbara, and five miles from that most beautiful city, overlooking the ocean, extending even to its silvered shore, with a background of mountains, which form a shelter from the north winds, insuring what that country has the reputation of enjoying—the most equable climate in the world. It is located on the Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and what in the near future will be the main line of that road to San Francisco and the East.

The site constitutes a part of what is known as the Ortego Rancho, owned by H. L. Williams. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north extends the Santa Ines range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lot $60—$2.50 of which is donated to the Colony. By putting four lots—price $120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers and securing a front and rear entrance.

Pure spring water is now conveyed to the entire tract from an unfailing source. The object of the Colony is to advance the cause of Spiritualism and not to make money selling lots, as the price received does not equal the price adjoining land (not so good) has sold for by the acre. The government of the Colony will be by its inhabitants, the same as other towns and cities. A prohibitory liquor clause is in every deed. Title to property unquestionable.

Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of exchanging for others, without cost (other than recording fee), if they prefer them when they visit the ground.

REFERENCE:

Commercial Bank of Santa Barbara, Cal.,

Send for plat of the town and for further information to,

ALBERT MORTON, Agent,
210 Stockton Street, San Francisco, Cal.,
H. L. WILLIAMS, Proprietor,
Santa Barbara, California.

LIFE AND LABOR

IN THE SPIRIT WORLD,

By the Members of the Spirit Band of

MISS M. T. SHELHAMER.

Medium of the Banner of Light Public Free Circle.

In one volume of 426 pages, neatly and substantially bound in cloth. Price $1.00, postage 10 cents; full gilt, $1.50, postage free.

As edition of Life and Labor in the Spirit World has been issued, which is embellished with eight illustrations representing scenes of spirit-life. Price $1.50.

THE WAY PUB. COMPANY.

Studies in the Outlying Fields

—OF—

PSYCHIC SCIENCE,

BY HUDSON TUTTLE.

This work essays to unitize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common cause and from them arise to the laws and conditions of man's spiritual being. The leading subjects treated are as follows:

Matter, life, mind, spirit; What the senses teach of the world and the doctrine of evolution; Scientific methods of the study of man and its results; What is the sensitive state? Mesmerism, hypnotism, somnambulism; clairvoyance; Sensitiveness proved by psychometry; Sensitiveness during sleep; Dreams; Sensitiveness induced by disease; Thought transference; Intimidations of an intelligent force superior to the actor; Effect of physical conditions on the sensitive; Unconscious sensitives; Prayer, in the light of sensitiveness and thought transference; Immortality—What the future life must be, granting the preceding facts and conclusions; Mind cure; Christian science, metaphysics—their psychic and psychical relations; Personal experience and intelligence from the sphere of light.

It is printed on fine paper, handsomely bound, 252 pages. Sent, post paid, $1 25.

Orders promptly answered by THE WAY PUBLISHING CO., Cincinnati, O.

NOTICE TO OUR ENGLISH PATRONS.

Mr. H. A. Kersey, of the Progressive Literature Agency, 3 Big Market, New Castle-on-Tyne England, will act as agent for THE BETTER WAY during the absence from England of J. J. Morse, in whose stead he is conducting above business. Parties wishing to subscribe can do so by addressing Mr. Kersey as above. The rate being eleven shillings per year, postage free.

WAY PUBLISHING COMPANY.

SPIRITUAL PUBLICATIONS.

THE CARRIER DOVE.

An Illustrated Weekly Journal, devoted to Spiritualism and Reform.

Each number will contain the Portraits and Biographical Sketches of prominent Mediums and Spiritual workers of the Pacific Coast and elsewhere. Also, Spirit Pictures by our Artist Mediums. Lectures, essays, poems, spirit messages, editorials and miscellaneous items.

DR. L. SCHLESINGER, MRS. J. SCHLESINGER, } Publishers.

TERMS—$2.50 per year. Single Copies, 10c.

Address, THE CARRIER DOVE,

32 Ellis Street, San Francisco Cal

GOLDEN GATE.

Published every Saturday by the "Golden Gate Printing and Publishing Company," at Room 48, Flood Building, San Francisco, Cal. A journal of reform, devoted to the elevation of humanity in this life and a search for the evidences of life beyond.

J. J. OWEN.....Editor and Manager
MRS. MATTIE F. OWEN.....Assistant

TERMS—$2.50 per annum, payable in advance; $1.25 for six months. Clubs of five (mailed to separate addresses) $10, and extra copy to the sender. Send money by postal order when possible, otherwise by express. Address GOLDEN GATE, Room 43, Flood Building, San Francisco, California.

BANNER OF LIGHT

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE PHILOSOPHY OF

SPIRITUALISM.

ISSUED WEEKLY.

Specimen Copies Sent Free.

For Year - - - - - - - - $3 00

COLBY & RICH, Publishers.
No, 9 Bosworth St. - - Boston, Mass.

MODERN THOUGHT,

Devoted to the spiritualization of humanity

Pub. Monthly by CHARLES FILLMORE,

Deardorf Bld'g., Room 32, 11th & Main., Kansas City, Mo.

$1.00 Per Year. Sample Copies Free.

Christian Science, Metaphysical, Theosophical, Spiritual, and all kinds of reform literature for sale.

NEW THOUGHT.

A VIGOROUS, Eight Page Weekly Journal devoted to SPIRITUALISM and General Religious and Political Reform.

Published every Saturday by MOSES HULL & CO., 673 W. Lake street, Chicago, Ill.

The Organ of the Mississippi Valley Association of Spiritualists.

TERMS OF SUBSCRIPTION: One year, $1.00; six months, 50 cents; three months, 25 cents; single number, 5 cents.

NEW THOUGHT will be sent to new Subscribers three months on trial for twenty-five cents—A sum which barely covers the price of blank paper and press work. Sample copies free.

ALCYONE.

This is a journal devoted to the philosophy and phenomena of Spiritualism without religious controversy. Price, $1.00 a Year. Sent free for two months to any one who will enclose 10 cents in stamps with address.

Issued by the Star Publishing Co., H. A. Budington, Editor, 93 Sherman Street, Springfield, Mass.

A LIBERAL OFFER.

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

J. C. BATDORF,

PRESIDENT MAGNETIC INSTITUTE,
GRAND RAPIDS, MICH.

GLEANINGS FROM THE

PAGES OF HISTORY

By the aid and in the light of Progress. Seventeen articles in prose and nineteen songs, with music, constitute the contents of this volume. Among the prose are: "Platform of principles and a general basis of the coming church;" "Statements of facts and a compend of evidence;" "Spiritual truths recorded in the Bible," and "Reasons for not being an orthodox church member." Of songs, with music, are: "Footsteps of Angels;" "Shining shore;" "We Shall meet Beyond the River;" "Home of the Soul."

50 Cents. For Sale at this Office.

THE

WEEKLY DISCOURSE,

—A PAMPHLET—

(Especially arranged for binding) Containing one of the Discourses given through the ORGANISM OF

Cora L. V. Richmond,

The Preceding Sunday. Is Published each Week. Price, $2.50 per year. Address

WILLIAM RICHMOND,
ROGERS PARK, ILL.

YOUR AILMENT CURED

BY TAKING

THE BETTER WAY.

A TREATMENT

Given every day for a week to any one who subscribes to THE BETTER WAY for a year at the undersigned; or a week's treatment for $1.00 by making application in writing for an engagement. TRUMAN J. ALLEN,
Tonawanda, New York.

THE GREATEST WORK

SINCE DARWIN'S TIME:

PLANETARY EVOLUTION,

—OR—

New Cosmogony,

The Latest Discoveries
In the Realm of Nature and Their Relations to Life.

Price, Cloth, $1.00. Paper, Fifty Cents.

ILLUMINATED BUDDHISM,

—OR—

THE TRUE NIRVANA.

Price, paper, fifty cents. Now on Sale by the WAY PUBLISHING CO.,

S. W. Cor. Plum & McFarland, Cincinnati, O

Twenty

YEARS' EXPERIENCE

MAGNETISED REMEDIES

Sent to all parts of the World. Satisfaction Guaranteed. Readings and Examinations from letter or lock of hair. State age and sex. Send one dollar and three 2-cent stamps. Permanent address

DR. J. C. PHILLIPS,
330 Ninth Ave., Clinton, Iowa.

LECTURES

—ON—

MEDIUMSHIP,

—BY—

PROF. J. S. LOVELAND.

A course of Seven Lectures delivered at Mt. Pleasant Park Camp Meeting during August, 1888. Also a Lecture on

THE PERPETUITY OF SPIRITUALISM.

Price, $1.00.

Large, clear print; neatly bound in cloth. For sale at this office. Address P. O., money order or draft payable to the

WAY PUBLISHING CO.,
Plum & McFarland Cincinnati, O

BEYOND,

A RECORD OF REAL LIFE IN THE

BEAUTIFUL COUNTRY

OVER THE RIVER & BEYOND.

PRICE 50 CENTS.

For Sale by The Way Publishing Co.

National Developing Circle.

"How to Become a Medium." A 16 page pamphlet containing full instruction, and a sealed letter designating ALL your phases of mediumship and a sample copy of The Sower for only 15 cents.

Address JAMES A. BLISS, 42 Larned St., West, Detroit, Mich.

Good Books

FOR SALE AT THE OFFICE

—OF—

THE BETTER WAY

FARADAY PAMPHLETS.

No. 1.—The Relation of the Spiritual to the Material Universe; The Law of Control, New edition, enlarged and revised, by M. Faraday. Price 15 cents.

No. 2—The Origin of Life, or Where Man Comes From. The Evolution of the Spirit from Matter through Organic Processes, or How the Spirit Body Grows New edition, enlarged and revised, by M. Faraday. Price 10 cents; postage, 1 cent.

No. 3—The Development of the Spirit After Transition: The Origin of Religions, by M. Faraday. Price 15 cents; postage 2 cents.

No. 4—The Process of Mental Action; or How we Think, by M. Faraday. Price 15 cents; postage, 2 cents.

No. 5—Jesus Christ a Fiction, Founded upon the Life of Appollonius of Tyana. How the Pagan priests of Rome originated Christianity. Startling confessions of its founders. Transcribed by M Faraday. 208 pages. Price, boards, 75; paper, 50; postage 5 cents.

Rome, Not Bethelehem, the Birth-Place of Jesus. Extract from No. 5 Price 10 cents.

Who Wrote the New Testament. Extract from No. 5. Price 10 cents.

No. 6—Obsession or How evil Spirits Influence Mortals! by M. Faraday. pp. 23. Price 10 cents; postage, 1 cent.

No. 7—Progression; or How Spirits Advance in Spirit Life:—The Evolution of Man, by M. Faraday. pp 35. Price 15 cents.

BOWLES PAMPHLETS.

No. 1—Experiences of Samuel Bowles, late editor of the Springfield (Mass.) Republican in Spirit Life, including Later Papers. Carrie E. S. Twing, Medium. pp. 91. Price 25 cents; postage, 2 cents.

Later Papers from Samuel Bowles, Carrie E. S. Twing, Medium. pp. 27. Price 10 cents.

No 2—Contrasts in Spirit Life and Recent Experiences of Samuel Bowles in the First Five Spheres, Carrie E. S. Twing, Medium. pp. 142. Price 50 cents.

No 3—Interview with Spirits, by Samuel Bowles, Carrie E. S. Twing, Medium. pp. 207. Paper 50 cents; cloth 75 cents; postage 5 cts.

Ed S. Wheeler in Spirit Life—Materialization: The True and False; Reincarnation and its Deceiving Spirit Advocates; The War of Wits in Spirit Life Over the Spread of Spiritualism on Earth, as seen by Ed S. Wheeler since his entrance upon Spirit Life. pp. 52. Price 15 cents; postage, 2 cents.

Elsie Ainsle, a victim of Social Wrong, by Caroline Lee Hentz. Sarah L. McCracken, scribe. pp. 108. Price 25 cents; postage, 2 cents.

The History of Jesus and the Mythical Genesis and Typology of Equinoctial Christianity, by Gerald Massey. This book is written to show the identity of Christianity with the Astrological myths of Egypt. Its evidence is taken from the monuments of Egypt and from the Egyptian "Book of the Dead."

Gerald Massey proves irresistably that Christianity is a borrowed cult from the ancient Egyptian religion. Two vols. Paper 50 cents; cloth 75 cents; postage 5 cents.

THE BETTER WAY.

ISSUED EVERY SATURDAY BY
THE WAY PUBLISHING CO.
S. W. Cor. Plum & McFarland Sts.

CINCINNATI - - - OCTOBER 26, 1889

A. F. MELCHERS - - - - - EDITOR

At Two Dollars per Year to Subscribers in the United States; *Two Dollars* and a half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States THE BETTER WAY will be sent *Six Months for $1.00.*

THE BETTER WAY cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of action.

When the post office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to

THE WAY PUBLISHING CO.,
South West Corner of Plum and McFarland,
CINCINNATI, O.

Blind prejudice: Bigotry.

Prejudice blinds man to his own interest.

Study your own soul nature, and you will know of God.

To become healthy, hopeful and happy—subscribe for THE BETTER WAY.

Man's spiritual needs change with his growth, and with this his opinions.

It requires as much wisdom in framing a proper question as in answering it.

Great things do not trouble great minds. It is the little things that bother them.

Let not your prejudices nor your good nature get the better of your judgment.

Human life is the book of all sciences or studies, for man is an epitome of all causes.

Selfishness makes man weak, emotional, negative—effeminate. It makes a woman deceitful, cunning, bold—masculine.

Those who have no other but a selfish use for mediums had better keep aloft from them. Spiritual influences are not to be tampered with.

People in delicate health should dwell with and partake of the food prepared by robust, healthy people. Their magnetism is rejuvenating.

As a man overrates one person, party or principle, he is very apt to underrate others. Handle cautiously such testimony either for or against.

Unspiritual love makes man blind to his surroundings, while the opposite makes him intuitive, perspicuous, and clairminded or prophetic and judicious.

Some people imagine themselves already to be what they are only trying to become, or what they are impressed to be. We are only that in reality which comes natural to us.

Conquer prejudice. That which is against you by returning good for evil That which you are individually troubled with by repelling it as fast as it looms up in your soul nature.

Building a philosophy on it, previous to a mean act somewhat eases the conscience in carrying it out. Some people still believe that anything under the guise of a religion is legal—materially considered.

A gunpowder has been invented which produces neither smoke nor noise. As new horrors are added to the war program, the desire to have it carried out ceases. Arbitration is the battle of peace.

Some of the gentlest and tenderest often show the ugliest phases of character when you learn to know them intimately. But just such sweetness as aforenamed is necessary to root out ugly phases that lie behind them.

A political or religious faction that keeps up a sectional animus against any other faction devitalizes itself by its discord with the spiritual of nature, and thus lays the foundation for its own collapse instead of that of others.

Schnorpske says when he hears men prating about elective affinity and other such unspiritual subjects pointing in that direction, it seems to him that an excuse is being sought after to shake off their own better half for another's.

Hypocrisy, deceit, illicit affections, pretense or any perversion of our love or soul nature makes us cowards. A guilty conscience robs man of his spiritual animus, and in this state he craves for consolation or that sympathy which nature is depriving him of on account of his discord with the same.

Some people will enjoy a thousand good things from you and pass them by without comment; but make one mistake and they will, in a moment, forget all the past and censure you or find fault with you as if you had never done them otherwise than wrong. What kind of a human proclivity gives life to such an emotion?

Make a friend apologize, and you lose him. When forgiveness, the cement of friendship, is crushed out, the masonry crumbles—the heart is broken, and the doorway of the soul is closed to you as unworthy of being admitted to its sympathy or confidence anymore.

Self-delusion in mediumistic matters is frequently the effect of a too eager desire to become popular. If there is any genius dormant that excels any already in the field, the spirits will find it and bring it out. So there is no need for young mediums to be too forward. Those whom the spirit world wants will be irresistibly put into the field, and made more popular than some have a taste for. Genius cannot be quenched.

Food without magnetism is flat and accounts for the lack of taste that it has at times, though ever so well prepared according to culinary requirements. This is because the cook is sick or suffers from loss of vitality through other causes. And as well as a healthful magnetism can give the food taste and strengthen our physical system, a diseased magnetism can effect us the other way. Thus it is well to look after your cook's health, for your own depends on it. This is intended as a warning for those who are probably not aware of this fact.

There is no inertia. What is known as such is but activity in a direction towards decay or disintegration, and which, when it becomes too active, very likely again constitutes motion for a positive, progressive or building up effect. Or probably motion is life, or an attribute of life, and by its action on or through matter creates life effects—matter assuming the form of motion during the coalition; and when disintegrating from life, simply assumes a slower form and motion—too slow for our conception. There are life forms existing too minute for our conception, then why not a form of motion.

Why some men should want an ovation paid them we cannot understand. To say that it is not their fault is a poor excuse. They have but to keep their own counsel when ready to start for a place and none will know of their coming. But—they take good care to let it be known where they are expected to the very day and hour. Such homage is only due to him who can no more hide his movements, as the President. But the greater the man the less he cares for worldly honors. It is only the vain or hare-brained politicians that place any value on such things. Let such childishness remain with the uncivilized. We should be above imitating the lower races of mankind.

More people die from the effects of unspiritual psychological influences than are killed in battle. To wish it constantly one may be made to close his eyes in death. Contempt leaves a sensitive to the mercy of evil influences or diseases which may cause death. Hatred produces melancholy which often leads to suicide. Many persons are to a degree responsible for deaths in this respect, and when the time arrives that psychometry shall be acknowledged in evidence of this kind, people will begin to be more careful of their thoughts and feelings. If witnesses be still required in murder cases, they will have to be of the spiritual category, or the judges will have to be clairvoyants.

A bad conscience has the same effect on man in the future life that ill health has on on him here. He feels more like dying than living, but as a spirit he cannot get away from himself and must submit to the conscience pains, accompanied by living pictures of the past looming up like realities before his mental vision. It is hell in reality and not a mythical one as presented by orthodoxy. It is a hell which burns within the soul and whose fire seem never to be consumed—except by outgrowth, reparation and repentance. and which may take centuries if the opportunities for doing good to neutralize former selfishness be lacking. Purity of living and good deeds insure a future heaven.

LAW AND CHILDREN.

In framing laws care should be exercised to make only such, that when carried out, will not make paupers. A widow for example with four children, of which the oldest is fifteen and the youngest nine years old. The support of the family is dependent principally on the labor of the three eldest, who combinedly earn $7.50 per week. When time permits amidst her household duties and such handy work that is to be had that will not interfere with her own work, the widow may earn two or three dollars besides, giving the family $10 a week to exist on. With a state law that enforces her to withdraw two of the children from earning a few dollars, because they are under fourteen years of age, they have but $6 a week left, not enough to live on and too much to starve on. Ohio has a law which brings about these results, probably suggested by some old bachelor or fatherless children in kindheartedness or someone who knows naught of poverty. In either event it proved a lack of judgment somewhere and constitutes just such a law that can lead to poverty, crime, suffering and state expense. Shall it be repealed? Or shall it be modified so that selfish parents cannot take advantage of the situation? We believe in the protection of children against injustice, but would like to keep them from the poor house at the same time.

