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Original Essays.

Written for The Better Way.

CREDULITY VS. AGNOSTICISM.

BY HON. SIDNEY DEAN.

There is a vein of the credulous in ordinary human nature. It does not appear to be confined to race, nationality, color, class or age of the world. It discloses itself alike in the ignorant and the learned, in the British boor who revels in debauchment, and in the cleanly, moral and Christian disciplinarian; in the agnostic who boasts of his faith in an eternal negation; and in the most devout absorber of all creedal mysteries. No class seems to be exempt, and yet each class accuses all others of weakness because of the peculiarity or peculiarities through which the credulous spirit manifests itself.

An agnostic, while jeering the faith of a devout Roman Catholic who will not eat meat on Friday, because forbidden to do so by the rules of his church, with the pains and penalties of purgatory behind the inhibition, will count Friday as an unlucky day in his calendar, and refrain from the commencement of important enterprises on that day. He will also refuse to sit at the table when he himself makes the thirteenth person, and will disclose a multitude of credulous weaknesses, in comparison with which fasting from the use of meat once in seven days is wisdom. We all have, in a greater or lesser degree, the fragile glass windows in our egoist domicile or nature, and hence stone throwing is an expensive practice to ourselves.

The lesson of charity, as well as non-judgment concerning the weaknesses and defects of others, as taught by the Nazarene philosopher, finds its root in sound reasoning and experience, as well as in ethical teachings.

There is a limit to credulity, or to its exercise, as there is, or should be, to the exercise of the agnostic spirit. Over against the credulous spirit stands the agnostic doubt. They both do violence to the reason, in that neither will use it fairly or fully in the investigation of the bases of blind trust and of wholesale rejection of what is not clearly apparent to a present defective education or to known laws. The victim of undue credulity is a devout believer in the marvelous, without a reasonable basis for his faith. He has a reasoning nature or faculty, more or less educated and trained, but he makes it subordinate to his credence or faith. He has, probably, been so educated from his childhood. If he is a very devout creedist he prefers not to submit much which he now honestly believes to the searching analysis of reason, for fear that the foundations of his credulity may be swept away, and his comfort and satisfaction of heart may be disturbed, if not destroyed.

Hence teachers, themselves credulous, in directing others who are over-credulous, advise their hearers or readers not to investigate, but rather to let severely

alone all matters which, because they are new, strange, psychic, or belonging to the realm of the soul and its powers, contain in themselves elements of dangers to credulity and of destruction to an unreasoning faith. One editor of a leading religious weekly organ of his denomination has repeatedly advised his readers not to examine Spiritualism with its phenomena and philosophy, because the tendency of such examination is to unsettle the mind in the old faith. Shall we assert that this is a danger shout of "viva credulity," given for the saving of the faith of the church in those matters or dogmas which cannot stand before the enlightened minds of this age of examination and analysis?

The agnostic, on the other hand, in denying all matters which he does not comprehend clearly, assumes that he already knows all things worth knowing which can be known, and what he does not happen to know is not worthy of his attention or acceptance. He believes himself to be the intellectual mugwump of the universe of God, only he does not believe in God, but does in himself, hence he is, in his own estimation, the intellectual little god of the realm of nature. The egotism of this class is more offensive to careful observers, students and readers than is the credulous person who accepts every musty fable or myth, simply because it is moss-grown with age.

Is there not a natural and happy medium between these two extremes, where reason, holding its court continually, in the order of human nature accepts and listens to all evidence brought to its bar through the senses, or by the soul's intuitional sense, weighs it, sifts it, and approximates judgment upon evidence, notwithstanding the crafty, special pleadings of credulity on the one side and the cold, sneering and vituperative pleadings of agnosticism upon the other? Very often the case will not be clearly established, because of a lack of undisputed evidence, and hence judgment must be held in abeyance for the time being.

Doubts are not the death of investigation nor of judgment or decision. They postpone decision, but they incite to investigation. There are worse things in a man's soul than honest doubts. The mother of agnosticism is not an honest doubt; the maternity of that mental brood is more apt to be found in the moral rather than in the intellectual nature. Neither is doubt the paternal author of credulity; the latter generally arises from the early training of the soul in religious matters and the exaltation of faith or credence to an unnatural place and work in the mental and moral economy.

Now, for a bit of historical experience in application. Since the Council of Nice, A. D. 325, and up to within the last half century, whether Christian or pagan peoples, credulity has confessedly been in the lead. Even a long step backward from that early date discloses the same conditions, both in theocratic Judaism and in what is termed pagan Buddhism and Brahmanism. At certain points in history the spirit of entrenched credulity has so enlarged its scope and its demands upon the individual, that revolts have taken place against its spirit of subjugation and tyranny. Martin Luther was apparently able to swallow all the absurd mysteries and dogmas of mother church until her grasping commercial spirit led her, through her priests, to sell, in the public market places, for money, indulgences to commit crimes against the individual, the law and nature, indulgences which professed to carry with them the authority and the power to shield her customers against the penalties of purgatory and hell. Then the monk—Luther—revolted, setting up the personal right of interpreting the Scriptures, a sort of conscience housekeeping of his own, including a wife. To that revolt the world owes the sturdy Protestantism of a subsequent century or two.

But credulity, shorn in part of its extravagant demands, remains in the Lutheran Church. When, later, the "thirty-nine articles" and rubric of the State Church of England put manacles upon the individual conscience, or upon the intuitional voicings of soul experience in Christian discipleship, the Wesleys arose and another emancipation of both the psychic and reasoning powers resulted. And so new sects have been

born out of old wombs, each less credulous in matters esteemed to be vital to the old organisms, until to-day all sects and forms of faith or credence seem to stand upon one broad plane, each demanding submission by faith or credence to a common dogma, and to such interpretations of old manuscripts or councils in the childhood of the world's mentality placed upon them.

For some time the world of thought has been ripe for another revolt, and it is taking place. While credulity has held the ear and the heart of the religious world, Christian and pagan, agnosticism has found congenial soil for its growth and spread. The religious theories of unselfishness, of pure brotherly love and helpfulness have, unfortunately for the world, not extensively materialized in the life of discipleship. The selfishness disclosed in the record has furnished a prolific soil for the growth of agnosticism. According to its own boast; Christianity—the commercial Christianity of to-day, and not that taught by the Nazarene, as also exemplified in his life—has led society up to its present standard of civilization and morals. It is its boast that its membership controls the forces and movements of the age in all civilized or Christian countries.

Then commercial Christianity is responsible for the crimes against humanity which are being perpetrated by wholesale daily. To it must be attributed classes and distinctions in society not founded upon personal character, but upon wealth or family blood, the inequalities of wealth, by which virtue in rags dwells in the hovel and stares with the famine-sunken eyes of hunger upon the well-clothed and well-fed passerby; while vice, in broadcloth, living in costly mansions, attended by a retinue of menials, rises from the bountiful, extravagant, wasteful table of luxury—whose crumbs would feed a multitude of God's hungry poor—and lazily cuts the coupons from its bonds, and grumbles at the steady increase of the expense of its ecclesiastical relations.

If the commercial church of Christendom is to have the glory of our modern civilization, let it also bear the responsibility of its shame. Let it acknowledge the fate of the toilers, who, beginning life with the weary burdens cast upon them in childhood in manufacturing prisons, remaining there until the grave covers their worn-out bodies, and let it also acknowledge the paternity of the magnates who buy their sons and daughters of poverty and toil, their service and their lives, to wring greater wealth out of their hardships and sufferings, while they themselves, like the human lilies they are, "toil not, neither do they spin," and yet discount Solomon in their glory and their wealth.

Responsible! The churchmen of Great Britain own its broad acres of fertile land, and continue to crowd its tenants to starvation and eviction, and no voice from pulpit or religious press rebukes the crime against humanity and a common Christian brotherhood. The disciples in the churches of America are at the head of great enterprises, whose only end is to increase the wealth of the rich and add to the burdens of poverty for the poor. To-day the infamous "trust" business—the latest economical horror in our so-called Christian civilization—is taxing everything placed upon the tables of the poor, or which is necessary to clothe nakedness—from a teaspoonful of sugar to a coffin nail—in order that a rich class may be created in democratic America. The churchly tide is sweeping on, and it would seem to be nearly high tide. The old prayers are said, the old sermons preached, the old songs sung, and as yet no Christ, no Luther, no Wesley, steps to the front to rebuke man in pulpit or pew, or to use a scourge of small cords for the purifying of Christianity of its army of money changers who infest its temples and act as its high priests and leaders. Would the Nazarene know his own discipleship if he should visit earth to-day?

In such soil agnosticism breeds rapidly. It is even honeycombing the pews in orthodox churches. The gulf line between the old teaching and the present practice creates first a wonder, then a doubt, then a sneer, followed by a disclaimer and the negation of all.

Nearly fifty years ago there arose a wonder which awoke the intellect and

the heart of the world. The church contracted and denounced; the agnostic jeered. It is a voice to the church which it will hear and heed during its spiritual, creedal and commercial decline. It is a fact in science and philosophy to which the agnostic must bow or he must be relegated to the realm of the dunces, who will not think, reason or observe. It gives both the reason and the soul their true sphere and work in the economy of truth, nature and man. It has no place for the agnostic; it annihilates even his grave. It is the highest, the culminating force of the centuries, for it makes of the family a unit force, with the eternal God as its father.

It will succeed in its mission as did the Nazarene, and as did those progressive reformers of the later centuries who sought to exalt both the intellect and the soul of a unit human brotherhood. It has come to stay, and its work will be to supplant both credulity and agnosticism.

THOMAS PAINE'S SPIRITUAL EXPERIENCE.

BY LOIS WATROCKER.

While upon Mt. Pleasant Park camp ground it was my good fortune to listen to Thomas Paine as he gave his experience in spirit life. He commenced by saying that he knew more of these things while here in the body than was generally supposed—said that while in a French prison, he used to write in the darkness, his pen being guided by a luminous hand—said he knew that hand belonged to one he loved in early youth, one who was taken from this life leaving him desolate.

He said that when he left his body he was very weary, and that for four years he rested in the company of the one he had loved and lost in life's morning. At the end of that time he heard a call from a Spirit Congress assembled in the earth's atmosphere in the vicinity of Washington. He shrank from that call, felt that he could not take an active part in life's interest again, but the love upon which he leaned and in which he trusted made him feel that he must go and he obeyed.

He next tried to paint his sensations as he came into the presence of the august body to which he had been summoned—how small he felt, and how he shrank back till he heard the object of the meeting and became interested therein, and then he forgot himself in the thought of the work to be accomplished.

That Congress of advanced spirits were discussing the possibility of opening up a channel of intelligent communication between the spirit spheres and our earth sphere. Some were sanguine that it could be done, and others thought not. It was at length decided that before it was possible, some break must be made into the organized power of the Catholic church in the spirit-world, the lower orders of which impinged so much upon this earth's atmosphere as to control the conditions here; but who would undertake that work.

It was here that Paine forgot himself, forgot his timidity, forgot his shrinking, and stepping forth, offered himself. Then others came forward as helpers; and together they planned this, the great work which holds the child, progress, in its all-embracing arms.

Then came a description of the organized forces, the moat, the walls, the gate through which no one could go without the pass-word, and all this was what Thomas Paine decided to overcome in order to reach one, high in power whose character he had admired while in the earth life, Father —. He felt that could he reach and talk with that spirit he could accomplish the rest.

He made himself familiar with the outer works, played the harmless and gained the confidence of some of the guards in the sense that they considered him of no particular account either way; but how was he to gain the pass-word and get within? That was the question to be solved. He studied spirit chemistry, became able to manipulate the elements till he could clothe himself like unto them, and then obtained the pass-word and went inside.

"What do you want?" was asked. "I am a friend of Father —, and I want to see him, I have a message for him," and he was conducted forward to

appointed to guard these, the dominions of the church. On, on he went until he obtained a sight of the one he sought—saw him seated on a throne high and lifted up, and in the midst of such wonderful magnificence, that Paine forgot the law that held his improvised garments about him and they fell off.

There he stood in the midst of those opposing forces in his own colors.

"A spy! a spy!" rang out on every side. Arms clashed, trumpets sounded, and utter destruction seemed inevitable. "Who are you?" was the demand.

"I am Thomas Paine, the man who has sworn eternal opposition to all priestcraft," was the reply. But in the meantime he had caught the eye of the Father he sought and he commenced beckoning to him. The curiosity of the Father was aroused, and he signified that the stranger was to be conducted into his presence. As they approached the atmosphere of the place was such that Paine lost his strength and had to be carried to the man he sought. Once there, he began to reason with Father —, got him interested, begged him to go outside and see what was there, told him him he loved him, had loved him while on earth, etc.

This representative of church power, though surrounded by a splendor that was dazzling, was but a slave and coward.

Oh, no, he dared not go outside, but he gave Paine a safe conduct out and permission to come again.

Right here an explanation is necessary. Whence came Paine's power to live and succeed in the midst of such elements? There were hosts of higher powers backed by that Spirit Congress of advanced souls who were connected with him magnetically, and who through him threw a soul power over the one Paine sought. Paine knew who he wanted to reach. He worked intelligently, so those who worked with him could act intelligently also, and while he could see the forces that opposed him, they could not see the power that protected him. It was above them; still it enveloped and held them back from harming Paine.

Back and forth went Paine, till finally the good Father ventured out with him. Back again and then out, till the seventh time he remained out. The ranks of priestly power were broken and Modern Spiritualism could be born and not be strangled at its birth.—The Reconstructor.

Written for The Better Way.

INFLUENCE AND RESPONSIBILITY.

BY DR. N. H. KIDD.

There seems to be a connecting link that brings these two words very closely together, and yet within the embodiment of each word there are many thoughts and suggestions brought to the mind of almost any one who will give them a careful study and investigation. And how many are there, as the busy wheels of progress move on that give these thoughts consideration in their true light and signification.

Influence, what is it, and from whence does it come and whither does it tend? The wind bloweth, and we hear the sound thereof; but do we see it. Oh! no, but sense and feel its movements, and many times see and witness the effects and demonstrations of its actions. So also do all sense or feel that subtle something called influence, and its effects or demonstrations are mainly responsible to the cause from whence they come; and yet there are things that transpire which to a casual observer, not understanding the real facts of the case, might attribute the cause to that, which, seeming a reality to them, would really be a mistaken idea, but nevertheless the true cause and responsibility of that transaction is there, irrespective of the mistaken idea. A thought or expression given out has its weight and influence often to a greater extent than is realized at the time, and certainly carries a responsibility with it; and so as mortals mingle one with another in and through the different avenues of life, do they shed their influence upon each other according to the life and action of each one, respectively. And what is it but the influence of the early education into creeds and dogmatic theories of salvation through the merits of some one else that has kept the many from the true knowledge of that which is of great import to them;

hence, how important that the early training should be influenced in the right direction. Yet there are those in despite of their early orthodox teachings, being a reasoning, thinking and investigating turn of mind, who have stepped out of those channels and launched into the more liberal views of existence, and a cognizance of their own responsibility in these matters, while others, perchance, whose inborn and natural mediumistic talents and sensitive natures have, through an influence beyond their control, been led into, and through experiences that have been so forcible and convincing in their character that it has dispelled their former ideas and instilled not only new ideas into their mind, but also new life, as it were, into their organism, by gaining a better knowledge of the laws of life, and living in accordance with those laws and conditions whose influence tend to bring about better results, hence their tendencies are good. The many phases and conditions of life in which people are oftentimes placed bring also their corresponding influence and responsibility; and is it not too many times the case that a hasty judgment is given relative to actions of individuals before the real facts of the cause are known, thus casting an influence in the wrong direction; but all cannot see alike at all times. Many and varied are the experiences of life, and as they are brought to our notice, either by sight, sense or hearing, their weight and influence come and go with them, according to the direction in which they tend; that which is termed spirit influence, because of the intelligence and effects, thus come with it, brings, does it not, a certain amount of responsibility, and to whom does that belong? Is there not, to a certain extent, a correlation existing between the mortal and spirit, through whom the demonstration is given? If such be the case, then there rests the responsibility between the two. But it seems to me there are different ways in which to consider that point. Individuals are born into this life not by any desire or will of their own, but through and according to natural laws, and are endowed with powers which are developed in accordance with conditions and surrounding influence into which they may have been placed, and, because of their very sensitiveness, are more easily influenced by those out of the material form, as well as those in the form, and not understanding the laws and possibilities which govern those things, are, I feel, sometimes misjudged by their more positive neighbor, for actions and demonstrations which are manifested through them and through the law of psychology and its effects, are made to suffer and are not wholly responsible; and yet gain an experience which brings them a knowledge, if rightly utilized, may be of benefit not only to them, but to others. And with that knowledge, does there not come a more personal responsibility? Experiences and observations of my own coming in contact with different individuals, have led me to see things in this light somewhat. I am an investigator, with a desire to see and understand things in their right light, and wherein there may have been presented any error, am willing to stand corrected.

Plant Motion.

Motion seems to be a necessary endowment of life. "Plants," says Gray, "have no need of locomotion, and so are generally fixed fast to the spot where they grow. Yet many plants move their parts freely, sometimes when there is no occasion for it that we can understand, and sometimes accomplishing by it some useful end. The sudden closing of the leaflets of the Sensitive Plant, and the dropping of its leaf-stalk, when jarred, also the sudden starting forwards of the stamens of the Barbary in the touch, are familiar examples. Such cases seem at first view so strange, and so different from what we expect of a plant, that these plants are generally imagined to be endowed with a peculiar faculty denied to common vegetables. But a closer examination will show that plants generally share in this faculty; that similar movements may be detected in them all, only—like those of the hands of a clock, or of the shadow of a sun-dial—they are too slow for the motion to be directly seen."

Written for The Better Way. INSTITUTIONAL CHRISTIANITY, Or Modern Spiritualism! Which Accords with the Teachings of the Christ?

BY SHAS TARRILL. Conclusion.

The phenomena of Bible Spiritualism paralleled by Modern Spiritualism. "That which hath been is now, and that which is to be hath already been, and God requireth that which is past."—Bible.

Now the question arises, "Upon what principle did the Christ establish his church?" The Catholic answers upon Peter—the Protestant upon the confession of Peter to Jesus that he was the son of the living God.

But Spiritualism teaches that both, the Catholic and the Protestant, are partially right and partially wrong. It teaches that the Christ founded his church upon the divine principle in Jesus and Peter both; that in Jesus it was fully unfolded, while in Peter it was still undergoing the process of unfolding; that the fact of Jesus having passed from the earthly to the spiritual condition, where he could say "I have overcome the world," is a divine guarantee that the heaven which God cast into humanity will continue to work until the whole is leavened—until every human being shall become what he was, a god in miniature!

