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VOLUME 5.

CINCINNATI, JULY 20, 1889.

NUMBER 3.

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

THE BETTER WAY.

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

CINCINNATI - - - JULY 20, 1889.

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SOME INFERENCES FROM THE SUPPOSED AND GENERALLY ADMITTED ATTRIBUTES OF DEITY.

An Essay Read Before the Psychological Society of Mendocino, Pa., June 23, 1889, by F. H. Bemis.

(Specially Rewritten for The Better Way.)
All religions are based upon a belief in God. A supreme, incomprehensible and intellectually unknowable Being. One, whom by searching, no one can find out. Theologians have promised of this Being certain fundamental attributes, to-wit: eternity, immutability, omnipresence, omniscience, and omnipotence. Thus far all are agreed.

No one has presumed to dispute these premises. They are the logical sequence of a belief in a supreme Being. But the predicated attributes are no more within the grasp of the human mind than God himself. The limited cannot measure the Limitless. The finite cannot comprehend the Infinite. But, if we cannot say what God is, we can, admitting the foregoing premises, say what he is not. We can negatively affirm that God must be consistent with his attributes. It needs but be stated, to be seen, if he is immutable then he cannot be mutable. If he has the attribute of eternity, then he does not experience succession of events. For, to an eternal Being, there can be no yesterdays or to-morrows. If he has the attribute of omnipresence, then it is plain that there can be nothing exterior, or interior to that presence. It neither surrounds or is surrounded by anything. It is a presence which cannot be invaded or displaced.

It must be limitless, all-embracing and all-pervading. If God is omnipotent, then it logically follows that there can be no other absolute power anywhere in the universe in antagonism to himself. To affirm there is, is to deny Divine omnipotence, which implies that He is the source of all power; and that all other forces are but secondary and dependent. Again, if God is omniscient, then it logically follows that he is not a thinking, planning, inventing or scheming being. A being who knows all things is subject to no such conditions or necessities. Thought implies limitation. An omniscient being does not have to go through a process of reasoning to reach a conclusion. By no mental ratiocination could anything be brought more directly or distinctly before the divine intelligence than it already is. Thought implies mental conception. An idea is a mental conception. And in order to be an idea, it must be some time or other, before

ceived. Hence, if God be a thinking being, all of his ideas must have been conceived in time; and there must have been a time prior to the first mental conception, when no mental conception had taken place; and when God was not a thinking being. If there was such a time, then He never could have become a thinking being, because he is immutable. Again—thought not only presupposes the conception of ideas—it also presupposes these ideas as existing in an associated series, one going and another coming, while no two can be present at one and the same instant. It is plain that God cannot in any such sense be a thinking being, if omniscient. For how could he be said to know all things, while no more than one idea could be present at the same instant of time? Neither could such a being be said to be omnipresent. For how could God be said to be present to an object while the idea of such object was necessarily absent? Nor could He be omnipotent. For how could God be said to have power over an object, while by supposed conditions and limitations he was not present to such object? Neither could such a being be eternal. For to an eternal being there can be no consciousness of a succession of ideas or events. To an eternal being all things must exist, and be seen, contemporaneously.

Thought is a finite faculty and pertains to the finite; not to the Infinite. But, it has been objected that to deny that God is a thinking Being, is to deny that he is a personal Being. I do not admit the inference. It is true, that if a personal Being, He must be personal in a different, a higher and more comprehensive sense than man. An infinite personality cannot be measured by a finite personality. A Being, the centre of whose life is everywhere and whose boundless circumference is incomprehensible; by whose fiat suns and systems are maintained in their eternal orbits, who numbereth the hairs of our heads and without whose knowledge and care not a sparrow falls to the ground, cannot be personal in any merely human sense. If personal, which I do not question, it must be a personality, which contemporaneously has cognizance of all orders of being in all worlds. It is not so difficult for me to conceive of God as an Infinite Personality, when I contemplate Him, as the primal and ever continuing source and centre of the universe—as the conscious indwelling cause and life of all being—from whence comes all the varied phenomena of nature; as it is, when I think of Him as an Almighty Artificer, who builds up the universe outside of Himself and governs and controls it in obedience to fixed laws. It is not more difficult for me to conceive of the Divine Personality in consonance with my inferences of what the Theological attributes of deity imply, than it is with any other imaginable theory. I cannot understand or comprehend any better what Infinite space is, or how God can exist contemporaneously to all past, present and future events than I can how He can contemporaneously have personal cognizance of all things which have been, are, or are to be. The fallacy of Theologians is, in conceiving of God as a Divine Artificer, who, having built up a universe in accordance with some preconceived plan, has set it in motion in obedience to certain fore-ordained and fixed laws; and then retired to contemplate his workmanship. If the foregoing deductions from the premises stated are valid, then such a conception of the creation is but an idle Theological vagary. It may be briefly stated in the form of a *reductio ad absurdum*: If there ever was a time when to God this universe did not exist; then there must have been some reason or other in the Divine mind why He had not already created it. Had there been such reason, it never could have been created, because God is immutable. If God is eternal then this universe is as eternal as himself. It cannot but be

the eternal consequence of eternal forces. It is because God is. It is the necessary and eternal consequence of the Divine existence.

In the Bible story of the creation, we read: "In the beginning, God created the heaven and the earth." But the creative energy which never sleeps, and from which all things proceed, is without beginning of days. Nor can it strictly speaking be put in the past tense. God eternally creates. Now, not yesterday or to-morrow. All the varied and wonderful phenomena of nature, the beauty of earth, the splendor and majesty of the heavens, are but the living expressions of the Infinite one. They come to us as fresh and vernal from the creative fiat of the Almighty to-day as to those of old. They rest upon no spent creative force, but upon the ever-living and eternal word. They are but the projection of Divine consciousness itself.

"There is nothing bright, above, below,
From dowers that bloom to stars that glow,
But in his light my soul can see
Some feature of the Deity."

God is immanent in his works. And if that immanence were withdrawn, heaven and earth would pass away.

All are but parts of one stupendous whole,
Whose body nature is and God the soul."

But this body—nature—is but the reflection, the outward, living expression of that eternal spirit from which it is evolved. These deductions from the theological attributes of Deity, leave no room for the existence of a personal devil; or the supposed fall of man from a divinely designed condition of sinless innocence; or a subsequent scheme or plan of human redemption. A God, such as I have described, forms no plans and invents no schemes. He is subject to no mistakes; and is not surprised by unanticipated moral contingencies. Being omnipotent he cannot be thwarted. Being omniscient he cannot err. Being immutable he cannot change, and being eternal, from everlasting to everlasting, he alone is God. And theologians to the contrary notwithstanding there is no devil to dispute his sovereignty. I am aware that these views are not in accord with the pulpits utterances of the so-called Evangelical churches. If we may believe Rev. Talmage, the popular Brooklyn preacher, Satan began his attack on this world about a million of years before Adam and Eve were created. He says: "This Prince of the Power of the air has been trying for all that million of years to demolish and use up this world. The record is on the rocks—He tried to drown it with universal waters—He tried to burn it up with universal fires. Then he tried to freeze it into ruin, and covered it with universal glaciers. And for ages he kept this world before our first parents occupied it, in paroxysms and convulsions. And the remains of those struggles I have seen and you have seen in museums, or if with geologist's hammer you have gone down into the stone libraries of the mountains; yea, after the famous Bible week the world has been flitted into a paradise for the home of our sinless ancestors, Satan comes into the Garden of Eden, not through the gate of foliage, and upright in posture, but crawls in under the bushes, a snake, and having despoiled our first parents, goes to work to ruin paradise, and does the work so thoroughly that one who recently visited the rivers Tigris and Euphrates said the place is a desert, not a flower; and the place so poor that nothing but a few date trees grow there, and the miserable villagers from near by are not so well covered up with their rags as Adam and Eve were covered up with their innocence."

Away with this miserable retching of a diseased imagination! This wild fancy concerning an exploded theological myth of heathen origin. This world is God's world! Through countless ages, divine, not satanic forces, have been at work, through fire and flood, preparing and fitting it to become a suitable habitation for God's children. Through

successive periods, lower forms of vegetable and animal life, have given place to higher, until the horrible saurian monsters of the anti-human world were succeeded by man! The crowning glory in the evolutionary process of God's creative work! This is the record written in the "stone libraries of the mountains," the everlasting rocks! not by satanic agency, but by the finger of God.

I have made certain logical deductions from generally conceded opinions touching the attributes of God. These opinions may be considered, among theologians, to be well established. But the conclusions I have drawn from them are not in strict harmony with what is known as Evangelical religion. They are not as has been noted, in harmony with the Talmagean view of Satan as "Prince of the Power of the air." They are not in harmony with the Biblical story of the creation as recorded in Genesis. They are not in harmony with the story recorded in the 10th chapter of Joshua, about the battle between the Israelites and God on one side, and the Ammonites on the other; pending which it is said the sun and moon stood still at the command of Joshua. They are not in harmony with the Moslem idea of God as recorded in the 24th chapter of Exodus; who is represented as having Moses, Aaron, Nadab, Abihu and seventy of the elders up into the mountain, and after forty days, he tells Moses to ask the children of Israel to bring him an offering. And what do you imagine the offering asked for was? What should we naturally expect, after Moses had been summoned into the visible presence of God and spoke with Him face to face? Should we not anticipate some message of solemn and momentous import? This is what the record says: "And Jehovah spoke to Moses saying: Tell the children of Israel to bring me an offering * * * and these are the offerings which ye shall take from them: gold and silver and brass, and blue and purple and scarlet and fine linen and goat's hair, and ram's skins dyed red, and seal skins, shittim wood, oil for the lamps, aromatics for the anointing oil, and for the sweet incense; onyx stones and other stones to be set in the ephod and breast plate." And we have chapter after chapter as trivial and of as little moral or religious worth from any ethical or Christian point of view.

Nor, are they in harmony with the character of God as implied in Numbers, chapter xxxi. An account is given of the expedition against the Midianites. All adult males are killed without the loss of an Israelite; while the women and children are brought back captive. And Moses was angry, saying, "Why have you saved all the women alive. Now therefore kill every male among the little ones, and every female that is a virgin; but the female children that are virgins keep for yourselves." It is not difficult to conjecture what might be the fate of the virgins kept alive among a people who had barbarously butchered all their relatives.

Again my views of God are not in harmony with those described in Judges, chapter xvi. "Of the cities of these people thou shalt save nothing alive that breathes." I cannot reconcile this command with the words of Christ, "Love your enemies, bless them which curse you." It does not, however, trouble me in the least, because I am unable to harmonize everything found in the Bible. There was a time when it was thought necessary to harmonize the sciences of astronomy and geology with the biblical account of the creation. Galileo was put in prison and compelled to retract his theory of the solar system, because it did not agree with the story in Genesis. Theologians puzzled themselves in vain to harmonize science with what they believed to be the "word of God." It is now generally conceded when the Bible contradicts a demonstrated fact of nature, the

Bible and not nature is to be held responsible for the disagreement. And I maintain fearless of successful contradiction, that the physical laws of this universe, the movements of planets, suns and systems, in their eternal order, as well as the successive geological formations of this earth, are not more definite, fixed and certain, than spiritual laws than principles of right and wrong, the eternal verities of morals and religion. Suns and systems may fall, the heavens may roll together as a scroll; but the truth of God abideth forever.

And now I affirm that these deductions from the theological attributes of Deity are in harmony with the conception of God as an Infinite and eternal spirit, the universal Father of all human spirits. They are in harmony with the idea of the general and uniform inspiration of all souls in all countries and in all times. They are consistent with the belief that this inspiration is not, and cannot be, episodic or intermittent.

All souls that struggle and aspire,
All hearts of prayer by thee are lit;
And, dim or clear, thy tongues of fire
On dusky tribes and twilight centuries sit.

Nor bounds, nor clime, nor creed thou knowest.

Wide as our need thy favors fall;
The white wings of the Holy Ghost
Stoop, seen or unseen, o'er the heads of all.

In conclusion, these inferences are consistent with the belief in "the communion of saints" and of spirit return. They are consistent with the fact that only through spirit return is the revelation to mortals of continued existence after the dissolution of the body, possible; and that this is the Divine method of revealing to man the blessed assurance of a personal immortality. They are in full accord with Christ's conception of the universe as a house of many mansions, fitted to suit the condition and circumstances of the whole human family; where all are under the care and guardianship of the one universal Father. In the eloquent words of another: "We may roam from room to room, but can never get lost outside the walls beyond the reach of the paternal arms. Death is variety of scenery and progress of life."

"We bow our heads
At going out, we think and enter straight
Another golden chamber of the King's,
Larger than this we leave and lovelier."

Who can comprehend the idea in its overwhelming magnitude and in its touching beauty—its sweeping amplitude embracing all mysteries, its delicate fitness meeting all wants—without being stirred by it, even to the regeneration of his soul? It is the most adequate and sublime view of things that ever entered the reason of man. All the artificial and arbitrary schemes of fanciful theologians are as ridiculous and impertinent before it as the offensive flaring of torches in the face of one who sees the steady and solemn splendor of the sun. To live in the harmony of the truth of things, in the conscious love of God, and enjoyment of immortality—blessed children everywhere at home in the hospitable mansions of the everlasting Father—this is the experience to which Christ calls his followers; and any eschatology inconsistent with such a conception is not his."

The Seen and the Unseen.