"HOW LONG, OH, CATILINA?"

The reason of a law might be regarded as the life of the same, but framers of laws should not limit their reason by looking only to an immediate case or overlooking the effects a law will have in its universal application. To make a law simply to have one in case of need lays the foundation for mischief or an exercise of personal spites by officers of the law or individuals against one another. And a law that cannot be universally applied without doing injustice to somebody lacks the judiciousness needed in framing laws. Such laws are imperfect and are an effect of short-sighted legislation. Ignorant might be said, but not all are ignorant, except willfully so, in order to oblige somebody and thus have a claim to favor the passage of another individual act. Unwise therefore would be better, for it leaves a choice between ignorance and selfishness, and such legislation is mockery and an imposition on the public. What we need are wise laws; laws that are not oppressive but create a feeling of comfort instead of doubt or fear in the minds of the people. When will the people rise above "political influence" and make nominations from the heart instead of the head? From a moral instead of a material standpoint? Echo answers *when*!

UNDERSTANDING THE EFFECT OF CONDITIONS.

Spirits cannot instruct us in that which we are unwilling to learn. Nor can they makes us comprehend a thing for which we have a prejudice. In the first instance it is therefore the height of conceit to ridicule a thing because we are ignorant of it, and in the latter the height of selfishness. To manifest an unwillingness to be instructed is worse than incompetency; for the latter is excusable while the former is not, and equal to claiming sufficient knowledge without the need of more. Prejudice naturally repells all information though it be brought to our notice in the most logical manner or form, and even causes us to reject that which we know to be true—it being just as possible to argue ourselves out of an opinion as to make ourselves believe something to be true which has no foundation. The latter is due to self-psychologization; the former to bigotry. Both are manifestations of self-love; for in one we love ourselves to an extent that we think ourselves learned or informed above all others, and in the other we lack love for others, which is equal to self-love in the effect. To believe only that which pleases us and to reject that which pleases others is arrogant, a combination of conceit and selfishness, and when properly analyzed will prove itself so in every instance. Take for example a bigoted mortal who regards his religion as the only true one, and then endeavors to annihilate yours. Would this not be the height of conceit and selfishness combined? A show of charity (a manifestation of love) would be to let others believe as they please or choose to do. Still he might be conceited enough to believe his religion the only true one. But conceit with charity is not as bad as conceit without charity, and indicates a spiritual advance in one direction. When he throws off his conceit by acknowledging his error (if but to himself) of believing his own religion to be the only true one, he advances in another direction for a spiritual effect.

This is Spiritualism, or one of the modes of its teachings to analyze human character. So we may take up every phase of human character and dissect it to the core, and find that all life is but a manifestation of some great unknown force or power, intelligent in its impetus, and all aiming for the same object: love! Love is the prime motor of all life; it is the energy which upholds life, for it is the power that creates life. It is the same in the universe—in the cause—as it is in human life, and therefore must imbue all intermediate states as well. The fidelity and affection of certain domestic animals and even tamed wild beasts prove the latter, and it is therefore hardly necessary to regard this as a matter of opinion, although there are some who cannot or will not believe that animals are gifted with intelligence, still less with love—they calling it "Instinct," as if instinct was not intelligence. Life is intelligence, whatever its shape. The very rock that grows is intelligent—only it has not the organs to manifest it through, and consequently undeveloped sensation or emotion, the precusors to instinct, reason, intuition, love in its highest sense: happiness. We enjoy the latter to a degree in this life, and in proportion to our rapport with those we love. The reverse is hatred (prejudice) and in proportion to the activity of this intelligent emotion, or motion, simply, we are in discord with a fellow being, and just that much in discord with nature (God). Nature is love—intelligence in the macrocosm. Man is the same epitomized. He is the veritable microcosm of the macrocosm. The more we hate the more we injure ourselves, therefore. Bigotry is a universal hatred. Conceit is a form of selfishness, and prejudice is an individual dislike. Arrogance is the combination, while the opposite is love and humility, the sweetest, gentlest and most benign influence that we can extend to another, and receive it in like ratio from the spirit world. In this state we are open to all manner of truths, whether from mortals or spirits, and so let us strive to become.

Be true to yourself and others will then be true to you.

***

HEALTHY SPIRITUALISM INSURED.

Spiritualism is obtaining a much healthier tone now that we are gradually getting rid of the notion of obsessing spirits, jesuitical interferences and other imaginary evils, principally due to a lack of self-knowledge in man himself.

Man is much the arbiter of his own destiny—and troubles. The best of spirits cannot give a straight communication through a crooked instrument. Crooked does not necessarily imply defective or deceptive, either physically or mentally, materially or spiritually. But it does mean a lack of development, lack of spiritual purification, lack of the true god principle in active operation, or too much self-will, self assurance, self-conceit, self-love or preconceived ideas, notions, opinions etc. of life in general before knowing enough or anything about self—before having made self a study to allow for human error and the crookedness of other beings like ourselves.

To set ourselves up as judges over others before we have learned to obey, or to pose as teachers before we have studied the alphabet of life's philosophy (self) is not in accord with the spiritual of nature, and as has been the case in the past by young (inexperienced) aspirants to the medium's crown or the author's notoriety. Self-study is the acme of spiritual culture, and without it we can assert nothing absolutely. We may know we are right by reasoning, but this is not absolute (intuitive) knowledge. The god or divine nature in man only comes into play consciously as we live from the interior. Before that it acts as but blind instinct. To know the use of our higher faculties we must know what they are—be conscious of their action, and self-study leads to it.

The man who knows most of his own nature knows best how to treat on human nature—knows best how to deal with the problems of human life. And when he goes into his own life scientifically he learns of nature's laws, principles, conditions and influences as well. Together—emotionally and physically—he becomes a teacher of mankind unwittingly, his spiritual or aural surroundings forming a basis for the attraction of new truths, new ideas, a better comprehension of life's philosophy and a spiritual encyclopedia generally. He cannot help it. Spirit finds an inlet there and he is pressed to the front or to give vent to his thoughts as they formulate themselves in his mind—the spirit body. The brain is but the instrument on which these thoughts are photographed, and the lips or the pen the medium through which they flow.

Now, this presence of thoughts is often felt before we are ripened or perfected as it were, as a medium for their dispensation, and in our ignorance to formulate them or bring them to light, we stumble and blunder and arrogate, and meeting with rebuffs, and reverses and knock downs generally, we learn by experience. Between self-study and experience the former is to be preferred, for it leaves no damaging evidence against us of past follies, which uncharitable people are so prone to use against us as proof of unworthiness, even after having risen far above them in the scale of spiritual progress or of moral attainments.

But such is life, and spokes will always be found that impede the wheels of progress. The only way to overcome such fatuity is to ignore it entirely, for a well meaning man will only blacken his hands by playing with soot. Leave it untouched and it will be blown to the four winds of heaven before anyone catches the drift of it. But by an opposite policy we only call attention to it and give some reasons for believing it true.

Life is a continuous unfoldment of the inner to the outer, and man is the only creature who is enabled to interfere with this process and temporarily arrest it. This is done by living too much in the material—adopting worldly customs and habits and making himself miserable by suppressing his better and higher and purer nature because others may see wrong in it, or think him peculiar for having advanced ideas and acting in conformity with them. Let nature have her sway. She never errs—whether acting through matter or through man himself; and by following our intuitive promptings we keep abreast of the times, rise above conventionalism and encourage others to follow in the wake of spiritual, mental and moral progress. Give up old ideas for new ones and fear not a loss; for that which is truth, though old, will always recur when needed and fill up the gap as a dressing to the new food dished up for hungering souls. Throw aside fear of obsessing spirits. They cannot harm you as long as you resist the temptation of harming others. Nor will Jesuit spirits interfere with you as long as you stop worrying about them. It is the bent of our thoughts which attract spirits of the above catagory, and by trying to upbuild the cause on the principle of love, we attract loving spirits. And as these rule, things take a healthier tenor. Spiritualism then cannot fail in its mission.

A New Bedford (Mass) man had his nose broken because he had seen a whale ninety feet long. The man who broke it for him had never been to sea, but he had his idea how long a whale ought to be.

Teacher—"Master Kirby, can you compare the word rink?', Master Kirby—"Yes, ma'am." Teacher (surprised)—"Well, Master Kirby, you may proceed." Master Kirby—"Positive, rink; comparative, mash; superlative, elopement.' Teacher—"Next!"

POLITICAL PURIFICATION.

How can those editors and reporters, who slander and blackmail each other's political opponents by slanderous reports, compromise themselves in the future, knowing that to rob a man of his character is spiritually unlawful in so far that we suffer in proportion to the harm or wrong we have done to others? Or, are those persons who are put up as candidates for office only of such calibre that whatever bad may be said of them is true? If such be the case, we have a sorry government indeed. To our mind only such persons ought to be permitted to hold office of whom nothing wrong can be said, even by the opposing political faction. As long as this is not done we are veritably in the hands of a wicked set, and it is about time that honest men and sincere workers for a pure government take the political machinery in hand and relieve the politicians of this responsibility. We, as a people, dislike to be ruled by men of inferior moral worth, and therefore feel a right to demand that men above reproach be placed into responsible government positions. Not that we mean to disobey those that hold office, but we ask to be relieved of oppression, tyrannous rule, and party distinction. All men have equal rights under a government of which they are citizens, and the people, of a republic especially, should share the rights with their servants—the politicians, or those who manipulate the mainsprings of the political workshops.

This mutual discourtesy may suit a popular morbid taste, and a very bad taste it is for intelligent man to indulge in, but it does not suit the taste of really refined people—morally and intellectually considered—and to which the majority of Americans now belong. Being able to read or write a little does not by any means constitute refinement or a cultured taste, and if the average daily newspaper possessed more of it, there would probably be less blackening of mens' characters. It almost seems as if the owner of a house is prevented from taking possession because two blackguards are contending in the doorway about the occupancy. Will the people of their resp. state and city governments tolerate such any longer—looking on, as it were, at two political factions, degenerate by corruption, fighting over the spoils of their (the peoples') property? What care we, who are honest and in favor of an industrial instead of a political government, what the name of a party implies? None of them live up to their principles nohow, so what difference does it make if we drop both of them? A pure party by any name would do much better, and because the influential (?) ones deride or threaten to ostracise us for leaving the grand old (played out) parties, is no reason why we should hide or be ashamed of our newly adopted principle. Who laughs last laughs best, and by consistently holding back and weakening the party vote, we encourage our own adherents to a more decided action, and finally inspired to organize under new living moral principles—principles in accord with present necessities and better suited to the tastes of the people in general.

It is natural for the individual to strive for culture and refinement, then why should not the government, or the people en masse, who are making the government? Or is it only the unrefined class that is competent to make governments? Must a candidate necessarily be defamed before he can be elected to office or become popular enough to be considered of value or weight? What man of refined or cultured taste would permit himself or his name to be used by the public in this manner? Is it worldly ambition or greed which still permits men to allow themselves to be nominated by any of the present political factions, knowing what might be expected? Or are they lost to all honor and shame? Would you, or you, or you take the chances of being blackguarded for the sake of an office? No, and it will soon be regarded as a disgrace to hold an office—under present circumstances, of course.

However, a little patience, and a constant desire for a brighter change, will finally bring forth a brighter day for our republic, and we hope it may not be too far distant, as its people are suffering under the pressure of the presence and momentarily looking forward to a happier future.

It does no harm to think yourself a little worse than you really are; for in the end it will make you all the better. Too good an opinion of self is by no means favorable to spiritual growth, while a mean opinion of one's self attracts humble or loving spirits, whose teachings are more in harmony with the absolute than that of vain or selfish spirits. One is spiritual and the other of the earth earthy. Earthy spirits are like earthy mortals: in mental darkness. Intuition is an accompanying attribute of both humility and love, as inspiration is that of physical and mental purity. One is the intelligence of nature unfolding itself to the soul, the other the action of an individualized intelligence. Both take shape according to the conditions we offer. Overweening self-assurance give them a human rather than a spiritual tendency, and sensitive readers are offended or aggravated instead of pleased by the assertions or doctrines. Modesty softens the affirmations and allegations received in this manner and have a more telling effect on the reader, or hearer. And having a modest opinion of self is therefore extremely beneficial in affairs spiritual. To be recipient to spiritual truths, therefore, forget self. Modesty leads to spiritual greatness, and none are great who lack modesty.

WEEK-DAY AND SUNDAY RELIGION.

Spiritualism is a very practical religion indeed. It does not believe much in the metaphysical. Tell a man that "Indulging in dangerous pleasures is like licking honey from a knife and cutting the tongue with the edge," he is very apt to tell you to go to church. But tell him in plain English to stop his nonsense, otherwise he will get hurt, he will reason. Spiritualism is a week-day philosophy with Sunday thrown in gratis. It is not a Sunday religion only in which people attend church in order to listen to an evangelical speech full of "oh's" and "ye's" and other second person quotations, bad metaphors and unsuited parables, unmeaning Bible passages and stupid psalms, and then not to believe a word that the preacher says, thereby putting themselves on a level with the minister himself. Oh my, what an assertion we have made! However, there is no harm meant, for it is only the truth. It is only when we lie that we mean to do mischief, and we wouldn't lie about the church. You know that would be sin, and we would have to cry, "Oh, Lord, come down and curtail the powers of the Devil—with a Big D!" That is, the devil in us—so called Sin, with a Big S.—Now, Spiritualism doesn't deal in such stuff. Spiritualists' sermons are regular lectures full of modern thought and practical teachings made for everyday life; not only made for Sunday and to be spewed out after services before attacking the fat ducks and *pate de fois gras* awaiting a passage to church-men's souls—the stomach.—Oh my, another whopper of a—truth! Well, then, there is no harm meant; for we don't mean any harm when we tell the truth. It is only when we lie that we mean mischief. Truth never hurts—sensible people. But as the pen might slip and unwittingly tell an untruth, we think it advisable to close this little sermon before going any further. More anon.

The spirit emanating from a three hundred pound human body, though having no weight in our gross condition of matter will feel just as cumbersome to the soul to carry about, as did the physical body in earth life. The agility of the spirit to be may be gauged by that of the earthy body when in good health or in the prime of life. But this does not imply that all stout people feel the weight of their bodies. This only refers to those who developed such a body by a life of sensuality and piggishness. Natural obesity is often the effect of inheritance or physical causes as indifference or apathy brought on by some physical disorder. But outside of this it is not angelic. Clairvoyant visions of the latter never exhibit etherialized spirits (angels) with large corporealities as possessed by many earth beings. Thus the medium form must be the most natural.

A prominent Brooklyn divine is about to undertake a pilgrimage to Palestine in order to gather material for another life of Christ. What is the matter with the Bible? We should suppose that a good Christian would want no better material than God's own words for such a work. Or does he doubt the versions of its inspired writers? If so, why has he been trying so many years to cram it down his hearers as absolute truth. We should think such a historian rather weak in his faith; for what other testimony could he gather in Palestine to-day except such as would have to be taken on faith also? Why not now apply to himself what he has been trying to make others believe?

A better way for man to live is to take hold of every New Thought, analyze it and become a Sower in the Spiritualistic field. A Carrier Dove leads through a Golden Gate westward. More Light will dawn as he proceeds, Daybreak greets him as he reaches a point where Two Worlds smile at each other across the broad Atlantic. Another Light leads across where a Banner welcomes all to a Celestial City. Southward, he meets a Light on the Way which like a good philosophic Journal, advocates Modern Thought, and brings him to an Advance Thought. From thence eastward a Watchman gazes at the star of Alcyone, which shines on THE BETTER WAY to Spiritualism.

"The Spirit Science Press," is the latest born of spiritual papers. It hails 'way from Denver, Colorado; advertises to publish weekly at $2 per year, with J. D. Davis as Editor. It seems to be in earnest, for it calls for contributions, and the first copy is quite on interesting sheet. But a new venture needs subscribers; so we hope our brethren will hail the newly arisen one with some show of appreciation, if but to send in a dime for a sample copy to begin with. You may want to continue it. However, we welcome it, and hope it may continue as it begun.

A Future Possibility.

Three hundred miles an hour is the proposed speed for the electric postal railroad of the future. An experimental line has been erected at Laurel, twenty miles from Baltimore, Md. A compromise between the pneumatic tube and the ordinary railroad carries a minature train of two cars, solely for mails and light parcels, without any attendance. The road has three rails, one above the car for carrying the current, and two below which carry the cars. The cars are built of sheet-iron, and are two feet wide and twenty-one feet long. Speed will be regulated and power or brakes applied by electricity. If the experiment at Laurel succeeds, it is stated that similar roads will be laid between Baltimore and Washington and elsewhere.

CORRESPONDENCE

Toledo, Ohio.

The cause here is progressing in its usual consistent way with now and then a visitor that keeps the interest alive. At present Mrs. Dr. Thomas is among us with her new mode of treating disease without drugs. She has done some remarkable curing here; among them were our best citizens. She is at present stopping at 837 Tenth Street, where friends in distress may call on her, for her stay is limited C.

Portland, Me.

I filled one Sunday engagement with the First Society of Spiritualists of Portland, Sunday last. Afternoon and evening lectures were fairly attended, and good attention was given, while questions from the audience were being discussed; also during the reading from handkerchiefs and other articles.

This society is now a legal to gunization, with energetic officers and earnest workers, destined to give new impetus to the cause of Spiritualism in the conservative metropolis of Maine. DR. E. B. RUSSELL.

St. Paul, Minn.

The Spiritual Alliance Society are holding meetings every Sunday evening in Wauconda Chapel to large and appreciative audiences. Bishop Beals is our speaker for October and November, and is proving to be the right lecturer for the present hour, as the growing interest and increasing audiences demonstrate. Sunday evening Spirit Thomas Paine was the control and gave his present ideas of "The Age of Reason," to the largest audience we have as yet had. Mr. Beals's phases of mediumship are inspirational and tests of spirit presence, and prove very interesting.

Yours truly, H. H. KENYON.

Haverhill, Mass.

Mrs. Kate R Stiles spoke in her usual pleasant style on Sunday, October 14th, before the Unity Hall Society of Spiritualists. She had a fair-sized audience, considering the dull, rainy weather.

The Sundays of October 20th and 27th Dr. H. P. Fairchild speaks for the Society. This gentleman has been many years in the field, and stood at the front when to be a defender of Spiritualism required nerve and determination. He has already traversed the entire continent, is well known as an able and pleasant speaker. WIN

Toledo, O.

The First Alliance of Progressive Thought met at Clark's Hall Sunday, Oct. 13th, at the usual hour, and listened to a very able lecture from Prof. Wearne. The society has made arrangements with Mr. Wearne for a month. I saw a notice in THE BETTER WAY where J. S Jonson was mentioned as Prest. and W. M. Smith, Sec'y. I wish to correct it, as communications may be sent to their address that would not reach the present officers. J. S. Jonson and W. M Smith were good and efficient officers and well liked, but resigned some time ago. All communications will meet with prompt attention by addressing the President, J. G. Drake, or corresponding secretary, Mrs. J. G. Drake, Toledo, O., 139 Wisconsin street. Also all visiting mediums of all phases will receive attention and entertainment.