Hence, the foundation of the true Christian church is not a personal Jesus, but a spiritual Christ—not a Christ in Jesus alone, but in every human being—in the lowest as in the highest—in a Judas as in a Jesus.

Did you ever think seriously upon the commission which the Christ gave to his disciples, to go forth into all the world and preach his gospel—glad tidings—to mankind? Imagine for a moment that you are listening to the music of His voice whilst he is delivering it to them. "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. And these signs shall follow them that believe—in My Name they shall cast out devils; they shall speak with new tongues; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

Is any further evidence required that the Christ founded his church upon the divinity in humanity? Here it is. When Jesus occupied the automatic condition of humanity and was driven hither and thither by adverse circumstances, he was forced to exclaim: "Why callest thou Me good? There is none good save God. Of my own self I can do nothing!" This was the language of the weak, human, personal Jesus. But after he was fully resurrected from the animal to the spiritual plane of life, where he could control the physical forces at will, He was heard exclaiming: "Before Abraham was I am, I am the resurrection and the life! Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father."

Such was, and is, the grand charter of the Christian Church, containing all the evidences or distinguishing marks of the true Christian, if Jesus the Christ told the truth.

the same attitude towards Modern Spiritualism as did the Jewish Church towards Jesus and his disciples. The Jewish Church pointed Jesus to the revelations which God had given to Moses, to Abraham and the prophets; and exclaimed to him "Be not wise above what is written." And the church of today points the Spiritualist to the revelations contained in the Bible, and exclaiming, "Be not wise above what is written."

Thus the Jewish Church placed the only standard of truth in the law and the prophets; while the professedly Christian Church places it in the Bible. She tells us that the Bible is plenarily inspired, and is therefore the only infallible standard of truth; and that, by it, the spirit status of every human being must be measured in all the ages to come.

But Jesus the Christ ignored the standard of truth set up by the Jewish doctors of divinity, and taught his followers that the only standard of truth for man was in man; that God was enthroned in the inmost of every man, and was constantly swaying the divine sceptre over his destiny—moving him onward and upward in his moral orbit, bringing order out of chaos, and harmony out of discord; that God was and even would be the great inspirer of his earthly children, and that it must ever depend on the spiritual status of each as to how much of the truth any one individual will be able to comprehend. If evidence is asked that he taught this, here it is:

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said: 'The kingdom of God cometh not with observation. Neither shall they say to here or to there! for behold the kingdom of God is within you.'"

And he said this, not to his disciples who were in sympathy with him, but to those cruel, hard hearted old Jews, who at the moment he was speaking to them, were seeking how they might destroy him. And if you require further evidence, read how, he declared, the kingdom of God was to be set up or developed in man.

"And he said, so is the kingdom of God, as if a man should cast seed into the ground, and should sleep night and day, and the seed should spring and grow up he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

Now, what is the true meaning of this parable? Simply this: The man that cast the seed into the ground, represents God who cast a germ of his own divinity into each human being; and the springing and growing up he knoweth not how, which produces first the blade, then the ear, after that the full corn in the ear, represents the development and growth of this divine germ in man, through the three degrees of his spiritual unfolding, until he becomes ripe and sound, ready for the grainery of God. Such were the teachings of the Christ and such also are the teachings of Modern Spiritualism.

But what were the facts or phenomena associated with, and growing out of, Bible Spiritualism—more especially that of Jesus Christ and his disciples? It is a fact that, those who were spiritually unfolded, possessed a spiritual power that enabled them to tear aside the veil that hid the future from the view of the materialist, and read the origin and destiny of man in the light of eternity. And it is a fact, if there is any truth in the Bible, that all who complied with the necessary conditions to unfold the divine within them, came into possession of the same spiritual power which was exercised by Jesus the Christ. This power enabled them to see, hear and converse with disembodied spirits—to talk in other tongues than their own—to see and comprehend motives by which those around them were governed—to hold in subjection evil or undeveloped spirits—to render operative the psychical laws of their being, which should protect them from the virus of serpents, and if, through mistake or by compulsion, they drank any deadly thing it should not hurt them; to lay hands on the sick and they recovered.

It is a fact that Moses and Elias appeared in glory to Jesus and three of his disciples upon the Mount of Transfiguration, and that they talked with Jesus concerning his death which should take place at Jerusalem not many days hence. It is a fact that, when Peter was thrust into prison by his enemies, a spirit visited him, smote him on the side and awoke him out of sleep; lit up the prison with the glory of his presence, and talked with him, knocked off his chains, took him by the hand and swung open the prison door, led him past the sleeping sentinels, and bade him go on his way rejoicing.

It is a fact that when the beloved John was on the Isle of Patmos he was permitted to enter the realm of spirit, and hold sweet communion with the glorified hosts of the angel world, and join with the great and good of all climes and ages in chanting the victory over earthly sins and follies. And when one of the glorified spirits approached him saying "These are the true sayings of God," the beloved fell at his feet to worship him. "See thou do it not," said the spirit, "I am thy fellow servant, and if thy brethren that have the testimony of Jesus—worship God—for the testimony of Jesus is the spirit of prophecy."

Such are a few of the facts or phenomena of Spiritualism of the first century. All of these, besides many I have not mentioned, existed in the church that was established by Jesus Christ. But where are such phenomena to be found to-day? Do any of them exist in the professedly Christian Churches anywhere upon God's green earth? Not so much as one! Well, are there any similar phenomena existing anywhere to-day? O, Yes, there are a great many of them. Because the church has become so materialized and fossilized that God can no longer use her as a channel through which to feast hungry starving souls, is no evidence that he has left them to die for want of spiritual food. God has no pets or favorites to confer special blessings upon. The whole of human kind are his offspring. And the man or woman who places himself or herself in right relation to his laws, will receive his spiritual blessings as liberally as did a Jesus, a John, a Peter or a Paul. If the church prefers to wear the garments of her fathers, and feast upon the mouldy crumbs that fell from their tables, of course God will grant her preferences, but those of his children who wish to appear in more comely apparel, can have free access to the celestial wardrobe of their heavenly father. And if they hunger and thirst after righteousness; if their spiritual appetites are keen enough to relish the fresh living bread from heaven, God will give it and bid them eat their fill.

And why not? Are not the wants and needs of humanity as great in the nineteenth as in the first century? Or does God love Americans less than he did the Hebrews of ancient times? The Bible declares "that with God there is neither variableness nor shadow of turning; that he is the same yesterday and to-day; that he changeth not." And if these declarations be true, it follows that with God there is neither past nor future time, but one eternal now. Hence, his relation to humanity is ever the same. The laws by which he governed mankind in the past, are the laws by which he will continue to govern them forever.

If in the past, exorcised spirits could so control the forces of nature so as to enable mortals to act contrary to the supposed laws of matter, so also do they perform the same things in the present time. If Belshazzar saw his impending doom written by spirit hands, so have thousands in the nineteenth century seen writing produced by spirit hands, and the sentences were just as intelligently written as the one which Belshazzar saw when he read "Mene, mene, tekel, upharsin," upon the walls of his palace.

If the spirits could protect the three Hebrew worthies, and cause them to walk from the burning fiery furnace without so much as the smell of fire upon their garments, they have also enabled a Home in our own time to handle red hot coals of fire bare handed as easily as our boys handle their marbles; to thrust his head and face into a grate filled with glowing embers, and hold it there for several seconds, without receiving the slightest injury therefrom, or having so much as a hair of his head or face singed by the fire.

If Jesus in his day walked upon the water, so has a Henry Gordon in our day walked upon the atmosphere, with all the ease of one walking upon the solid earth. And if Jesus and his disciples were so spiritualized that they could heal the sick by coming in contact with their cast-off clothing, we have also had a Newton who has performed the same works in our own day and time. With his patient in Danbury, Conn.—given up to die by two of our most eminent physicians and surgeons—standing in the city of New York, with a lock of the patient's hair in his hands, Dr. Newton said to the father of the child: "From this moment your child is healed." Thus did he verify the saying of the Christ "He that believeth on me the works that I do shall he do also."

Indeed, there is not a spiritual manifestation recorded in the Bible that is not paralleled by Modern Spiritualism. That which in the first century was the exception is in the nineteenth century becoming the rule. All over the habitable globe there are witnesses by the millions who can testify of the modern spiritual manifestations as did the few in ancient Galilee concerning the spiritual manifestations in the days of Jesus the Christ. "We testify that we have seen and that we do know." And this testimony comes not alone from the ignorant and unlearned; from those who are capable of investigating the subject, analyzing and weighing the evidence for and against, and of forming just and rational conclusions, but it comes from the scientist, the legislator, the judge, the poet and the mechanic, and indeed from all classes and conditions of man. These all testify to the sublime truth that disembodied spirits can and do hold intelligent intercourse with mortals.

Now, what are we to do with this mass of intelligent testimony? Must we dismiss it as being unworthy of our belief? Shall we say they are self-deceived, or is it hallucination? Or shall we declare them to be only tricksters, seeking to impose upon the credulity of their fellow men? If we are to dispose of their testimony thus summarily, what are we to do with the testimony of the Bible witnesses? Are not such men as John W. Edmonds, Robert Dale Owen, Epes Sargent,

Prof. Wallace, Hare, Denton and Gunning, Drs. L. B. Brittain, J. M. Peebles and Rev. Moses Hull, men whom we know were and are possessed of the very highest intelligence and moral honesty, as reliable witnesses as were Moses, Abraham, Jacob and the prophets, or even Matthew, Mark, Luke, John, Peter and Paul, of whom we know absolutely nothing. If not why not?

If it was an evidence of insanity on the part of Judge Edmonds, because he claimed that he could, at will, look into the spirit world and see, hear and converse with them that had once dwelt in material bodies upon this planet, what must we say of the beloved John's experience on the Isle of Patmos?

The fact is, dear reader, to deny that Modern Spiritualism is true, is to put a club into the hands of the Materialist with which to destroy with a single blow the spiritual manifestations of the Bible. The very fact that the same or similar manifestations exist to-day, as the Bible declares existed eight hundred or six thousand years ago, is the highest possible proof that they were genuine spiritual manifestations.

Written for The Better Way. OUR WORKERS AND THE CAUSES THAT MOVE THE WORLD.

BY LYMAN C. HOWE.

I attended the last day of the North Collins annual meeting first Sunday of September, and shared the thrilling eloquence and logical feasts poured down in unstinted measure from the inspired souls of Mrs. E. L. Watson and Willard J. Hull, of Buffalo, and the telling tests given through the agency of Edgar W. Emerson. It was a rare day and the two worlds met in tangible echoes laden with heaven's love and earth's deepest prayer. Geo. W. Taylor presided, and his pure sphere is always a tonic to the pilgrims in the valley and the brave toilers on the slopes of the mountain of progress. Emma Train, the inspired poetess, is a light to wandering feet and a natural guardian to the children whose needs are all too often overlooked.

One fact came to the knowledge of a few that left a shadow on the glory of the day. Willard J. Hull, whose inspired eloquence has won such uniform applause for the past year, and whose work for the cause argued so much, received while at North Collins an official notice from his employers (the Erie R. R.) that he must either abstain from such outside work and give his whole time and talent to the interest of the railroad company or his place as train dispatcher would be filled by another. As the demands for platform work and the pay for lectures or the spiritual rostrum do not promise much or make sure of support, he has no alternative but to abandon the lecture field—at least for the present—and devote himself to secular labor. This will strike his many enthusiastic admirers with a sorry emphasis and sad suggestiveness.

"The harvest is ripe and the laborers are few." Yet the demand for first-class speakers does not warrant anyone in resigning a sure place and taking the chances of support on the spiritual platform! With the hungry millions eager for the sweet bread of heaven this seems unreasonable. But it is true; and the cause fully realized may inspire a change and a cure for this seeming indifference. Talent that would not be accepted on the spiritual platform, commands good salaries under the auspice of a religion that shocks and shames the moral sense of rational people!

Discourses that thinkers denounce as drivels are at a premium in high places. But while boasting a following of from four to ten millions of Spiritualists in the United States, the most brilliant orators and profound reasoners cannot command a salary equal to day laborers as a guaranty of faith and devotion! We hear much boasting of the power of progress and liberalism, and especially of the omnipresent influence of Spiritualism, and much disparagement of the organized churches and the reigning theology, yet these semi-defunct institutions tottering, as it were, on the verge of an all engulfing sea maintain splendid temples of worship, pay costly choirs and secure salaries to many thousands of ministers, ranging from \$500 to \$5,000 a year and free parsonages, with an added income of many thousands annually from marriage fees, &c.

Why is this? It is not chance. We live in a world of law, and law rules in religion as really as in rocks and stars. Causes invariably lie behind all effects. To know the sum of active causes, is to be equipped with the means for securing a change of effects. Organization must be credited with a liberal share in this pious problem. But organizations are effects of pre-determining causes, and are shaped and directed by the energy stored in human nature, modified by antecedents and natural environment. The dominant religion carries the force of centuries in its psychic influence. Mental habits are more persistent than physical solids.

A granite boulder yields more readily to the solvents of nature—light, air, electricity, friction, plant life, &c.—and the frigid mountains are more acceptable to the tropical breezes and flower-breath of summer than are the mental and moral strata laid down in the morning of the world, and crystallized under the pressure of ages of moral night and the

chemical persistence and allotropism wrought in the psychic centers and soul cells by weird conceptions, morbid dreams of heaven, hideous delirium that eclipse reason and enthrones monsters, and the frenzy of selfish passion and freezing cruelty transmuted to the divine character and crystallized in the organic thought of underlying ages. Spiritualism struck the world with a new impetus. The old beds of error groaned and trembled under its silent wand, as the earth shakes and thunders under the might of unseen causes moulding her mighty masses beneath the granite bosom covering a sea of fire. But the old persists. The force of centuries cannot be eliminated or transformed in a day. The struggle for a higher ideal and a better realization must be vigorous and persistent. The goal reached at little cost, is little worth. The battle is yet for liberty. We are still in mental bondage. The heroes that sound the alarm and strike bold blows for the coming ages must suffer for a time and sacrifice much.

But trials educate and purify. Can we help the situation and make the way easier for the mental toilers, and reach a wider harvest by enlisting new and competent recruits? No one man or woman can revolutionize society or religion. We may all plan and work toward a common aim, and each factor counts. But the totality carries results compounded of all the working elements, and unlike any in their separate capacity. Organic movements always bruise and cramp individual tendencies. Restraints are inevitable, and yet they are often the source of more harm than good. Self-restraint encouraged in all may help much to banish the need of society restraints. If we can unite in a grand purpose with a zeal equal to the glory that shines for us and the goal in sight, we ought to enthrone all who breathe the air of freedom with an earnestness and will that should melt the rusted doors of the miser's prison and evoke the "conditions" for materializing the ways and means to equip spiritual dispensation with power and promise for the "healing of the nations."

The mistake of Christendom, and it is the mistake of reformers, too, in a large degree, is that too much is relegated to appearances, and the treatment of giant evils is superficial and temporizing. Physicists study matter and stop in its tomb, unheeding the spiritual impetus without which matter never evoked a thought or performed a moral function.

What then do we, as Spiritualists need? First, more knowledge of ourselves and our powers, our duties and relations to the past, present and future, and to the subtle energies that move us and the world; and second, more zeal, more faith in ourselves and the laws that govern us; more determined purposes to move on the line of progress mapped by the wisdom of heaven and our own highest reason, and more of the divine quickening that inspires interest in the weal of all men and a burning love for the truth—not as a means to serve some selfish scheme, but for its own sake and the deep throbbing of its music in the hearts that "hunger and thirst after righteousness," and especially its sacred undertones in the starved and bonded souls whose daily bread is the absorbing problem and whose life has little sunshine or hope in its horizon of time.

Higher ideals and broader conceptions will add superior impulses to move in the direction of our best thought and deepest moral sense. When this is reached in individuals, it will express itself in multiplied power in societies in whose impulse moves the world. Every thought on the right line hastens the good time coming.

NEEDED MOBILITY.

To the Editor of The Better Way.

Concerning the Reid case we have on hand about half enough funds to proceed with an appeal to the Supreme Court. It seems important to us that this should be done. The matter of a few months more time in prison for Reid is of little account compared to the importance of the rulings &c., and the manner in which he was convicted. When free he is a convict still under the shadow of that verdict of "Guilty of fraud as charged," and the question whether a medium shall be considered prima facie guilty without proof, because he claims to do something a federal judge does not believe in. Whether he shall be practically denied his right to a jury trial by an assumption of the judge of the power to determine a priori a question of fact put in issue by the indictment; whether the court can determine a question of fact without any hearing of evidence, simply upon his own prejudice. In short, whether all common law rights of a defendant can be set aside by a judge, are all serious questions involved in this case, for such things were done.

To let this matter go unchallenged indicates a dangerous indifference or stupidity on the part of Spiritualists. These matters should be reviewed by a higher court without delay, and are in no way affected by Reid serving his time or by being pardoned out. We are prepared to test these matters before the Supreme Court as soon as provided with the necessary funds.

Respectfully, L. V. MOULTON.

Reputation is an idle and most false imposition; often got without merit, and lost without deserving it.

PSYCHOLOGICAL EVICTIONS.

Alleged psychological phenomena so frequently fail to be sustained by the facts that efforts to get at whatever truth there may be in them, generally proves fruitless and unsatisfactory.

But the case of Deacon Ansel Bourne, the Rhode Island man who completely lost his identity for several weeks and became an entirely different person wholly unconscious of his original self, apparently stands upon such unquestioned authority and bears such internal evidence of genuineness that it is not easy to deny it.

All speculation as to the mysteries of human identity may be set down as useless. The impress of self-conscious identity is upon us, and that is all we know. But that its identity can be evicted for a time and a foreign one usurp its seat, is certainly a very wonderful fact, if it be a fact. After several weeks, Mr. Bourne is said to have got back his bodily tenement and the usurper got out; but what is most singular is that under hypnotic influence, the contesting tenant again got back and crowded out the rightful owner, as long as this influence was upon him.

Such astonishing psychological phenomena would suggest a question as to what extent all men may possibly at times be the victims of obsession unconsciously to themselves. The struggle to "be ourselves" may possibly be complicated by the elements of resistance that are generally little considered.

The case of Mr. Bourne is chiefly interesting among many other similar ones on record in fact and fiction, from its rare apparent genuineness. The bearings of such phenomena upon the contradictions of human nature and the "anatomy of crime," are of the greatest possible importance. Happily the whole world has reached an age of enlightenment when they can be studied scientifically on their merits, without jumping immediately at the conclusion that all such mysteries must be "the works of the devil."—Boston Globe.

COMPULSORY VACCINATION IN THE UNITED STATES.