The best evidences that have ever yet been rendered to the existence of an unseen universe are the facts which grow out of the wonderful change called death. There lies the organism of the man perfect, as far as the material elements that composed it are concerned. The solids, fluids and gaseous tissues are all there, and the most powerful of microscopes cannot detect the absence of a single atom of that being which a moment before was the man, now a lifeless, inanimate mass of matter. When at the very moment we are marvelling and speculating concerning the mystery of the mighty change that has come over what was once man, but is now—nothing that we can give a

name to—we hear a succession of knocks, or it may be, behold the telegraphic movements of a dancing table. The Spiritualists' alphabetical formulae applied to these signals evoked—what? Why, the name of the form that lies before us, the tokens which prove his identity—nay, every fragment of intelligence, life, sense, or knowledge that constituted the being of that lifeless form, and yet inappreciable to our material senses that man now remains. The most powerful telescope or the strongest microscope cannot detect him, nevertheless he is there, occupying space, and living in, and clothed upon, by some atmosphere that is not matter. How do we know that? We answer all that made up the material of the man lies before us untouched. All that made up the intelligence of the man is speaking and signalling, to us uninjured, yet wholly intangible to our sense of sight; hence, as there is an invisible man that once lived in matter, and now lives out of it, so there is—for there must be—an invisible soul world in which that man is living; one that has a little relation to matter as the spirit man to the body which lies before us. Here, as we stand between dead matter and living spirit, whilst the two have not one single attribute in common—here is the evidence that spirit and matter are two distinct worlds.

"Use well the moment, that the hour
Brings for thy use is in thy power,
And what thou hast can't understand,
Is just the thing that lies the nearest to thy hand."
—Goethe.

The 36-Inch Lick Telescope.

This instrument, the largest and most powerful refracting telescope in the world, was erected in 1888 at the Lick observatory, which is located on Mount Hamilton, in Santa Clara County, California. It is about fifty miles southeast of San Francisco, and twenty-six miles east of San Jose. It is 4,200 feet above sea level, and in sight of the southern end of San Francisco Bay.

The column is of cast iron, 10x17 feet at the base and 1x8 feet at the top, and weighs 20 tons. On this rectangular column rests the head, weighing 4 tons, in which is journaled the polar axis.

Around this head is a balcony, and on it the assistant astronomer is stationed. By a system of wheels he is able to adjust the instrument on any star desired, and read its position by microscopes illuminated by electric light. Access to the balcony is gained by a spiral staircase on the south side of the column.

The polar axis is of steel, 12 inches in diameter, 10 feet long, and weighs 2,700 pounds. The declination axis is also of steel, is 10 inches in diameter, 10 feet long, and weighs 2,300 pounds.

The tube is steel, 57 feet long. Its diameter is four feet at the center, tapering toward each end to 38 inches. The tube complete with its attachments, weighs 5 tons. This is made to follow the star by means of a driving clock, weighing one ton, controlled by a double conical pendulum, which is placed near the top, and within the column, and is reached by one landing from the spiral staircase. At the side of the great tube three small telescopes of 6 inch, 4 inch and 3 inch aperture are attached, which serve as finders.

The magnifying power ranges from 180 to 3,000 diameters.

The object glass is 36 inches clear aperture, and weighs, with its cell, 532 pounds. By special accessories the telescope is adapted to spectroscopic, photographic and micrometric work.

The center motion is 37 feet above the base, and when the telescope is pointed to the zenith, the object glass is 65 feet above the base of the column. When turning the instrument in declination, the weight that is put in motion is 7 tons, and when turning it in right ascension 14 tons is being moved. The total weight of the instrument is 40 tons.

Written for The Better Way.

Cloud Land.
BISHOP BEALS.

Cool the evening shadows lie
Across the green and fragrant lea,
And o'er the crimson-curtained sky
Floats the cloudlets light and free:
I sit and muse as the marvelous light
Drops behind the veil of night,
Beneath the starry canopy.

I sit and dream of childhood's hour,
When love was sweet and hearts were fair,
And life was thrilled with a secret power,
Free from the shadow of worldly care,
When morning beams like angels sped,
And wore in garments a golden thread,
Out of heaven's viewless air.

And down the silent vista gleam
A vision fair, my thoughts beguile,
And love-lit forms of beauty seen,
To wear the same familiar smile,
I float a-down this marvelous stream,
My phantom bark a fairy dream
Dropped from memories' sun-kissed tale.

The vale impalpable that lies between
The soul-worlds wonderful above
Hides many a form and happy scene
Made sacred forevermore,
And now at eve a light serene,
Drops o'er my heart a holy sheen,
From loved ones gone before.

They come as come the gentle dew,
When night enrobes the waiting earth
And drops sweet sympathy, warm and true,
With all the old-time joyous mirth,
They come, the dear ones that I know,
As stars come forth from heaven's blue,
Radiant with immortal birth.

Written for The Better Way.

STUDIES IN THE OUTLYING FIELD
OF PSYCHIC SCIENCE

BY HUDSON TUTTLE.

[M. L. Holbrook & Co., New York.]

When the last two decades of the nineteenth century have passed into history it will be said of them that Psychic Science began to assume the proportions of an interesting study; data of peculiar mental phenomena began to be collected by men of observant habits, and different theories began to be canvassed and debated to explain them. Ever since man began to observe a philosophy make any assumptions, mental states and phenomena have attracted attention. Ancient leaders of thought had their theories, which they transmitted to subsequent ages. Pagan and Christian speculated on the nature and functions of consciousness, and for centuries their idle lucubrations formed the serious and profound part of human meditation and learning. The effete orientalists sought in the subtleties of the mystical doctrines of the microcosm for the universal principle of harmony. The animal soul was distinguished from the pure intellectual soul, and the essence of man with sublime assurance was affirmed to be a spark of the infinite and self-existent and unconditional being. But in later ages learning vacated the fertile fields of imagination for the more accurate and arduous method of observation of natural phenomena. With that change came demonstrative natural truth, called science. The theorizing metaphysician hung on to mental philosophy with the grip of a lost cause, and with pompous dogmas settled the nature and qualities of human consciousness. Even that too has begun to give way to him who proclaims that consciousness must be studied in the same way as we study any other phenomenon in nature.

The age of Queen Elizabeth was remarkable; not only for its great poets, but also for its great philosophers. Bacon led the way, followed by Hobbes—on his heels came Locke, and in the succeeding century came Hume, Reid and Kant. These are the brilliant philosophers whose influence on human thought has been incalculable. Great in their powers of reason and mighty in controversial conflict, they have left imperishable monuments of their greatness. Such men as they will never come again to do like work. The scientific method since their time has been adopted in the study of all mental phenomena. Their writings led up to this result. The study of natural science has led in other fields to such great results that we are certain of still greater being attained in Psychic Science. The nature and constitution of the human mind must be studied through and in relation to physiology. Mind is associated with nerves and cerebral matter. When we know the whole contents of the brain, its fluids and forces, the road to a solution of consciousness will be opened.

These introductory observations occur to me preparatory to saying something about Hudson Tuttle's new book, *Psychic Science*. The book deals with a department of nature outside of sensational consciousness, yet it cannot be called transcendental, but certain psychic data acquired as experience are made the groundwork of several interesting hypotheses. He rests his didactic teaching on observation. He betrays anxiety to state phenomena correctly, even critically, being severely conscious of the great difficulty of his task. It is this trait in his mental character which has given him that high place as an authoritative writer on subjects pertaining to Spiritualism. He has a strong personality; sometimes his feelings indicate a bias and we wish that he had had wider experiences of the world. His intellect is not polished by the friction of men, but by books, inspiration and study. Occasionally affirmations are made which could not in the nature of things be proved, and

calls a halt to the mind as it peruses his thought, but these are not serious objections—faults of manner more than method.

They are defects due to that mental capability he possesses of being able to visualize those substances his imagination calls into existence to explain phenomena. To him these outlying fields of scientific speculation are as real as the real itself, yet he never loses himself in the mazes of such creations. He is not a daring adventurer like Coues; he cannot vault the spheres like the queen of theosophy, Madame Blavatsky. He never floats out into that astral fluid, nor gets swallowed in the bushes of soul germs and re-incarnations. Mr. Tuttle always keeps sensible and retains his balance. For this quality of mind he is known and esteemed at home and abroad.

His perceptive faculties are acute and on the alert for new facts. The nature of his mind precludes him from ever losing himself in the mud banks of analytical philosophy, yet he is not a dry collector of natural facts. He seeks the cause world and often starts theories of startling novelty; and interesting if not demonstrative, some of the theories are not new. Some of his thoughts remind me of Charles Bray; and yet there is enough about the spirit of the book to be the creation of the author of the *Arcana of Nature*. There is some, too, for the man who wants to wander over into the "cause world."

Mr. Tuttle believes that there pervades all nature a pure, psychic ether, related to thought as the luminiferous ether is related to light. This is not a very clear creation, but indefinite as it is, it may serve psychologists of his class to arrive at some definite results. It may help to explain some of the phenomena of different mental states hypnotic and otherwise. If Mr. Tuttle gets out far into that psychic ether he will be crushing on the heels of the learned president of the theosophical society, who is said to have the wonderful power of projecting his astral shade to the delightful regions of the Himalaya mountains. An hypothesis should never be asserted as true until it can be verified.

Mr. Tuttle believes in psychometry and accepts the evidence of sensitives when they tell their impressions of natural objects when put into their hands. These psychometric readings may or may not be reliable—science must hold off till verification can come. It is a dangerous subject to deal with, for it opens the door to loose habits of investigation and judgment. The five senses alone are the foundation of scientific data. At the first look the suggestion of a psychic ether started in me the fear that he had gone off into the business of manufacturing astral shade stuff, and following at a long distance the ear marks of Madame Blavatsky; but really Mr. Tuttle is no more like a theosophist than champagne is like soda water. I suppose the old term magnetism would have done just as well as psychic ether. The public would have understood him better, and not have suspected him of introducing some new hypothesis, for I suppose he means what that old term stood for, viz: that something filling the chasm between soul, the thinking substance, and matter, the non-thinking substance. It is a dangerous practice, and is a blot of unreason to be ever ready to affirm as entities which may, after all, be but the qualities of entities with which the mind as yet is hardly competent to deal.

Even a psychic ether granted does not explain or lessen the difficulty of the nature of mind and consciousness. These outlying fields of science are not really in the pale of science at all. Psychic science is not accurate. We have psychic phenomena. We can study them, but we have no science. They give us a subject, a study. Mr. Tuttle's book is a psychic study of great value, and he has collected very important data; but we demur to the term science as yet. Let that pass, for probably we have in this and other works on the same subject, facts which will some time form the foundation of a science. The atomic theory, the nebulous hypothesis and the luminiferous ether form no part of natural science, but are the ones set up to meet the needs of certain ascertainment facts, and explain them. A psychic ether may or may not exist. Until we can find it and examine it it will be in the outlying fields and unscientific, and therefore of necessity unverifiable. A thinking atmosphere is as difficult to conceive as a divine immensity, an over soul or absolute spirit. We can affirm no qualities of a psychic ether until those qualities can be seen and recognized in the thing or stuff itself. How needful to repeatedly call to mind that we only know phenomena; all beyond them is uncertain.

We have a great deal to endorse as just and to the point in this book, and we feel with our author that the solution of the problems of being cannot be given by metaphysical or theological speculation, that it would have been done before this time if it had been possible. Mental states and phenomena belong to spirit and matter. The brain and nervous system play a most important part in life and consciousness. Cerebral psychology, as materialism states it, does not explain feeling, perception, reason and consciousness. What am I? The question cannot be settled by physiology alone, but it does put the subject in a way that our senses can trace the physical acts involved in mental processes, but the chasm still exists. How do I know and sense these different physical states?

If we could produce a soul independent of brain as we can produce a chair or a silver dollar, the separate existence

of consciousness would be forever demonstrable and settled, but we stand in no such position. All hope of proving the existence of the soul lies in hypnosis, clairvoyance and psychometry; those extra mental phenomena which go beyond the line and power of the five senses, and which these terms cover. Clairvoyance and psychometry are, as we know them, dependant on brain and the nervous system. The exercise of these powers of sensation seem to carry us into a world of spiritual existences and realities as much as our five senses connect us with a material sphere of being.

Mr. Tuttle discusses the question of pre-existence and denies the ancient doctrine of re-incarnation. We agree with him that the beginning of the human spirit likely is the same as that of the beginning of the body; to assert the contrary would carry us beyond the reach of reason and knowledge. The question of immortality will take an immortality to prove and decide. What is endless life? Reason is confronted with an unanswerable problem, but this life on earth is great and grand. In its short span the problems of the future world are of less importance than the proper arrangement of the terms and conditions of this. The best life that can be lived on earth is the best life preparation for that which is to come. So reason says, and happily it is corroborated by the testimony of spirits. No soul, however great, from that celestial sphere can tell us yet what are the lofty realities of his world and life. The bridge of mystery he has crossed and laid to sleep forever many problems which distract us here, but he no doubt sees from where he stands the headlands of profounder wonders and sublimer mysteries.

There is a great deal in this book to provoke thought, increase a scientific interest in abnormal mental phenomena, and much more to rest the anxious heart ready to tread the silent shore. To him who has seen no ray of hope beyond the setting sun, nor felt a soul's soft touch on the border land of consciousness, nor seen in the dreary pathway of life nothing but the death of love and hope deferred; the loss of friends and the sad holocaust of death, should read Mr. Tuttle's book, gleaming with facts, theories and inspiration. He will see much there to give him light and hope, that life's golden chain with extending length will bind such souls as truly loved on earth in such relation as shall outlast the order of the stars.