Chicago, Ill.

The People's Spiritual Society, 116 Fifth Avenue, held their regular meeting at 2:30 p. m., Sunday, October 20, the president, G. L. Jennifer, in the chair. It certainly was one of the best meetings ever held in the hall, both as regards numbers and harmony. Prof. J. S. Loreland, of California, gave an impressive address on the demands of Spiritualism, wherein he showed the necessity of mediums cultivating themselves. Mrs DeWolf followed with a few pointed remarks on the same subject; Mrs. Virginia Rowe gave several readings and tests. Tests were given by Mrs. L. D-Korrell, and Madame Morgan. Prof. D. D. W. Van Horn gave some extraordinary tests and relief from pain for parties among the audience that were truly astonishing. Bro. Glass gave us a beautiful song "Of Those Whom They Call Dead." Mrs. Cole, our old organist sang that well-known song by C. P. Longley, "There Are Homes Over There." Yours, J.

Boston, Mass.

The Meeting of the Independent Club this evening was well attended, notwithstanding many outside attractions to divert its members.

After an opening address by Mrs. Wellington, which was listened to with the closest attention, Mr. T. Roscoe gave a reading from Charles Dickens, acceptably received.

Mrs. Wilson, under control, made a short address, pertinent to the time and place.

Dr. Fred Crockett gave his very interesting exhibition of his power in mind reading, describing perfectly a person whom another had thought and giving description of that person's friends, while totally unconscious himself whom he was describing.

Dr. Ordway told very effectively the story of how he became a believer in the spiritual philosophy, and followed it by tests and psychometric readings. On the whole it was a very interesting and instructive meeting.

Chicago Ill.

After long deliberating over the matter I have made up my mind to spend at least a part of the winter in Oregon and California. I have many calls for work west of the Rockies, when it is known that I am to travel that way. I take this method of saying to the Spiritualists and Liberals who wish to hear me, either in the West or en route, now is your time. I shall lecture mainly perhaps on Biblical Spiritualism, comparing Spiritualism at Modern times with Biblical phenomena. I will also be glad to enter into engagements to debate with scholarly opponents, or to lecture on other phases of Spiritualism beside those represented in the Bible.

Those wishing my services should write me immediately at 673 W. Lake street, Chicago, Ill. As ever, MOSES HULL.

Indianapolis, Ind.

A good-sized audience assembled at Mansur Hall, Sunday morning, October 13th, and after a few remarks by President Ralston a song was rendered by the choir and an invocation by Sister Taylor, after which the President asked the audience to suggest a subject for the morning lecture. Several themes were handed to the medium, out of which the following were selected: "Do spirits know one another over there," and "Are families recognized as such." The medium, Miss Bailey, although feeling somewhat indisposed from a cold, was under full spirit control and gave us a treat as has not been heard in this city for a long time. As I listened to the grand effort, I thought that the same might or should be given in such a hall as the Tomlison, where 5,000 people could assemble.

The evening subject was "Does Spiritualism compare with the religion of the world." The medium commenced by saying that true Spiritualism was really the foundation of all religions; that Confucius and all the great religionists of the past had made grand efforts to establish moral truth; to lead men and women through the path of right; that the great Nazarine, through his wonderful mediumistic power, established principles which will live as long as man exists.

The discourse in the evening, like that of the morning, was also grand and highly appreciated. Miss Bailey is one of those sympathetic mediums who draws to her like influences. She is pleasing in her manner, kind and affectionate, and is decidedly welcome in our midst, for we feel that she is benefiting the cause to a remarkable extent.

Fraternally, M. J. VIEIRA

Dayton, Ohio.

The Catholic authorities issued a bull (calf) since my last, excommunicating every Catholic member who attends a spiritual seance. This is their old, old tactics. You must come to us for all you want to know and pay us to keep you in ignorance. The knowledge had in these seances is not fit for the common mind, said an old growling priest here. Elevates the members too much. He wont pay me any more absolution money if you enlighten him. I heard some Catholics say since the bull came onto the commons that the priests could take the calf and go to h—. Well, say better pastures than Dayton is. That so far as they were concerned they'd go to seances if they wished to. They said the to forms of coerce people to any rules of action or belief is past. Truth now and not fear is the measure of action and merit.

I believe the belowings of the "calf" will do good to our cause. Quad, smart Catholics will now know there's something worth looking into, and they'll look. We ask them to come. We will do all we can to make them happy. They can have truths told them 7000 from heaven, growing and vital. No secondary moonshine. We'll aid you.

H. WASHBURN.

Boston, Mass.

The meeting of the Independent Club this evening at Twilight Hall, was opened by the audience singing some of our old familiar tunes. It was there demonstrated that the Club has some very fine voices among its members, and the singing caused a very harmonious feeling to pervade the whole audience.

The opening remarks were made by Mrs. M. A. Chandler, and were in her usual earnest and most spiritual vein, which always makes her hearers feel "uplifted" and better for having heard her.

Capt. Gustave Janecke, in well chosen and inspired words, presented the Club a picture of a cross, which was drawn for him by Mr. G. L. Hanlon under his direction, and which illustrated a communication given Mr. Janecke by his spirit brother through the mediumship of the editor of THE BETTER WAY many years ago. This was followed by a beautiful explanation of the meaning of the symbolic cross.

Mr. S. L. Hanlon read a very interesting poem given through his own mediumship, and which was of that nature of thought and sentiment which alone would prove its divine origin.

A song in rich baritone was sung so finely by Mr. Blackmer that it could not fail to please the most fastidious.

Dr. George A. Ordway gave several tests of spirit presence, and some very fine psychometric readings.

A song by a lady; also one by Mr Stratton, the blind pianist, gave general satisfaction.

Remarks by Mr. L. L. Whitney and Mrs. K. R. Stiles; also an inspirational poem through Mrs. Carter closed the exercises of a very pleasant and instructive meeting.

Subsequently a telegram from Mr. J. W. Fletcher, now in Chicago, to the effect that he will be with us Oct. 29th and possibly Oct. 22d, gave great satisfaction. W.

Summerland Notes.

We are greatly in need of a hotel in Summerland. There is not accommodation for the people now here, and many visitors who came to spend many weeks were obliged to go to Santa Barbara to stay. What will we do with many visitors expected from the East this winter unless some one builds a hotel? It is a good chance for some one. A bakery and a laundry are also needed.

Mr. S. Smith and family of Sycamore, Ill., have arrived and taken possession of their two-story house just erected for them. Three families of seventeen persons are daily expected from Illinois. Mr. W H Meguiness, of Iowa, has received his goods and commenced selling them in his new store room. The lumber for the free library building is being hauled on its site, which is a beautiful one. The building will be 32x40 feet, with 12-foot verandas on one end and one side, and will have a seance room above the large reading room.

On the 11th inst. the Southern Pacific Railway officially established the station of Summerland and the passenger trains all stopped for the first time. The same day Henry B. Allen (the Allen boy) received his commission as postmaster, and our friends will hereafter please address us at Summerland, Santa Barbara County, California.

As many as six new buildings, including the library, will be erected at once, the plans being in the hands of contractors or architects. Among them is a dwelling for Wm. Norcross of Chicago; same for J. W. Simonds, of Oakland, Cal.; same for Mrs. A. C. Johnstone, of San Francisco; same for J. W. Mort Parsons of Summerland, and a large restaurant which will be for rent and affords a chance for some good caterer.

Fraternally, OLIVER SMITH.

Oct. 13 '89.

The First Society of Spiritualists of New York City.

The subject of Prof. J. Clegg Wright's morning discourse was, "The duties and obligations of Spiritualists." There are no duties and obligations which do not lie within the province of the law. There is nothing that is antagonistic to the spirit of progress and liberty. There are systems of religions in the world that put moral obligations ahead of patriotism but Spiritualism is the friend of social and political order.

Individually you have duties to perform which cannot be abrogated. You have duties to each other and to the mediums. When you find a true medium cleave to her and defend her against the world. Study and investigate the facts and phenomena and when you have the truth do not be afraid to proclaim it. In the words of another, "Heaven to-day is shouting o'er the ramparts of nature and Heaven expects every man will do his duty."

The meeting for manifestations in the afternoon was attended with the usual interest, Mrs. M. E. Williams in the chair. Mr. Coleman and Dr. Wood told some very interesting experiences. Mr. Henry J. Newton made a telling speech on the entrancement of mediums and scientific questions concerning Spiritualism. Prof. Wright gave some inspirational readings that were very correct and satisfactory to the recipients. Mrs. Williams made a few remarks and gave descriptions of spirits present.

In the evening Prof. Wright discoursed upon "The Evolution of Christianity" and said in the course of his remarks, that Jesus was made a pig tailing by St. John. God never wrote a book. Tradition is difficult to corrupt, but it is easy to manipulate manuscripts, therefore the tradition is more valuable to church people.

Mr. Wright will speak next Sunday morning and evening, which closes his present engagement with the Society. Next Saturday evening a reception will be given him at the residence of Mr. and Mrs. Henry J. Newton, 126 West Forty-third street. A cordial invitation is extended to all that wish to become socially acquainted with Mr. Wright.

Fraternally, PATTERSON.

New York, Oct. 20, 1889

Veni, Vidi, Vici! This is true of Hall's Hair Renewer, for it is the great conqueror of gray or faded hair, making it look the same even color of youth.

They were skating. She was from Boston He slipped down on his back and said: "Oh I'm all broke up!" She coldly replied with the air of a down east grammarian, "In that phrase rhetoric demands the verb asunder."

San Bernardino, Cal.

The Liberal Hall Association of Spiritualists reopened their meetings after two months' vacation on Sunday, October 6th.

Miss Ramsdell, late of San Jose, delivered the lecture, under the inspiration of Theodore Parker, the brilliant Boston minister and champion of human rights. The subject of the discourse is a vital question to all, —What shall we do with our Spiritualism?" and was given the undivided attention of the audience

Mrs. Ramsdell will continue with us during October, when we hope to replace her with another lecturer, who will lead the minds of the people to practical work for the furtherance of the cause of human unfoldment toward the receptive good inherent in all, when properly reached. We are also expecting that Mrs. Reynolds will give us a few seances before going East. She has had a very successful season in San Francisco, and her many friends wish for her a lovl g reception from the Spiritualists wherever she may favor them with her wonderful powers. Like Banquo's ghost, she will not down at the behest of maligners of chronic fraud hunters, who have only brought disrepute upon a cause they have tarnished by their zeal and misdirection, and caused all justice-loving people with the angels to weep. Give us "the truth, the whole truth and nothing but the truth," is a strong couplet, and applies nowhere with such force as with us in the investigation of what is termed Modern Spiritualism. What matters where it is found, whether in the hovel or palace; whether with the "respectable"—that very ambiguous term where doctors disagree. Step aside, for "I am holier than thou" has lost none of its significance in the evolution of the ages, but carries the same marks of the Pharisee in all its hideous deformity.

The angels are calling, "come up higher, co-operate with us on a broader and more unselfish platform; or Spiritualism will indeed be a failure." Four decades have passed leaving us farther along on our eternal journey, whose future is for me. What have we done for the furtherance of good since the spirits ope ed up an intelligent communication between the two worlds? is the question confronting us at this time. Let us look at the present in all its outgrowth; forward, not backward! "If our trumpet gives an uncertain sound who shall prepare for battle? Spiritualism comes with a diviner import than mere rivalry between factions and material contests. Come up higher is written with angel fingers on all our walls.

Disintegration is everywhere; the old is passing, and humanity standing with outstretched hands for the bread of life, that if we eat we shall never more hunger. Let us away with the greed of aggrandizement, pride and sordid ends. The world is waiting for a forward march. We are too quiet along our Potomac with the enemy all about us. The churches receiving our people who are listening to words which are, or should be, a hollow mockery, often sitting at the feet of our arisen ones, who are waiting long and patiently to come over and help us.

Yours truly, MRS E P THOMNDYKE.

Leavenworth, Kan.

With your permission I would like to say to the readers of your excellent paper that the cause of Spiritualism is still alive and growing in "Sunny Kansas." Have just returned from the three days meeting of The Leavenworth County Association of Spiritualists, it being the fourth annual meeting of the association. Four years ago Mr. T. C. Deuel extended to the general public an invitation to attend a meeting at his home under the auspices of the Spiritualists of his acquaintance who had been in the habit of assembling there from time to time for "feasts of reason and flow of soul," that was (for them) nowhere else to be found. Something over a hundred congenial souls assembled, and to say a grand and glorious time was had would be putting it very mildly. The result was the organization of the association that two years later was incorporated under the name of The Leavenworth County Association of Spiritualists, with the following as officers: President, Mr. T C. Deuel; Vice-president, Mrs. Mary R. Hutchison; Recording and Financial Secretary, Miss H. Angelia Deuel; Corresponding Secretary, H. G. Austin; Treasurer, R. H Harris. The Association has grown in numbers and influence from the first, so that other associations are anxious to have us, as we are the only chartered association of the kind in the State, to extend our charter so as to take in the whole State, which will probably be done soon. We will not attempt to give a full detailed report of all that took place, as such would be next to impossible. But we cannot close without a word of praise for our principal speaker, J. Madison Allen, whom we believe has no superior as an inspirational speaker; his Spiritualism is of the practical kind, intended to better conditions here and now; to make happy homes over here aswell as over there. And we wish to say to any wishing a good speaker they cannot do better than to employ Bro. Allen.

On Sunday at 2 p. m we had a memorial service, as two of the sisters and members of the Association had been born to higher life since our last meeting, namely: Mrs. M. P. Henderson and Mary J. Cheetwood. Mrs. H. L. Lull officiating. Mr. Howard Henderson, son of Margaret P., also took part and gave a brief history of his mother's life and parting hours, which was grand and beautiful. She retained her consciousness until within a half hour of departure, strong and happy in the knowledge of the truth of Spiritualism. A short time before passing out she seemed to be taken control of by her son, who had go before. Speaking in the third person, requesting the friends to turn her on her side, give her a little water, etc., then at the close fixed her hands in a comfortable position, cast a loving look on the friends present and quietly went to sleep. She forbade any priest or clergyman presiding at her burial, and requested her son Howard to deliver the invocation at the grave, which he did, and the tears that were shed were more of joy than sorrow. Hoping that my departure may be as peaceful and happy, I am respectfully thine for Spiritualism.

MARY B HUTCHESON.

Millersville, Mo.

Mrs. Kates and myself have just concluded a second series of eight days' meeting at this place. We held ten meetings, one of which was devoted to children, and one to women. The children and women turned out in great force, the latter coming from the surrounding country in wagons, carriages and horseback, until it seemed like an old-time revival meeting was in progress. And this was the case at each meeting. Vehicles and horses were all about the church-house, and the building filled with attentive and interested hearers.

It can be certainly said that the people of Millersville and vicinity are almost entirely converted to Spiritualism. Our orthodox friends tried to get up an opposition meeting, but had to wait a more propitious time. The settlement has been devoted to Universalism for a number of years, hence was ready for Spiritualism. A goodly-sized frame church building is devoted to those two isms. The people contribute liberally to the support, and all things look well for the future work and growth. There is no organized society of Spiritualists, but there are several persons determined to see that there shall be no lack for the execution of necessary details to secure occasional meetings.

During our visit here we have had a number of calls from towns and small cities in the State, asking for our services. Our time being all engaged for the present, we were compelled to decline, much against our desire; for we like to labor on virgin soil. This State could well support an association for missionary work and employ one or two laborers, who would soon have many local societies result therefrom. Such a movement is desired by many, and would meet with hearty repose if called and provided for by the St. Louis Society to effect the same. Why not organize it? The time is fully ripe for the Spiritualists to have local and State organizations to feed a spiritually hungry multitude, and to spiritually rescue our own friends, who are phenomenally dyed-in-the-wool.

While in Millerville Mrs. Kates was controlled twice by the spirit of Prof. William Denton to lecture and give tests. It was the first time a lecture-control of her organism ever gave his name. They have refused invariably heretofore to announce their identity. That it was Brother Denton speaking we cannot doubt; for the lectures were like unto his style and different from anything previously given through Mrs. Kates. He concluded each lecture with twelve to fifteen full names of spirits, with some giving short messages. Nearly all were promptly identified as correct, by the audience. It seems to be an improvement in the mediums that becomes encouraging for future good.

We shall never forget our meetings at Millersville in a warm-hearted citizens and the helpfulness given us to continue as laborers with the spirits for humanity.

Bro. Geo H. Miller and wife entertained us with a generous hospitality, supplying us with material food in abundance and healthful quality, so that we were physically renewed also. If we can always have wholesome material and spiritual food we need not fear for our salvation.

Fraternally, G. W. KATES.

October 12 '89.

J. Frank Baxter's Further Work in Ohio.

On Thursday and Friday evenings, October 10th and 11th, Mr. J. Frank Baxter continued his successful work in eastern Ohio, lecturing in Alliance. The lectures were under the auspices of the Spiritualists, particularly the ladies, as distinct from the society of the liberalist, which among others includes them. The exercises were held in the Independent Church, and were very largely attended. Mr. Baxter's previous visits two years before were well remembered, and as the Alliance leader observed "All who heard him then need no second invitation to attend. He is an eloquent speaker and fine test medium." The lecture of the first evening dealt with the persistence of truth and had forcible application to Modern Spiritualism, showing the latter to be no sickly growth to death, nor "fad" to lose its hold, but a decided permanency to the furtherance of noble missions.

Mr. Baxter was frequently applauded and the many materialists present—and Alliance has many of this school—conceded him a power and joined heartily in the applause. The Alliance papers spoke at length and much compliment of the lecturer; and the musical selections of Mr. Baxter they regarded as fine features and unusually appropriate and pleasing. The lecture of the second evening was upon "The practical utility of Modern Spiritualism," and was forceful and needed. Expressions of great surprise were frequent during the many successful descriptions of spirits given by Mr. Baxter in his seances following the lectures. The Spiritualists of Alliance feel much elated—and they have reasons to be—over the signal success in every respect of Mr. Baxter's meetings under their managements. Soon the materialists will have their representative speaker in turn, and it is rumored to be Mr. Underwood. May success attend all loyalty to truth by whatever "persuasion," among advocates the loyalists derive their name. It is error we would weed and destroy.

On Sunday evening, October 13th, in Cleveland another grand assembly was in Ellis Hall, Superior street, to listen to Mr. Baxter. So great was the number it was deemed necessary at 7:30 to lock the door, and hundred or more were denied admission. In the audience were several college professors, lawyers and doctors, and we know one clergyman, at least, for he was exposed as such during Mr. Baxter's seance at the close, when Mr. Baxter gave him a test and so forcible a test he was obliged to rise and acknowledge. Professor Swarts, spiritual scientist, formerly of Chicago, now establishing in Cleveland, with his partner, Shepley, was present. He declared the meeting a great success, and considered it in its entirety—what with mass of people, interest manifest, the lectures and Baxter's reception, and wonderful tests—superior to anything he had known in its nature. It was a magnificent affair, and the Society for the Advance of Scientific Spiritualism may well be proud amid their congratulations and responses. Mr. Baxter, to use President Skeels's expression, was in a happy frame of mind and condition. The lec ure had for its subject Spiritualism in the Dawn of Victory, and bristled with fine telling points, highly appreciated by the vast audience, which gave vent to decided applause of approval, as well as pleasure. Of the many seances Mr. Baxter has given in Cleveland, it was unanimously the opinion that he never exhibited so much power and proof of spirit control and result as on this occasion.