A form of enforced vaccination practiced in the United States, but not tolerated in any European State, is that of the compulsory re-vaccination of all emigrants who are unable to produce to the inspecting surgeon certificates of recent vaccination.

The steamship, the Augusta Victoria, of the Hamburg American Line, had over 1,100 passengers, of whom 670 were emigrants occupying the steerage, including a considerable number of Jews driven out of Russia by the cruel May Laws of 1882. The saloon and second-class passengers were in no way interfered with, but the unfortunate third-class passengers were subjected to inquisition and examination.

A considerable number remonstrated, and refused on one pretext or another to allow themselves to be operated on, but would, as the doctor informed me, have to submit hereafter, and no fewer than 430 were obliged, under pressure, the day after leaving Hamburg, to submit to the disgusting rite, with the alternative of a month or six weeks' quarantine at Blackwell Island, or of being lodged in jail and vaccinated by force. This is the right of asylum in a free country for refugees from oppression with a vengeance which would have shocked the signatories of the Declaration of Independence, and caused them to blush with shame. The surgeon, with a look of satisfaction, said that he had vaccinated the entire contingent of 430 (young, middle-aged and old, strong and weak, sickly and healthy) in about five hours; the same dose of animal virus being administered to each of his unhappy patients.

A fellow-passenger, an ex-judge of the Supreme Court of New York, allowed that the invidious selection of third-class passengers was a most undemocratic course of procedure. It was regarded as a police regulation, but in any case he held that neither the Supreme Court of the State of New York, nor of the United States, could take cognizance of an appeal, if made, as to its unconstitutional character. He was informed that the Hon. James E. Sewell, of Massachusetts, had some time ago expressed his opinion that the whole of the vaccination enactments were unconstitutional, but were tolerated because no case had ever been submitted to the Supreme Court at Washington.—Medium and Daybreak, London.

HOW THEY TESTIFY.

To the eye of the religious man, enlightened by revelation, it is self-evident, that beyond the ocean of time there must be another world to equalize all that is unequal in this.—Abbe.

The soul is an inseparable portion of the great universal mind—it is therefore indestructible.—Brahmin Bible.

There is in man a desire for immortality—it betrays itself in the most professed enemies of the notion of a future state.—Horace.

Man, though dead, retains part of himself; the immediate mind remains. The form subsists without the body's aid.—Homer.

Immortal souls, free from old age, live forever.—Phocylides.

The mind is a simple substance and therefore cannot be affected by the dissolution of the body in death.—Socrates.

MATERIALIZATION AND SLATE WRITING.

The dark scene given by Mrs. Aber, on the 5th of Sep. was graphically interesting, for the varied versatility of the phenomena, and its expressibility to the senses of the circle of its psychic character.

The seance began at 7:30 p. m. The seance table occupied the center of the room—a room sixteen feet square. The medium sat at the northwest corner of the table facing east, with slate and pencil before her which she makes an identifying noise throughout the seance.

The seance table before described is thirty inches long by eighteen wide, draped to the floor. The message on the slate that I first transcribed is a promise, of an answer to a question that was prompted by the recent reading of "Franz Hartmann. Among the Rosicrucians," and to which I took exception in the particular idea which prompted the question.

Below this was drawn the diagram of a heart, and further below a white Lily, all in red. On the accompanying slate, held to the west end of the table, this voluntary message was written covering both sides of the slate, which I here transcribe, as follows: "My life on earth was clouded with doubt. Science and the forces of nature alike seemed to draw me to the conclusion that man had not an immortal soul. The plant sprang up and died. The trees grew up battling with the elements for years and they in time died and that was the last of them. I looked at man and sought to read in him the superior guidance of some superior power. But in its place I found a material force, throwing down the weak, the great overpowering the learned. No divine aid adjusting these evils. I stretched my hand to the sky. I surveyed the heavens with the telescope, and there where in our imagination in our practice dreams we had placed spirit, I found material worlds. Even the stars were not what they seemed to be. But when I closed my eyes on the worlds' disappointments and doubts, and opened them in another, a world of spirit, the load left me and sadness was vanished. I marveled I should ever have doubted man's immortality; and on finding him not a god but merely a refined form of materiality the enigma was solved I would give them just as I did. Scientists of to-day ought to blush. They should enter the field of psychic science, and thus do a lasting good for humanity. "Bruno."

The internal evidence of this message exempts either myself or Mrs. Aber, from being its coiner. We both lack in the magnitudes of its idea and its compactness of statement. Then, its chiromancy we cannot imitate to its loss of identity, if our lives was the stake for its failure. I preserved each slate with a careful appreciation on a discarded spirit writes, which are at all times open for observation and criticism at my residence, Spring Hill, Kansas, by the honest student of the Spiritual Philosophy. From memory: "Drink deep at the Pierian spring! For lighter draughts intoxicate the brain! By drinking deeper sobers it again!"

You are in a Bad Fix. But we will cure you if you will pay us. Our message is to the Weak, Nervous and Debilitated, who, by early Evil Habits, or Later Indiscretions, have trifled away their vigor of Body, Mind and Manhood, and who suffer all those effects which lead to Premature Decay, Consumption or Insanity. If this means you, send for and read our BOOK OF LIFE, written by the greatest Specialist of the day, and sent, (sealed), by addressing Dr. Parker's Medical and Surgical Institute, 153 North Spruce St., Nashville, Tenn.

scend and rest on the chair with its heaviest pressure. This was at once complied with, filling the measure of the instruction with an exactness only possible to a well rounded out intelligence, and exciting a vivacious commentary in the group, of its observers. At the time I stated the pressure of the sittings from ten to fifty pounds; but I made no pretensions then, nor now to exactness. The chair was wrenched by this embodied light force, with the same degree of strength, the chair held by my hands resting on my thighs. All saw the swaying motion of the light, I suggesting at the time its nature of action, and the pressure force of resistance I had to employ to keep possession of the chair. At times the room would be lit up with a soft golden light, and ethereal forms were visible to all of us; and all the while this stated phenomena was in the process of rendering, the audible scratching of the medium on the slate on the seance table in her front—only when all the instruments were united in chorus—but in each lull, the monotony of scratching was unbroken. The phenomena excited such comment, defining the position of each sitters clearly. And besides there was no incentive to deception and fraud. The investigation was strictly private, and all was dominated by a sense of as pure an inquiry in the realm of sacred truth as ever filled soul of a Newton, Galileo, and a Bruno.

I will now give the history, written out at the time of a slate writing seance, I had with the medium (Mrs. Aber) on the 4th instant. At that seance, the following message—at the time I wrote it in type, and glued to its parent slate. This I do with all messages of character. A copy: The following message was written on this slate to day, with the usual preliminaries and precautions; but additionally another slate was held to the west of it, employing our four hands in the holding. Time of holding between 7 and 8 p. m. The morning cloudy and rainy. Mabel Aber, medium, Spring-Hill, Kansas, Sep. 4th, 1890.—J. H. Pratt.

The seance table before described is thirty inches long by eighteen wide, draped to the floor. The message on the slate that I first transcribed is a promise, of an answer to a question that was prompted by the recent reading of "Franz Hartmann. Among the Rosicrucians," and to which I took exception in the particular idea which prompted the question. The answer is not yet had and will be silent until given. But this was written: "Dear Mr. Pratt: Your really excellent question in regard to the sexes shall be answered some time in the near future.—Joan of Arc."

Below this was drawn the diagram of a heart, and further below a white Lily, all in red. On the accompanying slate, held to the west end of the table, this voluntary message was written covering both sides of the slate, which I here transcribe, as follows: "My life on earth was clouded with doubt. Science and the forces of nature alike seemed to draw me to the conclusion that man had not an immortal soul. The plant sprang up and died. The trees grew up battling with the elements for years and they in time died and that was the last of them. I looked at man and sought to read in him the superior guidance of some superior power. But in its place I found a material force, throwing down the weak, the great overpowering the learned. No divine aid adjusting these evils. I stretched my hand to the sky. I surveyed the heavens with the telescope, and there where in our imagination in our practice dreams we had placed spirit, I found material worlds. Even the stars were not what they seemed to be. But when I closed my eyes on the worlds' disappointments and doubts, and opened them in another, a world of spirit, the load left me and sadness was vanished. I marveled I should ever have doubted man's immortality; and on finding him not a god but merely a refined form of materiality the enigma was solved I would give them just as I did. Scientists of to-day ought to blush. They should enter the field of psychic science, and thus do a lasting good for humanity. "Bruno."

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THE CAUSE IN WESTERN NEW YORK.

In Western New York among the blue hills that rib the counties bordering on the state of Pennsylvania, are many little towns unknown to geography or fame, and the prettiest of them all is Yorkshire.

Not that it contains costly buildings or lofty spires, but there are soft rolling meadows, checked with cornfields, orchards and woodlands, and these surround a cluster of comfortable houses, the seat of much happiness if not luxury. I cannot tell you how Spiritualism found its way here, for at the time of its advent there were neither telegraph wires nor railroads, so that the light must have descended as all light of the spirit does. But there were hearts ready to respond, and so way back in the fifties there were the nightly gatherings around the tables, and the messages that breathed of hope and life eternal were slowly spelled out.

Many of the loving faces of that long ago have vanished, but their descendants remain and are nearly all cherishing the same faith that cheered the tender fathers and mothers long since gathered home. One by one some of the most celebrated message bearers have found their way among us, and thus Yorkshire has become linked with the outside world by those ties of the spirit that can never be broken. Seven years ago marked the dawning of a new day for Spiritualism with us, for that year Mrs. Cora L. V. Richmond first came among us.

Though not a stranger in the larger sense it was the first personal ministrations of her guides for many, and the light then kindled has never died out. Each year since that time Mrs. Richmond has been with us; during the season when summer fades in autumn and the spirit of nature hangs in a haze over the hills. And during these seven years who can measure the work, or fathom the good done, or encompass the light shed around us? How eagerly we watch for her coming no pen can tell, and though the shadows gather during her absence, they are quickly dispelled by that mighty power that dwells in and around her.

This season Mrs. Richmond and her genial husband came to Yorkshire at the close of her Cassadaga engagement, and found expectant hearts awaiting them. There were many things that, previous to her coming, boded ill for the success of her meetings. Not things in any way connected with Mrs. Richmond or the guides, but material causes and disturbances, the weight of a year's sorrow, and the letting go of old things for the trial of new ones, and we were fearful that these shadows would tend to dissipate the light. How little we knew the power of the spirit, for lo! the shadows melted like the mists of the morning, the cares vanished like the fringe of darkness before the light of day, and the baptism came as never before.

In the years gone by we had considered the circle of friends small, but this year it has widened until we cannot measure its circumference, and the hearts of its inmates are legion. For two Sundays in a hall prettily decorated with flowers and vines and potted plants, the guides talked to the people, delivering two discourses each day. The power, the scope, the tender teachings of those hours no one can portray, but into each heart the blessing came, and who knows but what it will bear fruit everlasting. On Thursday evening, the 4th inst., Mrs. Richmond spoke in the Universalist church at East Aurora (a large town near Buffalo) to an immense audience. It was the first discourse of the kind ever delivered there, and the ministers and lawyers who came to criticize went away to wonder and ponder on the power that filled the speakers brain with wisdom. Certainly but voice the feeling of all the Yorkshire group when I say that no other person has been such a power for good among us, has kindled such lofty aspirations or taught such lessons of brotherly love as Mrs. Richmond, and no wonder that when sorrow has brooded over us, that out of its depths we have arisen to call her blessed. The two weeks of her visit were passed in joyous reunions, and now we wait for another year with hearts lightened, with faith strengthened and love made purer for the coming of Water Lily and the Guides.

On the second day after my arrival in San Francisco from Melbourne, Australia, I noticed Mrs. Fairchild's advertisement in a paper, and resolved to be at 323 Larkin street at 2 o'clock. This was a public seance and I did not expect much. I was more than punctual, so the first to arrive. After sitting a few minutes seven or eight others came in, and the medium said she would close up the shutters, before proceeding with the manifestations, but as there was a stranger there who might like to examine the cabinet and surroundings he would have an opportunity of doing so now. I availed myself of it, being able to walk all round the outside and move the cabinet about. It is fixed on castors and not placed against any wall. I was very

anxious that I should not be imposed upon, and it did not appear possible to introduce any bogus materializations here, except through the floor. I scrutinized the carpet both inside and outside, where the framework with curtains stood, and am certain there were no openings there. I took my seat to the end of the circle so as to be as near as possible to the medium whom I was very glad to find remained outside and walked about in an entranced state, being under the control of an Indian girl who goes by the name of "Forest Queen." "Black Hawk" one of the controls announced his presence to the visitors by the direct voice, which was very strong.

Very soon white figures began to make their appearance one after another until I think there must have been a dozen males and females, all recognized by some one present. They seemed to be genuine and I could hear them speak, see their slim figures and the portly form of the medium at the same time.

At last much to my surprise my turn came, and I cannot tell you the delight felt when my sister Elizabeth called me to the curtain, gave me her name and otherwise proved her identity.

After this a male friend came whom I recognized; then came my father and mother. This being my first visit and the public admitted, the result was simply amazing to me and I want to arrange with the medium at once for a private sitting. I have had a number of private sittings since which have been highly satisfactory.

My private sences afforded me better opportunity of thoroughly investigating the phenomena, as I have frequently been left alone in the seance room, and thus had abundant means of seeing if the arrangements were all fair and above board.

The forms that came to me and were identified at my first and public sitting came again, and again, and seemed to gather more strength each time. Two daughters that passed away in infancy—one in England and the other in Australia—appeared to me as grown up radiant maidens, whom you will say it would be hard to identify. I thought so too, but was claimed by them as their father, and I must say although they labor under many difficulties in making themselves up into materialized forms they have still been able to manifest such natural characteristics as I supposed they would have when grown up and they much resemble their sisters and other members of my family.

An Indian calling himself "Red Hand" came strongly materialized in blanket and feathers claiming to be one of my guides—a good loving and strong spirit. Then appeared Dr. B. Rush and Dr. De Lamar the scientific controls of the medium. One is tall the other short. In addition to these four or five male spirits there, also materialized a very tall figure claiming to belong to a far off nation in very ancient times and gave me such signs as led me to suppose him to be a Mason.

In addition to these form manifestations that have delighted me with their presence many times, who said many things, they have also been able to write long letters to me while materialized in the cabinet on my own paper with my name on it and examined by me before being placed there. This seems to me to be a phase of direct spirit writing most perfect and interesting. I have also a number of pencil drawings of some of those who manifested to me. I cannot tell you half of what I have seen and heard here during my visits to this medium but hope I have said enough to satisfy you that I have had some extraordinary experiences, and that having seen the return of the loved departed, and proved it to be a solid fact I have believed, and as all cannot see, it will be well for them if it be possible to believe without seeing. But if it be possible to visit Mrs. Fairchild, sight, hearing, and touch, with other tests of truth and of identity will give them a knowledge which will take the place of faith.

One phase of mediumship I have omitted to notice which was very striking. In broad day-light a chair was set in motion and moved about the room by some invisible power; being ten feet away from myself and the medium. A request was made that it come in our direction. It at once obeyed, and I took it up in my hand to try and find the strings pulling it about. It was evident to me that the invisible power which moved that chair was the same exercised in gathering a small flower out of the garden of the house in which the medium lives, and placing in the buttonhole of my coat.

The stotli is by no means a small animal, and yet it can travel only fifty paces in a day; a worm crawls over five inches in fifty seconds; a lady-bird can fly twenty million times its own length in less than an hour; an elk can run a mile in seven minutes; an antelope can run a mile in a minute, the wind-mule of Tartary has a speed even greater than that; an eagle can fly fifty-four miles in an hour; while a canary falcon can even reach seven hundred and fifty miles in the short space of sixteen hours.

To lead requires both love and wisdom. Love to reach the affections, and wisdom to guide in the right way.—Reconstructor. Better a diamond with a flaw than a pebble without.

By All Odds

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HELL NO MYTH AFTER ALL. From the above caption the reader will probably imagine that we have made a startling discovery. Well, we have, in the realm of deduction.

It is a well-known fact that Spiritualism has presented to the world the most varied descriptions of the spirit world of all other religious philosophies combined, and from the very fact that every medium constitutes an entity in him or herself with characteristic attractions from the realm of spirit to which that particular medium belongs or is in accord with; and often attracting spirits from both lower and higher conditions than those of his or her own sphere.

Now, every such spirit, when asked, will give a description of the spirit world as he experiences it—as he realizes it. Suffering ones, or such who are tormented by regrets, follies of the past, wrongs committed against their fellow mortals, are not unlikely to regard the spirit world as a veritable hell in many respects, and would gladly exchange places with the mortals or mediums with whom they come into communion, and not only express themselves thus, but even warn them against wrong doing to avert like suffering.

But this is not all. Spiritualism has taught that there is such a thing as government in the spirit world—and reason permits us to believe this; for if there was not, what a chaos there would be among the vicious and depraved. If earthly affairs are a reflex of spirit life, then government must have existed there even before it did here; and when earth passed through the dark period of inquisition and intolerance, how do we know but that the same conditions existed on the earth plane of the spirit world and reflected itself through mortals on this side of the veil.

A hell, as we have it by tradition, may have been to them a reality. Because spirits do not tell of such existing now, does not prove that it never existed. Of course, when a thing ceases to exist it becomes a superstition to still believe it. And the only doubt that can exist in connection with such a belief, is that such conditions were a matter of impossibility.

that undeveloped and vicious spirits have power as well as good ones—proven by facts related by many mediums of today. Progressive spirits have but limited power at this late day; for if they had not, why are we not stronger as Spiritualists or not controlling the world's government? Modern Spiritualism is a reflex of the power existing on the other side. We will increase in power and influence here as our friends gain it on the other side of the veil. And as well as their power is only limited now, it was less so forty years ago, while other religious workers had more power than they have now—and once controlled whole nations and peoples. Now what prevented them in their spiritual darkness and bigotry from forming a government suited to their tastes and notions of things, and ruling according to their narrow conceptions and ideas? Nothing! Might was right then—as it is to this day; and in their might and ignorance, were just as despotic as some nations are still on the material plane.

But enough. Our space is limited and we must leave much to our readers for further deduction. Reject nothing with contempt. Every myth so-called has a fundamental fact on which it came into existence. Retrospection combined with introspection opens up much to our enlightenment and comprehension, and those who do not limit themselves in their belief are those who will see the most truth in the end.

MODERN INJUSTICE AND ONE OF ITS EFFECTS.