J. CLEGG WRIGHT.

Written for The Better Way.

Over the River.

JOS. M. CHAPMAN.

Spirits of dear ones, gone before;
Over the river so dark and chill;
Spirits of loved ones, we cannot see,
But dear to us in memory still.

Break through the dark unknown,
Break through and give us light,
Draw back the curtains wide,
And show your faces, bright.

We are now by the river's brink,
And we gaze on its swift dark tide;
Yet can't pierce through the mist to see
The dear forms on the other side.

Break through the dark unknown,
Break through and give us light;
Wide be the curtains drawn,
That we may catch the sight.

So let us see the forms we love
And hear the dear voices we know;
It may comfort us a little, perhaps,
As thro' life's rugged journey we go.

Break through the dark unknown,
Break through and give us light,
Draw back the curtains wide,
And show your faces, to-night.

How Celluloid is Made.

Most celluloid is made in France. A roll of paper is slowly unwound, and at the same time is saturated with a mixture of five parts of sulphuric and two parts of nitric acid, which fall upon the paper in a fine spray. This changes the cellulose of the paper into pyroxyline (gun cotton). The excess of the acid having been expelled by pressure, the paper is washed with plenty of water, until all traces of acid have been removed. It is then reduced to a pulp, and passes on to a bleaching trough. It is this gun cotton which gives it its explosive nature.

Most of the water having been gotten rid of by means of a strainer, it is mixed with from twenty to forty per cent. its weight in camphor, and a second mixing and grinding follows. This pulp is spread out in thin slabs, which are squeezed in a hydraulic press until they are as dry as chips. Then they are rolled in heated rollers, and come out in elastic sheets. They are from that point worked up into almost every conceivable form.

One can get celluloid collars, cuffs, hairpins, shirt fronts, cravats, pseudobinders, brushes, and combs, inkblades, knife handles, jewelry and everything else almost that you can imagine. In Paris there is a room completely furnished with celluloid. The curtains, the door knobs, and even the matting were made of this material. To be sure, no matches were ever carried there. Indeed the room was never used. It was only a curiosity, and the man who owned it, owned the factory where it was made. These rooms will never be popular. Few men even in this rapid age, care about being blown into the kingdom come in small fragments, scorched and shattered, and that would be the fate of the man who let a match fall in such a room.—Universal Tinker.

"Spiritualism claims 20,000,000 adherents, which is certainly a very moderate estimate, for there are hundreds of thousands in the so-called orthodox church who are Spiritualists in all but name; that is, they believe the fundamental doctrines of Spiritualism. Thousands in all the churches believe that their departed friends are their guardian angels, watching over them and shielding them from a thousand unknown and unseen dangers, and influencing them in some mysterious way for good. Such persons are to all intents and purposes Spiritualists.—Signs of the Times.

Specialty Reported for The Better Way.

SOCIETY OF UNION SPIRITUALISTS

Lecture and Tests by Edgar W. Emerson,
at Grand Army Hall, Cincinnati, Ohio,
Sunday Evening, June 30, 1899.

EVENING LECTURE.

After a beautiful and impressive invocation, Mr. Emerson took for the subject of his evening discourse the topic of "Personal Experiences, or How I Became a Spiritualist." Mr. Emerson said: Being well aware that the last time I was among you, many friends expressed a desire relative to how I became a Spiritualist, and knowing that the desire for information upon that point is just as strong to-day as it was then, I shall make my evening discourse upon that point. My experience as a Spiritualist has been a brief one when compared with many, and though some of my experiences have been dark yet they have tended to the rounding out of life and what seemed anguish has been turned to joy. Mediumship cannot be cultivated but is a gift that we all may possess more or less, but we do not all possess it in sufficient strength to become aware of the fact. We remember many things that have transpired in which we can now plainly see the hand of the angel world, but then we did not understand them. The day which found us fully cognizant of the guidance and power of disembodied spirits, was in March, 1878.

When between thirteen and fourteen years of age I became an attendant on the Methodist church. My parents were Episcopalians, but there was no Episcopal church in the place where I lived, so for a while I attended the Calvinist Baptist church but becoming disheartened because I could not believe their doctrine I left and attended the Methodist church, and the conditions and influences that were there thrown about me induced me to become a member of that church when fourteen years of age. Mr. Emerson spoke of the peculiarly favorable conditions furnished by the Methodist church gatherings for spirit control. He told how in the prayer meetings and camp meetings he would be carried away by the excitement and enthusiasm of the occasion and he would be placed in a condition where he would exhort and discuss with a power beyond his normal state. He had never been able to find out from the brethren all that did occur on these occasions. Once he was walking with two of the good brothers upon the street and he asked them what had occurred in the meeting the evening previous, and they told him he had talked about seeing those who had been dead for many years. On one occasion he fell into a condition where he saw a number of people dressed in long white robes who seemed to be leaping over the benches and shouting glory to God and so excited did he become that he at once jumped up shouting an amen that could be heard all over the camp, and he had no remembrance of what occurred for over three hours. The feeling was the same elated condition he always experienced when under spirit influence. I always felt perfectly happy when in this condition.

I had never had anything to do with Spiritualists at that time. In the summer of 1877 I made the acquaintance of a young man a few years older than myself. He was not a church member, and I remember how hard I tried to convert him but could never make any headway. During the winter I began to weaken and break down gradually until finally the entire system became so weak that I was obliged to quit work and rest for a week. I then returned to work for a day or two and then was obliged to quit work entirely. I spent a large portion of my time with this young man and one day after I had in vain endeavored to get him to attend prayer meeting on the evening previous I said to him I know the reason you did not go with me to prayer meeting last evening; you went to one of those old Spiritualist circles, and went on to describe what had happened there. He turned and said, "How do you know that," and his voice sounded cold and harsh. The manner of his reply was so unexpected that I was startled, and then a faintness came over me and I lost all consciousness of what was going on for a time and when I came to was sitting on the sofa. In the afternoon, my friend and myself were talking, when he said, "Edgar, I wish you would faint for me the way you did this morning." I begged to be excused and he then took his seat at the piano, and began playing a soft dreamy piece of music. In a few moments that same drowsy feeling came over me, my friend watching me all the time out of the corner of his eye, and soon I was far off among so many people. He told me afterwards that I had described people to him and said many things that he knew to be true. Then he told me he was a Spiritualist, and he said that I was a medium. I did not believe it at first, and thought it must be the Devil that had got hold of me. I had queer dreams at night and heard strange sounds and my bed would lift up and come down on the floor with a thump, that sounded all over the house. Father would come to the stairway and ask me not to make so much noise and

I would tell him that it was they and not I that was making the disturbance, thus designating the power that I found was at work. Oh how I prayed to get rid of the devil and the more I prayed the worse he became. I gave up going to prayer meeting because I was afraid they would take me there.

I attended several circles with my friend and there met that noble worker Mrs. B. Carlisle Ireland, of Boston. She explained many things and I began to comprehend more clearly the forces that were at work and become more reconciled to events. Finally J. Frank Baxter was advertised to lecture in our town, in the hall of one of the secret societies there. Of course, I attended and I sat on the side of the hall in one of officer's seats. When Baxter began to speak, I wondered if I went through all those contortions and grimaces when under control as they told me I was. By and by he said he saw two persons presented to him, whom he described, and they say they controlled a young man in this town during this morning and then I heard a well-known voice ask who the young man was and he replied that it was Edgar Emerson. Everybody in the hall looked at me and I felt as if I could go through the floor.

After this meeting, I began to notice that those whom I had called my friends began to avoid me and after a while the pastor of the church sent me a letter asking me to call on him as he wanted to see me on a matter of importance, concerning my soul's eternal welfare. As I had an engagement to attend a circle that evening, I wrote him to that effect, and asked him to name an evening when he would call upon me, enclosing a stamp for reply, but no answer ever came, and I consider that he stole that stamp. Matters went on in this way, friends that I supposed would stand by me, crossing the street or refusing to recognize me. Asking my parents one day why this was so, they answered that it must be because I was a Spiritualist and when I asked if it would not be best to give it up, they said no. They had become convinced of Spiritualism through my work.

Such is the substance of Mr. Emerson's remarks. His exact wording is not given, as 'twould occupy too much space.

TESTS.

Sunbeam now took control of the medium and proceeded to give a number of tests, a general outline of which will be found below:

The first who comes here is a lady, who says she did not understand much of the phenomena or the philosophy when she went away, but she has learned them since, and is glad to come back and be with the friends and let them know she still lives. She is not alone; a young man is with her, and they give the name of Mary and Horace Birdsall; recognized. The young man is her son.

Say, you man, that is going out of the hall; do you know any one by the name of John Cummings? (The gentleman stopped, and seating himself, replied it was his brother.) Well, he is there by you, and he says tell Tinker I am all right, and there is some one else who comes who gives the name of Drinker—no its Drinkwater—Joe Drinkwater; recognized. This gentleman had got up to leave when Sunbeam thus arrested his attention, and he remained throughout the meeting.

As these conditions change there comes here an old lady who is a very progressive spirit, and gives the name of Catherine Brewer, and says she wants Charles to know she is still reaching out to lead him by the hand. A large number of spirits come with her, and I sense such a feeling of harmony and I hear father, Edward is here and I am happy. I came with grandma, and papa I want you to know I am ever near you, and Tillie comes with me and helps me, and she wants her friends to know she is happy, and I hear the name Tillie Howard and Emma is here, too; recognized.

Mr. McCracken, right by your side there stands a man who says he is your father, and he has in his hand a funny stone; it is sapphire, and he says it is what they called him, though his name is not spelled that way. He says many times I am with you and help you; recognized. (The name was Xavier and is pronounced Saffer).

To that gentleman that I was talking to a minute ago, there comes a man who gives me the name of Joseph Brewer, and with it I hear the name of Louisa; recognized. Have I ever spoken to you before? No, sir. Again as I pass from these conditions I feel a very dignified presence about three feet taller than I really am, and he says I am glad I can come, and I want mother and Harriet and James to know I am still near them. He says Father Charles Beck; recognized. Again as I pass from these conditions I see a hand held up before me, and on it is the name Elizabeth, and it is by that lady near the center, and the lady who comes is her mother, and she gives the name of Elizabeth Hand, and she says to the other lady Aunt Elizabeth; recognized. A man comes here who is very dignified and progressive and he gives the name of Father Bingley; recognized.

Charles Wellington Friend came here was identified by his former friends, in the mill at Lockland, and he gave a message full of love and cheer to his friends. The next to manifest was a young man by the name of James Hutt, who gave a message to the spirit who was present. The spirit who now brings me a peculiar influence and I hear auntie, and then she says Sister Mary, I come to Jennie, and am glad to greet you this evening, you know I still live, and I want to come a teacher for your boy over there. I never had any existence in this world for I was born away out on the shore on board of the steamer, and they led the body in the great deep, and was taken care of by the angels, and now come to you to let you know Sister Mary Huff is ever with you recognized.

I gather strange conditions here and I see a spirit who impresses me with the fact of his extreme troubles when in earth life, and I see a letter F. W. He says I passed on to this life because my spiritual body came too strong for my physical body, physical had become so weakened and debilitated. The name is given Frank Wallace; recognized. Another came Mary Wallace, Aunt Betty Wallace and a little child who were recognized.

William Wallis was the name given by a young man in connection with a beautiful message to his friends. Margaret was with him. The cause of death was given as cancer. Louis drew also came and a young man gave the name of Philip and was recognized. The next to manifest was Helena Lambert, who said Uncle John brought her there, and wanted Brother Lewis, Lizzie Lambert, Ed and John, and mother to know she still lives, and she was often with the brother in the store when dispensing drugs recognized. Several spirits who did give any names but were identified by the messages now manifested and last of the evening was a gentleman to whom came Mary and Eliza, Susan and old Uncle Sammie, they gave messages that were recognized.

Written for The Better Way.
Spiritual Culture.

It is said that the great Nazarin "a man of sorrows and acquainted with grief," and observation impresses us, this is not a singular experience, along the ages we find that representatives of ideas must sacrifice martyrdom is valued by the masses if they see that power and quality necessary to wield the divine forces that push moral evolution, building up beauty in intellectual symmetry, endowing with spiritual enlightenment.

Every epoch is produced by and produces characters who, unimpaired by and consequences, tread through paths of life by the beacon of inspiration within by divine ideals a sublime confidences.

Every triumph of freedom, every made useful, every aspiration with of heroism, is realized, if it is through a martyrdom of self; and every age has its proofs of sacrifice and development.

The evidence of "travel of soul," the birth of ideas may provoke criticism from the uninitiated, but becomes placidly possible to the promoters of the cherished truth. With the intention to do a noble work, the counterbear any trial incident thereto, is to the earnest worker, and what we appall the indifferent man or woman, becomes so naturally a part of subtle necessity between causes and effect, that it is quietly borne, the thought being ever the intrinsic goal to be realized. As a digest of this I present the following rhythmic of precession, which is hereby dedicated every worker in the fields of spiritual culture:

Down, down mid the darkness, the
Drinking deeply the dregs of the
woe;
Feeling keenly the pangs of the
Before it can truly enlighten and lead.