It is a matter of regret that the society must seek for other quarters for their future meetings. Mr Ellis consented to the use of his hall for the two Sundays. Mr. Baxter was to be here; but thinks that it is not adapted to such crowds as have come out, and will run no risks by making further agreement. Mr. Baxter will go to other fields to work, and the society's "God speed" goes with him. Mr. Huson Tuttle lectures the next two Sundays, and the trustees, when the place is secured, will announce the same through the daily press. Mr. Baxter has long since been secured for the full month of May, 1890.

Saturday evening, October 12th, a reception was planned for Mr Baxter on his return from Alliance, but a hard, cold, driving storm prevented its occurrence.

On Monday, 14th, all arrangements had been made for Mr Baxter to appear in the Opera House at Ashland, O. Of course all were anticipating much, and the firm Spiritualists there had done their best; but through misdirection and misdirection, and, too, from that source that should have been authoritative, it was impossible for Mr. Baxter to get there before the hour for 8 o'clock in the evening. He with much regret, after striving for some way by inquiry at offices and stations, was obliged to speak his predicament, and the meeting had to be cancelled.

On Tuesday evening, October 15th, Mr. Baxter was in New Philadelphia, O., and had a large audience in Eagle Hall. Owing to unavoidable conditions it was a long time before he could be used successfully as a medium, and consequently a very brief lecture was necessitated to fill out the time. The subject "was Modern spiritualism. What it is? What is one's duty toward it? and what does it amount to?" It was probably with good thought and advice, and no one had wearied were it not for the eagerness for the seance announced to follow. As it was, however, when the seance did come, at 9:30 o'clock, the patient waiters were no longer, for then until 10:30 Mr. Baxter gave an ever memorable exercise of his medial powers, and astonished all with the number of names and accuracy of descriptions and delineations he gave of the deceased parties known to parties in the audience who readily recognized them and their relatives.

From all accounts and reports Mr. Baxter's work has been exceedingly meritorious. He left Cleveland, on Wednesday, October 16th, for work in New England.

REPORTER.

Occult Telegraphy Again.

Read the following, which is only one out of hundreds on file in Dr. Rowley's office, 80 Euclid Ave., Cleveland, O., showing the wonderful efficacy of Dr. Wells's treatment through occult telegraphy:

PAINESVILLE, August 13, 1889.

Dr. W. S. Rowley, Cleveland, Ohio: I had been doctoring for twenty-five years with physicians and patent medicines for sciatic rheumatism and varicose vein, with large abcess on my limb, and obliged to use crutches most of the time, and the pain was so severe I could not sleep half the time. After I had taken your treatment one week I could sleep, and with short duration of treatment I was cured, and with but little expense. I heartily and sincerely recommend Dr. Rowley's treatment to all afflicted.

Yours very sincerely,
MRS. NANCY J. ATKINS.
Painesville, Lake County, O.

AN ASTONISHING OFFER!

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

DR. A. B. DOBSON,
Maquoketa, Iowa.

DR. STANSBURY'S
SPIRIT REMEDIES.
Prepared Under Control of an Ancient SPIRIT BAND.

PSYCHO-HYGIENIC PILLS.—These Pills regulate the Liver and Bowels, aid Digestion, act on the Kidneys, purify the Blood, cure many Chronic and Nervous Complaints, favor all the conditions necessary to a high degree of development, and are valuable in all Spiritualistic Mediumships. Sent by mail on receipt of $1.00. Send also a brief description of your present state of health or phase of development if you need any special directions or advice.

ELIXIR OF LIFE TONIC AND NERVINE.—A newly discovered positive remedy for Nervous Debility in all its forms, Impotence, Paralysis, Dyspepsia, Insomnia, Neuralgia, Nervous Headache, Mental Strain, Loss of Vitality from any cause in either sex. Warranted a true elixir. Price $1.00 per bottle. Sent free.

THROAT AND LUNG HEALER.—This wondrous remedy will cure any cough, no matter how long standing. Bronchitis in all stages; Asthma, however complicated, and all Acute and Chronic Diseases of the Throat, Chest and Lungs. A complete consumption cure if taken in time. Price $1.00 per bottle. Sent free.

DYSPEPSIA TABLETS.—One tablet gives immediate relief in all cases of distressed feeling after eating. They stimulate and give strength to the organs of digestion, and keep the bowels in an active and healthy condition. By mail 50 cents per box.

PILE REMEDY.—A sovereign remedy in all cases of Blind or Bleeding Piles, external and internal. Cures by relieving constipation and removing the cause. By mail $1.00.

CLIMAX CATARRH CURE.—This preparation permanently cures all forms of Catarrh, Influenza, Colds in the Heads, etc. By mail 50 cents.

WHITE ROSE EYE WATER.—A new discovery for the relief and cure of conjunctivitis; Granulated Lids; weak, sore and inflamed eyes. This marvelous remedy will prove a boon to thousands of sufferers. Acts like magic in clearing the vision and strengthening the optic nerves. No pain, no danger.

SEA MOSS HAIR TONIC.—Warranted to promote the rapid growth of the Hair and Beard, cures dandruff and prevents the hair from falling out or turning prematurely gray; free from all injurious ingredients. Sent free on receipt of $1.00.

SALVATION SACHETS.—This remedy is used as a specific in Malaperia, Backache, Ulcerations, Inflammations, Catarrhal Discharges and Female Complaints. A certain relief against irregularities derangements and disease. Price $1.00; sent free.

MAGNETIC SNUFF.—The best known external anodyne and rubefacient. Immediate relief from pain. As a family liniment it is superior to all others. No household should be without it. Fully guaranteed for man and beast. Price 50 cents per bottle.

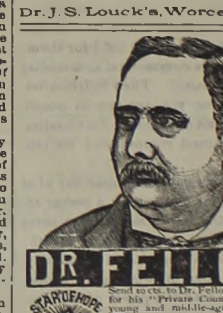
WILD-FIRE LINIMENT POWDER.—One box makes a quart of Liniment as above. Put up for those who prefer to make it themselves. By mail 50 cents per box.

Agents wanted every where for these medicines. Write for circulars and terms. Address DR. D. J. STANSBURY, 54 Dwight St., Boston, Mass., or 305 Scott street, San Francisco, Cal.

NOTE.—Dr. Stansbury is remarkably successful, and a great specialist in all chronic diseases of body or mind. The doctor is the celebrated independent slate writer and medium for other psychic phenomena. He is a regular, eclectic, magnetic and clairvoyant physician.—ED.

Ask Your Druggist for
DR. SYKES' SURE CURE FOR CATARRH
ESTABLISHED CHICAGO 1870 — 1888 Removed to CINCINNATI.
Has cured many cases pronounced hopeless by physicians. Send for "Dead Book" Common Sense Talk" and numerous testimonials. They will convince you.
DR. SYKES' SURE CURE CO., 320 Main St., Cincinnati, O.

A LIBERAL OFFER
By A Reliable
Clairvoyant & Magnetic Physician
Send four 2-cent stamps, lock of hair, name, age and sex, and I will diagnose your case free by independent spirit writing. Address
Dr. J. S. Louck'a, Worcester, Mass



Send to cts. to Dr. Fellows, Vineland, N.J., for his "Private Counselor," a book for young and middle-aged men, suffering from results of indiscretion and ignorance. Sent in plain wrapper. Does not advertise. Is a positive cure. The book is worth its weight in gold.
VINELAND, N.J.
What we Know of Dr. Fellows.

Inquiries are frequently received asking what we know about Dr. Fellows, of Vineland, N. J.. First, we know that he is a reliable gentleman of rare professional skill, who has earned success by good work. Second that he fulfills all his agreements to the letter. Third, that he has performed cures of hopeless cases that in the olden time his skill would have been called miraculous. Fourth and last, we know him to be an honest man, and a staunch Spiritualist.—THE BETTER WAY.

MRS. DR. AUGUSTA SMITH
BY HER FAMOUS
NEW PROCESS
CURE TREATMENT,
IS GIVING HEALTH
—TO THE—
Most Confirmed Invalids
In All Parts of the Country.

Her treatment, which has given her so much celebrity, removes all POISONS and POISONOUS GERMS from the system and speedily restores the patient to health.

MEN, WOMEN and CHILDREN treated with equal success. She makes a specialty of treating diseases peculiar to women.

The treatment of tape-worms a specialty. She is endorsed by the editors of The Great West, Tablet, Sun, Times, and many other leading papers.

She can cure you at your home. She treats by letter. Charges low. Write for particulars and question-list. Inclose stamp. Address,

MRS. DR. AUGUSTA SMITH,
320 Easton Ave., St. Louis, Mo

B. F. POOLE, CLINTON, IOWA.

Dear Friend:—I have used two bottles of your magnetised catarrh cure, and one package of your magnetised compound, and my head feels as clear as though I had never been troubled with the catarrh.

Many thanks to you and your spirit band for curing me, and I only regret that I had not known of you before.

Fraternally yours,
HORACE BAKER, Atlantic, Iowa.

PSYCHOMETRY.
Consult with PROF. A. B. SEVERANCE in all matters pertaining to pratical life, and your spirit friends. Send lock, or hand writing, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth street, Milwaukee, Wis.

Mrs. F. F. HILLIARD,
TRANCE,
TEST AND BUSINESS MEDIUM,
—AND—
MAGNETIC HEALER.
Parlors, 291 W. Seventh st., Cincinnati.

MISS NORA SELBY,
SEER AND TEST MEDIUM.
204 Columbia St., (near Ringold)
NEWPORT, KY.
SITTINGS DAILY.

MRS. J. H. STOWELL
TRANCE MEDIUM,
No. 469 BAYMILLER STREET,
Cincinnati, Ohio.
Sittings Daily for Information and Tests from 8 O'clock a. m. to 4 p. m.

MISS LILLIE COOPER
Trumpet Medium
330 Court Street, Cincinnati, Ohio.
Sittings daily from 9 o'clock a. m. till 4 p. m., and Tuesday and Thursday Eves.

Mrs. H. L. Woodhouse,
TEST MEDIUM,
224 Lexington Ave., New York.
Those desirous of communicating with absent friends, as well as business directions, will always find accuracy and reliability. Magnetic treatment and attention to the sick as formerly administered by the resident Magnetist. Diagnosing disease a Specialty. 12x3m

PROF. J. D. LYON,
BUSINESS & TEST MEDIUM
SITTINGS DAILY.
Letters by mail, photographs or lock of hair successfully diagnosed. Circles Sunday at 3 and 7½ p. m. Forty years experience.
189 Richmond Street, Cincinnati, O.

MRS. S. SEERY,
Trumpet Medium
26 Pine Street.
CINCINNATI, OHIO.
Sittings daily from 9 o'clock until 4 for Business and Social Information. Evening Seances by arrangement, either at her residence or that of patrons.

American
ECLECTIC MEDICAL COLLEGE,
192 WEST FIFTH STREET.
OPENED OCTOBER 1, 1889,
CLOSES FEBRUARY 27, 1890.
Prof. J. CLEGG WRIGHT, M. D., DEAN
A. C. MALTBY, M. D., Registrar.
Send For The Annual Announcement.
P. O. Box 413, CINCINNATI, O.

Attention Invalids!
A GRAND METHOD
—OF—
Treating Disease Without Drugs.
Address (with Stamp)
MRS. DR. THOMAS, Box 417,
Cardington, Morrow Co., Ohio.
Chronic Diseases a Specialty.

F. N. FOSTER
SPIRIT PHOTOGRAPHER,
Mansfield, Ill.
Pictures taken from a Photograph or Lock of Hair. Send $2.00, Photo and five 2-cent Stamps.

Catarrh Can Be Cured
BY USING
POOLE'S
Magnetised Catarrh Remedy.
In examining eyes clairvoyantly to adjust spectacles, and looking for the chief cause of failing eyesight, I found it to be catarrh and cold in the head. This fact revealed to me the true nature of the trouble to be removed, and led to the discovery of my catarrh remedy. It effectually cleanses the nasal passages of catarrhal virus, causes healthy secretions, soothes and allays all inflamation, completely heals sores in the head, restoring the senses of taste, smell and hearing. Tested for 20 years with complete success.

Upon receipt of $1.00 and 5 two-cent stamps, I will send, with full directions, post paid, one bottle of CATARRH CURE.

One pair Melted Pebble Spectacles, $1.10; one pint Eye Wash, 50 cents; one bottle Cure for Catarrh, $1.10, when ordered at one time, all will be sent, postage paid, for $2.80.

Poole's Magnetic Compound
IS THE BET
To Preserve and Restore Eye Sight
This remedy, known as my Magnetised Compound, has proved itself an invaluable remedy for external diseases of the eyes and eyelids. This compound has been tested by thousands, and proved itself worthy. For sore throat, swelled tonsils and sore mouth, it gives immediate relief. In cases of scalds, burns, bruises or any inflamations, it may be used with good results. Sufficient compound for one pint, 50 cents. Sent by mail, prepaid, with full directions. For any of the above, address

B. F. POOLE, Clinton, Iowa.

MELTED
PEBBLE SPECTACLES
RESTORE LOST VISION. My Clairvoyant Method of fitting the eyes never fails. Sent by mail $1.10. State age and how long you have worn glasses, or send a two-cent stamp for directions. Address B. F. POOLE, CLAIRVOYANT OPTICIAN, Clinton, Iowa.
Mention this paper.

SOLDIERS all get pensions. All get bounty collected; Deserters relieved; success or no fee. Laws sent free. A. W. McCormick & Son, Washington, D. C. & Cincinnati, O.

SPIRIT MESSAGES

Given by the Guides, Waubenekuhn and Watonowan, through the Mediumship of Henry H. Warner, Cincinnati, Ohio, Wednesday, October 16, 1889.

INVOCATION.

There is a calm peace which comes to those whose hearts reach out to thee, our Father and Mother Nature and so we come to thee this morning with a song of thanksgiving upon our lips, the expression of the glad joy that wells up from our souls and makes our hearts to rejoice in the infinite beauties of nature. When we gaze upwards and behold thy calm face gazing at us from the starry heights, or in the great ocean beneath, or hear thy voice in the soft winds that murmur mid aspen boughs or in the deep diapason of the thunder rolling amid the mountain peaks, we feel that we indeed stand in the presence of the Infinite in nature of which we are a part. To thee, Spirit of Love, Wisdom, and Truth, we give praise and thanks forevermore, Amen.

WILLIAM ROSS.

My Dear Father and Mother: My heart overflows this morning with joy that I am able to come to you this morning and say these few words of love and cheer. The scows of time have fallen upon your heads and sorrow has touched you with heavy hand, marking deep lines of care upon face and brow, but amid all the storms you have felt the presence of loved ones near. You have heard the summons to be guests at the banquet of truth and have accepted the call fearlessly. I come often in the home at North Fork, and I was with you the other evening at Mr. Starbird's, when you had so much fun. There are many other things I want to say but must wait until another time, so with deepest love and blessing from all, Good-bye. To William Ross, North Fork, Mason County, Ky.

WILLIAM BERTRAND.

To come back in this manner is something of a novel experience as I have not communicated in this way many times. I want my dear wife and children to know that I am ever near them. Florence, my child, cheer up and do not be discouraged, for Mr. Wells will come out all right, and the tangled threads be straightened out. Minnie, be careful of yourself and follow your first impressions in regard to matters that have transpired during the past week. Do not allow any one to change your impressions, and have no secrets from your mother for she is your truest friend, and Martha, watch over mother and Minnie and remember that father is near to help. My dear wife, last but not least, to you I send my deepest love. I am waiting, but not in idleness, for your home-coming, but so far as the finite may foresee, there are many happy days with the children, ere you fall asleep at sunset's purple hour to awake in the glorious dawn of the Summer Land. Good-bye.

SAMUEL BOGGS.

I found those who had passed beyond the grave in the years past waiting for me, at the door of the inner temple. I passed peacefully out of my body to find myself surrounded by the loved ones. The first one I met was my mother. To me the change seemed like falling asleep and then waking up in a strange place and finding myself surrounded by old friends. I want to thank the brethren for their tenderness and care. I stood by the side of my wife during the solemn rites of the order, and thought how many times I had assisted at the same ceremonies for men both older and younger than myself, and I saw that there was a deeper meaning in the solemn words of the funeral service. The spade and coffin do not end all. We only pass the outer door kept by the Tyler Death to find ourselves in the great temple of Immortal Life, in the presence of those who had been called by the Supreme Master to sit in his council. There is no death; once I believed it; now I know it. Spiritualism is true and I am rejoicing to-day because I made it the keystone of my temple. My dear wife, to you I say that I shall watch over you with deepest love. I had thought we would pass together, but as it could not be I am glad I went first to prepare the way for you. Weep not, for we are all near you and 'tis but a little while. God and his angels bless and comfort you, till then.

REV. JESSE H. HALL.

This is the resurrection and the life; lo, Death is the angel that rolls away the stone and enables the soul to free itself from the cerements of materiality. This is the day of the Lord that cometh as a thief in the night. There are truths yet to be revealed to man beside which those of the past will be only as children taking their first steps. I was but twenty-six years old when I entered this spirit life. I send love to all the friends and to the dear ones at home. I am often with them. Many here in Cincinnati will remember me.

SOPHIE WEBER.

My children it is with deepest love that I come this morning to give you a greeting from the spirit side of life. I could not say much to you last evening, but to-day I find it more easy to approach this instrument, and so I come to say that you need not worry over the matters you have been talking about during the past week. The days have brought many changes to you and there are others coming that will bring you more prosperity than now. Harry's mother, Sophie, is here with me and sends her love to him. I mean Sophie Greenerberger. Emma and Gussie send love to papa and mamma. May the richest blessings abide with you all.

ALBERT HOUGHTON.

Lucy: I am not dead, but have only gone before to prepare a way for you. Be patient dear, for all will come right and you will have a grand success in your undertaking, and remember I am watching over you. To Lucy W. Houghton.

ELIZABETH STARBIRD.

I am very glad of this opportunity to say a few words to my friends who live at 1146 Vine Street, in this city. You will both obtain a better development in a few weeks. Be patient; all will come right. Wolfgang says he would like you to write that out in regard to the tests from the two mediums.

WALLACE CROWTHERS.

There is but one course left open to me, and that is to acknowledge my mistake and say to my wife, Mary, that I know now that she was right. Go straight ahead in your work. You will succeed. To Mary F. Crowthers, Brooklyn. N. Y.

WILLIAM SKINNER

Greeting: To the friends at Clinton and my dear wife I say I rejoice in the long step forward on the road to prosperity, that the camp has taken this fall. I think the rostrum committee did as well as they could under the circumstances. The only thing was that perhaps they were a little abrupt. John and Alex under Darknell are here and send their love to you mother. Dan. keep up your courage.