If a man can be arrested on suspicion at state expense, why cannot he prosecute for false imprisonment at state expense? If a poor man, he can obtain no redress, because he cannot give security to pay costs of the court; while a well-to-do man is in no danger of being arrested without a warrant or evidence of guilt, because the police authorities are afraid that such will prove detrimental to their cause. Policemen, detectives and judges seem, too, to be able to sense the contents of a man's purse or the extent of his influence, and act accordingly. The poor devil is soon told to "move on" when he, like other mortals arrogates to enjoy the scenes of a busy thoroughfare or takes pleasure in looking at passers by, while the impudent dude of wealth or influence, ward politicians, gamblers, etc., are overlooked or given the fellow nod of acquaintanceship.

Of course, there are men on the force, who are conscientious and honest, and who are endeavoring to gain the respect of respectable people, by doing their duty without regard to political influence. There are also men who are very reluctant about using the club. But there are some who fairly itch to swing it over somebody's skull and will even provoke an opportunity for so doing—selecting for their victim some individual whom they dislike from his mere looks, and by "moving him on" arbitrarily incite him to give what is known in police parlance as "back talk." This is regarded as sufficient reason to handle the victim roughly, who, of course, objects by pulling away, and in doing so involuntarily grasps the policeman's coat sleeve or collar or star. Such freedom cannot be tolerated by the police officer, and a tap with his club is the reward. Being irred, the innocent victim, in momentary anger, grasps the club or makes a foolish threat which he has no intention of carrying out, nor could if he wished. This is the moment wished for by the knight of the club, and the blows are gracefully plied after a fashion. Of course, the charge is "resisting an officer." A nice officer that. A brute after the English pattern and permitted to unfold in America. It is true there are some tough customers in certain quarters of large cities amidst whom a policeman's lot is not a happy one. But this furnishes no grounds for personal invectiveness against inoffensive people or those whom they dislike on account of their peculiar physiognomical expression. And above all, no cause whatever for arresting people on suspicion. Nor should anybody be invested with such power until proper provisions are made to meet the evils that arise in connection with it and see that no man is allowed to suffer the indignation of imprisonment with common criminals until positive evidence is procured to warrant it. And until such is done, let us have a free court where a poor man can seek redress from wrongs heaped upon him by law or otherwise.

MEDIUMS NOT FORTUNE TELLERS.

The Hilliard case which has been pending many months awaiting a decision by the court has been simply reversed on the ground that the original indictment contained a flaw. (See extract from daily paper in another column.) But this is not what either the defendant or Spiritualists wanted. Justice demanded that the case should be dismissed on the ground that the defendant did not come under the license law—being a medium and not an astrologer or fortune teller. And in view of recent reports that spiritualistic mediums would be charged a license-fee under the Russel Bill (House Bill, No. 275), passed by the Ohio Legis-

lature April 16th, 1893, it is timely to refresh the memories of those who may have forgotten that on March 24th, 1884, (See Ohio Laws, Vol. 81, page 71) this section was amended by striking out the word "medium" from the original bill for the special protection of Spiritualists—mediums holding certificates from chartered spiritualistic societies not being classed with so-called astrologers, fortune tellers, etc., and with which class of professionals neither they nor Spiritualists have any alliance or sympathy whatever.

The general public should enlighten themselves as to the difference before passing judgment, and not class respectable mediums or Spiritualists with jugglers and mountebanks. Christ was not recognized at his time, and it seems that Spiritualism has the same ordeal to undergo.

WHAT'S THAT?

A recent issue of the Twentieth Century contains these remarkable statements:

Patriotism is one of the most absurd and ignoble emotions of which human nature is capable. The love of country! What is a country? How long is it? How broad is it? How high is it? What color is it? How does it taste? How does it sound? How does it smell? There is no such thing as a country. It is a fiction. But it is a fiction that politicians know well how to use for their own purposes. When rascally rulers fall out they get the people to fight for them by appealing to patriotism. When manufacturers wish to grow rich by law they appeal to patriotism in behalf of a protective, a robber, tariff. When for political purposes hatred of other people is to be inspired, patriotism is appealed to. To love your country means to be the willing slave of corrupt politicians and greedy monopolists. What did the country ever do for a poor man except to rob him of property or life or both? If I had a spark of patriotism I should be ashamed of myself.

The Democrats of Kansas have nominated ex-Governor Chas. Robinson, whom the preachers are pelting with the epithet, "Infidel," for governor. One plank of their platform is as follows: "We deplore the tendency manifested by the preacher politicians who pose as the leaders of the Republican party in this state toward ecclesiasticism in the management of public affairs, which would make religious belief the test of eligibility for political preferment, and declare our unalterable opposition thereto."

In view of the many accidents that have occurred from unloaded (?) guns being pointed at people "for fun," it would not be untimely or out of the way to make the act of pointing a pistol or gun at people a state's offense with penalty attached that will bring such offenders to sensible reflection.

The individual who declines taking a paper because it has changed its old fashioned fanciful head to a timely and business-like one is not a person to be consulted on the merits of its reading matter or contents.

Victor Hugo says, "Capital punishment is the peculiar and undeviating sign of barbarism. Where capital punishment is frequent barbarism prevails; where it is rare civilization predominates."

A steamer bound for the west coast of Africa recently had on board fourteen missionaries, 400 tons of gunpowder, eleven cases of gin and 10,000 casks of rum. A square meal with trimmings.

PERSONALS AND LOCALS.

L. A. C.—Follow your impressions regarding the psychometrization.

To-morrow Mr. Edgar W. Emerson will lecture and give tests at G. A. R. hall.

The N. Y. Psychical Society has resumed its Thursday evening meetings at 510 Sixth Avenue, N. Y.

Mrs. M. E. Williams has resumed her spiritualistic labors in New York city. Her address is 232 W. 46th street, N. Y.

Dr. E. Williams, magnetic healer, has located at 36 Clark street, where he will attend to all manner of physical ailments.

Mrs. Fairchild is located at 520 West 8th street, and will be ready for business next week.

The Lyceum has secured some new talent in behalf of teaching the young and will hereafter begin at 9 o'clock instead of 9:30 as heretofore on Sunday mornings.

Mr. J. N. Hook of this city, has presented the Union Society of Spiritualists with a new \$60 sewing machine, which will be raffled for the benefit of the society. Chances may be had at the hall on application to any one of the officers. 25 cents each.

An opinion was received from Judge Buchwalter, reversing the judgment of the Police Court in finding Florence Hilliard guilty of having told the fortune of Mary Cannon without having taken out license as a fortune teller.

One of the defenses set up was that Florence Hilliard is not a fortune teller, and has told no fortunes, but that she is a regularly commissioned missionary of the Ohio Valley Spiritualistic Missionary Society, an organization which has as its purpose the spread of exact knowledge as to life beyond the grave.

The proof was that Miss Cannon went to the medium and for \$1 was told that her father would kill her mother, and other like important coming events. It is in dispute whether or not Miss Cannon asked to have her fortune told, or simply asked for a "sitting." As to what she said and did during the sitting, the medium said that owing to the fact that she was in an unconscious state, she was unable to testify at all. But the Court finds that what she said and did was wholly within the domain of fortunetelling; and that there was no proof offered that the communication which was made to the girl purported to be a communication from spirits.

The medium escapes on a technicality. There was a failure to prove that Cincinnati, the city in which this affair took place, is a city of the first class. While this is a fact so well known that the Court apprehends many will believe judicial cognizance of it should be taken, the rulings are clearly against such a course. [3 C. C. Rep. 9. and 35 O. S. 319.]

Bateman & Harper for the plaintiff in error; Prosecuting Attorney Corcoran for the State.—Commercial Gazette.

The Dr. R. M. Thomas Electric Belt Co. will locate in Cleveland, Ohio and have its goods manufactured in that city. Mrs. Dr. Thomas has just received a gold medal from France in merit of her electric belts. Will notify the public through THE BETTER WAY when ready for business, which will probably be in the course of a month.

Every Spiritualist should make it his sacred duty to become a member of one or more of the chartered societies of Spiritualists.

He who cannot bear to have the faults of his political party commented upon stands in the same relation to politics that a bigot stands to his religious creed. Neither can understand the higher demands of either country or religion—of either nation or humanity.

The new two-dollar counterfeit silver certificate has a round pink seal, W. S. Rosecrans, Register of the Treasury; C. N. Jordan, Treasurer of the United States. In the counterfeit a few hairs of General Hancock's mustache curl upward, while in the genuine the whole mustache is slightly drooping. The letter "i" in "register" is not dotted, and there is no period after the word "Treasury." The paper has no distributed fibre and no parallel silk threads. The genuine has both.

The Lookout Mountain camp-meeting will open the first Sunday in July, 1891, and close the first Sunday in August.

The Indiana Herald of Lafayette, Ind., has a "Spiritualistic Column" devoted to seances and spiritual meetings. If other secular papers would do likewise they would find it a profitable investment, as Spiritualists are beginning to rise above party feelings and throw their influence where it is reciprocated.

Bro. Charles Dawbarn returned from Victoria last Thursday, where he did a grand work. He is engaged for the Summerland camp meeting next month.—Golden Gate.

Mrs. J. J. Whitney has again settled down to spiritual work, at her residence 1812 Market street, San Francisco, Cal.

Prof. Loveland has returned to Summerland and resumed his editorial functions on The Reconstructor.

Among our contributors this week appear the names of Dean, Tyrrel, Howe, Warner, Moulton, Paine, Walsbrooker and others of note.

On Wednesday evening, September, 24th, the Union Society of Spiritualists of this city enjoyed a pleasant social at their hall on Sixth street. About fifty participants were present, ranging from sweet sixteen to mature old age, and all seemed to take part in the graceful exercises of the dance—if not in body, at least in spirit.

We have received from the distinguished Dr. J. R. Buchanan, now of Boston, Mass., a private letter certifying to certain remarkable spiritual manifestations, recently had in his presence, which were enough to remove the doubts even of the most skeptical. Dr. B. is a good witness, a writer of great originality and power, and a scientist at once candid, clear-headed and progressive. For nearly or quite half a century he has been in the front rank of the world's anthropologists, and his many contributions to knowledge have fully displayed the sincerity and strength of his genius.

Mrs. Luther's discourse on Sunday evening last was on Thomas Paine's experience in spirit life; and being a purely spiritual topic, drew a large house, about four hundred being present. People seem to hunger after a knowledge of the beyond as much as they do after the phenomena, and their anticipations were not without reward. A preliminary of course was needed before the spiritual part was introduced; but it was all interesting and drew forth applause and merriment. Tom Paine's death and entrance into the spirit world was graphically described, and after a rest of some years, he again sallied forth to continue his good work of liberating mankind. The trials and tribulations experienced in only gaining a foothold to begin operations were sufficient to make a hero of the man in the hearts of listeners, and which heroism was perhaps the needed spiritual force to continue his work—as he claims to have done to this day and will do as long as

there is a child left upon the face of the earth that needs liberating from physical or mental slavery or bondage. Mrs. Luther is a forcible speaker and can keep an audience entertained without tiring them for any length of time—her magnetic influence being especially qualified for this purpose. She goes from here to Indianapolis where she has a month's engagement and will be kept otherwise busy for the coming year. Mr. Edgar W. Emerson follows Mrs. Luther at the Union Society and will lecture and give tests next Sunday morning and evening.

NEWS ITEMS.

Dion Boucicault, the playwright, is dead. Gen. Reta who whipped the Guatemalans, is only 27 years old.

The second international congress of believers in cremation will soon meet in Berlin.

Several distinct shocks of earthquake took place in South Carolina on the 23rd inst.

The wife of a member of the Salvation Army in Middletown, O., has been arrested as an abortionist.

A statue of Horace Greeley in bronze has been erected at the entrance of the Tribune building in New York.

Reciprocity is the clue to lead the nation out of the winding mazes of this tariff labyrinth.—Battle Creek Journal.

Charles D. Young, a Denver boy of 15, has just built the smallest coal-burning locomotive in existence. It is about five feet long and weighs 235 pounds.

The "elasticity" of our financial system is demonstrated by making \$16,000,000 out of United States bonds draw \$20,000,000 out of the United States Treasury.—Pittsburg Press.

A conjunction of Saturn, Venus, Jupiter, Mars and the moon took place on the 23rd ult. It is the same which occurred in 79 when Herculaneum and Pompeii were destroyed.

It is a pity and disgrace that so few of the public schools in New York teach the pupils the rudiments of anything which the world gives them a living for knowing.—N. Y. World.

If the farmers are once aroused and organized woe betide the so-called some-body recently boasted could stop every wheel in the nation in a day, and whose motto is the public be d—d.—Chesaning Argus.

The Danville Commercial, a leading Republican newspaper in the fifteenth Illinois district, where Joseph G. Cannon is running for Congress, says that Republicans would better abandon principle in voting this year "until principle can get its face washed."

It is learned that the Russian Government rejected the offer of Gen. Butterfield to construct the proposed Siberian railway, partly for financial reasons and partly because of its determination not to allow foreigners to build a work of such strategic and commercial importance.

The only reciprocity really understood by politicians is that which has been established between them and the manufacturers. The manufacturers provide the campaign funds and the politicians reciprocate by taxing the consumers to enrich the manufacturers.—Ixx.

Anroe Brown, a negress in Houston Co., Ga., 47 years old, weighs 500 pounds. She is 5 feet 8 inches in height; 7 feet 2 inches in circumference; 6 feet 4 inches around the waist; and 30 inches around the upper arm.

Jacob Sharp is said to have taken a fancy to Lovejoy, the porter of the Fifth Avenue Hotel, and helped him to buy street railway stock when it was very cheap, and the rise in the value of the stock has made Lovejoy a rich man. The old head porter of the Grand Pacific Hotel, of Chicago, is said to be worth \$250,000, made in most part from points given him by prominent business men.

Cincinnati not only has free education, but compulsory education. Why, then, should our school board put a stumbling block in the way of the poor by adopting rules that make it a hardship for the children to provide themselves with the required text books? No good excuse has yet been offered for changing the books every year. It is done wholly in the interest of the publishers and individual members of the school board. It is a crying evil.—Post.

Frank King was married in Newberu, N. C., last November. He took his bride to Newark, N. J., and began house-keeping on Condit street. In April his father died leaving him \$17,000. Mr. and Mrs. King went to Newberu, N. C., and remained there until ten days ago, when Mr. King came North to see his mother, who lives in Dover, N. J. He was seized with typhoid fever and died last Saturday ignorant that his young wife had died the day before at Newberu.

The New York Times says: There is a portion of the United States, the population of which is over a quarter of a million, the assessed value of whose property is very large—\$150,000,000—and the people of which are entirely denied the privilege of managing their own affairs. These, indeed, are turned over to three Commissioners appointed by an Executive who is not and cannot be a citizen of the place, and confirmed by a legislative body in which the people have not and can not have any repre-

sentation. The sole and avowed reason for this curious anomaly in local government is that a majority of the voters are ignorant and irresponsible negroes. To this the Times suggests that when passing the Federal Election Bill, Congress should not forget to restore to these also the rights of franchise to which they are entitled by the same law that other citizens of the United States are.

The Almanach de Gotha is over a century and a quarter old; when it was first issued, among its collection of sovereigns written up, there were only three republics, Switzerland, San Marino, and Andorra, while to-day, out of its total of fifty-eight states mentioned, twenty-six are republics.

A rich treasure of more than a thousand coins of the eleventh century was recently found while digging the foundation for a new house in the Gierstrasso, in Bonn, Prussia. The coins were all in a large pot, and, strange to say, the workmen allowed children and strollers to take away a considerable number, and their attempt to sell the pieces caused the discovery to become known, whereupon the mayor ordered the remainder to be taken to the rathhaus and preserved.

The law empowering the Postmaster-General to exclude from the mails newspapers containing lottery advertisements is now in force, and Mr. Wannamaker's first use of it is a gross abuse. There was a weekly journal in Washington called the Family Fiction, which published lottery advertisements and was supposed to exist in the interest of the lottery people. Some time ago it reformed, changed its name to the Home Illustrated, completely altered its make-up and entirely ceased to publish lottery advertisements or allusions of any kind to lotteries. Yet Mr. Wannamaker has excluded it from the mails because of the offenses of its predecessor, or his fear that it may intend to offend hereafter.

If there is anything in the new law which authorizes him to do this that law confers upon him an intolerably dangerous power, with which no man is fit to be entrusted—the power, namely, of suppressing newspapers at will for offenses which he chooses to assume that they intend to commit.—N. Y. World.

LITERARY. Bible Stories, No. 1; "The Sacred Vedas, as written by Manon, and The Genesis of Moses; or, The Story of the Creation and Fall." Compiled by James H. Young. Published at Onset, Mass. The above is the title of a neat and well gotten up volume, bound in paper at the popular price of 50 cents, containing a comparison and review of the story of "The Creation and Fall," as set forth in the sacred book of India, Egypt and the Mosaic account, showing the general resemblance and the evident corruptions introduced by sacerdotal hierarchies into what was originally the pure teachings of spirits. The dogmas of priests who for their own ambitious purposes, have endeavored to hold the human mind enslaved by the tyranny of their favorite gods, is shown in a series of rhythmic stanzas, giving a synopsis of the Sacred Vedas of India, and the first book of Moses, called "Genesis."—Golden Gate.

The October Arena is a credit to Boston, progressive, wide awake, and scholarly. The table of contents embraces the names of many leading thinkers, among whom are Dr. George F. Shradley, of New York, who writes against the death penalty; Prof. James T. Bixby, who discusses Cardinal Newman. The No-Name paper is on the "Postmaster-General and the Censorship of Morals;" W. H. H. Murray pleads in his inimitable manner for an endowed press. [A fine photogravure of Mr. Murray forms the frontispiece of this issue.] Prof. W. S. Scarborough, a scholarly colored man, whose portrait adorns a page in this issue, ably argues the cause of his people. Prof. Sheridan P. Wait writes on the "Symbolic Characters of the Old Testament." Gen. Marcus J. Wright, the eminent Southern historian describes the "Prorogation of the British Parliament." Rev. Edward P. Foster, who lately left his charge as pastor of Storr's Congregational Church of Cincinnati, writes in defence of Christian Socialism. Abby Norton Diaz, the well-known writer and worker in the field of educational and industrial reform, contributes a noteworthy paper on "Development of Character in Schools." Thaddeus B. Wakeman's paper on "Our Unchurched Millions," is provocative of thought. Rev. T. Ernest Allen, contributes a short story. Notes on Living Problems are as timely as they are able. Cyrus Field Willard, calls attention to the evils of Trusts; Edward A. Oldham, contributes a paper on the "Great Political upheaval in the South;" C. A. Seiders criticises Senator Hampton on the Race Problem. The Arena is the peer of monthlies.

Beware of Ointments for Catarrh that Contain Mercury.

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is too fearful to be trifled with. It is taken internally, and acts directly upon the blood and mucous surfaces of the system. In buying Hill's Catarrh Cure be sure you get the genuine. It is taken internally, and sold in Toledo, O., by F. J. Cheney & Co. Sold by Druggists; price, 75 cents per bottle. Oct. 4

Correspondence.