Tis through death to all self, that
Strength is born,
That gives us to battle, bold, every
sorrow.

While lifting the lives of the lowly and
From the vortex of crime and all
evil.

Would we soothe the pain, soothe the
feel,
We do our best for humanity's
In the light and love of a better
We ourselves, must have felt, life's
ing rod.

No pomp that is royal, of purple and
Mark over the lives, of the
Such glorious truths as are
Uplifting mankind to the sphere of
the light.

Then fear not the rod, neither
smart,
Being truly inspired by the
heart
Of the infinite good, whose wisdom and
Unerringly lead us in paths
2014 Adams street, Toledo.

A Good Report.
Kind Dr. Longka—Mrs. Eckhart
ment to write you that the
strength rapidly. She grew
ately after receiving your reme
myself, I think I am getting al
post to grow strong mentally a
sionally, as time goes on. When I
you I was a physical wreck, and
most intense pains from various
cases of many years' standing. I
that life had become a burden
your magnetic remedies did
I grew better from the first app
after one month's treatment from
gained ten pounds more in
change in my general health
great that it was a matter of rem
my friends. And I will say
played the best medical aid I
but they gave me no relief w
was growing worse under the
and I have no doubt but that I
the land of mortals. I conside
netic remedies a dead shot. Now
use of this letter to no purpose. I
benefit to some suffering mortal.

Most sincerely yours,
Deocart, Ill.



Arriving at Mr. Hill's house, my goods were placed here and there, the best being put in the best place, the best being but little room in the house. While Mrs. Hill wondered what use I had for so many goods, anyhow. But Mr. Hill, being more practical, suggested that the day might come when each article of my goods might be of some use in some way. The goods being disposed of, I was instructed in my duties as help for the family, which

could not turn the scale. I became weaker and weaker, and with weakness came calmness and light. The room was lighted up with a straw mellow light, different from that of a lamp or of the sun; I recognized each of my friends or acquaintances that were in the room at the time. I knew there were others there; strange to whom I did not recognize. They were clothed with light garments, and seemed

Time passed on, keeping my cup
 joy full to the brim for many months,
 but one day I saw a company of men
 and women, you call them spirits, pur-
 suing to visit earth. At once I
 desired to go with them. We started
 what appeared to me to be a broad
 highway or river, on which spirit
 could travel from the spirit land
 earth and return either way with ease.
 But I have since learned that
 these highways are magnetic or spiri-
 tual currents connecting the material
 with the spiritual world, and are used
 as spirit highways, and on which
 new born spirit travels, on leaving
 earth to reach his home in heaven.
 Soon we reached the earth, and en-
 turned in a different direction. There
 was something that impelled me
 to visit my late earthly home; I so-
 on found the place, for by this time I
 learned how to travel in any direction,
 my inclination led me.

(TO BE CONCLUDED.)



CORRESPONDENCE.

Youngtown, O.

Dr. A. J. Swartz gave a lecture on "The Creation of man" at Campbell & Taylor's Business College on one of his regular meeting nights last week. A class under the doctor's tuition meets three times a week and is making rapid progress in the culture of science. Dr. Swartz has a class of about fifty scholars and is doing a good work.

Pudersdorf Lake, O.

The societies of Mantus, Parkman and the Ober Union of Claridon and Middlefield, O., will join here for a grand grove picnic meeting July 21st. Come and hear good inspired lectures, excellent music, and enjoy a day of profit and pleasure on the shady side of this beautiful lake, and arrive early. Refreshments can be had at the grounds and horses fed and cared for. A collection will be taken for the speakers. Respectfully, OXION, South Newberry, O.

Middlefield, O.

There will be a union spiritual meeting held at Pudersdorf Lake, South Newberry, O., on Sunday, July 21, 1899, commencing at 10 o'clock a. m. and 1 o'clock p. m., under the direction of the Ober Union Association, the Mantus Association, and the Parkman Association. The speakers will consist of Mrs. M. F. Palmer, of Painesville, Ohio, Prof. D. M. King and F. G. Wilson, of Mantus, and others. The proprietor of the grounds will furnish all the things that will be needed for a reasonable rate, also have horses cared for. A general invitation extended to every body.

At the same time a lecture in Mesopotamia, Ohio, on Wednesday evening, July 24, 1899, and in Middlefield, Ohio, town hall, on Thursday evening, July 25th.

Cleveland, O.

The Children's Progressive Lyceum and its many friends had a very enjoyable meeting yesterday in Kent's grove. The meeting was more interesting by the presence of many from Chagrin Falls and adjoining towns. A picnic dinner was had in the woods, after which the people took to boating on the lake and the different amusements, while the older ones assembled in conference at the pavilion.

Mr. Thomas Lee calling the meeting to order spoke of the ladies' success in securing such a man as Mr. L. W. Pope for conductor of the Lyceum on its reassembling September 24, and indicated him as chairman of the Lyceum. On taking the position Mr. Pope spoke of the future Lyceum work and called on every one bearing the name of Spiritualist to help him. The Lyceum suspends its meetings during July and August and reassembles the first Sunday in September at Memorial Hall, when the work will be resumed with increased vigor.

The spiritual meetings generally have adjourned until the fall.

Pittsburgh, Pa.

In the Court of Common Pleas, No. 1, of the county of Allegheny, a charter was granted the "First Church of Spiritualists of Pittsburgh," the character and object of which is the support of the public worship, according to the faith, doctrine and discipline and usages of the Spiritualists, and for this purpose to have, possess, and enjoy all the rights, benefits and privileges conferred under "Corporation Act of 1874," this being the only possibility of obtaining a charter under existing laws for the purpose. The committee appointed to draw the charter was composed of Messrs. C. L. Stevens, J. H. Lohmeyer, J. A. Gordon, S. A. Garber, J. H. Lohmeyer, the Board and Trustees of the society; J. R. McElroy, president, C. L. Stevens, vice president, W. L. Hughes, secretary, J. H. Lohmeyer, secretary, and M. Varner, Dr. N. Schenkel, J. A. Gordon, C. L. Stevens and S. A. Garber, trustees.

Newberg, Oregon.

Thinking that you would like to record the news of a very harmonious meeting that has been held by the Spiritual Religious Association of Clatsop county, Oregon, I send a brief account.

The meeting commenced June 14th and continued to June 21st. It was held on the grounds of the above named society at New Era. There were no prominent speakers present and the talking was done mostly by home talent. Among the mediums present were Mrs. Flora Brown of Portland, W. R. Colby of San Francisco, Dr. Louis Schlesinger, also of San Francisco, editor of the Carver Drive, Mrs. Bruce of Lebanon, Oregon, state writer, Mrs. Cornelius and Mrs. Miner of Portland. Mrs. F. E. of San Francisco made a short talk. Besides our own mediums Mrs. Atkey, Mrs. Phillips, Mrs. May, Dr. Tryon who had been acting as a healer and to whom I would advise the afflicted to go for relief and a number of others more of less gifted.

On June 15 we have had the gala open. It can only say that the spirits did not disappoint us, and we all went away rejoicing. In the meantime we made arrangements to be there again this fall, under the management of the Oregon State Spiritual Association, they having the privilege of the fall months to hold meetings. The fall meeting commences September 15th and continues to the 10th. Arrangements are made for a most improved on the grounds, and we shall endeavor to make it so that all who can find it in their way to come at that time will feel well paid for doing.

Toledo, O.

I wish to impart to the many readers of your valuable paper, through the columns of THE BETTER WAY, that during the past few days I have received some of the most wonderful demonstrations, through the much-talked-of occult telegraph—not through the mediumship of W. B. Rowley, whom I also know to be genuine—but through the noted medium, Dr. A. W. H. Kothermel, of Brooklyn, N. Y., who is stopping with Judge John Elitch of this city. Dr. Kothermel has not done much of late, owing to conditions over which he has no control, but he is now in the field again, and during the last two weeks has converted scores of skeptics through occult telegraphy. Dr. Kothermel simply places his hand upon the left side while the line is held by one man, the battery by another, and the sounder by still another, and under these conditions receives the most wonderful messages. Then all hands are removed. Dr. Kothermel standing three feet from the instrument, and messages are received of the most startling character.

Dr. Kothermel diagnosed four cases during one afternoon, and in the presence of many with perfect accuracy. He also made a quickness as to the genuineness of the occult force, which demonstrates itself through this medium. He is also the only medium who has psychical phenomena in the light. His psychometric powers are conclusive, as he never fails in locating whatever he may wish to find.

Dr. Kothermel located the body of little Maggie Thompson in Cleveland, but received no credit for it in the papers; still there are hundreds of people in Cleveland who know it.

We understand that the doctor is waiting for orders from St. Paul, Minn., who will be expected to be long before this, and will make good his appointment. His health is much better than of late, and while waiting for remittance from the West has been prevailed upon to hold a few sances in this city, which have received the highest commendation from all who have had the pleasure of attending them. All correspondence for the present may be forwarded to him or Judge John Elitch, Paris Plaza, Toledo, O. Very respectfully yours,

R. K. NASH.

St. Louis, Mo.

Having been a constant reader of your paper for more than two years, and always looking forward to its issue with increased interest, I feel constrained to write you a few lines on the subject of which your paper is such a good exponent, and touching some of the local matters which the able Secretary of the First Spiritual Society here, through her more than female modesty forbears me to mention.

I do not write this article particularly for the benefit of those who usually attend the meetings of the society named, but specially for those in other fields, that they may know something of the inner workings and feelings of those in this locality. Although the society here has but seldom the opportunity of listening to eminent speakers of other fields of labor, though always appreciating the privilege when enjoyed, yet the society has within itself some particularly gifted speakers, whose light heretofore has, as it were, been hid under a bushel, but, I feel, in this case, as in others, where there is in the mind and heart force and power, it will not be long before it will be made manifest to all eyes and ears, and on occasions heretofore, and it would seem, too, without any adequate cause.

At a recent meeting of the Society its secretary, Mrs. J. C. Lee, by request, one of her own inspirational poems, written a year after the war, at the request of a general of the Union army, to be read at the dedication of the soldiers' graves—those noble men who had dedicated their lives to their country's service. The subject of the poem was sufficient to inspire one in dwelling upon it, but when assistance of a super-human power was given to her, no language of mine can convey to you an idea of its power, its beauty, or its pathos, but you can form a better idea of its power and effect when I tell you that the greatest of all poets, but, I am almost sure, but his heart and flowing tears. The scenes of that terrible conflict were so truthfully portrayed that all hearts beat in unison with the poet's heart, and his recital. And after the reading of the above poem, the same gifted woman delivered one of the best lectures ever heard in this city, and of elegance and beauty which marks her as one favored by heaven and endowed with spirit power to no ordinary degree.

And I would say a word about some others, though the secretary herself has written beautifully of the powers and capabilities and gifts of those of whom have done much to advance the cause.

As I am giving a little history I must mention one who has been a very active part in the meetings and who is always ready to mount the rostrum at the call of the president, and that is the excellent, Williams, who, in the past, has been the most forcible and concise speaker, one who has studied the philosophy of Spiritualism and is able to instruct and lead his hearers to the truth, and is always ready for a big pull in a tight place. And the president, Mr. Gortler is an active worker, recommending and doing all things necessary for the advancement for what he believes and feels to be right.

As I have said I read THE BETTER WAY every week, and send from one to three copies to my friends, and I don't know what we would do without it, as I think it is the best paper of its kind in the world, and I am sure it will get hold of.

July 9, '99.

Observer.

Dayton, Wis., and vicinity.

As you have requested your correspondents to send any items of interest, have thought a short account of what is transpiring in this part of the field might prove acceptable.

This is a small hamlet on the Sugar river, and is surrounded by a splendid farming country. The people are for the most part liberal in their views, and have done much in the past in the way of meetings and in disseminating the principles of the spiritual philosophy. It was the good fortune of the writer to attend a meeting of the friends at the house of Mr. Clapp, twelve miles north of this place, on Sunday the 23d of June. The friends instituted these meetings some months ago, meeting every two weeks in different localities, and they have proved very interesting. They depend for the most part upon local talent, but for some time have been assisted by Dr. E. W. Baldwin, of Chicago. The doctor is a thorough Spiritualist and a good speaker.

Sunday, June 30th, through the kindness of F. G. White, was conveyed to the residence of J. H. Skinner, fifteen miles distant, where we had a very interesting time, and while our numbers were few the lack of numbers was made up in enthusiasm. Here, at the home of Brother and Sister Skinner, under the shade of the broad spreading maple, a few patriotic ones celebrated the 4th of July. Dr. Baldwin read the declaration, followed by the writer in a speech on the signs of the times, and a speech by Brother Skinner, which was eminently appropriate to the occasion. Other short speeches followed. Sister Skinner favored us with choice patriotic songs.

These meetings, we are informed, were commenced by the Skinners, and they have proved beneficial in keeping alive the fires of inspiration and continuing an open way for the denizens of the higher life to make their presence known to mortals.

Sunday, July 7th, all repaired to the residence of Mrs. F. C. White at Dayton, and after a short talk by the writer, the meeting was opened by the friends, which was spread beneath the shady oaks which surround their home. Meeting was called at 1:30 with an attendance of fifty or more. The meeting was opened with an address by the writer on Evolution vs. Creation, followed by Dr. Baldwin, who further elucidated the subject. After singing the hymns, Dr. Baldwin spoke of Brooklyn, Wis., was influenced by her guides, and closed the exercises by one of their practical talks and improvising a fine poem.