RAY CONE.

I am glad that the family have come back to the old homestead at Mapleton, in Iowa. Mina, Rose is with me and sends her love to you. She says tell mamma I am growing out of the conditions which took me out of earth life. Love to all.

Questions: Answered by Spirit Orontides.

Query—What are the best methods of investigating Modern Spiritualism and its so-called mediums? Why the need of the dark seance room and a cabinet?—M. J.

These two questions seem to us to have become time-worn and gray in the service of skeptics, both dishonest and honest, but as our friend belongs to the latter class, and is really seeking for light, we will pardon the playful sarcasm of "so called mediums" and give her as clear an answer as our knowledge and ability to use the English language will permit. The querist must bear in mind that we as spirit are not infallible, and our answer is but the expression of our individual opinion, based upon our personal research and we think our conclusions warranted thereby, but we leave it for you to accept or reject, as it seems best to you.

The best method of investigating Modern Spiritualism is, begin investigating yourself. Inquire into your own life and see if it comes to the standard you demand of mediums. Are you seeking the medium as the chance recreation of an idle moment, as the means of gratifying the diseased appetite for the marvelous? Then do not seek to penetrate to the inner sanctuary, for Spiritualism in its highest form is not for you in that avenue. You will only meet with bitter disappointment and failure. Do you seek it for the sake of power over others that your name may be called great among men? Do you appraise the value of the manifestations by the money paid for them? Do you seek it as a commercial commodity to add to your wealth? Then Spiritualism is not for you, for you are not in accord with the true spirit of Modern Spiritualism and therefore cannot comprehend its true mission.

But if you come as humble searcher after truth; a seeker for more light; a seeker after the good of thy fellow men; if you come in the spirit of love, harmony and truth, self-culture, self abnegation and charity; with purity of thought word and action, then will the beauty and power of Spiritualism be exemplified in your own person in a grander womanhood and a broader manhood. The best results will be obtained in the home circle, by self-development.

The dark seance room and cabinet are a necessity for the production of certain phenomena for much the same reason that the photographer requires a dark room in which to develop his negatives. The medium in this case is the sensitized plate requiring treatment at the hands of the spirit operator. We are obliged to close now and will finish this question next week.

Advance of the Sea.

Year after year for the past twenty summers the outposts and defenses set up on this coast against the invading surf are carried by storm. Line after line is rolled back; whole settlements have retreated and repeatedly made a stand inland far from the places they first occupied, and the retreat still goes on. Coney Island, Sandy Hook and Staten Island have suffered from this invasion of the waves. On the south beach of the latter region traces of old homesteads are found at low water mark, and within the memory of some of the old inhabitants meadows flourished and corn grew where clams are now plentiful. But without going into hearsay evidence upon this point, one has only to look at the beach itself. There he will find the roots of pine trees more than half way out from the present line of high water. The trees that stood there are well remembered by many persons whose recollection need only go back some fifteen years. And we are told the evidence is the same along a considerable portion of the Atlantic seaboard. Just where this thing is going to stop it will be difficult to say. Perhaps some scientific men will say that in ages past the sea hereabouts came very much further inland than it does at present; that it receded, and has now taken a notion to come back again. Well, it certainly does look a little that way. Every new storm appears to bring the water further up than the one that came before it.—New York Sun.

Written for The Better Way.

The Journey of the Soul.

E. L. HANLON.

Beyond the rays of ambient light
Where stars unknown begin to course
Beyond the limit of the night
Where nature finds its love and force;
Where thought is born unto the soul,
A spark upon a living sea,
Whose tides will sweep it to its pole,
There was I born, there will I be!

This sonnce, whose language I must know,
Ere I begin my pilgrimage
Has given a guardian thread of life,
An ever changeless heritage;
And knowing that our feet would tire,
And earth her fetters tighter draw,
Has given to each a glittering key
To ope the gates of love and law.

I start upon my earthly path
With veils around, above, between,
Alternate groping in the dark,
Or seeking for some love-lit gleam.
Not knowing that the Father gave
A jewel bright, to every one,
God's will-mark set upon your brow,
Denotes the path you came upon.

I struggle for a place to stand—
And feel that I must war for bread,
I reach out for a brother's hand,
And find a spear of gold instead;
For some forget, how poor indeed,
Are those who dim this heaven's light,
And try to rend the golden thread
Which binds them to the Infinite.

I learn one lesson thro' my pain,
The soul will bend, the body break,
And tho' I'm crushed to mother earth,
My sorrow does my soul awake,
And as the darkness denser grows,
The brighter shines the heaven's sign
Upon my brow, so all may know
He claims each one in His design.

Along that thread the lessons come
And tell us where our feet may tread,
We see the footprints of the rich,
And choose the humble, poor instead,
For brighter grows the light beyond,
And nearer to our Father draw,
When we, in love, and sympathy
Fulfill His heaven appointed law.

When we have lived our life in vain,
We know, it is not wholly so,
We all are links within a chain,
And all must to his bosom go.
For, if we fail we rise again,
And endless seem the lessons be.
God's teachers dwell within the soul,
And time is all eternity.

I close my tired eyes in sleep
To ope them on another day;
And if beyond I still should fail,
I yet am led the better way.
Love is beginning and the end,
And God is all Affinity.
We, in our Father, live again,
And man gains his divinity.

Three Oak Place, Boston, Mass.

Indiana.

The following resolutions were adopted by Indiana State Association of Spiritualists, to-wit:

1. Resolved, That we are continuously receiving positive evidence of the return and are holding communion with excarnated spirits of our departed friends, and can most positively proclaim that every human being is a child of immortality.

2. That from past experiences and close communion which we have held with the spirit side of life that our cause is not only right and just, but that we believe the day is near at hand when the churches will acknowledge us as the master teacher of that which is divine.

3. That we have confidence in our Statesmen, who are about to assemble in Washington, to protect our liberties as fought for by our forefathers and embodied in our constitution, from the encroachments of any class toward the union of church and State.

4. We deplore that humanity do so clothe themselves with selfish material forces that they cannot discern the spiritual forms that are continuously watching them and guiding them.

5. That life places upon us those responsibilities in pursuit of which all acts reflect upon Spiritual forces from which all sufferings can be eliminated only by labor and even beyond death's portals; thus disproving the efficacy of any sacrificial atonement.

6. That we do not desire to present spirit demonstrations so much as to develop spiritual discernment, believing that Spiritualists are such by development more than by conversion.

7. That we deplore fraud in the name of mediumship and equally deplore fraudulent methods in connection with the investigation of spiritual phenomena for the purpose of producing the false more than the true.

8. That we pledge our support and protection to the mediums of the day.

9. That we pledge our support to defend our cause in the case of the Government vs. Dr. Reid.

10. That we are opposed to sectarianism being taught in our public schools, and to that end church and State shall be united.

11. That we tender a vote of thanks to Dr. Westerfield for his generosity and active work to and for our association.

12. That we emphatically and with the spirit of liberty incorporated in the United States Constitution denounce the anathemas of the Pope of Rome, Leo the XIII, as read from his encyclic letter of a recent date against the free institutions of this country, liberty of the press, of speech, of conscience and of religious worship, with the right of using force as the means of that end.

13. That we appeal to every advocate of the principles of love and truth, to everyone that wishes to elevate man, to place him upon a higher, nobler and grander plane of life, that he may grow more spiritual while here on earth, so that he will be better prepared to enter that life beyond; to donate to this association whatever of their earthly possessions they may feel able to part with to enable us to put missionaries in the field among us to save or benefit those who are so near and dear to us.

ANOTHER WORKER OF MIRACLES.

"A Word to the Wise is Sufficient."

I am curing hundreds of people that are left wrecks by the learned M. D's., I might say half of my patients and I have some 20,000 names on my books, I say over half these tell the same sad story. some say as many as ten physicians have doctored them and not one of them knew what ailed them; still they administered a remedy hoping it might hit the case, until the patient was total wreck. Now I ask these cases and by the aid of clairvoyance can see the exact condition of the system, and if they are not too badly poisoned by these hit-at-the-mark remedies, I can cure them in from on to two months, and they think it nothing less than a miracle, when it is simply knowing what to treat for. Now send me four 2 cent stamps, a lock of hair, age, sex and name, and I will tell you just what ails you, after which send me $2 00 and I will cure you one month; if you should happen to need another month's treatment I will send it for $1 00. Try me and see one of these miracles performed, or send for my testimonials which will be sent free on application. Read this testimonial below which shows what is being done. Address,

DR. J. S. LOUCKS, Worcester, Mass.

SHELBYVILLE, Ill., Sept., 6, '89.

Dr. J. S. Loucks, Worcester, Mass. Dear Doctor:—My daughter was sick three years with female derangements 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 incurable; but after four months 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 ROUTS.

MEETINGS.

Cincinnati, Ohio.

The Society of Union Spiritualists, of Cincinnati, holds meetings at G. A. R. Hall, 116 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at G. A. R. Hall, 116 W. Sixth street, Cincinnati, every Sunday at 9½ A. M. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 P.M. at the American Health College, Fairmount. Free to all.

Douglas Hall, N. W. Sixth and Walnut streets, trance lecture every Sunday at 8 p. m. by Mrs. Adah Sheehan. Admission free. Strangers cordially invited.

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street—Seances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. J. A. Shelhamer, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall—Lectures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President; Albert F. Ring, Treasurer; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will hold public meetings every Sunday.

The Temple Fraternity School for children meets at 10½ a.m.; afternoon services at 2½, and Wednesday evening social at 7½.

Children's Progressive Lyceum No. 1—Sessions every Sunday at 11 a. m. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. F. Weaver, Conductor; U. C. Torrey, Corresponding Secretary.

1031 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society meets every Friday. Private seance, for members only, first Friday in each month. Public meetings every Friday evening at 7½. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10½ A. M. 2½ and 7½ P. M. Eben Cobb, Conductor.

EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2½ and 7½ P.M.; also Wednesdays at 8 P. M. Able speakers and test mediums. Excellent music. Dr. E. H. Mathews, Chairman.

America Hall, 724 Washington street,—Services each Sunday. Dr. W. A. Hale, Chairman.

A Public Social Meeting will be held every Thursday evening at 7½ in the office parlors of Evans House, 175 Tremont street Eliza J. Bennett.

The Spiritualistic Phenomena Association hold their meetings in the Lyceum Hall, 1031 Washington street. It is the hall above the Ladies' Aid Hall

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.

Meetings are held at Grand Army Hall, Sundays at 2½ and 7½ p. m. All mediums invited. G. F. Slight, Chairman.—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 198 Chestnut street. M. L. Dodge, Sec.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

New York, N. Y.

The American Spiritualist Alliance meets at 219 West 42d street, New York City, on the first and third Wednesday of each month at 8 p. m.

☞All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

Spiritualists who are disposed to aid the American Spiritualist Alliance can do so by sending subscriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remittances.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

Henry J. Kidle, President.
J. F. Clark, Cor. Secretary, 59 Liberty St., N. Y.

Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritual meeting. Services every Sunday at 2½ and 7½ p. m. Mediums and speakers always present. F. W. Jones Conductor

Adelphi Hall, corner 52d street and 7th avenue.—First Society of Spiritualists holds meetings every Sunday at 11 a. m., 2½ and 7½ p. m.

A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M.C. Morrell.

The People's Spiritual Meeting every Sunday evening of each week at 230 W. 36th street, at the residence of Mrs. M. C. Morrell.

The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 6th avenue, near 39th street. J. F. Snipes, President, 476 Broadway.

Philadelphia, Pa.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 P. M. at their church, Thompson Street. Seats free. Public invited. T. J. AMBROSIA, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Meets every Sunday at 10:45 A. M., in G. A. R. Hall, 170 Superior St. Spiritualists and Liberalists earnestly invited to send their children, and the public cordially invited to attend FREE.

Spiritualist Meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 p. m.

Children's Lyceum every Sunday at 10:45 a. m. I. W. Pope, Conductor. Friends and public cordially invited.

The Spiritualists' Progressive Thought Society meets every Sunday at 2:30 p. m. in Probeck's Hall, Franklin Avenue. Admission free.

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Congress street. Mrs. G. Dorr, Secretary.

Toledo, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. President, J. B. Johnson, 2018 Locust street; Secretary, W. M. Smith, 949 Dorr street.

Chicago, Ill.

The Chicago Harmonial Society of Spiritualists meet every Sunday at 1 and 7:45 p. m. at their hall, 93 South Peoria Street corner Monroe.

The Young Peoples' Progressive Society of Chicago hold a musical and literary entertainment at their hall every Sunday evening.

Peoples' Spiritual Society meets at 116 Fifth Ave. every Sunday at 2:30 P. M. All are made welcome who visit Chicago. G. L. S. JENSEN, Pres.

Brooklyn, N. Y.

The Brooklyn Progressive Spiritualists hold their weekly conference meetings at Everett Hall, cor. Bridge and Willoughby streets, on Saturday evening of each week, at 8 o'clock p. m. Good speakers and mediums. Seats free Samuel Bogart, Pres.

Pittsburg, Pa.

The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 10:45 and evening at 7:45. Children's Lyceum at 2 p. m. at their hall, No 6 Sixth street. J. H. McElroy, Pres. J. H. Lohmeyer, Sec.

The First Society of Spiritualists of Alleghany Pa. meets at Washington Hall, corner of Washington and Beaver avenues, every Sunday at 11. a. m. and 7½ p. m.

Troy, N. Y.

Progressive Spiritual Association No. 2, meets at Star Hall, corner of Third and Fulton streets, (entrance on Fulton) every Sunday.

Albany, N. Y.

First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ a. m. and 8 p. m. Admission free. Ladies' Aid meets at the same place every Friday at 2 p. m. supper served at 6 p. m. F. D. Chase, jr., Secretary.

Brockton, Mass.

First Spiritualist Ladies Aid Hall, Bay State Block 57 Centre street, Meets every Wednesday at 2 p. m. Sundays, lecture at 7 p. m.

Mrs M. H. Fletcher, Pres.

Brockton Spiritual Instructive Lyceum at 1.15 p. m. every Sunday. T H Loring, Conductor.

Peoria, Ill.

At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, Inspirational and trance speaker; commencing promptly at 7½. Seats free.

Chattanooga, Tenn.

First Spiritualist Society meets in Odd Fellows Hall. Market street, every Sunday at 7:30 p. m. M. D. Bigley, President; J. Seeman, Treasurer; J. W. Poyner, Secretary. Geo. A. Fuller, M. D., Regular Speaker.

BUGGIES & HARNESS
WE CUT PRICES for CASH to introduce our work. Address with stamp U.S. BUGGY & CART CO. CINCINNATI, O.
$21 Cart, $12.50
$50 Buggy, $30.50
9 Harness, $ 4.75

SPIRITUALIST LECTURERS.