Buffalo, N. Y.

Edgar W. Emerson has occupied our platform for the last two Sundays to full houses. He also gave a successful lecture and test seance to the people of Ellicottville, N. Y., on the 16th ult. Their largest church was crowded to overflowing. Emerson is a success wherever he goes. Fraternally, J. W. DENNIS.

Beaver, Pa.

I see by the Oklahoma Chief, a paper published in Oklahoma City, O. T., that the doctors there are going to take time by the forelock and get a doctor's trust through the first legislature. I have no doubt that if there was a re-nouncement made that a great many that are not spiritualists would sign against trust law. I think that the editor of the Oklahoma Chief would publish any communication that would be sent to him in regard to the matter. His name is R. W. McAdams, and he is from Jamestown, N. Y. But it would be better if some spiritualists would attend to it. Fraternally, J. M. DAVIDSON.

Worcester, Mass.

On my return to this beautiful city I found our ever genial friend and worker in the vineyard, Mrs. R. Shepard Lillie, who was with the First Spiritual Society during September, actively disseminating light, and to be followed by the Hon. Sidney Dean, of Warren, R. I. Mr. and Mrs. Lillie, with friends from Boston and Miss Lula Isaacs, of Worcester, gave a grand musical literary entertainment at Continental Hall for the benefit of our society on the 30th ult., which proved successful. A very large audience had assembled and showed their appreciation by frequent applause of the great effort Mrs. Lillie and friends were making for our little society, which will be long remembered by us as a society. CHAS. R. BENNETT.

Onset Notes.

A change is to take place in the management of affairs here at the coming election. Mr. Homer and Mrs. Ricker, two of the present directors have sold their twenty shares of stock to the minority shareholders. We are already beginning to feel a bestirring influence in consequence. Mr. Peter Cox, of the National Sewing Machine Co. of Boston, is just having the foundation of a cottage laid on West Central Ave. Mrs. Wilde, of Brockton, is also having a nice cottage built on the same avenue. Mr. J. B. Johnson, Abington, has just bought the lot and a small cottage on Tenth street, formerly owned by Mr. Erskins, of Brockton, and several, we understand, who have been waiting to see how matters were coming out at Onset will build before another season. AUGUSTA FRANCES TRIPP.

North McGregor, Ia.

Dr. A. W. S. Rothel held two seances here at the residence of Mr. Ole Wilson. The manifestations were wonderful. Materialized hands, both large and small, handed out messages and flowers to the circle. Several small articles were brought from Mrs. Wilson's room in the upper part of the house and handed to her. I am a telegraph operator, and received a message through the doctor's occult telegraphy from a young lady that learned telegraphy in my office, who passed over a few years ago. The instruments were placed on a table, the key was inclosed in a box, and the instruments were in plain sight of all in the room, and when the sounder clicked the message to me, no one was near the instruments. This lady had a peculiar way of sending or making some of the letters, and the message was given me in her way of sending, just as she used to send in my office, and I was satisfied it was her before she signed her name. The doctor is to be here again soon and hold a materializing seance. GEO. RAMSEY.

Minneapolis, Minn.

Since returning from the camp at Clinton, Iowa a new organization has been formed in this city, called the Minneapolis Association of Spiritualists. Our meetings began Sunday, the 21st, and according to this plan: Children's Progressive Lyceum 10 a. m., fact meeting and conference 11 a. m., lecture 2 p. m. No admission fee. We have a substantial, pecuniary basis, enabling us to carry on the meetings for twelve months, from September 1st, 1890. Our lectures Sunday evening are mostly given by members of the association, as our plans have commended themselves to the most intelligent spiritualists of the place; and we have about a dozen who are good for one lecture a piece, which we give through love for the cause. Will you please give our movements publicity and thus or otherwise let lecturers know who are passing near us, so that we may, perhaps secure them for a Sunday on their way. Very truly yours, AWBY A. JUDSON, Pres't M. A. of S.

Boston, Mass.

The Echo Spiritualist Meetings will be reopened on Sunday October 5, 1890, in America Hall, 72 Washington street. The hall has been newly carpeted and thoroughly renovated this season, which, combined with its thorough ventilation and commodious reception parlors, makes this place far more attractive than ever: it being located upon direct lines of street cars from all depots and out-of-town horse cars makes it very easy of access for those out of town as well as those in the city proper. The capacity of the hall is four hundred and fifty, elegantly furnished, neat and tidy, and shut away from all noise of the street, making it quiet and harmonious in influence. As in the past the chairman will endeavor to present all phases of mediumship to the public, demonstrated only through the most thoroughly reliable mediums in the field. Excellent music will intersperse each service: Miss C. Campbell, pianist; Dr. Hale and Miss Holt, soloists; also congregational singing. Services every Sunday at 10:30 a. m., 2:30 and 7:30 p. m., and every Thursday at 3 p. m. M. M. HOLT, Sec'y.

Clear Lake, Ia.

Will you allow me a small place in your paper to say a few words in commendation of the mediumship of Mrs. Aspinwall, of Minneapolis, Minn. While in attendance at the camp meeting at Mount Pleasant Park I had the pleasure of attending three of her seances for materialization of spirit forms. Of all my life experiences, many of which were wonderful, these exceeded them all. The cabinet was nothing more than a box in one corner of the room, or cottage, boarded up tight on three sides, with an opening in front, at which two black curtains were suspended. When the spirit was organized it would part the curtains, and apparently feel its way into the room, then motion with its hand to the person among the sitters it desired to converse with. During these three seances I saw my wife, daughter and granddaughter, and held them by the hand, conversed with them, and they kissed me on my face many times, then

dematerialized while I held them clasped in my arms. There were somewhere near twenty forms that appeared each night that I attended, and nearly every one was recognized by friends. Need I say I have no words that can express my feelings or my thanks to Mr. and Mrs. Aspinwall for their kindness and courtesy, and also for the proof they presented of the fact that there is no death. They are quite unassuming, do not advertise themselves, but let their work speak for them: May the good angels bless them, and may they live good, noble lives, and continue to do the work they are now engaged in. M. P. ROBINSON.

Dayton, O.

Since Mrs. Seery's return from Indianapolis last week we have had several conversions among our worthy residents and one of a commercial traveler from New York, whose friends seem to come to him by the score, and with such convincing testimony as to preclude all doubt as to their identity. Mrs. Seery was four miles in the country on Tuesday evening, and had for an audience twenty-two skeptics, many of whom were convinced. Wednesday evening a remarkable seance at Mr. Schwartz's, among the faithful was a most enjoyable affair, in which the writer and his family participated, and who, while standing, was almost pushed down in his chair by the trumpet in the hands of his spirit grandfather. Mrs. Seery goes to Pymont Friday to remain until Sunday, the 10th. The residents of Pymont want to open the church if she will stay a week with them. Verily the world do move. Mrs. Seery has a letter from Columbus offering her a large sum per night if she will go; also one from New York, and another from Florida. The following strange reality is vouched for by Mrs. Schwartz, wife of Mr. Schwartz above referred to: By the decease of her parents, at the age of nine years herself and brother were separated, and all knowledge of either was lost to each. About three years ago by the aid of her spirit friends she found her brother who is now a man of about fifty years at Greenville, Miss. He paid her a visit about two weeks since, and in a private seance with Mrs. Seery his first wife and a daughter, who passed away about twenty-five years since, came and relating her trip from Greenville, Miss., to Pittsburgh, Pa., via Cincinnati (where the daughter died), detailing all the circumstances of her own death at Pittsburgh, and many other convincing tests of minor note. Her brother went back to Greenville with his skepticism in the hull of a mustard seed, and with many regrets that he could not remain longer to investigate further the only demonstrable religious truth. J. S. B.

Oakland, Cal.

Priests, lawyers and doctors have ruled the world, and are striving to hold the fort. Ancient and modern history proves this—combined with kingly powers. The St. Louis correspondent, in your paper of September 13th brings to notice scenes and manifestations in a mammoth tent on Jefferson avenue. A lady from San Francisco, Cal., Mrs. Woodworth, had attracted to her stand many people who have not witnessed this kind of manifestations. According to accounts they are similar to those in Vermont at religious meetings among the Methodists that I saw as long ago as sixty-six years. Young ladies and girls would be cast down and lie on the ground. One time I saw nine in one group at Basin Harbor, Vt., and some untruly present, to my knowledge, that imagined it was all a farce, fastened pins in the toes of their shoes, and would strike the pins in their sides and limbs, which caused no movement of muscles or wakefulness. Now your doctors call it "hypnotism." To me it is no ostensible matter what name the doctors give it. I was and am still of the opinion it is no more nor less than the same powers that now prevail among spirits, invisible to our sight, in our midst. When I commenced this letter it did not occur to me that myself am numbered as a medium for physical manifestations, wonderful phenomena, and varied, has occurred before in Pennsylvania, on board of ship at Santa Barbara, Cal., and with your permission will see that a report is written, mentioning times and places where these physical phenomena occurred in broad daylight before an intelligent class of witnesses. Some times spirit hands would be seen moving dead matter about the room; at others imitating earthquakes, knocks, etc. In this case, in St. Louis, and all such now-a-days, the orthodox Christian sects are determined to put it down. But none but the great Jehovah can stop it. There are too many over the great boundary lines, and on this side now taking a serious interest and hand in converting the world to spirit communion in various ways. Respectfully submitted by your humble servant for truth, SOLOMON W. JEWETT.

Lily Dale, N. Y.

Our eleventh annual camp meeting, just closed, has been the best of all. There is a strong tendency to a religious growth. The favorite speakers were Hon. Sidney Dean, a former Methodist preacher, Cora L. V. Richmond, Maud Lord Drake, Sister Lillie and Hon. A. B. Richmond. The favorite platform delineators, Edgar W. Emerson, Maud Lord and J. Frank Baxter. The favorite writers, Lizzie Bangs, Will Mansfield and Keeler. Miss Bangs has a new gift by which a typewriter gives clear, excellent messages with no human hand to touch it. Mansfield has made an excellent picture of Brother Bond and the spirit daughter of Willoughby, without brush or other mechanical aid. The need of co-operation and a better system was painfully felt. The questions were, many of them, inappropriate; the lectures, especially of some speakers, were so long many were wearied out. Some of the most refined mediums were wounded by coarser persons thrusting themselves into their spheres. There were two instances of refined mediums being stricken down and helpless by discordant elements. The Quakers manage much better, and exclude preachers found unsuitable. Spiritualists need their wisdom. Without co-operation and system we are like a field of colts that aid no one; we don't lack for numbers or intelligence, for nowhere do you meet so intelligent, refined and cultured a people. We lack co-operation. How can this be secured? The Methodists, without half the numbers of spiritual power, by system, have made themselves respected, beaten down prejudice, and converted communities that mobbed them. The Quakers that were formerly burned and treated as outlaws by Churchesmen, Puritans and Lutherans, now stand for probity the world over. The feeling was strong that we should have a central place in Chicago, where standard spiritual books and publications could be seen and purchased at cheap rates; that excellent spiritual hymns should be compiled and published in cheap form, and congregational singing encouraged. Our numerous books would thus be sold without so much cost. We should be well represented at the Chicago Fair. I pray you to consider these suggestions, and publish your view. I also invite suggestions from other leading minds. G. P. LEWIS.

New York.

The second meeting of the First Society for the season had a large and appreciative attendance, notwithstanding the fact that there is now no president, Mr. J. J. Newton having resigned, after a servitude of seventeen years spent in the interest of Spiritualism in general and the First Society in particular. The meeting of the previous Sunday was marked by the absence of those active at the meetings before vacation, and this coupled with the resignation mentioned gave rise to forebodings of a possible disintegration. But I am glad to say, is not so; and if it could be said on the part of the officers, those in the ranks are too earnest in their motives not to supply any desideratum that might present itself.

The presence of Mrs. M. E. Williams at today's meeting for manifestations added a good deal of zest and interest to the proceedings, and her charm of grace, the magic of spoken words, and the fervor of her words, which breathed the intensity of Spiritualism, riveted the audience to their seats and their minds firmly fixed on her utterances. She has just returned from her home at Long Branch, where she had a home built by herself and dedicated to the cause, in which her whole being is so much wrapped up. Her cheeks had the glow of perfect health, and her concern in the cause has abated not a jot. She is possessed of rare sentiment and imagination, and Spiritualists are indebted to her remarkable mediumistic attributes and keen observation and incisive analytical powers for the vivid and comprehensive picture of the philosophy and phenomena which is presented to the world to-day. She has a charming temper and pleasing address, with a full equipment of knowledge of ideas. In debate she is never taken at a disadvantage, and her addresses are always enlivened by bright periods of mirthful humor. But while her eloquence may soar into the higher spheres of poetry and sentiment, Mrs. Williams is an eminently practical woman, and as this world is a stickler for the tangibility of actual performance, it is, therefore, with actual performance that she deals.

Her address before the First Society to-day suggested these thoughts, and to any person of a discerning mind a similarity of ideas must have been suggested. Her experience which she had of the phenomena during the summer were somewhat out of the ordinary trend, and is no mere use of words to term them positively remarkable, and if time would permit at this writing to recount them would form interesting reading. Mrs. Dr. Drake, a trance medium and inspirational speaker, was heard to advantage. Mr. J. F. Sulpes, President New York Psychical Society, made a brief and practical speech, in which he said that he always puts his experience to the crucial test. Spiritualists must have facts establishing the truth of the "great unknowable." By attendance at those meetings and listening to the speaker that has kept alive the conviction of that future state until we go hence and realize the facts as they are. [Applause.]

Brother Willis McDonell, who is a veritable fountain of ideas, which he garbs in a dress of humor, peculiarly his own, was the next speaker. In looking back over the past he soared into the realms of poetic fancy, and when he had his audience floating over the bright supernal glades of summerland, he abruptly broke off into a discourse on the position that Spiritualists have attained to-day and the immense advantage gained by them from the public press and pulpit. He then made an earnest appeal that nothing but the absolute and demonstrated facts would be given to the world, anything short of which, he said, would fail of the purpose. There were other speakers who spoke words of wisdom and wise counsel; and taken all in all, it was a very successful meeting and a favorable augury for the future. Mrs. Brigham lectured both morning and evening. W.

Brooklyn, N. Y.

There was a fair attendance at the meeting of the Independent Club on Friday evening, also at the Conference on Saturday evening, and the audience enjoyed the many good things said by the different speakers at both meetings. The Sunday morning services at Conservatory Hall was given by Mrs. Ira Wilson Porter, in readings and tests, for which Mrs. Porter's teachers are justly celebrated. In the evening we enjoyed a rare treat by the guides of Brooklyn's old favorite speaker, Walter Howell, who, while on his way to England, stopped to greet old friends, and feeling in the best of spirits, gave us one of his best efforts, which was more than appreciated by his large audience. After Mr. Howell's lecture Mrs. Porter again gave the fire test, passing celluloid and other inflammable substances through the flame of an ordinary kerosene lamp, and holding the chimney to her face with the flame blazing through it exceeding five minutes without even discoloring her cheek. These tests are most convincing to the skeptical, as there can be no question whatever of their genuineness. Mrs. Blake's parlors, at 24 Franklin avenue, were well filled with an intelligent and refined audience. The guides adopting a new feature, that of reading articles offered by those present, psychometrically, which was indorsed a success. Mrs. Blake's mediumship is reliable, the tests are direct and conclusive, and very rapid, often giving as many as fifty tests in an hour, occasionally coming so fast that the guides do not wait to have a test recognized, but passing from one to the other without delay, giving her audience their aches and pains, and warning them against proposed false steps in business matters, in others cases, encouraging the timid and aiding those present by encouraging words from friends in the beyond. Most of the tests are given clairvoyantly, and in her normal condition, but occasionally the little Indian maiden steps in and takes possession to give her medium rest; the immediate change being sudden and very convincing to the most skeptical. Yours, Doctor.

Our meeting at Fraternity Rooms, E. D., last Sunday evening ending with slugging, "Shall we Gather at the River," and although not having music books, yet the audience filled with the spirit that song creates, the soul of harmony. Our speaker, Mrs. Ormstead, of this city, (this being her first appearance on the platform selected under subject "Our spirit home," she depicted in most glowing colors its beauty and brightness, explaining how our good thoughts and high aspirations helped to build our spirit homes. The audience were wrapt in close attention, and we predict for the lady, from this her maiden effort, a glorious future, a grand work. She delivered a closing prayer, and the audience were dismissed, carrying home many beautiful thoughts for future digestion. TELKA.

A New Spiritual Conference has been formed to meet on Tuesday evening of each week, at Bradbury Hall, 30 Fulton street, this city. On last Tuesday evening quite a large and enthusiastic gathering of the friends of the cause met at the hall as above and elected Judge Silas Smith, President; Mr. S. Gordon, Vice-president; Mr. John Claghorn, Treasurer; and Mr. Samuel Bogart, Secretary. Outlining their program as having for their basic principle the "Good of humanity."

At each meeting there will be a short opening address, after which an opportunity will be afforded for comments, and then the mediums present are to have the opportunity afforded for tests or any manifestations that the spirit friends feel inclined to give, and for mutual development. After the election of officers as above and the arrangement of the program the balance of the evening was devoted to sociability and a pleasant evening, which all present enjoyed. Mrs. Walton was the first speaker at the meeting of the Independent Club on Friday evening. Her address not having been arranged in advance was mostly devoted to a statement of her vacation experiences, which were aptly and very entertaining. A number of pleasant and agreeable speakers followed, and on the whole the evening was entertaining and enjoyable. Mr. Hirsch gave the opening address at the meeting of the Brooklyn Spiritual Conference on Saturday evening, outlining his experiences as a Mormon, he having been a member of the Church of the Latter Day Saints about a year. There was much in Mr. Hirsch's description of his experiences that was quite entertaining, and also very much that went far toward the demonstration of the fact that Mormonism is very much misunderstood by the general public.

Mr. Kurth and other mediums were called upon and responded, and lastly Mrs. Ira Wilson Porter was called to the platform and gave quite a number of readings and tests, going back into the life of each one of the parties, reading giving dates and details of their life experience, even giving the hour at which some of the incidents related occurred, almost every incident of which was recognized, and as usual her readings and tests were regarded as very satisfactory.

At Conservatory Hall, Mr. Sargeant, of this city, gave us a very logical and deeply interesting lecture, both Sunday morning and evening, Mrs. Ira Wilson Porter giving readings and tests, in her usual happy and satisfactory manner after the lectures. Mrs. Porter's readings of character are always grand and pointed, giving all the principal incidents in the past life of the individual, and often speaking prophetically of the future, and when she adds, as she generally does, at the evening service, the handling of a blazing lamp, passing handkerchiefs, lace, bank bills, celluloid and other inflammable substances through the blaze, and holding the lamp chimney, while the lamp is burning brightly, against her cheeks for the space of five minutes or more at once. She completely disarms all skepticism, and especially is this the fact, when she attempts to hand the hot chimney to the committee for examination. Fraternally, DOCTOR.