Many were present for the first time at a meeting of Spiritualists, and expressed a desire for more of the same kind. There is greater inquiry among the people in reference to the new gospel than ever before, and they are getting tired of creeds and are everywhere demanding facts and are ready to receive the truth as it is revealed in the way of evolution and philosophy of Spiritualism.

The meeting was held outside, and no more quiet and attentive audience ever assembled in any church. The meeting was held at the house of Brother and Sister Pritchard. Everywhere in the country friends and institute meetings of their own, furthering the advancement of the cause, and developing their own powers as individual spirits. If we are spirits here then why not strive to do more in the way of development here and now, and not wait until we have reached the spirit land, and be compelled to commence our development in the land of progress. There are a number of excellent mediums among these friends, and more in process of development. A visitation and realization, trying to get the most out of the present, and not wait for the future. We expect to have a good time, and will endeavor to report items of interest for your valuable paper.

Respectfully, W. L. C. MOORE.

Seattle, W. T.

Rev. Dr. York, in one of his regular Sunday evening lectures, among other good things on the subject of "Secularism" spoke in reference to slavery laws as follows:

"While we believe in legal holidays for the people, we protest against any recognition of the Christian Sabbath in the State constitution, and Sunday laws for its religious observance, as the State or general government has no right to any more than to make Sunday a legal holiday for the people, for rest and recreation, as each one may think best, so long as it does not interfere with the liberty of others."

Lookout Mountain, Tenn.

The past week has been one of true spiritual enjoyment. Harmony has been all pervading.

Mrs. Richmond, Mrs. A. M. Glading, Dr. Samuel Watson, Dr. Geo. A. Fuller, Hon. A. C. Ladd, Mrs. Kibby, and in fact every speaker or medium occupying the platform have, each in their turn, added interest and honor to the cause of Spiritualism. The attendance is steadily increasing at the meetings.

Friday evening the guests at Natural Bridge Springs Hotel enjoyed a dance in the pavilion. The affair was not a "dress parade," and all present went in for a "jolly good time," and had it. Our museliens gave the most inspiring strains for the "light fantastic" as usual. It is well to turn from material to a little enjoyable recreation now and then. There are many persons boarding here who have had no experience in Spiritualism, and I am happy to state that they have become interested in the meetings and entertainers, and admirers of the speakers and mediums.

Saturday was a rushing day, arrivals coming in thick and fast—Sunday the grounds were filled with tourists, campers and the general public. The hotel was taxed in capacity as were the cottages, tents, etc. Of course there was an atmosphere of anticipated expectancy brooding in regard to the services of the day which promised much, and did not disappoint.

On Sunday, the 17th, at the noonday, Mrs. Kibby following with tea. Mrs. Glading spoke in the afternoon and gave some remarkably the readings from the "Book of the Future," and Mrs. Richmond addressed the evening gathering with telling effect. Good attendance all day and great satisfaction.

Mrs. Kibby has been giving sittings to investigators with successful results. This lady gave me my latest address in full, also the name of one of my guides, very soon after her arrival on the grounds. She was a stranger to me previous to her coming, and could have no knowledge of my name or of my family name from any information received here, as I arrived in this locality only last January, and have since then been very busy in this world or the other. I believe her to be honest.

Twenty-one school teachers arrived at the Natural Bridge Hotel about midnight last night Saturday. They were enroute for Nashville, Tenn., where the State Teachers' Association is observing its twenty-fifth annual session. Quite a number attended the sittings in the pavilion, and were pleased with the speaking and readings.

One of the best of the work of our musicians. We are certainly proud of them as musicians and individuals. If we can judge Cincinnati Spiritualists by those at present with us, an extended acquaintance would be well assured, afford us sincere enjoyment. Mrs. Elizabeth Kiffin, of Cincinnati, arrived Sunday with her husband, and is in Hickory cottage, near the hotel. These ladies are among our earnest working Spiritualists. They will add to their list of friends while here.

F. P. and Dr. C. Hughes, of Cincinnati, have just arrived for a few days. They are "on hand" for the good words given out by our speakers and mediums.

Rabbi L. Weiss, of Columbus, Ga., has on a quest here and an attendant at the meetings.

Mrs. Helen A. Haddoe, of Louisville, Ky., located at Haddoe Cottage with her friend, Mrs. Orville Haddoe. Mrs. Haddoe is deeply interested in the success of Lookout Mountain Camp Meeting.

Georgia Davenport Fuller.

MOVEMENTS OF MEDIUMS.

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

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

Frank C. Wilson solicits engagements as lecturer. Address box 39, Main Station, Chicago, Ill.

J. H. Randall will answer calls to lectures on Spiritualism. Address, 229 Monroe street, Chicago, Ill.

Mrs. M. E. Aldrich, inspirational speaker, may be addressed 55 West Exchange street, St. Paul, Minn.

Mrs. T. J. Lewis, speaker and test medium, 205 Harrison Ave., Boston, will answer calls in the Eastern States.

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

Mrs. Carrie C. Van Dusen will be located at Gouverneur, N. Y., during July, at which place she may be addressed.

Dr. Rothermel may be addressed at his residence, 388 Clifton place, Brooklyn, N. Y., for consultation or engagements.

E. R. Wardell, psychometric reader, clairvoyant and test medium. Address 206 Eleventh street, Louisville, Ky.

Mrs. Fannie Ogden, 618 Main street, Peoria, Ill., Trance Test and Psychometric reader. Can be engaged for the season of '98 and '99.

Judge Featherstone is ready to answer calls to lecture. Terms moderate; correspondence invited. Address for the present Henrietta, Tex.

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

Dr. Delavan De Voe, the renowned automatic slate writer and magnetic healer, is now located at 205 W. Fourteenth street, St. Louis, Mo.

Mrs. Jennie B. Ligan will make engagements for fall and winter week evenings for 10, 12 and 14 lectures. Address 62 Irving street, Framingham, Mass.

Mrs. M. E. Williams, of New York city, will lecture during the summer months. Address 400 Madison street, New York, N. Y., or at 232 West Forty-sixth street.

Mrs. A. Sheehan, inspirational speaker, lectures at Douglas Hall, Cincinnati, during the summer months. She will also lecture at Lookout Mountain in August.

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

Mr. John Wm. Fletcher lectures in Saratoga, N. Y., September, October and November. Philadelphia, December. Address 6 Beacon street, Boston, Mass.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements in Western cities the coming season. Address, 1000 Broadway, New York, N. Y., or care of H. W. Warner, care of THE BETTER WAY.

Mr. Harrison D. Harrold of Meadville, Pa., is specially recommended to us as an inspirational lecturer of unusual power. He is ready to fill engagements upon the Spiritualist platform, and would be pleased to correspond with societies with a view to engagements.

Dr. James A. Hiss, the developing medium, will give private sittings in Detroit, Mich. Engagements book now ready for sale, and can be found at 18 Park place, Detroit, Mich.

Dr. J. R. Nickless, spiritual healer, is meeting with grand success in San Francisco, Cal., practicing his gift of healing. The doctor's cordial and genial manner and the wonderful cures performed have been a host of friends. His office is at 100 McAllister street.

G. W. Kates and wife closed a successful month of labor at Montreal, Canada, on July 5th. They lectured and gave sittings at Saratoga Springs, N. Y., Sunday, July 7th, and will be at Albany, N. Y., July 14th, then at Oshkosh, Wis., and will be at Oshkosh, Wis., for the balance of July. They go West for fall and winter months, and will be at 224 Franklin St., Philadelphia, Pa.

SPECIAL NOTICE.

AS MANY OF OUR READERS will be prevented from attending the various

CAMP MEETINGS, We have completed arrangements with our agents and

SPECIAL CORRESPONDENTS To have accurate and interesting

REPORTS Concerning the same. Persons desiring extra copies of THE BETTER WAY, will please order them in advance.

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ESTABLISHED 1870. HAS CURED MANY cases pronounced hopeless by physicians. Send for Free Book. Contains Full and complete testimonials. Will convince you.

Dr. Samuel W. Wood spoke Sunday Morning. Mrs. Kibby following with tea. Mrs. Glading spoke in the afternoon and gave some remarkably the readings from the "Book of the Future," and Mrs. Richmond addressed the evening gathering with telling effect. Good attendance all day and great satisfaction.

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It has just taken the "The World's
and Explosives," for "Light, with
University," all the World's
Explosives, New Orleans, 1900.

Written for The Better Way.

A Year in Summerland.
EDGAR LIVINGSTON ST. CERAN.

Since leaving thee and earth,
To enter in the new life's way,
A year is made complete,
By this sweet July day.

A year to me in Summerland,
Midst scenes beyond compare,
Where streams of purest crystal ran,
And perfumes fill the air.

Where the heavenly music charms the ear,
And lulls tired ones to repose,
Where flowers bloom around my door,
The violet, the jasmine, and the rose.

And everything that's bright and fair,
And everything that's sweet
Springs round my feet, each glad day,
To make my life complete.

But were I bound a prisoner here,
And kept my love from thee,
This land, although so fair and bright,
Would be no heaven to me.

And so each day I come to thee,
To comfort and to cheer,
And joy it is to hear thee say,
"I know my darling's here."

So while you stay in earth, my love,
I'll linger by your side,
And try to be as in old times,
Your comfort and your guide.

And she who strives to comfort you,
I love and bless her, too;
For faithful friends are hard to find,
And she is kind and true.

New Orleans, June 5, 1899.

Written for The Better Way.

SLATE WRITING AND OTHER PHENOMENA.

This is to certify to what occurred at a joint sitting of I. C. Steele, of Pescadero, Cal., and S. B. Clark, 526 Port street, San Francisco, with Dr. D. J. Stansbury, medium, in his office, 1220 Market street, on June 12, 1899, at 4 p. m., in broad daylight, the window curtain being rolled up and the top sash lowered about six inches. We took our seats at a table (upon which lay a pile of new slates, and the occult telegraph) as follows, Dr. Stansbury on one side, I. C. Steele upon the other, and S. B. Clark at the end. The doctor took from the pile of slates two, wiped them clean, then took a small pinch of fine broken crayon, mixed colors, put it upon one of the slates, laying the other over it, stepped around and placed it in Mr. Steele's lap where he held it firmly, with his hands all the time, until told to take them apart. The doctor then seated himself at his side of the table, putting his hands upon the occult telegraph box, it began to give forth messages from both our spirit friends, giving also names, and to whom they belonged, and with them came one requesting the privilege to send a message to his wife, so the doctor cleaned another pair of slates, and put them under Mr. Clark's left hand upon the table. He was using his right to write down the messages coming by occult telegraph. In about five minutes the three slates were given, being the signal that they were through, and upon opening the slates, we found one covered with a message from a spirit husband to his wife, she being in Pescadero, neither of us were thinking of them, and only Mr. Steele had any acquaintance with the lady. Mr. Steele took the message to her. The doctor took another pair of slates, wiping them off, and putting powdered crayon between them, put them in Mr. Clark's lap, where he held them firmly with one hand, his right being constantly employed taking down messages from the occult telegraph. From some of our spirit friends came messages of greeting, others congratulatory that we had such a harmonious gathering of spirits and mortals.

The doctor then went to Mr. Steele's side, when Mr. Steele said, "Oh! they have been at work vigorously inside of my slates for some time." The doctor then put his fingers on the edge of the slates, for a few minutes, and told Mr. Steele he could open them, when, to all, a surprise was revealed. One side was covered with messages, each line being written in a distinct and different color, and drawings that good artists have since told us would take three hours to accomplish. There were some short messages and names given. One was from Mr. Steele's mother, with her first and last name in full, "Dams-rose Steele". In the drawings were beautiful flowers, vines, and an urn, also a spirit home scene. Then the doctor came to Mr. Steele's side, for a moment touching the slates he was holding in his lap, then told him to open them, and there was another beautiful slate showing the spirit artist to be an expert, everything upon the slate being in keeping with the one Mr. Steele had obtained. There were two likenesses upon this slate, one of them we did not find out who it resembled until four days afterward. It proved to be the likeness of Amos Chessman, the spirit telegrapher, for Jerry Locke, the boy medium. Then the doctor took a single slate and placing it upon the ends of his fingers of his right hand, holding it above Mr. Steele's head, and holding Mr. Clark's right hand in his left, for about three minutes, and upon lowering it, were found six beautiful flowers, roses, pinks, etc. The stems looked as if they had been snapped or broken from the stalk, within the half minute preceding, Mr. Steele in wonder exclaimed what next.

The occult telegraph was running independently a portion of the above time, that is, no mortal hands were within three feet of the box holding the key.

The doctor then seated himself at the table, when he was requested by the telegraph to take another pair of slates quick. The doctor did so, cleaning as before, but this time he put no crayon or pencil between them, first offering them to Mr. Clark, then changing to Mr. Steele's hand, then instantly changing again, and put them upon Mr. Steele's left shoulder, hold-

ing them by one corner with his right hand, reaching out with his left to Mr. Clark, saying, give me some help, and clasped his right hand, remaining thus about five minutes, he turned and thrust them towards Mr. Clark, saying they are for you, and, upon opening there was the third and most beautiful, and artistically finished slate that one could wish for.