Mrs. N. Andross, Delton, Wis.
Mrs. R. Augusta Anthony, Albion, Mich.
Mrs. M. C. Allbee, Barton Landing, Vt.
C. Fannie Allyn, Stoneham, Mass.
Wm. B. Andrews, M.D., Cedar Falls, Ia
James Madison Allen, Peoria, Ill.
F. Algerton Lecturer Bureau, 6 Beacon, Boston
Mrs. Nellie J. T. Brigham, Colerain, Mass.
Mrs. E. H. Britten, Cheetham Hill, Manchester, Eng.
Mrs. R. W. Scott Briggs, 18 Aiken street, Utica, N. Y.
Bishop A. Beals, 86 State street, Albany, N.Y.
Addie L. Ballou; 759 Market st., San Francisco, Cal.*
Geo. H. Brooks, c. o. Better Way, Cincinnati.
Dr. Jas. K. Bailey, P. O. Box 123, Scranton, Pa.
J. R. Buell and Mrs. Dr. Buell, Indianapolis, Ind.
Mrs. A. P. Brown, St. Johnsbury Center, Vt.*
Mrs. S. A. Byrnes, Berkshire st., Dorchester, Mass.*
J. Frank Baxter, 181 Walnut street, Chelsea, Mass.
Mrs. L. E. Bailey, Battle Creek, Mich.*
Mrs. Abby N. Burnham, 80 Hanson st., Boston.*
Mrs. Emma J. Bullene, Denver, Col.
Miss L. Barnicoat, 175 Tremont st., Boston, Mass.*
Prof. J. R. Buchanan, 6 James, st., Boston, Mass.
Rev. Jas. DeBuchanane, Ph. D., Bonne Terre, Mo.
Mrs. Ellen M. Bolles, Eagle Park, Providence, R. I.
H. D. Barrett, 982 Grove street, Meadville, Pa.
Miss S. C. Blinkhorn, 23 Concord Place, Cincinnati, O.
Mrs H. Morse-Baker, Granville, N. Y.
Jas. A. Bliss, 42 Larned St., Detroit, Mich.
Mrs. S. E. W. Bishop, Minneapolis, Minn.*
A. Brown, Worcester, Mass.
Mrs. H. Burt, Hyannis, Mass.
Mrs. Nellie S. Baade, Capac, Mich.*
Milton Baker, 50 Bank st, Trenton, N. J.
Frank W. Baker, S. Orleans, Mass.
Warren Chase, Cobden, Ill.
Dean Clarke, care Banner of Light, Boston.
Mrs. Hettie Clark, Ocean Bay, Mass.
G. W. Carpender, M. D., 230 Pearl Ave., South Bend, Ind.
Mrs. Marietta F. Cross, W. Hampstead, N. H.
Mrs. Belle A. Chamberlain, Eureka, Cal.
Dr. James Cooper, Bellefontaine, O.
A. C. Cotton, Vineland, N. J.
Eben Cobb, Hyde Park, Mass.
James R. Cocke, 1581 Washington st., Boston.
Mrs. E. Cutler, 1749 N. 4th st. Philadelphia, Pa
Mrs. Lora S. Craig, Keene, N. H.
Mrs. A. E. Cunningham, 459 Tremont st., Boston.
J. W. Cadwell, 401 Center st., Meriden, Conn.
Mrs. E. B. Craddock, Concord, N. H.
Mrs. Abbie W. Cromsett, Waterbury, Vt.
Mrs. A. A. Coffin, Somerville, Mass.
W. J. Colville, 106 Mac Allister st., San Francisco, Cal.
Mrs. C. A. Delafolie, Hartford, Ct.
Mrs. S. Dick, care Banner of Light, Boston, Mass.*
Miss Carrie E. Downer, Baldwinsville, N. Y.*
Carrie C. Van Duzee, Geneva, O.
Chas. Dawbarn, San Leandro, Cal.
Mrs. S. A. Jesmer-Downs, North Springfield, Vt.*
John N. Eames, Boston, Mass.
J. L. Enos, Nova, Fla.
Miss S. Lizzie Ewer, Portsmouth, N. H.
W. S. Elderbridge, 11 Cobb st. Suite 2, Boston*
Edgar W. Emerson, 240 Lowell st., Manchester, N. H.*
O. A. Edgerly, 52 Washington st., Newburyport, Mass.
J. Wm. Fletcher, 142 W. 16th street, N. Y.
Mrs. Clara A. Field, 804 Washington, Boston.
Mrs. M. L. French, Box 38, Townsend Harbor,
George A. Fuller, Lookout Mountain, Tenn.*
Mrs. M. H. Fuller, Saratoga, Santa Clara Co., Cal.
E. B. Fairchild, Stoneham, Mass.
P. A. Field, Bernardston, Mass.
Mrs. Addie E. Frye, Fort Scott, Kan.
Dr. H. P. Fairfield, Box 347, Rockland, Me.
Mrs. Sue B. Fales, 14 Front st., Cambridgeport, Mass.
N. S. Greenleaf, Lowell, Mass.
Sarah Graves, Grand Rapids, Mich.
Cornelia Gardner, 118 Jones st., Rochester, N. Y.
Dr. E. G. Granville, Kansas City, Mo.
Mrs. A. M. Glading, Box 62, Doylestown, Pa.
Lyman C. Howe, Fredonia, N. Y.
Mrs. Dr. M. P. Henderson, Morse, Kansas.
Mrs. S. A. Horton, Galveston, Tex.
Dr. E. B. Holden, North Clarendon, Vt
Mrs. F. O. Hyzer, 433 East Baltimore street, Baltimore, Md.
Mrs. L. Hutchison, Owensville,
Mrs. M. A. C. Heath, Bethel, Vt.
Annie C. Torry Hawks, Memphis, Tenn;
Mattie Hull, 675 W. Lake street, Chicago, Ill.
Moses Hull, 675 W Lake street, Chicago, Ill.
Jennie B. Hagan, South Framingham, Mass.*
C. H. Harding, 3 Glenwood st., Boston Highlands.
F. A. Heath, Detroit, Mich.
Mrs. M. J. Hendee San Francisco, Cal.
M F. Hammond, Northport, L. I. N Y
Mrs. Hattie W. Hildreth, Worcester, Mass.
W. A. Hale, 46 Russell st., Charlestown, Mass*
S. Hainebach, 15th & Plum streets, Cincinnati
Mrs. M. Carlisle Ireland, 3 Moreland Terrace, Boston.
Susie M. Johnson, Los Angeles, Cal.
Dr. W. R. Joscelyn, Santa Cruz, Cal.
Dr. P.T. Johnson, Box 746, Battle Creek, Mich
Mrs. Emma Jackson, Acushnet, Mass.
Mrs. A. E. King, 248 Shawmut ave., Boston*
O. P. Kellogg, E. Trumbull Ashtabula Co., O.
Mrs. R. G. Kimball, Lebanon, N. H.
J. W. Kenyon, 40 Woodland st., Worcester, Mass.
Mrs. S. B. Kutz, Rockford, Mich.*
D. M. King, Mantua Station, O.
F. L. King, of Banner of Light, Boston
Mrs. M. C. Knight, Fulton, Oswego Co., N.Y.*
G. W. Kates, Greenville, O.*
Mrs. Zulda Brown-Kates, Greenville, O.*
Robert H. Kneeshaw, 22 City Councillors st., Montreal, Can*
Mrs. M. T. Shelhamer-Longley, Banner Light
Mrs. R. S. Lillie, Lock Box 37, Melrose Mass,
Mrs. F. A. Logan, 841 Market street, San Francisco, Cal.
Maud Cecil Leslie, 64 South Division street, Buffalo, N. Y.
Mrs. M. W. Leslie, 35 Common st., Boston, Mass.
Thos. Lees, 105 Cross st., Cleveland, O.*
Mrs. H. S. Lake, 8 Worcester Sq., Boston, Mass.
Mrs. Amelia H. Colby-Luther, Crown Point, Ind.
Mrs. J. Lewis, 150 Division st Chelsea, Mass
J. J. Morse, of England, c o Banner of Light
Mrs. Emma Miner, Clinton, Mass
P. C. Mills, Belleville, Kan.
Rev. Charles P. McCarthy, 296 Pleasant ave., New York
Prof. M. Milleson, care Banner of Light, Boston.
S. T. Marchant, 15 Willoughby st., Brooklyn, N. Y.
Mrs. Lizzie Manchester, West Randolph, Vt.
Celia M. Nickerson, 283 Purchase street, New Bedford, Mass.
Miss E. J. Nickerson, 123 West Concord st., Boston, Mass.
Dr. H. F. Merrill, 57 Sewell st., Augusta, Me*
Valentine Nickelson, Foster's Crossing, O.*
Theo. F. Price, Nelson, White Co., Ind.
Mrs. Myra F. Paine, Painesville, Ohio.*
Lydia A. Pearsall; Disco, Mich.
Dr. G. A. Peirce, box 1135, Lewiston, Me
A. S. Pease, Saukirk, N. Y.
Mrs. Laut Parker, Box 230, Maple Rapids,
Prof. W. F. Peck, 2139 Uber Place, Philadelphia, Pa.
John G. Priegel, 610 North 2nd st., St. Louis Mo.*
Caleb Prentiss, 10 Hudson st., Lynn, Mass.
Miss Jennie Rhind, 804 Washington street Boston, Mass.
Mrs. Helen Stuart-Robinge, P. O. Boston, Mass.*
Frank T. Ripley, c o Banner of Light, Boston, Mass.
Mrs. Florence K. Rich, 175 Tremont street, Boston, Mass.
Mrs. C. L. V. Richmond, Rogers Park, Ills.
J. H. Randall, 229 Honore st., Chicago, Ill
J. William Royle, Creston, N. J.
Mrs. M. T. Shelhamer Longley, c o Banner of Light, Boston, Mass.
Dr. H. F. Roscoe, 26 Stewart tt., Providence, R. I.*
Dr. H. B. Storer, 404 Shawmut ave., Boston, Mass.*
Mrs. Adah Sheehan, 342 W. 4th st., Cincinnati, Ohio.
Mrs. K. R. Stiles, 16 James st., Boston, Mass.
Thomas Street, Lockland, O.
Mrs. Fannie Davis Smith, Brandon, Vt.
Mrs. S. A. Smith, Athol, Mass.
Giles B. Stebbins, 107 Henry st., Detroit, Mich.
Miss H. M. Severance, M. D., Milwaukee, Wis.
Mrs. Julia A. Sciver, Tampa, Fla.
Mrs Almira W. Smith, Portland, Me.
Mrs. L. A. F. Swain, Union Lakes, Minn.
J. W. Seaver, Byron, N. Y.
Mrs. Amanda Spanburn, Scranton, Pa.
Mrs. L. M. Spencer, Milwaukee, Wis.
Joseph D. Stiles, Weymouth, Mass.
Austen E. Simmons, Woodstock, Vt.
E. W. Sloason, Alburgh, Franklin Co., N. Y.
Mrs. H. P. Stevens, Cassadaga, N. Y.
Miss Hattie Smart, Chelsea, Mass.
A. J. Swarts, Ph. D., President S. S. University, 1443 Michigan ave., Chicago, Ill.
Mrs. Julia C. Smith, Hotel Cabe, Appleton st
Mrs. Julia A. Spaulding, 44 Front st., Worcester, Mass.
C. W. Stewart, 11 Ionia st., Grand Rapids, Mich.
F. Skinner, 617 Tree st. Philadelphia, Pa.
Mrs. E. M. Shirley, 128 Main, Worcester Mass
Mrs J. W. Still, Morris, N. Y.
Dr. J. C. Street, 181 Tremont st., Boston, Mass
Addie M. Stevens, Washington, N. H.
H. W. Stratton, 3 Concord Square, Boston, Mass.
Geo. W. Taylor, Lawton's Station, Erie Co., N. Y.
C. M. A. Twitchell, 120 Prospect st., Somerville Mass.
Anna M. Twiss, M. D., Watkins, N. Y.
Carrie E. S. Twing, Westfield, N. Y.
A. E. Tisdale, Merrick P. O. West Springfield, Mass.*
Mrs. Emma Taylor Johnson's Creek, N. Y
Elizabeth L. Watson, P. O. Box 246, Santa Clara, Cal.*
Dr. F. L. H. Willis, 46 Avenue B, Vick Park, Rochester, N. Y.
Mrs. E. A. Wells, 990 Sixth Ave., New York
A. A. Wheelock, care Banner of Light, Boston, Mass
Mrs. Elvira Wheelock, Janesville, Wis.
H. H. Warner, Care of The Better Way.*
Sarah A. Wiley, Rockingham, Vt.
Marcenus R. R. Wright, Middleville, Mich Box 11.
Samuel Wheeler, 1402 Ridge ave., Philadelphia, Pa.
Mrs. N. J. Willis, 8 De Wolfe st., Old Cambridge, Mass
Mrs R. Walcott, 817 North Fremont ave. Baltimore, Md.
R. Willard, Chesterfield, Mass.
Mrs. M. S. Townsend Wood, Box 175, Stoneham, Mass.*
Dr. D. Winder, Wyoming, O.
Frank O. Wilson, Box 39, Mantua Station, O.
Mrs. E. C. Woodruff, South Haven, Mich.
Mrs. Susie Goodhue Wagner, Fort Seneca, O.
Mrs. Juliette Yeaw, Leominster, Mass
James H. Young, Orset, Mass.*
Mrs. S. J. Cutler, 309 Fulton street, Chicago.
*Will also attend funerals.

DR. RHODES' FAMILY MEDICINES
PURELY VEGETABLE
MEDICAL CONFECTIONS.
ALL SUGAR-COATED.
A Universal Blessing. Suited to Old or Young People.
A Perfect Liver and Kidney Renovator and blood purifier. Cleanses the entire system from all Biliousness and blood Poisons from Malaria, etc. And cures Headache, Backache, Side and Stomachache, Diarrhoea, Dysentery, Pains in the Limbs, Lassitude, Numbness, Kidney and Bladder, and all other urinary ailments, etc. Rheumatism, Neuralgia, and in fact almost all the various ailments of Humanity.
PRICES: Trial box 25 cents—by mail 30 cts; second size, 50 cents—By mail, 55 cents; 3 boxes, second size, $1; large boxes, $1, 6 large boxes, $5.
For sale by THE WAY PUBLISHING CO.

$1,000 REWARD!
FOR EVERY CASE OF
NASAL or POST NASAL CATARRH
THAT
DR. LIVINGSTON'S
POSITIVE CURE FOR CATARRH
FAILS TO CURE.
Every bottle is guaranteed or money refunded when our rules and instructions are carried out in full. The only catarrh medicine of merit, and the only Company that gives you this chance. This is to show the public that we do not come before the people with a worthless nostrum, but one of merit. Do not let your druggist sell you a bottle unless it has our guarantee on the same. For sale by all the drug trade. Price $1.00 per bottle. If your druggist does not have it, send $1.00 and we will pay express charges.
Dr. LIVINGSTON Medicine Co., Dayton, O
Send for Circular.

"Echoes From An Angel's Lyre"
New and Beautiful Songs, with Music and Chorus, in Book Form, by the Well-known Composer, C. P. LONGLEY.
The book is now on sale at this office, and besides being a choice and appropriate work for the parlor of every singing person in the land, will be found a suitable gift for friends. Price $1.00, postage 12 cents.
THE WAY PUBLISHING CO.,
S. W. Cor. Plum and McFarland Sts.

STARTLING FACTS
—IN—
MODERN SPIRITUALISM,
DR. N. B. WOLFE.
Fine English Cloth, gold back & sides - $2.5
FOR SALE AT THIS OFFICE.

—THE—
Weekly Discourse
Containing the Spiritual Sermons by the Guides of
MRS. CORA L. V. RICHMOND,
No. 32 The Future of Spiritualism, the Future Religion, and the Future of Your Nation.
Price 6 cents each. Single copies of any numbers of Volumes I. and II. will also be supplied at

Little Margaret.

All the flowers together met
Claiming little Margaret.

Bluebells nodded, Daisies smiled,
When they saw the lovely child.

"She is mine," said Violet-blue,
"See, her eyes are my own hue."

And the Blush-rose urged her claim:
"See my leaves—her cheeks the same;"

While her sister Red-rose cried,
"In her lips my crimson tide."

When the maiden's father came,
Listened all to hear her name.

And the Pansy sweetly smiled
As he said, "My little child,

Loving ways will always please;
You are surely my Heart's-ease."

EMILY PEARSON BAILEY.

Whirlpools.

Whirlpools are places in the sea where, in consequence of obstructions from rocks or islands, or the opposition of winds and currents, the waters acquire a revolving motion. They have been objects of terror to seamen from remote ages.

The most famous of all whirlpools is that of the Maelstrom, which is situated on the coast of Norway, between the islands of Moskoe and Veroe. At this place there is a deep channel where the tides run with great violence from north to south for six hours; and at the periods when they are more than ordinarily strong, or when their course is impeded by high winds, an agitation of the water is produced by which a whirlpool is created. At the periods of high and low water, and when light winds are blowing, ships are enabled to pass through the straits without much danger; but when a gale comes on they keep far out to sea, at a distance from the dreaded spot.

When the Maelstrom is lashed up to its greatest fury, it is dangerous to come within six miles of it, and the aspect it presents and the sounds it causes are truly terrific. Its roar, which is said to vie with that of the Falls of Niagara, is heard through all the noise of the tempest at the distance of several leagues; and the rocky shores by which it is bounded seem to thrill and tremble with the violence of its reverberations. Far from it, and long before the threatening crests of its waves are seen, a strong current rushing toward it draws objects apparently a long distance beyond its influence, towards the center of the vortex; and once in the stream, destruction is inevitable. Nothing that courage can prompt or skill can execute will avail to avert the threatened danger. Onward, spite of helm or sail, goes the luckless ship, once within the scope of its force, to certain destruction. Borne swiftly on, the waters buoy it up till where the whirling waves thunder the loudest—the vortex is reached—and then, amid the foam, and whirling in spiral lines with fearful rapidity, it rushes madly round in circles growing each moment narrower, and is at last sucked down to where the jagged rocks of the rugged bottom lie nearly 250 feet below the boiling surface. The remains of whatever shares this fate are cast up by the next tide, rent and torn into fragments, the larger portions of timber being jagged and notched as though some gigantic saw had been at work upon them. It has sometimes happened that animals perish in the Maelstrom. A bear once attempting to swim from the neighboring island of Lofoden to Moskoe to prey upon the sheep in the latter, was caught by the stream and borne down, whilst he roared so terribly as to be heard on shore. The leviathan of the deep, the gigantic whale, has also been overpowered by its violence. In vain it plies its fins and lashes its tail, and casts its vast form out of the water in mad bounds for life. An invisible power hurries it on to the center, draws it down, dashes it against the rocks, and a few hours afterwards casts it dead and maimed upon the shore.

Among the Feroe Islands there are several whirlpools, the most dangerous of which is near a rock called the Mosk, south of Suderoe, where several vessels have been swallowed up, and among the stormy and rocky seas of the Orkney Islands there are several whirlpools which have caused immense destruction to life and property.—W. M. Lumbdin.

Coral Islands.

Coral reefs and islands, which exist most abundantly in the Indian Ocean and in the tropical parts of the Pacific, owe their existence to polypes, a class of minute animals or zoophytes, which increase by gemmation, until reefs and islands are formed of a very large extent.

Coral insects occur in vast colonies, and absorb the briny salts of the ocean, of which they build their cells, producing colossal structures. Their germs fall around them and give birth to myriads of new workers, piling up cells above cells in one vast calcareous structure. The South Sea Archipelago almost owes its existence to the never-ceasing exertions of these minute polypes. For untold ages they have worked incessantly, and have raised great and lasting monuments to assert the power of combination.

The coral reefs formed by these insects are thus of vast dimensions. The Island of Mauritius is surrounded by one more than 100 miles in extent, and with an outward height of more than 150 feet. Prof. Huxley describes a reef upon the east coast of Australia, one of the most wonderful accumulations of coral rock in the world. It is about 1100 miles long, and varies in width from one or two to many miles. It is separated from the coast of Australia by a channel of twenty-five fathoms in depth; while outside, looking toward America, the water is two or three thousand feet deep at a mile from the edge of the reef. This is an accumulation of limestone rock built upon corals to which there is no parallel anywhere else.

Reefs such as that which surround the Island of Mauritius are called "fringing reefs," and those which are separated from the land by a deep channel, such as that described by Prof. Huxley, are called "encircling reefs," while there is a third kind called "atolls," which frequently occur in the Pacific, and are probably the most beautiful of all coral reefs. These atolls are islands, almost circular, with a narrow belt of vegetation round their outer margin; while in the interior of the circle there is a lagoon or pool of water, not very deep, which forms a strange and pleasing contrast to the deep blue water outside. The shores of these reef-bound islands are blooming to the very edge, and wide plains are spread out with bread-fruit and other tropical productions, lending a charm that is rarely seen elsewhere.—W. M. Lambdin.

HABITS OF THE SEAL.

Solicitude and Attention of the Mother to Her Cubs.

Young seals are brought forth on large floating fields of ice in March. The baby seals are born with white hair, which soon changes to a soft, silky brown fur, and they nestle on their frozen beds of ice as long as they are suckled by their mothers. When from five to six weeks old they can exist in water. Then they begin to follow their mother about, much after the fashion of human babies, for their attention and the food of fish which they most dutifully provide. During this period the mother seal is an alert and hardy fisher. She will attack the most active and powerful fish of these waters save the shark, and we had the testimony of Capt. Deschamps that instances have been known where battles between the food-hunting mother seals and these rapacious ruffians of the deep resulted in the defeat and death of the latter. They are powerful swimmers and will force themselves up the most rugged salmon leaps to attack the largest salmon. When the young seals are from five to six months old they are left to shift for themselves. Nor are they given up gradually.

Of a sudden the mother seems to determine that sufficient time and energy have been expended upon them. Instantly she is a stranger to the cub, and any further attempts at intimacy are resented in the most savage manner. The Gulf of St. Lawrence and the Newfoundland coves begin to fill with great herds of Greenland seals in November. During the entire winter these break up into lesser herds in search of icebergs upon which to live. Here they remain until after the breeding time is past, straggling along the coast until May or June, when they disappear into the Atlantic and head for Hudson's and Baffin's bays. Their migrations are as regular as those of birds, and incomparably more certain than those of the herring and mackerel. The harbor seals (Phoca vitulina) are found among these coasts at all seasons of the year; and as our schooner threads the mazes of coast-wise islands, or glides past reef and ledge of jutting headland, they are constantly seen in their seemingly lifeless baskings in the sun upon shelving rocks, occasionally turning and flapping their shining flippers as if for easier position in their siesta, or skimming through shallow waters and surfs, while turning their almost human heads from side to side, like a bevy of surprised and questioning mermaids, astonished at our approach and untimely intrusion.—Labrador Letter in New Orleans Picayune.

Facts Worth Knowing.

Envelopes were first used in 1839.

Telescopes were invented in 1590.

The first steel pens were made in 1830.

Watches were first made in 1476.

The first horse railway was built in 1826.

There are about 1500 daily newspapers in the United States.

There are ten trees in California over 30 feet in diameter.

One ton of gold is worth $602,799.20; a ton of silver $37,704 80.

Of the nine cities which have over a million of inhabitants, China has four.

The greatest depth of the ocean reached by sounding is eight and three-quarter miles.