Notice to Ohio Valley and Indiana Spiritualists. Please allow me, through your columns, to call the attention of those who are members of or interested in our State Association of Spiritualists, in the matter of a wish having been expressed by friends in different localities of the state for the establishment of an annual camp meeting, which must be presented to our coming convention, to be held at Indianapolis, Meridian Hall, commencing October 9th and continuing four days, thus necessitating a representation from the various localities of the State. MRS. A. H. LUTHER.

Contributions to the Walter E. Reid Fund. Money sent to this office for the above purpose will be cheerfully acknowledged. Thomas Atkinson, Oxford, Ind. \$.25 A. J. Simpson, Hurley, Wis. .50 Friend of Truth, N. Lansing, Mich. .25 Mrs. E. A. Magoon, Centre Harbor, N. H. 1.00 C. J. Helleburg, Cincinnati, O. 1.00 C. W. Melburne, Perkinsville, Ind. .50 Adelia Seeds, Ashley, O. .50 Jno. A. Jost, Ogden, Utah. 1.00

Clinton, Iowa, July 6, 1890. B. F. Poole—Dear Sir: Your Malted Pebble Spectacle received. I can read or look at a distance as well as I could before my eyesight failed. They are perfection. If I could not get another pair from you like them, \$100.00 would not buy them. Yours truly, MARTHA W. HILLIKER, 15 Prospect street, Kansas City, Kansas.

Obituary. Obituary notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Eight words on an average will make a line. Dr. Henry S. Brown passed to spirit life, Friday, September 5th. He had just returned from Mount Pleasant Park Camp Meeting, where he had spent four weeks in his usual good health. Passing through Chicago on his way home he had to exert himself to reach the train, and after he got home he was taken sick with a numbness and he never sat up again. He died very quietly, about the same as going to sleep. He was proud to be known as a Spiritualist and practically lived its philosophy. Was broad and liberal in his thought and ready to take hold of any reform that he thought would better the condition of humanity. He was a great writer; published books and pamphlets, besides writing for the press. He lived a very exemplary life, and always advocated justice to all the people. He lived to be eighty years old. His wife that has lived to be about the same age had a funeral that corresponded their ideas. No badges of mourning were permitted. The services were conducted by his old friend, Mr. Baldwin, and a few remarks by the writer. PROF. A. B. SEVERANCE.

Peter M. Kunzel passed "Beyond the Gates" from Clinton, Ia., on the night of the 3d of September. His funeral services were held on the following Sunday at 2:30 p. m. at the Kunzel home. A large number of friends were in attendance, and the floral offerings were abundant and beautiful. Mr. Kunzel was one of earth's noblemen; was in every sense a liberal; was deeply interested in Spiritualism, and had the courage of his convictions everywhere. Mrs. Mattie Hull conducted the funeral services. The exercises were opened by the recitation of Longley's "They'll Welcome us Home To-morrow," followed by an invocation. Mr. Will C. Hodge read an impressive poem. Passed to spirit life September 5th, at 8 a. m., Mrs. Mattie Eldridge, wife of D. Webster Eldridge, who is connected with the Waltham Watch Co. Mr. Eldridge bought a handsome cottage at Onset early in the spring and moved there with his family. Mrs. Eldridge had been in failing health for some time. She was a Spiritualist and a medium. We extend our sympathies to the soul-stricken daughter and husband. A. F. T.

Hall's Hair Renewer eradicates and prevents the formation of dandruff, and thickens the growth, and beautifies the hair as no other preparation will. Smiley—Dabbs is a wonderful artist in some ways. He drew a glass of beer recently so naturally that one felt like drinking it. Smalley—I saw a fellow draw a glass of beer so naturally that I did drink it.—America.

F. N. FOSTER, Spirit Photographer, No. 24 1/2 HOPKINS STREET, CINCINNATI, OHIO. Sittings, daily, except Sunday, from 10 a. m. to 4 p. m. I am permanently located in Cincinnati, and am prepared to take spirit photos from a lock of hair or photograph. Letters of inquiry, enclosing stamp, promptly answered. Sittings \$2.00.

MRS. S. SEERY, Trumpet Medium, 31 Hydraulic St., DAYTON, O. Arrangements made for public or private seances. A Golden Opportunity. Send two-cent stamps with lock of hair, age and sex, with full name, and your disease will be correctly diagnosed by psychometric power. Treatment, by the month, with medicine. DR. J. E. WILLIAMS, Riverside, Cal. Box 825.

J. W. DE HOOG, Magnetic Healer, 21 E. Tenth St., Covington, Ky. Will give Treatment on Monday and Friday Evenings from 7 to 9 o'clock. Mrs. Margaret Fox Kane, Rapping & Writing -TEST MEDIUM- 327 W. FIFTY-SECOND STREET, NEW YORK. Second Floor, Rear.

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AN ASTONISHING OFFER. Send three 2-cent stamps, lock of hair, age, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa.

DOUBLE BROW Leader \$6.75. RIFLES \$2.00. PISTOLS 75c. All kinds change than elsewhere. Before you buy, send stamp for Catalogue. Address: POWELL & CLEGG, 140 Main Street, Cincinnati, Ohio. Advice to Mothers. Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

GUNS All kinds change than elsewhere. Before you buy, send stamp for Catalogue. Address: POWELL & CLEGG, 140 Main Street, Cincinnati, Ohio. Advice to Mothers. Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

MRS. B. IRELAND, TRANCE & BUSINESS MEDIUM, No. 305 ELM STREET, Sittings Daily. PSYCHOMETRY MRS. L. A. COFFIN, -Will Give- Psychometric Character Readings -And Of- Business Surroundings. BY LETTER \$1.00. Address, enclosing 2 cent stamp, Box 25, Onset, Mass.

MRS. M. V. KEENAN Will Re-open Her Studio -FOR PUPILS- In Oil and Water Color Painting, Sept. 25th, at 238 1/2 Elm St., CINCINNATI, O.

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DR. FELLOWS. In a regularly educated and highly qualified Physician, and the most successful specialist in his profession. Send 10 cents for his "Private Consultation" book for young and middle aged men, suffering from this "Life-Wasting Weakness" as the result of youthful follies, indigestion and excess. It sets forth an original application. A "MUST" for all. The book is worth many times its cost, and should be in the hands of those afflicted. AN HONEST STATEMENT. Similar advertisements from unreliable quacks have been frequent. Dr. Fellows and his associates have been prominent in the press, and are well known. The press, but Dr. FELLOWS stands foremost in his profession, and it is safe to trust him. -The National Time.

Address, Dr. R. P. FELLOWS, VINELAND, N. J. And say where you saw this advertisement.

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MOSES HULL'S BOOKS. Your Answer of Your Life: or the riddle propounded by the American Spiritist. An intensely interesting statement of dangers which threaten our Republic and civilization. 100 pages; 25 cents. All About Devils; an inquiry as to whether modern Spiritualism is a new species of fortune telling, or if it has performed cures of his subordinates in the Kingdom of Darkness. Price 25 cents.

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Progressive and Spiritual Songs; a collection of original and selected songs adapted to popular church and secular airs; edited by Mattie and Moses Hull. Price 35 cents. For sale at this office. Make P. O. Money Order payable to The Way Publishing Co. Cincinnati, O.

NEW BOOK FOR LYCEUMS LYCEUM LESSONS. BY G. W. KATES. Being a Series of QUESTIONS AND ANSWERS in Lesson Form, Exercises upon each Lesson, and a Series of Questions without Replies. Just what is needed by every Lyceum. These Lessons will be a great help to the Lyceum Leader and Scholar, and of great value to the General Cause of Spiritualism. The engaging after truth will do much to interest it is so written that all minds may find the lessons of practical utility. Bristol Board Covers 10 cents each. 100 per dozen; 67.50 per hundred. For Sale at this office.

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Ladies' Department.

Written for The Better Way.

Dropped from Spirit-Land.

There's a beautiful city, of golden light, A beautiful city above; 'Tis the abode of spirits bright, The home of perpetual love; 'Tis the land where my Savior lives, The home he made for me, The land where my friends and kindred are, The home that I hope to see.

Written for The Better Way.

WOMAN, THE SAVIOR OF THE WORLD.

In all histories of past ages, from barbarism to what we to-day term civilization, we find the gods, the saviors, the rulers, the law makers, and the interpreters of God's laws and man's laws, have all been of the masculine gender.

This god and this savior are simply revised editions of numerous precedents. The revisers have all stuck to one principle—the masculine principle—all the way through, and looking from our standpoint, at the muddled condition of affairs to-day in the religious world, in the political or governmental world, and the social world, we can but ask, is there not something standing in the way of the growth and development of the human family?

Masculine muscle and masculine brain have usurped the exclusive right to all the privileges that life gives. The feminine half of the race, held in subjection by brute force and physical strength in the early ages, then taught to fear, not only man, but the man-made gods, who were supposed to rule, tacitly yielded to the powers that were too strong for them.

Generation after generation have been born under such conditions. As the human intellect naturally unfolded and sought for knowledge, the bars were again put up and guarded by injustice. None but the chosen ones of God, the priests, had any right to knowledge.

Safety of the few lay in the ignorance of the many, and the greater the ignorance the more tyrannical grew those in power, a truth as potent in the early ages as it is to-day. As the Great Designer of the universe carries out His designs by means of natural law, and as the growth and unfoldment of the individual entities who compose the race, is the grand design, then ignorance must, in the natural course of events, give place to knowledge. Injustice must yield its position. Usurped masculine authority and superiority must give place to equality.

This is what we have been traveling towards through all the ages of the past. The pathway has been a tangled web, and generations of weary travelers have fallen by the wayside, and yet the goal is not reached. We are only just getting where we may catch occasional glimpses of the rays of life from the lamp of truth upon the mountain top of wisdom. And shall we falter now?

Rather let us gather our garments about us, free ourselves from the trammels of ignorance, prejudice, fear and superstition, and step boldly onward, treading under our feet the man-made customs and beliefs which have held us in bondage so long. As the world has not outgrown its belief in the necessity of a savior, and

yet realizes that the old ones have been inadequate to its purposes, we must seek for another, and where shall we turn?

To the half of humanity that has been left out of all previous calculation. To woman, the last, most perfect work of the Almighty Creator, if tradition in regard to creation be true.

For our own part, we prefer the first account given, in the first chapter of Genesis: "And God said" (who was He talking to) "let us make man in our image, after our likeness, and let them have dominion over everything upon the earth." "So God created man, male and female created He them," and "God blessed them," etc. That sounds as though they were created at the same time, and we don't see any superiority one over the other.

Ain't it evident that man has been putting on airs, usurping considerable authority that never belonged to him?

Woman, the mother of the race, the molder of its destiny, the patient burden bearer, the day has come when justice knocks at thy door and bids thee come forth and take the place designed for thee in the economy of Nature.

Do you shrink from these added responsibilities? Do you not know that if you add responsibilities in one direction you remove others?

Your responsibility begins when you put yourself into a condition by which you bring an immortal soul into external expression of being. That very expression of being depends upon your conditions previous to its birth.

In the unfoldment of the race to-day, religiously, politically and socially, are mothers, as a rule, surrounded by the conditions necessary to bring forth the best expression of humanity? No! More attention is paid to the raising of stock than to the raising of immortal souls. This may shock some over-sensitive ones. We only ask you to think of it and remember that truth deals in plain facts. While mothers are slaves, even though bound by silken cords, which are never drawn tight enough for her to realize that they are there, the best brains, the brightest intellects, the most symmetrical physiques, will never be given to the world.

Woman must be free, first of all, to own herself, even as her husband owns himself, and then to own her child, for whose life she has gone down in the valley of the shadow of death, upheld only by her grand loving nature, which yearns for the little blossom to complete its life.

The avenues of labor must be open to her, and equal compensation, for equal labor, with man. This places her upon a financial footing which renders it unnecessary for her to marry for a support, which is so often the case to-day. It leaves her at liberty to marry because she chooses to marry, just as a man does, to build around her a home nest, a beautiful harbor of shelter from the storms of life, where love alone illuminates and loving hearts give joyous welcome to the angel visitants who are entrusted to their care and guidance through the early years of earth's discipline.

If she doesn't choose to take the responsibilities of marriage, monetary equality would make her independent, as she should be, to devote her time and talents to the cultivation of her own powers, to works of philanthropy, to doing good to others, in short, to become what the deity intended every human being to be, an individualized entity, with the possibilities implanted there, unfolded, developed, into a positive force, which shall overcome all lower, negative conditions.

The position which woman has so far held in the world is in exact accord with the position which has been ascribed to Judas for performing the part which belonged to him in the wonderful plan of salvation. There could have been no shedding of blood for the remission of sins, no death upon the cross to save God's children from His wrath, if Judas had failed to betray. Then why should not Judas be honored for making his part of the play a success?

There could have been no children to be saved if woman had failed to perform the highest functions of her being, in becoming the mother of the race.

As "God blessed them," and gave "them"—the "male and female," whom He had created, "dominion over the earth," and pronounced His entire creation "good"—isn't it a far-fetched idea of an imaginative masculine brain that pronounced the curse upon woman and relegated her into inferior position, to be ruled over by her husband?

And isn't it the same masculine idea, voiced by the apostle Paul, and handed down through generation after generation of like apostles and teachers, with the fear of eternal damnation held over her, that has caused woman to submit so tamely to this subjugation, and to-day makes her shrink in terror at the thoughts which the wheels of progression are evolving into her brain?

If the deific power that is omniscient considered it safe to entrust his deific babies to the care and keeping and nourishment of woman during the helpless, transitional period between evolution out of spirit realms and into material expression, isn't it reasonable to suppose that he was satisfied with his handiwork, and in the fullness of time, despite the darkness that ever surrounds ignorance, will lead his co-workers out of darkness,

superstition and fear into a bright and glorious position, where truth shall be her guiding star, and where she may disseminate its reflected light into the minds of the rising generations, as they are, one by one, entrusted to her care?

Sister woman, have you a right to shirk that responsibility? Would you desire to if you realized your true position?

In this way you are to become the savior of the world. Masculine saviors, scattered along, one at a time, through past ages, have proved failures. Barbaric methods and brute force govern the world to-day.

But light is breaking. The masculine brains of the thinkers are rapidly coming to the rescue by upholding with voice and pen the hands and hearts of the few noble women who were endowed with spiritual perception and dauntless courage enough to throw themselves into the breach of superstition and tear the veil from off the face of humanity.

It has been a bitter struggle, but the worst is passed, because intelligence has followed in the wake of every effort. The wheel of progress is always going ahead; there's no reverse action. The masculine thinkers of the race to-day are watching anxiously to see what course woman, as a prime factor in this human problem, is going to take.

They realize that in her and through her must the race be lifted out of the turbulent waters that are washing and surging at its very feet, saved from the breakers that bid fair to engulf it, and into which masculine prognosticators have led it, but find themselves helpless to extricate.

Yet it is a fact that cannot be overlooked that women, as a rule, are very apathetic in regard to the subject that is of more vital importance to them than all other subjects combined.

We have tried to give a faint hint of the reason why. Now sisters, please look at the subject from a side that, perhaps, has never before been presented to you.

We believe that the world of spirit, into which our individualized spirits are to pass when we move out of these bodies, is inhabited by those who have dwelt, as we have, in these material conditions; and these same conditions have formed the character and decided the destinies of these dwellers in spirit realms.

The purer and better the conditions and environments here, the better and more exalted the entrance into the next life. The two lives—spiritual and material—are blended here and should balance each other. Under the past and present forms of religious and political government, the race has been held in bonds materialistic; the spiritual is almost lost sight of. Characteristics of animalhood, out of which we have come in form, are cherished and habitually nourished, until even the animal would blush, if it were possible, at some of the manifestations.

Brute force, under the sanction of man-made law, is filling increasing numbers of jails and penitentiaries. The gallows, a relic of barbarism, is swinging into the spirit world the children born of mothers, under these nefarious conditions the seed of whose crime, in thousands of cases, was sown in the matrix of the mothers and nourished in the licensed saloons and hells that have greeted his footsteps from infancy. Yet even these poor, degraded men, before the last fatal crime is committed, reeking with disease caused by debauchery, and reeling under the influence of the drink that bought his vote, may stagger to the polls and deposit their vote, which will help to pass the license by which not only such as they, but every mother's son, may be dragged into the gutter. No mother expects her boy to make such a picture, and yet every day mothers are going to their graves broken-hearted, because the great artist, Nature, has given to the world that same living picture.

There is one way by which men express their opinions and desires upon all subjects of common or personal interest. That is by ballot. Voting is simply expressing an opinion, and a clear headed and pure hearted woman is surely as capable of forming as intelligent an opinion upon the needs of the hour that stare us in the face as the man pictured above. The opinion may be formed while going about your daily avocation, and it will not take much of your valuable time to go once or twice a year and drop that opinion, printed upon a slip of paper, into a box.

Do not say or think again that you've no interest in politics. You have more interest there than anybody else has. If the race is to be regenerated, it must come through you. When man and woman stand side by side politically, everything else will regulate itself. Woman will grow stronger and more beautiful, children will cease to be born deformed or diseased mentally or physically, men will grow purer, nobler, grander, more fit for counselors and for sires of immortals.

Written for The Better Way. MEDIUMSHIP MUST BE SUSTAINED.

I am not surprised that Spiritualists are aroused at the idea of a medium being arrested because of advertising his mediumship. The right to advertise mediumship in any or all of its forms is as sacred as any other right, and should be as zealously maintained.

But in our zeal we should not forget to be just. We should be ready to accord both sides a hearing. I have no fear of being accused of persecuting mediums, and Walter E. Reid being unknown to me personally, I can have no prejudice for or against the man; remembering that lawyers are bound to defend their clients, right or wrong, I hope you will permit me to give your readers a few facts as connected with his case.

I should have written a week since, to-wit, when I first read the statement taken from the Newburyport (Mass.) Herald, for I felt that the glaring misstatements there made should be corrected as soon as possible, but various causes have produced a delay.

True, it was a government prosecution, but it is also true that the complainant is a Spiritualist, and it was not mediumship of which he complained, but of what he believed to be fraud, and the complaint having been made, the government, in the person of its officer, could not well avoid taking notice of the same.