Then the doctor took his seat at the table, putting his hands upon the telegraph box, a beautiful message came forth to Mr. Steele, and acknowledging that the last conversation Mr. Steele had with an earth was true every word of it, the purport of which was, that this life did not end all, that there was just as conscious a life after the grave, as before, and signing the name of Chandler. It being the single and only name Mr. Steele had written on a ballot, carefully folding it up, putting it inside the telegraph box, upon first sitting down, and so much had transpired it had been well nigh forgotten. Mr. Chandler was a man well known throughout the state. All of the above and much more occurred as to communications in about forty-five minutes. Who will not say with the writers it was a most wonderful sitting. It only shows what conditions may bring to us poor mortals, who seek honesty. Yours for truth, I. C. STEELE, Pescadero, Cal., and S. B. CLARK, 526 Port street, San Francisco, Cal.

FIVE OR SEVEN SENSES?

Some philosophers maintain that each sense has a representative or correlative science built upon it, as the science of Optics for vision, Harmony and Music for hearing, Architecture and Mathematics for touch, etc. As touch is the primary and basic sense, so Mathematics is the primary and basic science. This is merely suggestive as to how much farther they are correlative or analogous. Sir Wm. Thompson claims that temperature, or the sense of heat and cold, constitutes the sixth sense, and he also suggests another, which he calls the magnetic sense, by which sensitive persons are made happy or miserable, when within the aura of others, by their polarity, according as they are attracted or repulsed. As evidence that the senses of touch and temperature are not identical, the senses of touch may be lost and that of temperature retained, or vice versa. There can be scarcely any discrimination between the painful sensations of heat and cold. As the Hottentot said when he touched ice, "It burns." Touch or sound long continued loses its effect, but when the pressure or sound ceases, our attention is attracted thereby. There are sweet and sour odors. We may, by the sense of smell, call up sounds melodious or discordant, and by the same sense, tints and colors may be perceived. This may be caused by the association of ideas, and may be more easily experienced than described. The sense of smell is the most delicate of all the senses, and the particles making an impression on the olfactory nerve may be infinitesimal, and wholly unrecognizable by chemical tests, or by powerful magnifying lenses, or by any other means whatever. In short, where every other evidence of the substance of the thing may be gone, there still remains, apparently, the spirit of the departed thing manifesting itself to the sense of smell. Hence some philosophers relegate this sense to the science of chemistry as its base, or relative sense, as hearing and seeing are to music and optics, in the domain of the relation between the senses and the sciences.

What Baron Reichenbach terms Odic power or Od force is the universal force pervading everything animate and inanimate, organic and inorganic, and even the ethereal something beyond our atmosphere which is said to be negative Od. It embraces every form of magnetism. Its manifestations are closely connected with Od polar action in organic and inorganic nature, also between the primitive and plastic order in matter, and the plastic growth of formations resulting from compound and complex forms, and may be designated by the words vital force.

Chamber's Cyclopaedia classifies six senses, naming the first the magnetic sense or the sense of organic life; second, taste; third, smell (these three are emotional); fourth, touch; fifth hearing; sixth, sight (these three are intellectual). Sir Wm. Thompson maintains that the sense of temperature, or the sense of heat and cold, constitutes the sixth sense. The sensations of temperature have an obvious eternal cause of a sufficiently specific nature, but we are ignorant of their specific origin. Therefore it remains a question we are unable to decide whether there are certain nerves especially appropriated to the impressions of temperature. Professor Carpenter places this sense next to touch, and cites a case in which a man devoid of the sense of temperature, though having the sense of touch intact, while sleeping over a live kiln, had one of his legs burnt off and was not aware of it till in the morning, when, attempting to walk, his charred leg crumbled to ashes. It is through the sense of temperature that men and animals feel storms approaching even before they are indicated by the barometer. It is found that the left hand is more sensitive to temperature than the right, whereas the right is much more acutely sensitive to touch. The sense of temperature recognizes the painful sensations of heat and cold, and by vigorous effort of the will power we can withstand great extremes of heat and cold. It is reported of Boorhave that he was so opposed to heat that he would never suffer himself to go near the fire.

Dr. George M. Gould in a recent number of Progress, suggests an explanation of that peculiar faculty which enables birds and animals to find their homes from long distances by the exercise of their magnetic sense. In the phenomena of sleep we experience sensations that are

not produced by any of the five senses. All the indications of sight and hearing, of feeling, smelling and tasting are experienced in our dreams, but surely not through our physical organs. May this not be accounted for by the many manifestations of the magnetic sense? The magnetic sense is the one in direct relation and contact with our intellectual and reasoning faculties. To the magnetic sense I would also refer the frequent and astounding phenomena known as sympathy. If we see one enjoying, we sympathize in the same joyful mood. If we see a cruel stroke aimed at another person, even a stranger, we shrink and fall back and act as though our person was threatened, and through sympathy actually feel the pain.

Corn, Somnambulism, Trance, and Ecstasy may properly be regarded as the phases of sleep, but more like the hypnotic state than normal sleep. McNish in his "Philosophy of Sleep," says of Cabanis that he often saw clearly in dreams the bearings of political events that baffled him when awake, and that Condorcet, when engaged in deep and complicated calculations, was frequently obliged to leave them in an unfinished state and retired to rest, when the results to which they led were unfolded to him in his dreams. Sir Benjamin Brodie mentions a chemist who contrived apparatus for his experiments more than once while dreaming; and also of a mathematician who solved problems while asleep that baffled his efforts in his waking hours. Carpenter, in his physiology, bears ample evidence of this phenomena of increased mental power during sleep. Dr. Benjamin Franklin bears evidence of the same power.

Many things deemed miraculous may scientifically be accounted for by the careful study of the phenomena of the magnetic sense. There is nothing infernal, there is nothing supernatural. There is a sufficient cause in nature for every event that ever occurred, yet this does not destroy faith. Science is faith without superstition—a faith that knows what to receive and what to reject.

Trance may be self-induced; and, unlike several other abnormal conditions, may be indulged in without injury to health or the shortening of life. Acts which in the trance state are logical, coherent and consistent, will in dreams be extravagant and absurd. The brain does not act as a unit either in the active condition of wakefulness or sleep. Different parts and organs simulating different faculties and emotions with different degrees of force. Where cerebral activity is harmoniously diffused, as in the normal wakeful state, man is said to be under the control of will. And by a constant watchfulness and effect of the entire ego we may do much toward keeping up this harmonious activity, as also by effort we may direct this to special organs and their functions and faculties.

This seventh or magnetic sense is most prominently set before our minds by the sexual magnetism. This is the most potent stimulant accessible to our race. By a wise development and a healthy exercise of the love of nature there is scarcely a limit to the capacities for generating health of body and mind. The physiology of the whole passion of love has not yet been written. That it generates force and increases mental and physical power is undoubted. The Creative power bestowed this boon to man not alone for the perpetuation of the race, but by the generating of new beings, but to be rightly understood and utilized for the healthy growth and perfect development of the mind and body of the man and woman.—Dr. Wm. McLaurie in Phenological Journal.

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The Latest Discoveries

In the Realm of Nature and Their Relations to Life.

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With improved and durable castors, sensitively constructed. This instrument speaks, writes, measures, and is of great aid to spirit communication and development of mediumship. Manufactured by a skilled mechanic, and magnetized by a highly-developed medium. Price \$1.00, postpaid.

G. W. KATES,

Wheat Street Lane, 8th E., Philadelphia, Pa.

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NONE SUCH TOOTH HARROWS

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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. LOUCKS, Worcester, Mass.

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Mysteries of the Border Land, cloth, \$1.00. Fall gliding, heavy binding. Proceedings of the Iowa Conference of Spiritualists, containing 50 papers, questions by Mrs. Richmond, poems and lectures, cloth, \$1.00. Collier's (Cable) by Mrs. Richmond. Biographies of Bible Characters. From Materialization, Thos. B. Hazard. Spiritualism—What is It?—God, Heaven and Hell, Thos. B. Hazard. Organization, Thos. B. Hazard. Autobiography of H. G. Woodhouse. Prohibition, Capital and Labor, by Mrs. Richmond. Addressed by Mrs. Fox and Mrs. Richmond. Rhythmic Lectures, by Mrs. Fox. Death Penalty, by Thos. B. Hazard. Phantoms, Force, Experience in Earth and Spirit Life.

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HOW TO ADVOCATE SPIRITUALISM.

To the Editor of The Better Way.

The result of several years experience as assistant editor of a spiritualistic journal, I learned more of the idiosyncrasies of humanity than possibly could have been learned in any other way. Our paper had many brilliant writers of nearly every phase of thought, hardly any two of whom agreed altogether, while having many ideas in common, and all of them claiming inspiration as their source, their different articles had to be closely watched and sometimes vital changes made in them before they were put in type.

Our journal being the first ever published the Sunny South to advocate our cause, we had to encounter all kinds of opposition, particularly from those who called themselves the very salt of the earth: the members of the orthodox churches. The paper was better received by that portion of the community who had grown out beyond the orthodox belief. Now the main question should have been to have made the paper assume such a moderate position that it would be welcomed by all who sought light on this great question; in other words, publish such a paper that orthodox church members could find nothing in its pages to take offense at, and gradually by educating them up to the point where they could see the absurdities of their old belief.

However much of such certain writers lost our paper hundreds of good subscribers, and would have ruled it if the editor had not dropped them and declined their contributions. A Spiritualist journal has a great responsibility on itself. It should be an educator, and many times it is necessary to begin with the alphabet in some communities. Let the food be of that sort that will digest, and not that which will be repulsive and thrown off. The masses of the people have had the terrible wickedness of disbelief in church dogmas taught them so long that they are afraid to read or listen to anything anyways radical; therefore common sense would suggest that in order to have these people open their eyes we must not offend them, but lead them by gentle measures in paths where they can see that all Spiritualists do not have horns, hoofs or tails, and are no relation to that great friend of theirs, the orthodox devil.

The great trouble with nine-tenths of the church people is not in believing that the spirits of those who passed on do return and in different ways communicate with them; but it is giving up Jesus as a savior and mediator, when not only they but their more remote ancestors believed that he died on the cross and took all their sins on him—by so doing, and that only by believing this, and joining some orthodox church, and going through certain ceremonies, was there any chance of being saved from a burning and everlasting hell. It is not strange that they hug this belief so close to their hearts, when we look around us and see all the efforts and influences thrown around them, and the social ostracism (particularly here in the South) meted out by preachers and laymen to all who have the boldness to take a stand for the truth. It is a wonder that any do come out at all.

There are here in this city of Atlanta thousands, now members of the different orthodox churches, who believe in Spiritualism, but they are afraid of this ostracism, and tell what they believe to only a few chosen friends, and beg them to say nothing to anyone about it. To show to what a ludicrous extreme some of these would-be believers carry things, can be illustrated by something that actually happened to one of our lecturers in this city. He is a very talented and earnest man, and many called upon him at his home who would not be seen at his public ministrations. One of the callers asked him to call at her home while in the city. He took her at her word and called one evening; was met by the hostess at the door, who held up her hands saying, "I pray these place say nothing, and let me introduce you as Mr. Jones, won't you and not as Mr. Blank, the Spiritualist?" He agreed to this and was actually taken into the parlor and introduced as Mr. Jones, and the conversation was of such a nature that none of those present had any idea that they were entertaining a noted Spiritualist lecturer. So much for fear of what orthodoxy would say.

No doubt ideas were advanced that evening, and received and pondered over afterwards, that would not have been listened to if known to have come from a Spiritualist lecturer. Was not, under the circumstances, this the better way? So when missionary work is to be done, get first an audience, feed them with milk and easy food to digest until they grow to the stature of men and women, and are able to bear the strong meat of a more advanced belief. Be careful to offend none; do not rebel, but attract; and in a short time our spiritual halls will be crowded with seekers after truth, and believers in our beautiful philosophy. The ill-fitting garments of orthodoxy will fall away and the system exposed in all its hideousness, and none will do it reverently. God will be understood, and no longer be looked on as an angry demon, but as a system of love pervading all and everything. The mighty devil who has, according to the church, been always able to defeat the Delty in his plans, will be seen to be nothing more than the spirit of evil which men have in their own systems and nurse sordidly. May the day soon come when all eyes will be opened.

SPIRITUALIST.

Atlanta, Ga.

A LETTER.

To the Editor of The Better Way.

Our paper is good and I hope it may remain so. Our editor is able to "steer the ship," but he was first to say, "Why will some people insist upon comparing Spiritualism with the Bible, when really the Bible only obtains a semblance of truth through the manifestations of Spiritualism?"

It was that editorial which prompted my article, "Spiritualism vs. Bible Lore," and whose words seem to have given rise to G. W. Featherstone's remarks to me in No. 104—certainly to me in the beginning, though nicely sugared—and necessitated the penning of my reply.

Mr. Featherstone, we are both Spiritualists and both earnest, but our eyes are not quite alike. This seems to be the trouble; or, perhaps, you are where I was a couple of years ago. Let me explain.

Coming into Spiritualism from the Baptist church, I was desirous, naturally, to combine the two. Naturally, too, I had never read the history (Keeler's) of the Bible, "Bible Myths," Paine's "Age of Reason," or Robert Ingersoll's works. Orthodox are taught not to inquire into such things as they treat of. However, Spiritualism develops one's reason, and it so happened that a friend loaned me Keeler's "History." After that I sought other books that gave the Bible a straight showing; and, being honest at heart, I found I had no farther need of the Bible as aid to proselytizing only as I can show up its absurdities. Now Mr. Featherstone may and may not have read these books; but if not, why not?