Onions and peas originally came from Egypt; mulberries and peaches from Persia; spinach from Arabia, and radish from China.

The first steamboat of the United States plied on the Hudson in 1807.

There are 21 cities in the United States that have over 100,000 inhabitants.

The largest bell in the world, having a height of 21 feet and circumference of 58 feet, is in Moscow. It is said to weigh 443,722 pounds.

A cubic foot of gold weighs 1023 lbs; of iron, 486, and of water, 64.

There are 2750 languages spoken in the world.

Sound moves at the rate of 743 miles per hour; a rifle ball 1000 miles; electricity, 288 000.

The great Chinese wall is 1400 miles long, from 15 to 30 feet high and 25 feet thick.

The Legend of the Water Lily.

Once, long ago, when the earth was young, an angel was wandering through its verdant fields searching for a flower to make an offering to His Heavenly Father. Rich was the color and sweet the perfume of these earthly stars, but how gaudy they were in comparison to the one that was in his mind.

"A pure white flower," he murmured, but, though he searched long and diligently, he could not find one.

Disappointed and weary he sat down on a stone and wept. The crystal tears fell down his robe and sank into the ground. Immediately a lily sprang up so pure and sweet that the angel, with a joyous burst of song, straightway gathered it and flew on high to the throne of God, and, kneeling, laid the offering at His feet.

His Creator, beholding the graceful white flower, said to His faithful servant:

"Because of thy zeal in my service, this flower shall henceforth grow all over the world, and when sinful man looks upon it he will think of thy fervor and imitate it."—Philadelphia Ledger.

Ancient Babylon.

Babylon, the great city of the Chaldeans, was five times as large as the London of to-day. Its walls were as high as lofty church steeples—340 feet above the ground. The palace of Nebuchadnezzar, the destroyer of Jerusalem, was seven miles in circumference. The bed of the great Euphrates was paved with bricks. The palaces and temples were full of wonderful triumphs of painter, sculptor, and of libraries of history, science and letters. The Babylonians were astronomers of great proficiency, considering the age in which they lived, and they watched the movements of the heavenly bodies with intense interest and recorded them with accuracy. The moon was the object of their especial regard, and her changes were noted with unflagging assiduity and recorded in calendars. They called her the father of the sun.—Ex.

Attention Societies! Send in Your Lists!

DEPARTMENT OF THE INTERIOR,
CENSUS OFFICE.
WASHINGTON, D. C., Oct. 1, 1889.

To the Editor of The Better Way.

Dear Sir: Having determined to include Church Statistics in the special inquiries to be made for the Eleventh Census, I wish to announce to you and, through you, to your readers, my desire and purpose to obtain the fullest and most accurate results possible in this special department. I need not enlarge upon the value of such results to any who are in any wise interested in Church work and progress, and wish to know the numerical strength of the various religious denominations of the United States.

The inquiry will be broad enough in scope to embrace every religious body, of whatever name or creed, however few or many its churches and members, and it will be conducted with the utmost fairness and impartiality. The information sought will be arranged under five heads: (1) Organizations or societies; (2) Church edifices; (3) Seating capacity; (4) Value of church property; (5) Communicants. This is as much, in my judgment, as it will be wise to undertake in this direction for the Eleventh Census.

In order to prosecute this plan successfully and to make the results so thorough and accurate that they can not be impeached, the government will have to count largely on the prompt and generous co-operation of those in each denomination who are in a position to furnish the information desired. This information cannot be gathered by the enumerators. They are already fully burdened; and the appropriations available for the Census will not admit of the appointment of special enumerators for this work. It is necessary, therefore, to make Church Statistics a special inquiry, and they must be gathered chiefly by schedules placed in the hands of some competent person in each of the minor ecclesiastical subdivisions of the various churches.

The conduct of this special inquiry has been committed to a gentleman whose qualifications for the work will, I am sure, be instantly recognized, H. K. Carroll, LL D., editor of "The Independent," of New York, has consented to assume the duties of the position. Dr. Carroll is now engaged in preparing plans for such a division of the territory of each denomination as will make it comparatively easy for those to whom his inquiries will be addressed to give a prompt and faithful response. I ask for him, and I am sure you will heartily second me, such cheerful and generous assistance as he may require from officers of the denomination you represent.

Very respectfully,
ROBERT P. PORTER,
Superintendent of Census.

Then She Would Take Fives!

Young Lady—A pair of No. two, if you please.

Shoe Salesman (glancing at her foot)—You probably have not heard that twos are out of fashion. Mrs. Langtry wears a No. five, Mrs. Potter a five and a half, Mrs. Cleveland five, and Mary Anderson No. six. Indeed! Well, give me a pair of fives, then.

"When I was in the pulpit I had a habit of discussing the frailties of humanity; so much so, indeed, that people often asked who I was referring to. I do not mind confessing now that I was referring to myself."—Parson Twine.

Written for The Better Way.

WHAT OF THE FUTURE?

MRS. C. LOUCKS.

If this was all of life, how poorly would it be interpreted and lived. Men and women look back upon the years and say: "If I could live them over again I would not do so and so because I now see where I missed the right way."

It is not given us to live over again the past, but it for us to live better the present and future hours. The past and present are linked by an invisible chain of thought. The shining face of hope, and though the past may hold misunderstandings, regrets and partings from those we love; though it may have been to us barren and desolate or beautiful as a mossy bank of flowers, and sparkling with the dew of promises fulfilled, yet from its beauty or shadow do we look forward toward the dawning light and ask what of the future? What does it hold for you and for me? And what for the great throbbing heart of humanity? It holds life, love and happiness. We may not find them without many a halt by the desolate and waste places, and the past may hold many such experiences. We may look to the stars, thinking our paths will be clearer; but while we are gazing into their golden lamps so far above us, our human desires and needs may cause us to stumble; may bring us out of blissful dreaming and down to the cold, hard facts of life. There by forcing us to learn our first lessons aright. Instinctively the questioning soul feels its way to its necessities. Hope is the hidden wing of the angel within us, and as soon as we find that for which we have aspired, it flies onward toward another peak where the golden light of a higher truth unfolds its lesson of life to us. Tempest may clash around us and the winds of adversity battle us backward into the night of sorrow, but after the storm a rainbow of promise will span the gulf of desolation—the hells of circumstances, and hope will build anew in the heart and with greater beauty that which has been torn down.

Are not these silent voices a prophecy of future life? The poet says:

"Who knoweth life may not be death,
And death itself be life?"

Do we not learn the truth of it every day? We suffer a thousand deaths while living the one continual life, but through all experience we are learning to live truer to the immutable law of existence. Do you suppose we would live one whit better if the man made God of belief and creed could materialize and tell us we must immediately mend our ways and do thus and so according to a few narrow rules and with no knowledge of the natural laws of life? No! But we can make it possible for each one to live better by "doing unto others as we would be done by." Not by being charitable as is so often said, but by dealing justly by one another through the law of love and sympathy. Then charity would not be needed. All this would help to broaden the way to better conditions, so that those who are compelled to live against the grain of conscience, because of human selfishness and depraved appetites can find strength in the years to come by reconstruction of thoughts to higher altitude in the now imprisoned soul possibilities. The past is filled with broken dreams, hopes that were not without latent promises of fruitage. Sometime all that life promises itself to be must find fulfillment. We cannot guage the interior stature of man by the appearance of his physical being, the latter has its limitations, but the attributes of his spiritual nature reach as high as his thoughts aspire and is the real man.

If we are constantly building environments about the superior gifts, or talents, or hopes of a human being, if expression is denied him through the barren laws made by man's selfishness, bringing as they do refined surroundings into the homes of a few in the lands; then what of such a man's or woman's future? And where rests the responsibility if many latent promises of genius in their souls become blackened on the forge of narrow surroundings, beaten and bruised by the hammer of hard circumstances? Many a man and woman, who are considered rough and uncouth, whose lives are unlovely are like an uncultivated garden; the soul is rich but they have no opportunities to work. Therein and as the years go by, no time for planting anything but that which keeps body and soul together. There is no time for flowers; no time for their beautiful colors to rest and refresh weary eyes; no time to inhale their fragrance; no time for their souls to feel and hear the harmony in nature that God has made for every man, woman and child. Then must not there be time for them somewhere? If not, then it is a terrible thing to be born and not have anything to say about it, with no fulfillment at, no time's great future somewhere for hoping and patient souls to know. But there is, and I would say to all who wait in the shadows, that by and by your feet shall press a flowery pathway; your hands worn hard by unrequited toil shall busy themselves upon the harmonic scale of life; your eyes, long blinded by storms that have beaten upon you, shall see the glory of a diviner light for all humanity in the time to be, and your souls shall find expression for all its hid ten beauty.

Yesterday ploughed the furrows for to-days seed. Time and the to morrows yet beyond shall bring the harvest. The gathering of vast wealth by monopolists and trusts is also building a power that shall shake the earth to its center and shall break the golden idol into pieces enough to benefit all. No power in nature gathers beyond a certain force, and then it changes and its destructive elements become assistant to other things. Thus will the needs of humanity regenerate from present materials and conditions a happier future.

468 Washington st., Findlay, O.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes good. Use in time. Sold by druggists.
CONSUMPTION
25 CTS 25 CTS

C H & D
CINCINNATI, HAMILTON & DAYTON R.R.
THE BEST LINE
—BETWEEN—
CINCINNATI, O.,
DAYTON, TOLEDO, DETROIT,
THE LAKE REGIONS AND CANADA.
INDIANAPOLIS,
ST. LOUIS, CHICAGO, MILWAUKEE,
PEORIA, BLOOMINGTON, KEOKUK,
The West and Northwest.
Pullman Sleepers on Night Trains
Reclining Chair Cars
On day trains between Cincinnati
And Points Enumerated Above.
Tickets on Sale at all Coupon Ticket Offices in United States, Canada or Mexico.
For further information apply to
J. H. Hyland, Gen. Agt. Toledo, O
J. R. McCord, Gen Agt. Indianapolis, Ind
H. J. Rhein Nor. Pass. Agt. Detroit, Mich
J. Bassbie, Dis. Pass. Agt. Toledo, O
W. H. Whittlesey, Gen. Pass. Agt. Dayton, O
W. A. Wiggins, So. P. Agt. Chattanooga, Tenn
J. G. Mason, City Pass. Agt. Cincinnati, O
J. P. Slouch, Trav. Pass. Agt. Cincinnati, O
M. D. WOODFORD,
Vice-President and General Manager.
E. O. McCORMICK,
General Passenger and Ticket Agent.

Queen & Crescent ROUTE
CINCINNATI
LOUISVILLE
LEXINGTON
KNOXVILLE
ASHEVILLE
CHATTANOOGA
ATLANTA
BIRMINGHAM
SHREVEPORT
NEW ORLEANS
MOBILE
SAVANNAH
JACKSONVILLE
BRUNSWICK
94 HOURS THE SHORTEST,
8 HOURS THE QUICKEST
CINCINNATI TO NEW ORLEANS.
Time 27 Hours.
Entire Trains, Baggage Car, Day Coaches and Sleepers run through without change.
110 MILES THE SHORTEST,
7 HOURS THE QUICKEST
Cincinnati To Jacksonville, Fla.,
Time 28 Hours.
Through Sleepers without change. The Short Line between Cincinnati and

Lexington, Ky.,	Time,	2¾ Hours
Knoxville, Tenn.,	"	12 "
Asheville, N. C.	"	17 "
Chattanooga, Tenn.,	"	11 "
Atlanta, Ga.,	"	15 "
Birmingham, Ala.,	"	16 "

Direct Connections at New Orleans and Shreveport for TEXAS, MEXICO and CALIFORNIA.
Trains leave Central Union Depot, Cincinnati, crossing the famous High Bridge of Kentucky and rounding the base of Lookout Mountain.
Over One Million Acres of Land in Alabama, the Future Great State of the South, subject to preemption. Unsurpassed Climate.
For Rates, Maps, &c., address,
HERBERT SHAW, City Passenger Agt.,
91 W. Fourth St., Cincinnati, Ohio.
J. C. GAULT, [CINCINNATI] D. G. EDWARDS
Genl Mgr. G. P. & T. A.

CHICAGO AND ATLANTIC
A SOLID TRAIN FOR NEW YORK
TAKE IT
In conjunction with the Erie System operates fast daily vestibuled trains to the seaboard. You may travel in the most elegant and complete Pullman vestibuled trains ever constructed and save $1.50 to New York, Buffalo and Niagara Falls; $2.25 to Albany and Troy, and $3 to Boston and New England Cities.
No rival lines offers the advantages of a system of through first and second-class Pullman vestibule day coaches and dining cars from Chicago to New York.
It is the only line operating Pullman cars to Boston and New England, via Albany.
Entire train is lighted by gas, heated by steam. Pullman dining cars run through in either direction.
These luxurious trains are open to all alumes. No extra charge for fast time and unsurpassed accommodations.
For detailed information, tickets and reservations in Pullman cars apply to your local ticket agent or agency of connecting lines of railway, or to City Ticket Offices, 107 Clark St.; Grand Pacific Hotel; Palmer House; Station, or address,
O. M. Beach, General Manager;
F. O. Donald, Gen. Pass Agt.
CHICAGO
THIS PAPER
MAY BE FOUND ON FILE AT
PARVINS SONS' ADVERTISING AG'Y,
182, 190 Vine Street, Cincinnati.
Where advertising contracts can be made

NEW MODEL DISC HARROWS

Unsurpassed by any Harrow made. Always do excellent work.
McSHERRY GRAIN DRILLS
Plant or with Fertilizer. Invariably work satisfactorily, pleasing all who appreciate first-class work.
McSHERRY CORN DRILLS
NONE SUCH Spring Tooth HARROWS
All Steel Frame. Do first-class work.
Send for ILLUSTRATED CIRCULARS, &c.
D. E. McSHERRY & CO. DAYTON, O.

Grain Threshers unequaled in capacity for separating and cleaning.
Combined Grain and Clover Threshers fully equal to regular grain machines on grain, and a genuine Clover Huller in addition.
Two Speed Traction and Plain Engines, 4 to 18 Horse Power, positively the most desirable for Lightness, Economy, Power and Safety. Boiler has horizontal tubes, and is therefore free from the objectionable features of vertical boilers.
Horse Powers, both Lever and Endless Chain. All sizes. Send for catalogue. Address
THE WESTINGHOUSE CO., Schenectady, N.Y.

FENCES FOR FARMERS
PRETTIEST. CHEAPEST. MOST DURABLE.
SOMETHING NEW.
Any one can make it at home and clear $10 to $25 per day. Full particulars with testimonials. Illustrated Catalogue Free.
STANDARD MFG. CO. Cincinnati O

The ORIGINAL FIVE-CENT Brand of Pure, White, Floating Soap for all purposes. A Beautifully Colored Picture Book free for Ten Wrappers mailed us.
E. & G. A. ROEVER, Cincinnati, O.

THE WILLIAMS
Grain Threshers, Horse Powers & Engines

Highest prize awarded these machines at the New York State Ag. Soc.'s latest trial, over a large number competing. Ample warranty and opportunity for trial given. For full particulars address
ST. JOHNSVILLE AGR'L WORKS,
St. Johnsville, Montgomery Co., New York.

THE BRADLEY HANDY WAGON

THE BRADLEY HANDY SURREY

THE BRADLEY HANDY Buck Board

The Best on Wheels. Light, strong, convenient and low priced. Handy to get into and out of. Handy for single horse or pair. Handy for one person or more. Handy to load or unload. Send for Free Circular. "How to purchase direct from manufacturer."
BRADLEY & CO. SYRACUSE, N. Y.
Chicago Office, 79 Lake St. New York Office, 39 & 41 Park Row, Cor. Market St. Boston Office, 36 & 38 Merchants Row.

GET THE BEST AND TAKE NO SUBSTITUTE.

STITES & CO'S STANDARD IRON HALF BUSHEL STABLE BUCKET Combined
A correct Measure and good Bucket. Your Grocery man ought to have them. Send for Circulars and Price Lists.
STITES & CO., Manufacturers,
1590 Eastern Avenue, Cincinnati, Ohio.

Wheeling, W. Va.

To the Editor of The Better Way.

As the cause is beginning to look up now in our city, a few remarks as to our progress may be interesting to your readers. Since Mr. and Mrs. G. W. Kates were here, we had Mrs. Carrie C. Van Duzee for two Sundays, and we can say she did a great deal towards lifting our people out of the darkness and showing them the way to the light. She will always be kindly remembered by many friends, and the hope that she may be fully sustained is echoed in many hearts here. Next we had Mr. H. J. Field, of Michigan, who gives promise of being fully able to take up the burden and go forward, enlightening those seeking for information from their friends gone before. He has greatly improved since coming here, and is making many friends for himself and the cause. Grand Army Hall is filled with very fine audiences to hear the truths given out by his controls. Mr. Field has developed a new phase in his mediumship since coming here and is giving much satisfaction—psychometric readings and tests, which, while many are not recognized publicly others are, and are acknowledged to Mr. Field after the meetings.

Mr. Field has started a class for development, meeting three evenings during the week, and great progress has been made. Our thing noticeable in our meetings is the presence of many young people who seem to take a great deal of interest in the subject, and, taking everything in view, it begins to look very much as though our beloved cause was likely to be lifted to the pinnacle, where it justly belongs. VERAX.

October 21, 1889.

From Our Reporter's Note Book.

LOCAL ITEMS.

Cincinnati Camp: June, 1890. Good talent has been engaged.

The Lyceum has taken a new lease on life and a growing interest is manifested.

The social hop given last Wednesday evening at Grand Army Hall was an enjoyable affair.

Next Sunday, to-morrow, will be the last opportunity of hearing Mrs. Lillie this year. Come and hear her.

The Psychic Club have issued cards of invitation to their first social and dance at Douglass Hall, Wednesday evening October 30.

The literary and musical entertainment given on last week Wednesday evening was a fine affair, the talent engaged all acquitted themselves finely.

The Geo. H. Thomas Post will give a musical and literary entertainment at their Hall, 115 West Sixth Street, Monday evening, October 28, the admission to which will be 25 cents. The proceeds will be devoted to paying for the new carpet and other improvements. As the Post has contributed very materially to the comfort of the Union Society, every Spiritualist should turn out and help them along.

A Marvelous Cure.

Dear Dr. Dobson:—We have neglected reporting to you the cure of our boy by your spiritual remedies. He commenced to improve soon after taking the medicine, and before the month was up he was completely cured. He would often say, "That was a good doctor that made me well." The people here are amazed at the cure, for our best physicians said he must die. Another doctor said to us, it was not on account of your being a Spiritualist that you cured him, it was the magnetic force; and we told him we would like him to perform such a cure. Some who hooted at Spiritualism when you had that seance here, now want to see the doctor who can perform such a wonderful cure. We send our lasting gratitude to you for curing our little boy.

WEBSTER ALLYSON.
GRACE A. ALLYSON.

Blairstown, Iowa.