Again, Judge Jackson, of Tennessee, had nothing to do with Reid's case other than to deny him a new trial. Mr. Reid was tried before Judge Severus, of Michigan, and a few quotations from his charge to the jury will show that he did not "instruct the jury to find Reid guilty of fraud." He says to the jury:

"The substance of the charge is that the defendant, having contrived a scheme to defraud the public, employed the mails of the United States in the prosecution of that scheme," and further on he says: "The party holding any belief may engage in any practice founded upon that belief, unless he thereby injures the peace and welfare of the public." Yet again: "If he acted in good faith, then there is nothing criminal in what he did."

The jury, after listening to all the evidence, decided that he did not act in good faith, and the advertisement in his paper, in which he offers to answer ordinary sealed letters for \$1.00, and letters that were stitched or sealed with wax for \$5.00, was one of the evidences upon which the jury based their decision.

Juries are liable to err. I do not say that they did not err in this case, but if they did, it seems to me it was as to the intent of the man, and not that they were judging mediumship.

As to the refusal to allow Reid to test his power in court, in all of Judge Severus' previous rulings in the case, he had declared against bringing mediumship into court, and said it was not on trial, and why should Mr. Reid or his counsel expect that he would reverse his ruling at the last moment? The fact of there being a moral certainty that such offer would not be accepted renders them open to the suspicion that had they believed it would have been accepted it would not have been made.

Now, a word as to the complainant, James Vincent, Sen., of Tabor, Iowa. I do this because, knowing the man and something of his history, I think I can speak advisedly.

Mr. Vincent is the son of an English Non-Conformist minister, and himself educated to the ministry. He was an active anti-slavery man, and a personal friend of Wm. Lloyd Garrison. A man of unquestioned integrity, he fought fraud in the church till he fought himself out of it; stood alone till, in spite of his prejudices, he received the evidence that made him a Spiritualist. He has brought into our ranks the same dislike to all fraudulent dealing that he had while in the church. I do not say that he was wise in his course toward Mr. Reid. I think he will yet learn that the best method of eliminating fraud from all classes and conditions is to work against the causes that generate fraud, to-wit, the causes existing in and inseparable from our unjust, our competitive economic system.

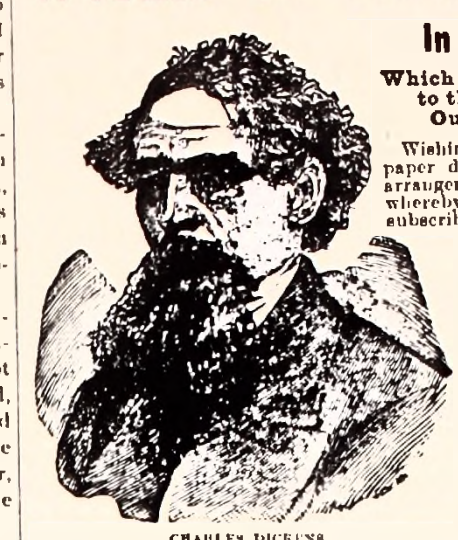
Remove the cause and the effects will cease. A broad, comprehensive Spiritualism can well say: "Behold, I make all things new;" but it takes time.

Written for The Better Way.

Home Comfort.

This does not lurk in the atmosphere of every home. Neither is it always looked upon as a necessary something to which very many considerations less important may well be sacrificed. There is in almost every human heart a desire for peace, rest and comfort. Homes where this safeguard is not a guest cannot be attractive to those who dwell in them. The wretched character of many homes has caused weak human nature to go down before evil influences which surround those who seek their happiness and comfort outside the home circle. Comfort is not dependent upon wealth, which is fortunate for the welfare and happiness of us all. It can be the leading characteristic of the humblest home, where the source of all service is love, and make it a pleasant refuge, a congenial abiding place, whose attractions shall far exceed to its inmates any that invite elsewhere. We can claim comfort as our birthright. Wealth may not smile on us, fame may pass us by, but we have a just title to the quiet, simple blessing of comfort. All we require is a little love, a little patience, a little unselfishness, and the treasure is ours. To be cheerful when it requires heroism to manifest it; to flood the home with the beautiful rays of a sunny nature; the power that imparts contentment. Live in the light of this truth and you will be real dispensers of comfort.

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In Twelve Large Volumes, Which we Offer with a Year's Subscription to this Paper for a Trifle More than Our Regular Subscription Price.

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Advertisement for Cotton Bloomer, featuring a woman in a bloomers outfit and text: 'RUNS EASY. CINS FAST. CLEANS SEED PERFECTLY. Makes FINE SAMPLE. Never CHOKES or BREAKS the Roll. THE CELEBRATED COTTON BLOOMER. Has All LATEST IMPROVEMENTS including Ballerine Wheel on which the rollers even speed. This feature is peculiar to this make of Gin and is used on no other. Are FLYING SALES AROUND THE WORLD. Have FREE OF CHARGE at any R.R. Station or the landing of any Regular Steam Boat Line in the South. If we have no Agent near you, address the Gen'l Southern Agent, H. W. HUBBARD, 414 N. 2nd St., DALLAS, TEX.'

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Advertisement for Fences for Farmers, featuring a fence and text: 'FENCES FOR FARMERS SOMETHING NEW. Any one can make it at home and clean 110 to 225 per day. Full particulars with testimonials. Illustrated Catalogue Free. STANDARD MFG. CO. Cincinnati, O.'

Advertisement for Bible Stories New, featuring a book cover and text: 'Bible Stories New. BY JAMES H. YOUNG. Price 50 Cents. Postage 2 Cents. The Sacred Vedas, as written by Manu and the Genesis of Moses, or the Story of the Creation and the Fall. For sale at this office.'

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Advertisement for Lacy's Warnings, featuring a book cover and text: 'LACY'S WARNINGS. The most remarkable and valuable record of spirit phenomena ever given to the world. First published in London in 1707. A complete and accurate history, experience and development of the medium. It is the best of all books on this subject. Recent revelations. By G. S. PIERCE. Price 50 Cents. For sale at this office. Make money orders payable to THE WAY PUBLISHING CO., Cincinnati, O. TESTIMONIALS. CHICAGO, ILL., July 25, 1890.—I have just read your reproduction of Lacy's Warnings. In reproduction of this book you have done the cause of Spiritualism a good service. I regard this as a grand authority in our work. MOSES H. LACY, ST. LOUIS, MO. I am wonderfully pleased with the book. CHAS. CARSON, CHAS. CARSON, N. Y.—Sparkling with gems and precious than gold, it is the record of a wonderful work. One of the finger marks of God pointing to what since has taken place, is still occurring and more than that to be. The wonder is brightened when we see it to be more clearly descriptive of events within the last fifty years than of the time when the medium was working. As a historical record these messages will be found of interest to all students of psychic lore.—Golden Gate.'

Advertisement for Do Your Own Electric Lighting, featuring a light fixture and text: 'DO YOUR OWN ELECTRIC LIGHTING. IF 25 LIGHTS OR LESS WILL DO IT HOW? SEND STAMP FOR CIRCULAR WHICH WILL TELL YOU. PUT AN ELECTRIC BELL IN YOUR HOUSE OR SHOP. CAN DO IT YOURSELF WITH OURS. SOUTHWEST. C. E. JONES & BRO. CINCINNATI, O.'

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Written for The Better Way.

THROUGH THE CRUCIBLE.

An Inspirational Story.

By J. WHITMORE, M. D.

CHAPTER XVI.

(Continued.)

I loved to think you would never leave your old mistress until you got married, you seemed so much attached to each other.

"I love her just as much now as ever, and I love Miss Chase just as well as I did her. But Miss Chase has some peculiar notions of equality, and will not allow me to call her mistress any more."

"Do you like Miss Chase as well as you did Mrs. La Rue before she was married?" "I like her just as well—there's no difference."

"I learn that Marian has changed her name, what is it now?"

Maggie was getting rather closely cornered, but she would evade a little.

"It makes no difference about the name, she is just the same to me."

"Is she married again, Maggie?" "Married! no sir, she'll not try that in very soon!"

"Where does she reside now?" "Her home is on Long Island, but pardon me, doctor, how do you like the looks of Miss Chase?"

"Well, to tell you the truth, I did not see her face at all, but her general appearance is very fine and her voice is charming. Somewhere I have heard such a voice before."

"You said you would like to make her acquaintance?"

"Pardon me, Maggie, I would like an introduction some time, but just now I would prefer to hear more about our old friend, whom I like to think about as Marian La Rue."

Maggie was getting cornered again, but replied:

"Yes, she lives in the house with her grandfather Princeton on Long Island."

"Why, Mr. Princeton lives in Brooklyn, or did formerly?"

"That's true, but he now lives in Marian's house on the island and manages her business."

"You have not told me her present name, Maggie?"

"No, but you shall know all about her; I am staying away from Miss Chase too long, she may want me. Excuse me for a few moments, I will be back directly and have more talk."

Then she hastily left the room. In about fifteen minutes Maggie returned and the conversation was resumed by the question:

"Do you ever see Marian of late, Maggie?"

"Oh yes, very often; sometimes every day."

"Does Miss Chase reside in the same neighborhood with her?"

"Yes, very near to each other. Miss Chase will be very busy to-day; I took the liberty to say to her that you would like an introduction and she prefers to see you this morning, after that I will answer all your questions about Marian with pleasure."

The doctor was really in no hurry to see Miss Chase, but would have preferred to have talked longer about Marian, but he could not retreat from his own proposal very gracefully, so he followed Maggie to the room occupied by Miss Chase, hoping the interview would be a short one. As they approached, a gentle tap on the door was answered by the single word "who?" The reply simply, "Maggie," then again from the inside, "come."

As they entered the room Miss Chase arose to meet her visitors her face all aglow. Maggie with only half suppressed laughter came quickly forward and said:

"Miss Chase, allow me to introduce my friend, Dr. A. F. Harvey."

Then she turned and quickly left the room without another word. What occurred during the next half hour has never been reported. But Harvey never had occasion to resume his questions about Marian to Maggie.

During the day Miss Chase was introduced to the Falsom family by Dr. Harvey. The bond of love and sympathy formed that day will remain unbroken forever. On the same evening Miss Chase and Maggie left on the express train for New York City. Dr. Harvey had now important business in New York, and boarded the same train as did Miss Chase. The train made good time. Miss Chase found conveyance in readiness to convey her home to Prospect Villa. Dr. Harvey went to a hotel. Next day he made arrangements to have his office vacated at the end of four months, the rent was paid until then.

The day next following he was visiting old friends and ranging over the delightful grounds around Prospect Villa, the beautiful home of Miss Marian Chase. In a few days he met Louis La Rue, who greeted him cordially, and of course renewed his acquaintance with the Princeton family.

We will give the different parties ample time to make mutual explanations and talk over old and new matters of interest, compare views and make necessary arrangements for the future. Time also for Dr. Harvey to return to Washington and settle up his business there, and return to New York and take possession of his old office and resume business as physician and surgeon. Miss Chase was meantime filling some engagements to lecture in Boston, Chicago and Providence.

[To be Continued.]

Talking Through Trumpets. A Journal reporter chanced to be one of forty or more persons who seated themselves in the double parlors of No. 131 East North street (at Lafayette) in a spiritual seance. It was to be a "dark circle," and the reporter looked about him before the lights were put out to see what manner of men and women were present. The reporter noticed in this little company some of the shrewdest business and professional people in the city. Three long tin-horns were placed upon the carpet, for the communications from the spirit world were to come by trumpet through the mediumship of Mrs. Seery, of Dayton. To harmonize the conditions the well known strain of "Nearer my God, to Thee" was sung by the circle. A voice through the horn expressed satisfaction with the company. The first trumpeter was informally introduced: "Is that you, doctor?" Yes that's Doctor Sharpe, Mrs. Seery's control. The voice spoke up plainly, and gave information from the other world to one or two inquirers. Sometimes two of the horns were in use at the same time and short talks with "father," "mother," "Nettie," "Annie" and other spirits followed. There were three Indian spirits, all of whom spoke with great distinctness. There was a French lady present, and a long conversation ensued in the language of France through the horn between her and a spirit whom she recognized as her sister. The communications which to an unbeliever, seemed of little weight or moment, appeared, notwithstanding their gravity and incompleteness, to give great satisfaction to those who received them. At the conclusion of the seance a spirit voice declared through the horn: "It's a very nice exhibition of power and I hope you are all satisfied; this is for the benefit of a great cause; good night."—Indiana Herald.

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Let us educate, but be careful to adjust the methods to the actual needs of the scholar in the department of life in which he will naturally be called to act, when the material forces which enter into every day activities come into play.—National View.

I pray with every variety of prayer for those who differ from me in creed, that they, following my example, may with me attain unto eternal salvation.—Buddha.

Many in becoming "liberals" simply change their associations and give another name to their narrowness and intolerance, who mistake rant for radicalism and vituperation for argument.—R. P. Journal.

The London Freethinker says: "The clergy are quite ready to fling the holy Bible overboard, or anything else, if they can only retain their livings."

At Worcester, Mass. A friend in need is a friend indeed. Two grateful patients' unsolicited testimonials, who say their lives have been spared:

Toronto, Canada, March 4, 1889.—Dr. J. S. Loucks, Worcester, Mass: Inclosed find \$2 for more medicine. I am getting better fast and will soon be well; I am not as yellow as I was a month ago—very near all gone. I am able to be around now and don't feel tired as I used to; you certainly have saved my life and done more than all the doctors I have employed, and I am grateful to you for it. GEORGE E. PRESTON.

Eureka, Kansas, March 18, 1889.—Dr. J. S. Loucks, Worcester, Mass., Dear Sir: I will send for another box of remedies. I am feeling real smart. Oh, you have done me so much good, I should have been dead if it had not been for you, and I know you have saved my life, and I thank you and your hand for it. I never will forget Dr. Loucks. A friend in need is a friend indeed. Sincerely your friend, MRS. E. C. SHERIDAN.

See ad. in another column.

An Angel Photographed by Lightning.

A portrait of the late John Taylor, which J. R. Smith, of Charlotte, N. C., has on exhibition in his store, attracts many visitors daily, and has caused a great deal of discussion. The portrait formerly rested on the mantelpiece at Mr. Smith's residence, in Mt. Olive. During a heavy storm a lightning flash struck it. The frame was demolished, but the flash left on the portrait a clearly defined picture of an angel with outstretched wings overshadowing Mr. Taylor's head, the arms encircling his neck and the right hand holding a bunch of flowers. The pose of the angel suggests protection and benediction. The dark line showing the lightning's journey along the carboard turns abruptly just above the face of Mr. Taylor, giving the spectator the idea that the angel changed the lightning's course.—Atlanta Constitution.

The just enjoy eternal light, and life exempt from care and labor, among the gods.—Pindar.

A field of white oats near Santa Maria Cal., stands 6 feet 2 inches high.

New York. Sunday, September 21st, the regular meetings of the First Society of Spiritualists were resumed, and the first session was attended by a large number of persons, notwithstanding that the "ruling elements" of this particular organization, which meets at Adelphi Hall, on Fifty-second street, still ratiocinate and enjoy the delights of the country in the fall, gathering new strength and energy, let us hope, to renew their efforts to promulgate the cause of Spiritualism in the future. Mrs. N. J. T. Brigham, at the morning services, discharged the dual capacity of president and lecturer. Subjects were furnished her by the audience, and dilated upon with charming eloquence and a magic use of words that has hitherto distinguished her career on the rostrum, and justified the high esteem in which she is held by those who gather at the meetings of the First Society. In the evening she addressed a well-filled hall on the subject of "The Return," which was suggestive of the day and the occasion. The afternoon meeting for manifestations was presided over by Mr. J. F. Snipes, President of the New York Psychological Society. In his address he dealt mainly with subjects vital to the interests of Spiritualism, and discussed them in an entertaining manner. His distinct, interesting and learned style of discourse was much admired by his auditors, and under his genial and happy rule the meeting was carried on in a beneficial and satisfactory way, and harmony reigned supreme. Mr. Ostrander spoke on "What is the soul of man," and expressed some good ideas in an intelligent and brief discourse. Mr. Cooper, a southerner and a new convert, gave his reasons for adopting the religion of Spiritualism. Some of his experiences in the phenomenal line that urged him to a "change of heart" were decidedly remarkable. Mrs. Godwin, who never fails to keep her listeners in a happy frame of mind, addressed the meeting and told of the active concern that is being created amongst the ministry by the spread of the doctrines of Spiritualism. Her opinion is not formed from belief, but founded upon knowledge, as this lady is an effective worker in some of the prominent churches of the city. Mr. D. Ake has always something new and remarkable to tell about the phenomena. She related reminiscences of the camp meetings, which revealed to her the indubitable truth of materialization. Mr. Wood philosophized on man's inhumanity to man, and said that to be a good Spiritualist one must do good works. Mrs. Davis recited a selection from the works of thirty-eight different poets, and received generous plaudits for the excellent elocutionary ability. Mrs. Libbie McCune rendered some choice pieces on the organ with her customary ability. W.

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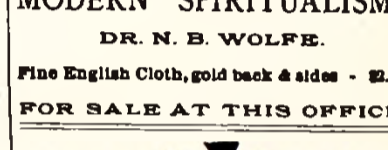
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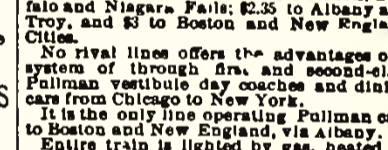
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HOW VERY TRUE.