I do love the cause of truth; yes, so much that my soul will not let me be anything but outspoken and radical. To me it seems the church has long enough "saved souls" by teaching them errors, and as fast as the scales fall from the eyes of Spiritualists it is but right that they seek to teach plain truths. The old saying, "whipping the Devil around the stump," seems useless since I know the old fellow is dead. Let others do as their light directs, but please allow me the same honest privilege. I do not believe that "when ignorance is bliss, 'tis folly to be wise," for the more light I receive the happier I become. For this reason I fight Bible errors. We can scatter the enemy (any error is an enemy to truth) by bomb shells sooner than by buck shot, and Orthodox must go, while Spiritualism, all conquering, plants the banner of truth in God's beautiful land.

I would die for Spiritualism, but I would die by my honest convictions. The character of Jesus, as a man, is beautiful in some parts, but I doubt not Robert Ingersoll's—whose home is a perfect paradise—if truthfully studied and published would be as grand and perfect. Yet we do not need to surround his life with a history of all the low crimes of his ancestors back to the beginning of time. Far better to cast the whole Bible away and write up pure descriptions of such men as we know have noble characters and give them to the young to pattern after. Jesus, as a medium, may have healed more bodily afflictions than Ingersoll has, but I doubt his being more charitable at heart.

Brother F. here's to you and Spiritualism, "and may both live long and prosper."

ALLIE LINDSAY LYNCH.

Intuition.

Functions build the organs, not organs the functions; and when through a healthy organism the various functions find perfect expression, there is harmonious vibration between the different organs and the universal spiritual principle which is working through them, this may be termed instinct, and in the animal free from human influence, is a sure guide. Once let man bridge the wilderness of reason which lies between the instinct which works through his animal nature with his intuition; then he will have as sure a guide in his higher consciousness as he has in his instincts. The power to use these functions comes when the individual is joined to and vibrating in harmony with the universal; all short of this union is what will bring man suffering. There is a difference between suggestion from other minds, or opinions formed through the reason, and what we know as intuition. We may find ourselves doubting the truth of suggestion or opinion, but intuition is so much a part of our own selves that we do not question it any more than we would other facts in consciousness. Instinct, suggestion, opinion, reason, deals with the outward or external life; intuition with the unchanging principles relating to the real being; it is the revealing to the human that which is soul memory. "Seek and ye shall find, knock and it shall be opened unto you."

NARAH A. HARRIS.

The friends of Sabbath reforms propose to hold a mass convention for the district including Illinois, Michigan and Wisconsin, to be held in connection with the Illinois State convention in Chicago some time next November. At a recent conference, resolutions were adopted endorsing the action of the authorities in abolishing Sunday parades; also petitioned the post-office authorities at Washington and Chicago for the maximum of reform in the Sunday work of that department. This movement is one in which all should join, even in leaving the religious aspect out of the question. If the increase in Sunday work goes on, the laboring classes will find themselves compelled to work seven days a week for wages of six days. That is the logical end of the matter.—Toledo Blade.

Evolution of the Spirit.

"Matter in the invisible world has the same formative power that is so potent in the visible world. The atoms there obey the same principles of line motion that in a slower grade of activity give visible results in the planetary states. The same principle of atomic arrest, or balance, holds good, and the only question which belongs to the student of cosmological life is whether the planetary state is a precedent or resultant of the elementary relations that form the spiritual entity. There must be a direct connection between the two conditions of being, and in obedience to the law of atomic arrest upon the lower grades of sentient life, there must be a secondary form of the elements as they assume visible relations. This is a chemical necessity, and in all life this law is absolute as far as formative power is susceptible of analysis.

Now, in applying this principle to the process of the evolution of a spirit form, we have an explanation of how the spirit must be a natural product of evolutionary life, and that the spirit of man must follow the same law as the evolution of all spirit that pertains to planetary form.

It is held in form, first by its connection with the magnetic life of the planet itself. It is the controlling power in shaping the form to correspond with the changing conditions of the environment of this primitive planet. It can only exist by keeping itself in harmony with the laws governing the elements in the planet, and as long as the planet endures, the spirit form within the radius of its magnetic aura, must exist as a secondary satellite or miniature, concrete expression of the forces in the planet.

This principle gives the spirit immortality, and by reason of the eternal nature of the elements composing it, places it beyond any possibility of dissolution as long as the planetary relations of the elements are a possibility. It may be said to go even further than this, for the spirit form, having the basic principles of eternal existence in the atoms composing it, and having once entered upon organized life, has in itself the power of self-sustenance from the elements in space, and cannot become disintegrated, for there the law of atomic equilibrium would itself sustain it and supply all the necessary material to keep it in eternal existence as an organism, even if the planet on which it originated as a distinct being should revert to its original status in the universe and vanish as a distinct form.—Faraday Medium.

The Queen's Spiritualism.

It is certainly a pity that the Queen's Continental visit should be curtailed by anything so utterly ridiculous as the assertion of the Paris Figaro that her majesty had joined the Roman Catholic communion, and intended to spend Easter abroad in order to indulge her religious proclivities, without stint. The Queen is protestant to a degree, with a bias toward Presbyterianism. The only direction which her majesty has ever deviated a hair's breadth from the strictest orthodoxy is in a slight penchant for Spiritualism, but not of the vulgar table-turning, and this little weakness is shared by several members of the royal family. The late Duke of Albany was an enthusiastic disciple of the occult, if at all that one used to hear was true, and the residence of a lady, now dead, not far from Hyde Park, used to be the rendezvous of royal devotees of the mysterious.—Ladies Pictorial.

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PROGRAM

July 26, Friday, Walter Howell, London, Eng.

July 27, Saturday, Mrs. R. S. Lillie, Boston, Mass.

July 28, Sunday, Walter Howell and Mrs. R. S. Lillie.

July 29, Tuesday, Lyman C. Howe, Fredonia, N. Y.

July 30, Wednesday, Mrs. R. S. Lillie, August 1, Thursday, Lyman C. Howe, August 2, Friday, Walter Howell.

August 3, Saturday, Hon. Sidney Dean, Warren, R. I.

August 4, Sunday, Mrs. R. S. Lillie and Hon. Sidney Dean.

August 5, Monday, Conference.

August 6, Tuesday, Hon. Sidney Dean.

August 7, Wednesday, J. Frank Baxter, Chelsea, Mass.

August 8, Thursday, Rev. Samuel Weston, Memphis, Tenn.

August 9, Friday, J. Frank Baxter.

August 10, Saturday, Mrs. A. M. Glading, Doylestown, Pa.

August 11, Sunday, J. Frank Baxter and Mrs. A. M. Glading.

August 12, Monday, Conference.

August 13, Tuesday, Mrs. A. M. Glading.

August 14, Wednesday, Rev. Samuel Watson.

August 15, Thursday, Walter Howell.

August 16, Friday, J. Clegg Wright, Newfield, N. Y.

August 17, Saturday, W. C. Warner, Yorkville, N. Y.

August 18, Sunday, J. Clegg Wright and J. J. Morse, London, Eng.

August 19, Monday, Conference.

August 20, Tuesday, Mrs. F. O. Hyzer, Ravenna, O.

August 21, Wednesday, J. J. Morse.

August 22, Thursday, F. O. Hyzer.

August 23, Friday, Miss Jennie B. Hagan, S. Framingham, Mass.

August 24, Saturday, Memorial Day.

August 25, Sunday, Mrs. Cora L. V. Richmond, of Chicago, Ill., and Hon. A. B. Richmond, Meadville, Pa.

August 26, Monday, Conference.

August 27, Tuesday, Mrs. Cora L. V. Richmond.

August 28, Wednesday, W. J. Colville, Boston, Mass.

August 29, Thursday, Miss Jennie B. Hagan.

August 30, Friday, Mrs. Cora L. V. Richmond.

August 31, Saturday, W. J. Colville.

September 1, Sunday, Mrs. Cora L. V. Richmond and W. J. Colville.

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NUMBER 4.

(Entered at the Post-Office, Cincinnati, Ohio, as Second-Class Matter.)

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CINCINNATI JULY 27, 1889.

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WAS JESUS SON OF GOD AND THE ONLY BEGOTTEN ONE?

BY C. H.
Does an error do harm? Not always; but er-
ring does always.
How much so, you perceive when on the end
of the road.
Light! more light!
(GOT IT.)

The dogma that Jesus, the reputed Author of Christianity, was the only begotten "Son of God" with variations and aggravations summarized in the Athanasian Creed, has been a burning question for centuries, causing not merely scriptural controversy, but also persecution and bloodshed, and is still a dividing line in Christendom. Its affirmative decree by the Oecumenical Council of Nicea (325 A. D.) under Constantine's imperial pressure accepted by a majority of Christian worshippers, has enabled the Church of Rome to establish a monstrous Catholic Hierarchy, and even Protestantism, although differing on other points, has retained it as a principal article of faith excluding disbelievers from its communion.

Doubting that plurality ever so great is always right in religion no more than in politics, living in a country which guarantees within rational limits freedom of thought, speech, print and action, cast into a period when there is much wavering between old and new in Church and State, I will venture to take up this important theme in the negative. I come forth not as a blind iconoclast, but like the man of yore saying, Let us reason together.

Jesus, styled Christ, I. e. Anointed, Consecrated of God, all sects agree, came from humble station but not ignoble origin. As most biographers of distinguished personages, if possible, refer to ancestry, to adorn their subject with a certain halo, to account for excellence or give a recommendation to public favor, yet perhaps entitle him to some inheritance and property, the Evangelists have not failed to furnish pedigrees. Why should they not? Did he not appear as a prophet, even more than prophet, the consolation of Israel, the promised Messiah, the heir of the throne of David, the prince of peace, the Head and Ruler of the kingdom of heaven? One of the genealogies (Matthew I, 1-17) starts from Abraham, the arch-patriarch of the Hebrews, and comes down to "Joseph, the husband of Mary, by whom Jesus was born"—42 generations; the other (Luke III, 23-38) begins with "Jesus the son of Joseph," and traces him back clear to "Adam,

the son of God"—78 generations, a record in antiquity unparalleled by any of reigning dynasties. To this long lineage, however, we find, like in others, saints and sinners, good, bad and indifferent individuals. Jesus is derived from an illegitimate branch, that of Perez, who was begotten by Judah out of Thamar, widow of two of his sons (Genesis xxxviii, 12-30). Now, after so much pains taken to give their hero a glorious descent from David, after even transferring his birth from Galilee to Bethlehem in Judea, where the famous son of Jesse first saw the light of this world, the same authorities hesitate not to represent him the illegitimate son of God. If he was the son of God, he was not of the house of David, as the promised Messiah was expected to be according to the prophets and prevalent opinions of the Jews, consequently not entitled to their recognition and homage. Adoption by Joseph in such a case would not be an equivalent in the eyes of the people.

In this dilemma to keep the prediction good, the mother, Mary, is resorted to, she being reported by an apocryphal (wisely excluded from the sacred canon) as a daughter of Joachim and Hannah, pious and respectable residents of Nazareth, both of Davidic descent, born to them when they were already advanced in years. This legend was resuscitated by Pope Pius IX and his Jesuitical clique as a good enough Morgen for the credulous crowd, with the additional sanctification making over Mary's birth the fruit of immaculate (supernatural) conception. But of the birth of the infant Mary Epiphanius, bishop of Constantia (367-403 A. D.) says: It was in the ordinary course of nature not in any way different from that of other mortals, and he deserves certainly more credence than the Bull of December 8th, 1854, issued 1400 years later by an interested pontiff, not to say by a perverted Roman Pontiff, who wanted to revive the Mariolatry of the Middle Ages. Yet even Mary's genuine descent from David admitted will not hold to sustain Jesus' standing as offspring of the great king; for under the mosaic code the female—respectively maternal—line was never considered worthy consideration, as in Oriental countries generally and in some parts of Europe still the Salic law excludes the fair sex from succession to royalty. All we can gather as reliable concerning parentage and relation of the sage of Nazareth amounts to this: His real, not imaginary, father was Joseph, an honest mechanic, and Mariam was given to him in marriage when quite young—14 years old—most likely an immaculate, i. e., chaste virgin. Jesus (Jeshuah) was their first born of seven children (Matthew xiii, 55, 56) four brothers: Jakob (James) Jose, Simon and Judah, the sisters not named. Such was the holy family, by no means a unit in views and aspirations, yet some of them even taunting their elder brother (John vii, 35). Their home was Nazareth. This village, situated in the north of ancient Palestine, in the territory once assigned to the tribe of Zebulun, then comprised in the tetrarchy of Galilee under Herodian dominion, not even mentioned in ancient Hebrew typography, and would have probably remained obscure but for reminiscences since attached to it imparting to the early converts of Christianity both from Judaism and Hellenism, including the Ebionites, the denomination "Nazarenes."

Modern travelers admire the locality and environs as romantic and picturesque. Atoninus martyr, writing in the sixth century, noticed another feature, the beauty and loveliness of its women which the learned Frenchman, M. de Sauley, in his Eastern Journey, 1850, confirms as still observable. On the principle of heredity we may safely date back this distinction of the Nazarene females, and assume that Mariam was a fair specimen of her sex, well worthy to mature the germ of one of

nature's noblemen, yet the very ideal of humanity.