Every mail brings letters, with just such praise of Dr. Dobson's marvelous cures of persons he never saw. They come unsolicited from all quarters of the globe. Such letters prove beyond doubt that Dr. Dobson is doing a vast deal of good, performing wonderful cures, and relieving sufferers by the scores and by hundreds. Every mail carries to various parts of the country, to nearly every state in the Union, and to distant lands, these magnetic remedies that restore health. His name is a household word in homes all over the land, and his praises sounded by thousands who never saw him, but who have been saved by his simple, yet wonderful remedies. He must be a happy man in thus being able to contribute so much to the happiness of his fellowman.—Msquoketa Record.

See advertisement in another column.

Church and Saloon Tax.

The Southwest says, "that as the saloons have to pay the taxes for both themselves and the churches, there should be about ten saloons to each church; that as saloons are compelled to pay the taxes of religious people, common honesty should concede to the element on which is thrown the burden of taxation, the right to enjoy its paid-for privileges in peace." To this Pomeroy's Advance Thought, says: "This is correct. Dead-beats have no right to dictate to the player nor to occupy the front seats to cut off the view from those who were delayed at the door to make change. It is a very positive rule of law that every man has the right to have what he pays for. So long as church property, owned by men who boast of their exact honesty, is exempt from taxation, there should be no license charged those who keep saloons. As is now the case, the saloon ranks higher than the church. It pays its assessments."

Oakland, Cal.

Presuming that your many readers will be interested in what is going on in the ranks of Spiritualists on this far away coast, will say that the cause to an observer seems to be in a healthy condition and moving along finely. The First Association of Oakland are holding meetings every Sunday, corner of seventh and Peralta streets. This society is under the efficient leadership of Dr. Macomber, and the last two sessions have been of an interesting nature. It was my pleasure on the first Sunday evening of my arrival to be present. Dr. C. B. Dewey, an eastern medium, occupied the platform and for an hour or more gave exceedingly fine and convincing tests to the large audience assembled.

Sunday, September 29th, Mrs. Loomis gave an interesting and instructive lecture on Bible Spiritualism, showing most conclusively that that ancient book and the religions founded upon it were based upon the fact of spirit communion.

On last Sunday evening the rostrum was occupied by Dr. Temple, who is a new beginner in the work, having but two years ago came out from the church and espoused the cause of Spiritualism. He, for the most part, personates the depressed spirits who desire to use his organism, and was successful in giving a number of excellent tests. He is somewhat nervous as yet, but with a little more experience will undoubtedly make a fine public instrument for the use of the higher powers.

There is also a Children's Lyceum connected with this organization which meets every Sunday at 1:30 with fair attendance. After the lyceum there is an conference of an hour where tables are introduced for a general seance, which is participated in by all who choose to remain, and at which many tests of spirit presence are produced through the various local mediums present. There are quite a number in process of development, and these conferences and circles seem to be productive of good results. There is one thing, however, which strikes a stranger like myself as being peculiar, and that is the almost entire absence of the philosophy of the new movement. The great and incessant demand of the people is for tests, and tests we suppose it will have to be until they arrive at a condition where the philosophy will look more inviting than it seems to be at present. It would in the judgment of your scribe be far better to devote a larger portion of the time to the philosophy without ignoring the tests. I came near forgetting the meeting of the 16th inst., when the platform was occupied by by Mrs E. T. Ladd-Finnican of 912 Laguana street, San Francisco. This lady is a finely attuned instrument, and for an hour held the closest attention of a large audience with many convincing tests of spirit presence and power. It was my good fortune to have a private sitting with this lady at her home, and was more than pleased with the result. She is not only a finely developed medium, but a very pleasant lady socially, and is doing a grand work for the spirit world and humanity. Another grand worker and one above reproach in private life is Mrs. Cowles, of East Oakland. Her time is fully occupied, and she gives the best of satisfaction to her numerous patrons. There are, doubtless, others that we have not had the good fortune to meet, but mention these as exceptionably reliable mediums, an honor to the cause they represent. There are a number of meetings across the bay; the one at 909 Market street presided over by Mrs. F. A. Logan; the Union Society, a medium's meeting, at 111 Larkin street, and Washington Hall, 35 Eddy street. The regular speaker at the last mentioned place is Mr. Charles Dawbarn, who we are informed is giving great satisfaction as a teacher of the philosophy of Spiritualism, while John Slater continues to draw immense audiences as a platform medium. To an eastern person this land of flowers and even temperature seems almost like fairy land, and when we remember that this is the most unpropitious season of the year, one can but wonder what it will be when the fall rains have done their work, and every tree, shrub and flower puts on the garb of spring.

Am well pleased with the climate and the people, so far as I have had the opportunity to become acquainted, and shall remain through the winter, hoping to be benefited physically and spiritually by my sojourn. There is plenty of work on this coast for those who are in a condition to do it, and the outlook for the cause is encouraging. Shall leave via steamer next Sunday for Santa Barbara, and will endeavor to send you something of interest from there.

Fraternally, WILL C. HODGE.

Summerland, Cal.

At a public meeting held by the residents of Summerland, September 29, 1889, the following preamble and resolutions were passed unanimously:

Whereas, It has come to our knowledge that certain false statements regarding this colony are made, among other things it is said that the Spiritualists of Santa Barbara do not endorse our site; that none of them will come here to live; that all who come here to live will be glad to move away again; that the soil is barren and requires summer irrigation; that water is scarce and valuable that six months of the year we are sprinkled with dust; that the winter months are really the only pleasant ones; that there is nothing here by which people can earn a living, etc.; therefore be it resolved.

1. That each and every one of the above statements are false in each and every particular.

2. We respectfully solicit and request the different spiritual papers to publish the report of this meeting in full, that the truth may be known.

Some of us have been living here over eight months, and would not move away under consideration. The accumulation of dust in the entire six months, that it does not rain is not as much as accumulates in three weeks of rainless weather in the East. This is as delightful a summer as winter climate. There are now four families living here who moved from Santa Barbara, and others are arranging to come. Twenty-four different parties in Santa Barbara have bought lots here, and others will do so when they can. We have plenty of pure water, and it is not expensive. No irrigation whatever is required to raise crops here. The soil instead of being barren is of the richest and best quality. Mr. Williams has 1,000 acres of it, which he is surveying into five and ten acre tracts, which he will offer for sale or rent to residents of Summerland, or to those in sympathy with this movement and who desire to join us, at reasonable prices. There is no town within five miles with as thickly settled farming region about us, therefore there is a good opening for all kinds of business, trades, and professions; laborers and mechanics are required to build up the town, which is advancing rapidly.

We each and all believe that this colony was suggested by the angel world to benefit humanity. How and where could they better do it than by the concentration of the forces in a perfect climate, which is never disturbed by thunder or lightning? And we cordially invite all who desire to assist in this movement to come and join us. William Rowley, chairman; Henry D. Allen, secretary; Mrs. G. K. Smith, J. W. T. Morris, A. H. Nicholas, W. H. Megginson, Capt. J. W. Smith, E. J. Lesley, Jane Bonsley, Allie M. Leslie, Robert W. Roe, Carrie Van Horn, Kate L. Allen, Sarah Megginson, Lucina Wright, Lucy A. Wright, S. J. Olds, Fred Olds, Frances Olds, Charlie Van Horn, W. F. Brown, Stella W. Brown, L. R. Prescol, Mort Parsons, Fred Wright, Charles O. Fee, Martha E. Everhard, A. C. Doane, Rose M. Morgan.

BRIEFS AND PERSONALS.

Babbitt the great soap man has demised.

Frederick Gerhard, author of "The Coming Creed of the World," passed over last week at the age of 85.

Mrs. Elisa A. Martin, poetess and medium for answering sealed letters, may be addressed at Fitchburg, Mass, 24 Oliver street.

On Sunday morning, the 13th inst., Talmage's tabernacle was destroyed by fire, having been struck by lightning. Like attracts like.

W. S. Rowley, occult telegrapher, has gone to Washington, D. C., for a month, where he will exercise his mediumship for the benefit of the people living in those parts.

"There's a Home on Beyond," Duet and Chorus, by Lora Holton, is a pretty song set to music, of which a copy was sent to the editor under the "compliments of the author." We suppose they are on sale, for the imprint reads "Published by Lora Holton, Lock Box 227, Chicago, Ill.

There is no death! An angel form
Walkes o'er the earth with silent tread;
He bears our best loved things away,
And then we call them dead!
And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life; there are no dead!

—L. H. HARRIS

Obituary.

Passed peacefully to the Summerland from his rooms in Masonic Temple, Cincinnati, Ohio, at 11:57 p. m. Samuel Boggs in his 82d year. He was born March 24, 1808, near Halifax, Nova Scotia, Canada East. He removed at an early date to Cincinnati, settling here in 1825. On the 27th of April, 1836, he was married to Miss Emily Brooks, by Father Burke, as he was familiarly allied, pastor of the Methodist Church, whose residence then stood where now is the Emery Arcade. It was in this house the marriage took place.

Mr. Boggs was the sole surving charter member of Nova Cesera Harmony Lodge of Free and Accepted Masons. He had passed through the various degrees of Masonry as far as Knight's Templar, and was a member of Cincinnati Commandery, No. 3. He was entered apprentice Oct. 7, 1835, and dubbed Knight Jan. 22, 1846.

Mr. Boggs was a well-known man and prominent business man, engaged in the manufacture of wrought iron work for steamboats with his headquarters 20 Columbia street. Of him it could be truly said, he was a man whom every one respected for his sterling integrity and honesty, and whom all loved for his unostentatious charity. He had been a Spiritualist for twenty six years and had a firm knowledge of its power and truth, and when he passed out, went peacefully, like a little child falling asleep.

Eight children were born to him and his wife; five sons of whom are with him in the spirit life and three, two sons and one daughter still survive him. Many of those who attend the services of the Union Society will remember him, as he always sat in one place near the front and rarely missed a service. He had attended service the Sunday previous to his passing over and had passed some remarks upon his passing away, which were not noticed then, but now seemed to be as prophecies of coming death.

He was buried from Chapter Room in Masonic Temple at corner Third and Walnut, where he had resided for some time, one of his sons being engineer of the building. In accordance with his personal directions given a few days before his final illness, the only ceremonies were those of the first three degrees of Masonry.

Mr. Boggs was a man of strong traits of character, and was beloved by all who were closely acquainted with him.

His work is done and the Grand Master has called him home to his last refreshment, and he leaves man sorrowing friends behind him.

She is not lost, but gone before;
And, standing on the other shore,
She beckons us to follow.
They do not die,
Nor lose their mortal sympathy,
Nor change to us.

—TENNYSON.

GREAT EXCITEMENT

At the Grand Hotel—A Life of Fear—An Unparalleled Statement of Facts—Dr. Henion & Phelps' Strange Magnetic Influence.

No human being is exempt from disease. The most powerful and apparently healthy have no guarantee that their strength will not be taken from them and their bodies wasted by some loathsome disease. Few who are in health consider their liability to disease or pay attention to the ills of their suffering fellow creatures. The following very interesting case is that of a woman whose magnificent physique could apparently defy the ravages of disease and pain, and whose muscles seemed secure from the ills which weaker women are heir to. The case in question is that of Mrs. L. H. Auberry, who resides at Mercer. Mrs. A. had been afflicted with hemorrhoids for a number of years without paying very much attention to them. But as the years went by the disease began to grow upon her. Pile tumors began to make their appearance at each movement of the bowels. These tumors began to increase in size, and when prolapsed would bleed profusely. The pain and suffering which she experienced from them, together with the loss of blood from repeated hemorrhages, gradually undermined her nervous system until she became a physical wreck. She became weak and languid. The least physical exertion caused great fatigue. She lived in constant fear that something dreadful was about to happen. She suffered from melancholy, and felt that she would never get well. A feeling would come over her that she was alone in the world, and was constantly looking on the dark side of life. She had tried the skill of so many physicians without finding relief, she had given up all hopes of ever being restored to health. In connection with hemorrhoids she suffered from female weakness in its worst form, and had become so thoroughly discouraged that she had given up in despair. Hearing of the remarkable cures that are being made by Drs. Henion & Phelps, at the Grand Hotel, she decided to consult them, and make one more effort to be restored to health. She did so, and began treatment. Mrs. Auberry is now convalescent, and is one of the happiest women in this State. Drs. Henion & Phelps cured Mrs. Auberry through their magnetic power, without the use of instruments or medicine. The Doctors cure all forms of disease without medicines after all other physicians fail. They are located at the Grand Hotel for several months, and may be consulted free of charge from 9 A. M. until 8 P. M. They will also publicly heal the sick, free of charge, in Havlin's Theater every Thursday morning from 10 to 11 o'clock. Everybody is invited to go to Havlin's Theater Thursday morning, and witness the marvelous cures. If you are sick, go straight to the Grand Hotel, and Drs. Henion & Phelps will cure you.

There is no death! What seems so is transition.
This life of mortal breath
Is but a suburb of the life elysian,
Whose portals we call death.

—LONGFELLOW.

MOVEMENTS OF MEDIUMS.

All announcements under this head must be received at this office on Monday morning to secure insertion.

Miss Emma J. Nickerson may be addressed in care of the BETTER WAY.

Frank G. Wilson solicits engagements as lecturer. Address box 39, Manitou Station, Ohio.

Dr. Dean Clark is ready to answer calls on the Pacific coast. Address care of Golden Gate.

Mr. Geo. H. Brooks may be engaged for the winter months. Address care of THE BETTER WAY.

W. C. Warner, inspirational lecturer, is open for the season of 1890, beginning with February.

Harrison D. Barrett, is open for engagements to lecture. Address 182 Grove street, Meadville, Pa.

Edgar W. Emerson's engagements for October are as follows: 6th and 13th Lynn Mass., 20th and 27th Fitchburg.

F. N. Foster, the spirit artist, is now located at Mansfield, Ill., and is ready to take pictures from photographs, etc.

Dr. J. R. Nickless and Mrs. Edith E. R. Nickless' address during the month of October is Windsor House, Oakland, Cal.

Mrs. Carrie Van Duzee is at present in Wheeling, W. Va., but may be addressed at Geneva, O., for engagements to lecture.

Mrs. Helen Stuart Richings lectures for the Anderson, Ind., society during October, and the Pittsburg society during November.

Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of 89 and 90.

Mrs. Nellie S. Bande of Capac, Mich., is now ready for winter month engagements as lecturer. Terms moderate and references given.

Judge Featherstone is ready to answer calls to lecture. Terms moderate; correspondence solicited. Address for the present, San Marcial, N. M.

Miss Jennie B. Hagan will make engagements for fall and winter week evenings for 8, 10 and 12 lectures. Address 52 Irving street, South Framingham, Mass.

Bishop A. Beals, inspirational speaker, may be addressed during the months of September, October and November, at No 701 E. Third street, St. Paul, Minn.

Mrs. Mary C. Knight will be pleased to correspond with societies wishing to engage her services as a lecturer and test medium. Address Fulton, Oswego Co., N. Y.

Mrs. Edith E. R. Nickless is engaged to lecture and give tests in Oakland, Cal., Sunday afternoons during the month of October at G. A. R. Hall, Thirteenth street.

Frank T. Ripley, lecturer and test medium, is open for engagements for November and December anywhere in Ohio or Pennsylvania. Address 316 Beaver Ave., Alleghany, Pa.

H. J. Field, inspirational speaker and test medium, is open for engagements to societies desiring his services. Address till Nov. 15th, 2019 Main street, Wheeling, W. Va.

G. W. Kates and wife will hold meetings in Millerville, Mo., October 8th to 12th; St. Louis balance of October; Galveston, Texas, during November. Address accordingly.

Mrs. Edith E. R. Nickless is engaged to lecture and give test at St. George Hall, 1020 Market street, San Francisco, Cal., every Sunday evening during the month of October.

Rev. James DeBuchananne will speak in St. Louis and vicinity during the month of October. In Topeka, Kan., during November and December. Will be open for engagements for the season of 1890.

Lyman C. Howe is engaged at Buffalo, N. Y., for October, and at Cleveland, Ohio, for November. Engagements open for December, January and March following. Will also answer calls for week evenings at accessible points from above points.

Dr. E. D. Russell, inspirational lecturer and psychometrist, desires to correspond with societies that are not able to keep high priced lecturers upon their platforms, or who can not keep up regular meetings. Address, 34 Winter St., Haverhill, Mass.

Prof. J. W. Kenyon is engaged as follows: Stafford, Conn., for October; Troy, N. Y., for November; the two last Sundays of December for Bridgeport, Conn; Albany, N. Y., for February, March and April, except the two last Sundays of March, when he is to serve the Haverhill, Mass., society. Friends wishing week day evening meetings for funeral services, address, 40 Woodland St., Worcester, Mass.

Mrs. Adeline M. Glading, the popular lecturer and platform test medium, being engaged during the month of October to give a series of lectures at her home in Doylestown, and during November in the city of Washington, D. C., will engage to give a limited number of parlor or public week-day seances or lectures, in Philadelphia or vicinity, during those months. For terms and dates, address Box 62, Doylestown, Pa.

MRS. R. S. LILLIE

TRANCE SPEAKER,

—Assisted—

BY HER HUSBAND,

MR. J. T. LILLIE,

MUSICAL GENIUS,

WILL APPEAR

TO-MORROW—SUNDAY—

Morning & Evening,

—AT—

Grand Army Hall

No. 115 WEST SIXTH ST.,

CINCINNATI, O.

AND EVERY
SUNDAY MORNING
AND EVENING
DURING THE MONTH
OF OCTOBER, 1889

MRS. LILLIE,

Is well known as a Brilliant Speaker, Profound, Logical and Interesting.

Improvisations
IN VERSE
AFTER EVERY LECTURE
From Subjects Suggested
BY THE AUDIENCE

Morning Service - - - - 11:00
Evening Service - - - - 7:30

Good Music
MORNING & EVENING.
The Public Invited.

ADMISSION—No Reserved Seats—10 CENTS

E. O. HARE, PRESIDENT.
J. B. GROOMS, SEC'Y,
No. 269 Freeman Avenue, Cincinnati, Ohio.

HAIR ON THE FACE, NECK, ARMS OR ANY PART OF THE PERSON QUICKLY AND SAFELY REMOVED WITH

MODENE

DISCOVERED BY ACCIDENT. In compounding another preparation, the incompetent mixture was accidently applied to the back of the hand, and on washing it off the hair was discovered that the hair was completely removed. We purchased the new discovery and named it MODENE. It is perfectly pure, free from all injurious substances, and guaranteed to be as harmless as water. It is so simple one can use it, and you will be surprised and delighted with the result. It acts mildly but surely. Apply for a few minutes, then wash off and the hair goes with it. It has no connection whatever with any other preparation ever used for like purposes, and no article discovered has ever obtained such wonderful results. IT CAN NOT FAIL. If the hair be thin and fine, one application will remove it permanently. If the hair be of rank growth, such as the beard, or hair on moles, may require a few applications before the roots are destroyed, when all hair will be removed each application. Young persons should not use MODENE to prevent the growth of hair, coming along. If we MODENE to early destroy it prevents the growth of hair coming along. If we MODENE to early destroy it prevents the growth of hair coming along. If we MODENE to early destroy it prevents the growth of hair