To the Editor of The Better Way. In your issue of September 6th, in the editorials, I find a short article on "Unconscious Cerebration," or thought transference. Every word of that editorial is so very strikingly true that I cannot pass it without giving you an experience of my own at Cassadaga camp this last August, and I write it as a warning to foolish men and women that go to clairvoyant mediums with mind and soul so wrought up over an imaginary wrong that the world can almost read their thoughts by one glance at their own excited faces, and souls aglow with a passion that absorbs all the man or woman, and for the time makes them a walking maniac that is void of reason, or even the power to control themselves. My experience was this: A young woman came to me trembling with pent-up rage and wished that she could have a few moments of a sitting with me while I was in the clairvoyant state. As soon as I sat down with her I saw in her mind, spirit or soul—whatever you may call it—a dark-haired woman, short, beautiful, and with wavy hair. I at once asked her what this woman had to do with her own life, or in what way she came into her life. My sitter at once exclaimed that that was just what she came to me to find out, and she went on to say that she really believed that her husband and the above mentioned woman were very intimate. I then asked my sitter what about a diamond ring, I see a beautiful diamond ring. She at once excitedly exclaimed: "A diamond ring! My husband gave me a diamond ring yesterday, and I'll bet that he has given that little hussy one, too, or you would not get it as you do." I then went on and described the husband and all of his characteristics; also the rooms that he occupied in a town west of us; also the furniture in the rooms. My sitter at once decided to fly home that very night, but no train left until next day at 11:45 a. m. So, in a highly excited state of mind she went to her cottage and spent the night. In the morning she came to me again. She had had a vision during the night, in which she had seen her own rooms at home, and the woman and her husband in them, having a fine time, while she, the poor wife and children, were at camp. She must go home at once and kill the little woman, give her husband a piece of her mind and quit him forever. But I explained the matter to her, and finally told her that everything I had got I had taken from out of her own spirit, for it was by far the nearest source of information that I could reach, and that she only imagined these things so intensely that I could read them like reading out of a book, and that it did not (as you say) need the aid of the spirit world to tell her all that I had told her, but that I, as a sensitive, had received all that I had given her right from her own soul, spirit or mind. How many, many cases could I quote where untold wrong has been unconsciously done in the above mentioned manner! Mediumship is not properly understood, as it should be, but the fact is this: A medium is a spirit now; a sitter is also a spirit now; therefore, a medium can get out of the sitter's spirit just as easily as he could out of a spirit that has passed out of the body. One is a spirit as much as another, no more, no less. Well, to return to my sitter's case. She delayed her journey home, at my request, for a day or so, and one day her husband and father walked into camp from a trip south, and neither of them had remained at home over a few hours after the wife had left home. So her vision and her jealousy had availed her naught, and had proved to me that the old adage, "What fools we mortals be," was a good one at times to remember. I know of a case where a man of our city has spent a clean \$100,000 in a Western mine, under, as he supposed, the guidance of spirit power, through different mediums, when the plain, unvarnished fact was that he had thoroughly made up his mind to work the mine and put his money into it, whether the spirit world said so or not. In this condition of mind he visited a medium in Boston. Of course, she told him to put money in the mine, and to put it so and so and he would strike it rich, so and so, all in accord with his preconceived idea of the whole matter. Not being well satisfied with what one medium had given him, he went to four other mediums, and, of course, they told him all alike, because they got from out the realm of his own organism the same information. Well, our citizen has worked his mine, spent his money, came home, and is now on the road to a fortune, attending to his own business, and has made \$60,000 without the aid of a medium or mediumship, only that he contains within himself. Look within ourselves, is my motto, and through ourselves commune with the spirit world, never forgetting that our own individual spirit is quite as capable of guiding us on earth as any other spirit is of guiding us on earth or in spirit life. Fraternally yours, J. W. DENNIS.

THE SEA-COAST SINKING.

Prof. W. J. McGee, writing in the June Forum, quotes the estimate of the Jersey State Geologist, that the coast is sinking at the rate of two feet perpendicularly, per century, which he thinks an exceedingly conservative estimate, and shows that at this rate "each century's sinking would give a third of a mile, and each year a rod of lowland to the ocean." This, however, he says, "would appear to be below the rate of encroachment indicated by comparison of maps." If this is true, and nobody can study the evidence presented without being convinced that it is the existence of the chain of summer cities strung along in front of the great tidewater Jersey meadows is bound to be ephemeral. Few of the towns below Point Pleasant stand two feet above mean high tide. A change of so much in the elevation of the land would flood their streets, and make them modern Venices, while the meadows between them and the Atlantic land, three miles wide at Atlantic City, would be converted into lagoons, which for years would be a little too deep to wade, and a little too shallow to navigate; and even in those places where the elevation is unusually high, the washing of the waves on the sandy soil must soon render the foundations of houses unstable, and the houses themselves insecure. The worst of it is that there seems to be no way to arrest either the sinking or its destructive effects. No means have ever proved efficacious to withstand the storms of the open ocean in its most furious moods. The strongest timber sheathing is a mere plaything for the waves, piling is quickly washed out, and there are many instances on record in the finest granite structures have been wrecked by storms, which tossed about huge blocks weighing several tons as if they were chips. It is well, therefore, for builders along the coast to remember that they are building for the present only, and not posterity. Their children will sail over the spots where their houses now stand, and catch weakfish in the streets of their towns. There may even come a time when there will be no longer a New Jersey, and Philadelphia will be a sea-coast city.

Clairvoyance.

Dr. A. B. Dobson, Maquoketa, Iowa, Clairvoyant Physician and Magnetic Healer of marvelous power, has been in active practice nearly thirty years. His vegetable medicines receive magnetic power higher than human or earthly agency, and in treating diseases at a distance with this medicine, his success is remarkable. His practice is very large both at home and abroad, and he is daily in receipt of numerous letters expressing the profoundest gratitude, acknowledging wonderful relief and complete cures performed by his band of invisibles, such as rheumatism, neuralgia, paralysis, dyspepsia, bronchitis, diseases of the liver, heart and kidneys, tumor and dropsy, in fact, every disease that flesh is heir to, they have successfully treated. Sufferers, you that have failed to get relief from any other source, try this strange and marvelous man. Magnetized medicine and paper sent under the direction of his Spirit Band of Doctors for each case enough to last for first month for \$2.00. In many cases this is sufficient, but if a perfect cure is not effected, \$1.15 per month after. Send three 2-cent stamps, lock of hair, sex, age, one leading symptom, and he will tell you what ails you, free. Medicine sent by mail, postage free. The best of references given if required. See ad. in another column.

A Perpetual Fire.

In the Peninsula of Abheron, in the Province of Schirwan, formerly belonging to Persia, but now a part of Russia, there is found a perpetual, or what the natives call, an eternal fire, which is known to have been burning over 2,000 years. It rises with a constant flame from an irregular orifice of about twelve feet in depth and one hundred and twenty feet in width. The flame rises to a height of six or eight feet, unattended with smoke or disagreeable smell, waving back and forth with the wind, like a field of golden grain.—St. Louis Republic.

Photographs are Deceptive.

In regard to beauty, a photograph tells nothing beyond form of face. An American physician, explaining his wife's antipathy to the camera, said: "Her features are not regular, and she takes a horrid picture. Her beauty rests in her deep liquid eyes, coral lips, rich auburn hair and lovely complexion, qualities precisely which a camera cannot reflect. On the other hand, a lady dull of eye and faded hair make a capital photograph, if she has a straight nose and a tolerably good outline of features, without the least expression."—Christian at Work.

A Happy Reminder.

He—I'd just like to know what would become of you if I should die! She—Heaven only knows. If I could have my way I'd be transformed into a hand organ. Now what under the sun would make you want to be a hand organ? Well, I wouldn't miss you so much then, you see, because I'd still be going with a crank. —Chicago Evening Post.

PUNGENT PARAGRAPHS.

Days and years revolve but slowly. Time is tedious to the youth. In the days of promised pleasure Oft we wish our youth were gone, soon it flies, we know not whither. Age comes on us unawares; All our hopes and proudest pleasures Pass away with passing years.—Unknown

The Watkin Tower, which is to be erected in London, and will overtop the Eiffel Tower by three hundred and thirty-five feet, is said to have six legs instead of four. It will cost about \$1,200,000. Let Chicago look to her laurels.

A very little girl in the infant class of one of our city Sunday schools, came home on Sunday and told her mother that the teacher had taught them a new song. On expressing a wish to hear it, the mother was much astonished at the following sentence, which was all the child could remember: "I'm a little greenhorn among a half a cheese." The words which had been misunderstood were these: "I'm a little gleaner among the harvest sheaves."—Pa.

It is hard to decide which is the source of the greatest misery, the head or the heart.

We must not hope to be mowers, And gather the ripe gold ears, I will have first been sowers, And watered the ground with tears.

Alpine guide—Here at this cross is the place where the guide Peter fell and was killed. Don't you want to give me a little money for his poor wife and children? Traveler—Oh, yes, but how is it that yesterday on the other side of the mountain they showed me a cross for this same guide? Guide—That is all right; that is for the traveler who goes up the other side.—Fitzgerald's Blauder.

When is a doctor most annoyed? When he is out of patients.

"Now, children, who was the strongest man?" asked the Sunday school superintendent. "John L. Samson!" yelled a little fellow whose knowledge of sacred and profane history was somewhat mixed.—Texas Sittings.

Alaska cost only \$5,000,000, and the revenue to the national treasury is expected to amount to \$3,000,000 a year for the next twenty years.

The governor of Hong Kong reports that the Chinese believe in vaccination and submit without complaint to the ordeal. It is also thought that they believe it wards off evil spirits and the like.

"I gave Mr. Bunker a piece of wedding cake to dream on. I'll tell him whom he is going to marry." "But he is already married." "I know that, but Mr. Bunker is from Chicago."—Epoch.

One of the dancers in a theatre in Berlin was found dead in her bed, and it was supposed that she had committed suicide, but a post mortem examination showed that she died from heart failure, due to tight lacing. The liver of the unfortunate young woman was horribly deformed and crushed out of shape.

The miracle working wells of Galgoer, in the district of Pressburg, Hungary, are attracting so many thousands of pilgrims from the surrounding countries that the authorities have been forced to call in the military to keep order.

Literary aspirant in his appeal to editor—I have written poems, sketches and stories for leading periodicals. Editor—in which leading periodicals have your articles appeared? I do not remember seeing your articles. Literary aspirant—I never appeared, but that was not my fault. I wrote them all the same.—Kate Field's Washington.

Sain Jones says: "If I don't get to heaven I will be one of the worst disappointed men on earth." There are many disappointments for Samuels.

Careful housekeeper—Where is that sheet of sticky paper I left on this table? Small boy—It's on the armchair in the parlor. You'll find half of it on sister and the other half on Mr. Hughtard.—Street & Smith's Good News.

ODE TO HOOTY.

Oh, Hooty! thou once wast first, Thy name reached every shore, But John L. Sullivan has knocked thee out, And thou art first no more.—C. M. Millard.

HOME AGAIN.

The weather daily cooler grows, The season's drawing to a close. The pretty damsel in plique Appears not on the beach to-day. Enjoying there a noontid stroll Beneath a crimson parasol.

With sprightly step and charming air, Fresh from her bath to dry her hair.

For she is back again to town, And having doffed her seaside gown, Is hard at work in the saloon, Where you may hear her voice at noon

As she in silvery accents calls: "Roast beef and liver 'n' fishballs!" —Cape Cod Item.

HIS BUSY HOUR.

Servant girl at 1 a. m.—Get up, Mr. Fellow, there is a burglar below. Fellow drawing the cover over his head—Tell him I'm not in.

A number of Philadelphia physicians and surgeons have organized an electro-therapeutic society for the discussion of questions of electricity combined with medicine and surgery. The main object of the society is to reduce the amount of empiricism with which the practice of electro-therapeutics has hitherto frequently been associated, and to induce regularly certified practitioners to take up the subject on a scientific basis.

I heard a United States Marshall tell a good story the other day. He had been ordered to go after an Indian who was selling whisky to his dusky friends. After he captured the warrior he gave him a long lecture on the depravity of his conduct. After listening stolidly the half-breed said: "Alu! there no way you can get helped out this?" "No one can help you now but God," his captor answered. The prisoner shook his head sadly, in a hopeless manner, as he muttered: "Well-God, he good den like Uncle Sam—no one ever see him."—N. Y. Truth.

Henry Watterson is authority for the statement that there was a time when prohibition was complete in Kentucky, but it was in the very early days when the entire state was 5,000 feet under the sea.

THEIR SENTENCES.

Scene: A hotel office. Characters: Mr. Miggs, of Michigan, and Mr. Dicks, of Indiana, "chance acquaintances." Miggs—You are quite right, sir. The saloon is everywhere the worst enemy civilization has to contend with. The only way to regulate this liquor traffic is a great one, a difficult one to solve. Dicks—And yet it must be solved, for the health and happiness of the whole people. I realize this, although I'm not as yet a strict prohibitionist. Miggs—I am not either. It is one thing to take a glass of beer occasionally and another thing to— Dicks—Will you— Miggs—I was just going to ask you. Dicks—How late? Miggs—Well, good 'n' in 'frien'. Miggs—Good 'n' of 'fellow.—Detroit Free Press.

MOVEMENTS OF MEDIUMS.

Address W. J. Colville, 572 Fifth Ave., N. Y. N. M. Anplawall is holding meetings at Minneapolis.

Address Mrs. Emma Miner at 33 Water St. Clinton, Mass.

Address J. Frank Baxter at 181 Walnut St. Chelsea, Mass.

Dr. W. B. Mills, public test medium. Address: Saratoga, N. Y.

Mrs. Clara Field-Comant, lecturer, 210 45 St. Washington, D. C.

Mrs. Clara Field-Comant is at present at 59 Clarendon St., Boston.

Mrs. R. S. Little is lecturing for the Temple Spiritualists at Boston.

G. G. W. Van Horn is lecturing at Bricklayers' Hall, 93 S. Peoria St., Chicago, Ill.

Mrs. Kate R. Stiles may be addressed for engagements at 43 Dwight St., Boston.

Charles Daburn will speak next month at the Summerland (Cal.) Camp Meeting.

M. A. Chandler, test medium and inspirational speaker, 33 Common St., Boston.

Mrs. Cora L. V. Richmond has resumed her meetings at Martine's hall, Chicago, Ill.

Prof. W. E. Peck is lecturing to the First Society of Spiritualists of Philadelphia, Pa.

Mrs. Yeaw and Mrs. Banks occupy the room of the Saratoga Society during October.

Oscar A. Edgely speaks at Rockland, Maine, October 5th, and at Haverhill, Mass., Oct. 11th.

Mrs. Abbie Burnham may be addressed for engagements at 50 Tremont St., Boston, Mass.

Mrs. Carrie E. S. Twing, mechanical writing and test medium, and speaker, Westfield, N. Y.

Mrs. Nellie Renouf, of Brooklyn, N. Y. will address the Springfield, Mass., Society in October.

D. J. C. Phillips, the noted psychometrist and magnetic healer, may be addressed at 266 Cass St., Omaha, Neb.

G. W. Kates and wife may be addressed until further notice at 274 Frankford Ave., Philadelphia, Pa.

Dr. J. M. Temple, healer and platform test medium, is located for the winter at 544 North High street, Columbus, O.

Miss Jennie B. Hagan speaks during October in Grand Rapids, Mich.; November in Washington, D. C. Address, South Framingham, Mass.

Edgar W. Emerson will lecture and give tests the Sundays of October for the Union Society of Cincinnati. Address him at 408 Bismiller street.

Rev. James DeLuhananne, Ph. D., and inspirational and trance speaker, will make engagements for the fall and winter. Address: Bonne Terre, Mo.

Prof. J. W. Kenyon can be addressed at 40 Woodland St., Worcester, Mass. He is speaking in Alliance, Ohio, but will engage for October, January and February.

Mrs. Elizabeth Lowe Watson speaks for the Temple Spiritualists at Boston, the two first Sundays in October. She will be in Cincinnati during November.

Mrs. A. H. Colby Luther speaks for the Medium's Home Society of Indianapolis, Ind., the Sundays of October. She can be addressed at 131 East North St., that city.

F. A. Wiggins, test medium and inspirational lecturer, is open for engagements for the last two Sundays of November, the last two of May, and the month of June. Address: Salem, Mass.

Mrs. H. S. Lake, the regular speaker of the First Spiritual Temple, Boston, will resume work there Sunday afternoon, Sept. 7th. Permanent address: 6 Worcester Square, Boston, Mass.

Dr. A. W. S. Rothermel can be addressed, general delivery, Chicago, Ill., until October 15th. Parties desiring his services, North, Northwest or Southwest can address him as above.

Mrs. Maggie Stewart, platform test and clairvoyant medium, 264 East Main St., Piqua, Ohio, can be engaged for the winter months by societies in need of first-class talent. Address as above.

Dr. W. A. Hale, of Charlestown, gives tests in Plymouth, Mass., and reopens the Echo Spiritualists' meetings, of which he is president, on Sunday, October 5, 1890, in America Hall, Washington street, Boston.

Mrs. M. F. Williams, inspirational speaker and materializing medium has returned to New York City, and will resume her labors in the Spiritistic field. Her address is 23 West Forty-sixth St., N. Y.

W. R. Colby, independent slate writer, is now located at 443 Shawmut Ave., Boston, and is open for engagements to lecture and give platform tests in New England for the remainder of the year, and elsewhere for season of 1891.

Mrs. Georgia Davenport Fuller has been made secretary of the Lookout Mountain Camp Meeting Association. Address her at Lookout Mountain, Tenn., till January 1, 1891. Dr. Fuller will lecture after January 1st. Address as above.

Henry H. Warner, inspirational lecturer and test medium has the following open dates in 1890: November 23rd, December 7th and 21st. Would like engagements in New England States for those dates and for season of 1891. Address, at Onset, Mass.

Mrs. Myra F. Paine, well known to our readers through her able correspondence and contributions to THE BETTER WAY, desires engagements for lecturing. Societies in want of an intelligent speaker will do well by addressing her at Painesville, O.

Frank G. Wilson is prepared to accept engagements to lecture at places within 100 miles of Mantua, Ohio. Mrs. Wilson will furnish appropriate vocal and instrumental music for meetings. Will also engage for funerals. Address, Box 39, Mantua Station, O.

Moses and Mattie E. Hull speak in Minneapolis, Minn., October 6th and 8th, then they go directly to Portland, Oregon, where they will remain until November. Parties on the Pacific Coast, either in Oregon or California, wishing their services should address them at Portland at once.

Frank T. Ripley, the platform test medium, of Boston, will lecture and give tests at Indianapolis, Ind., for the First Society of Spiritualists for the month of October and November. Can be engaged in Indiana or Ohio for December, January, February and March. All societies can address, Frank T. Ripley, 90 Hoyt Ave., Indianapolis, Ind.

Persons or societies in Oregon, Washington or Northern California wishing the services of Moses Hull, or Mattie E. Hull, or both, for one or more lectures, can secure their services for the last half of October or the first half of November by writing soon. Address, until October, 1st corner Chicago Terrace and West 40th street, Chicago; after that, Portland, Oregon.

Lynan C. Howe speaks in Buffalo the Sundays of October, in New York the five Sundays of November, and in Philadelphia in December, and probably Meadville, Pa., in January. He will answer calls for week evening lectures at places accessible from these cities respectively. He is free to engage for February, March, April and May. Address: Preonia, Chautauque Co., N. Y.

Something of Extreme Importance.

The demand for knowledge has assumed proportions truly astounding. Age has advanced and progressed to the time when "Knowledge to their eyes her ample page, Rich with the spoils of time" Is unrolling herself everywhere. In the varying occupations of our individual capacity, as in the activities of our collective life, there is constant demand for Newspapers cannot supply it all. As high-priced encyclopedias are not within the means of every one, an eastern firm has placed at our disposal the Mammoth Cyclopaedia, which we will send to any address, postage paid, including a year's subscription to THE BETTER WAY for \$2.50. This is the same work we offered some time ago for \$1.00, but have reduced it in order to give our old subscribers and those who will subscribe the benefit of this unprecedented offer.

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