The place provided with a synagogue and rabbi was just such a spot as to invite a bright meditative mind to study the Torah, the prophets and the remarkable history of his race, reflect and feel an impulse to improve it. Leisure and labor in his father's trade, which he also practiced alternating and other outside experiences, would help and contribute to develop a moral reformer and philanthropist. An enthusiast believing himself an instrument of a higher power, naturally endowed with gifts of clairvoyance and magnetism, he entered on his mission mainly of teaching, occasionally working wonderful cures and other miracles, to lend his words more force and influence, resolved to succeed or die in his enterprise.

For three years he appeared in public, instructing the ignorant, healing the sick, reproving the wicked and hypocrites; the worst that his enemies could or would reproach him was, that he was only a carpenter and the son of a carpenter. Had he not been a legitimate offspring of matrimony, he could have easily been silenced by such a fault. This testimony of contemporaries will upset all myths as well as calumnies regarding his regular generation and birth (vide Deut. xxiii, 2). Has not in our day Andrew Jackson Davis, 1826, born near Blooming Grove, N. Y., son of Samuel Davis, a cobbler by trade, by similar endowments created sensation, the effects of which are still enduring and manifesting in various ways? We might here close our case, pass it to the jury of common sense for a verdict, and hear the confirmatory sentence of a righteous Judge of second sober thought. But as distance in space and time combine to lend enchantment to the so-called orthodox creed, we will meet it on its own superannuated ground. Luke (I, 26-30, II, 1-7) the most ingenious compiler of the floating stories about Jesus, gives this version: The angel Gabriel is sent by God to the betrothed of Joseph to announce to her that she will become mother of a child who is to be a savior of Israel, her nation, his name to be Jeshuah (savior), and this birth to be effected by the overshadowing of the holy ghost. Matthew reports farther (I, 18, 25): Joseph observes his bride Mariam in a condition for which he cannot account on his own part, and wants to dissolve the engagement, but is told in a dream not to do so, for her pregnancy had been brought about by spiritual influences for the purpose of a child who would save her people from their sins. Joseph is soothed, marries her, but abstains from sexual connection with her until after the birth of that child. Similar statements of supernatural impregnation are discovered in most distant and diverse systems of religion.

Of Gautama, the founder of Buddhism, who lived six hundred years before Christ, and is not inappropriately called the Light of Asia, still counting nearly 300,000,000 adherents and enjoys the title of "man-god" and "savior of men" among the Mongols dispersed in the East Indies, China and Japan, the following legend is in vogue: "One night the wife of King Suddhodana, Maya the Queen asleep beside her lord, dreamed a strange dream, dreamed that a star from heaven, splendid, six-rayed, in color, rose-pearl, shot through the void and shining into her entered into her womb upon the right. Awakened, bliss beyond mortal mother's filled her breast, and over half the earth a lovely light was spread. And when the morning dawned and this was told, the gray dream readers said: The dream is good. The Queen shall bear a boy, a holy child of wondrous wisdom profiting all flesh, who shall deliver men from ignorance or rule the world, if he will deign to rule. In this wise was the holy Buddha born, after gestation of three hundred days on day the fifteenth of the second month of spring."

Of Plato, the great Athenian philosopher, and descendant of Codrus, the patriotic and last king of Attica, Hegychius relates: His mother, Periklone, conceived by a vision of Apollo—the symbol deity of erudition and eloquence—and her husband, Ariston, was enjoined not to cohabit with her until after the birth of the divine child, which happened 429 B. C.; his writings are still the admiration of scholars.

The vulgar Grecian mythology enumerates dozens of gods, demigods, their mothers generally being daughters of kings, wooed by male deities, rarely goddesses embracing male heroes.

Even below the fabulous ages the craze of godsonship was so prevalent that the historical Alexander, son of King Philip of Macedonia, and Olympias his Queen, an Epirotic princess, after conquering the monarch of Persia, undertook a laborious campaign in the Lybian Desert to the temple of Jupiter Ammon, in order to be declared by its priests a son of that deity, thinking by this prestige to all the easier to impress barbaric nations and add them to his empire. Vitellius, the war god of the Aztecs, is reported as sprung from a feather lodging in the bosom of a devout Mexican woman.

Romulus and Remus, the founders of Rome, are said to have been begotten by Mars, the god of war, out of Rhea Silvia, daughter of Numitor, King of Alba.

I could adduce more legends of similar import, but these will suffice to indicate the gist and tendency of the times before, during and after the appearance of the original Christ.

What are we to think of such titles of divinity? They can claim the same authenticity and authority as the canonical gospel, the tradition and belief of their votaries. To be impartial and just, we must either take exception to all and pronounce them fictions and fabrications to impose on an ignorant public, or admit them all as true representative realities, and then we have sundry sons of God of as many hues, stripes and qualities as the rainbow, and we might be puzzled to make a choice to whom of them our obedience was due, to the Hindoo, the Tartar, the Greek, the Mexican or the Hebrew son of God; the son of Mary could at any rate not claim precedence by right of primogeniture.

What is the key to these mysteries? Aside of the Grecian myths, many of which find explanation as allegories—personifications of natural forces and phenomena, there exists universally in the human mind, if untutored, a tendency to deifying the grand, the beautiful, the pure, the sublime, sometimes also the very reverse, the terrible, the hideous, the destructive. Individuals noted as descendants of God or gods, exhibited certain striking qualities: skill, knowledge, goodness, strength, etc., in a higher degree than falls to the majority of mankind. The populace lost in amazement could not account for these extraordinary endowments otherwise but by tracing them to superior beings, believing them favorites, sons or daughters of some deity. After gratitude or fear had erected altars, the administrators of their shrines were not forward to destroy so agreeable and often profitable a delusion, were rather inclined to exaggerate the merits of their saints, to augment thereby their own credit and importance. These facts and fiction blended laid the foundation of superstition and idolatry.

This method of interpretation applies also to the Christian religious documents. The Scriptures of the Old Testament are free from the gross mode of deification used by Greeks; the nearest approximation to Gabriel's Annunciation to Mary is the angelic message (Judges xiii) to the wife of Manoah, giving beforehand notice of the birth of Sampson, a national hero, though not involved and realized in a supernatural manner.

Yet it is not strange that the early Christians, many of whom were converts from Paganism—Lucas a Greek by birth and education—should transfer some of their old notions to the New Dispensation. This adaptation might have deemed to them answering a good end, to impress the masses with respect and readiness to listen and embrace Jesus' doctrines. Less excusable are scholars and "Fathers" of the Church to have urged this deification. For it runs, as they ought to have been aware of, against Monotheism, strenuously insisted upon by Moses and the prophets as the most distinct feature of their religion, and any deviation is denounced as abominable idolatry, while the man of Nazareth himself declared to have not come to overthrow but to fulfill the same. It is therefore greatly to be wondered at that 300 years later they should proclaim the crucified one and all respects equal with deity, yet create an associate with God in a son and add even a third power (holy ghost) for the government of the world. To an impartial judge this trinity must appear rank heresy, polytheism veiled, contrary to scriptural and philosophical unity; worse than the India Trisakti of Brahma, Vishnu-Siva observable powers and agencies of visible nature symbolized, an abomination to the Lord.

In justification of Jesus himself we will quote some passages of the gospels in which he explains his relation to Godhead.

His saying, "I and the Father are one," and "I am in the Father and the Father in me," must be interpreted as fully understanding the object of his mission and convinced of the truth of his teaching as emanated from deity.

Even the incarnation spoken of in John I, 1-13, cannot mean more than the appearance of a human being inspired by a higher power as an agent of providence not born of blood nor the will of the flesh, nor of the will of man but of God. To his disciples he said on his last journey to Jerusalem: "I go to my father and to your father, to my God and to your God," though they were not of his kinship. As many as received him believing, to them he gave power to become children of God, John I, 12.

In the Sermon on the Mount he said: "Blessed are the peacemakers, for they shall be called 'Sons of God.'" Matthew v, 9.

The apostle Paul (Roman vii, 14) explains, for as many as are led by the spirit of God, they are sons of God.

Peter (Acts ii, 33) supposed to speak under inspiration calls Jesus of Nazareth a man approved of God.

After this brief elucidation, which could be greatly amplified by opposite quotation the son of God will come out as the son of man, not only in a prophetic but also in a generic sense. Jesus calls himself as often as son of God, son of man of course with reference of Daniel's prophecy of the coming Messiah; but even of this Messiah-man it is nowhere intimated that he must have an extraordinary (supernatural) birth.

On the contrary, Jesus, though above common frailties, shows all the sensibilities of human nature; while formerly helpful by word and deed, in the last days of his eventful career weeping at the impending crisis of his obstinate, bigoted nation, the fate of Jerusalem; sorrowful to be delivered into the hands of sinners (Matthew xxv, 15, xxvi, 38); in the agony in Gethsemane anticipating his painful death, praying: "Let this cup pass by me," yet immediately correcting: "Not mine, but thine will, oh God be done"; on the cross crying out: "I am thirsty"; later on: "My God, why hast thou forsaken me?" and finally: "Father, into thine hands I commit my spirit." Who, reading the scenes and utterances of his tragic end, would not rather cry out in sympathy: "Eusebion—what a man!—than in derision: Eusebion—what a God! and will doubt that he was like any other man in form, feature, feelings and origin.

The case presents, however, another aspect no less adverse to supernatural agency: nature itself contradicts the name. It is given out already by Luke I, 37, that with God nothing is impossible. The allegation is subtle and specious; but will it hold good and be borne out in nature the only infallible revelation of the divinity? We observe certain laws according to which things operate and are manifested in space and time. We may confidently assume that these laws prevailed formerly from what they do at present. For should an all-wise spirit have occasion for revision as our legislators, or accommo-

date to circumstances as politicians with their professed platforms. Possibility hence follows, has to be sought within such limits to which he has pleased to confine himself. It is only the weak and wicked mind of man that imputes to him what would be transgressions of his own rules; it is ignorance or blasphemy to suggest their violation as implied in this pretended miracle.

The process of the propagation of our race is sufficiently understood. There is no instance on record past the fabulous ages, based on solid authority, that it ever differed from what it was when the Creator first made man and woman and bade them to be fruitful and multiply; no instance that woman, either by herself alone or by an invisible agent, bore a child; though we will not deny conception may happen without her being aware of the venereal congress, when in a freak of mischief perpetrated while she was in a state of unconsciousness, asleep or drugged. A virgin mother, not to say a virgo Delpara (giving birth to God) is an absurdity incompatible with language and physiology.

Having demonstrated that Jesus was not a son begotten of God, by scripture, analogy and nature, we rest here our argument; we will only add an admission of Paul, the most scholarly of the apostles:

"God has spoken to mankind in various times and ways, latterly by Jesus," etc. He classed him, therefore, with other moral and religious reformers and legislators, most of whom he must have had in his mind: Zoroaster in Persia, Solon, Socrates and Zeno Aristotle in Greece, Pythagoras in Italy, Confucius in China, Numa Pompilius in Rome, and scores of others. None of them claimed higher than human origin and descent, and Jesus must stand on a level with them in rank and estimation, though he may differ as one star differs from another star in light and effect, but all of them ordinary humans used by providence for extraordinary purposes.

The greatest merit of Jesus' Gospel, which all sects unite in proclaiming the idea that God is Father of Mankind. How grand! how comprehensive! how natural to deify the creative power as Father, who loves, cares for, guides and educates the race of intelligent beings of whatever color and condition!

From this Fatherhood of God follows equally naturally the common Brotherhood of Man, and, as issued from the Eternal, human immortality. In here-without furnished the fundamental principle to evolve and solve all religious, social and other questions which are sprung upon our earthly existence, yes extend even beyond it!

The development of this plan is of course a matter of time and times, and requires the use of our God-given faculties to elaborate.

In no period of human history has this been so plainly manifested as within the last 150 years.

Hence the declaration: All men are free and equal before the law, and have the right to pursue of happiness, if not interlarded with other men's rights; hence the revolutionary cry in France: Liberte, Egalite, Fraternite; hence the struggle for its actual acknowledgement and practice, long suppressed by king and priest, visible in all our present political and well as social movements.

Eighteen centuries of discussion, culture and civilization should have prepared the way for a peaceful solution of the problems. The golden rule, observed in private and public life, will greatly hurry on the happy millennium all implied in brotherhood of man. Finally immortality may be deducted from the same principle, man sharing the father's quality and duration as far as the essential part, spirit, is concerned. Its existence beyond the grave has been proved by what is called Jesus' resurrection, though before existing in the belief of most of the cultured as well as barbaric nations, and of late most strikingly revealed in materialization and other manifestations of the spirit world.

*The name is not unique. It is the Greek Hebrew Jeshuah or Joshua, a contraction for Jehoshaphat which means Jehovah savior. It to the same borne by the commander of the Israelites invading Canaan, and of the high priest of the second temple.

†Father Joseph, after having visited Jerusalem with his precocious son, 12 years old, disappeared from the scene. Mother Mary, probably 10 years, seems to have lived with her other children, and when consulting with them on her first born not graciously received, yet present at his execution, committed to the care of his favorite disciple, survived it 10 years and died at the age of a 60 years old matron.

‡The folly and failure of the like presumption was as lately as 1874, most strikingly exposed. Jane Southwell of Devon, Eng., had conceived the grand idea of begetting a shiloh, (a second Messiah) by the holy ghost. London was as much in bed of one as Jerusalem of yore. Adherents were not wanting. But she labored in vain—she died of dropsy. To make good her word, another attempted to pass off a strange child, but was stopped by the police.