

THE BETTER WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

VOLUME 7.

CINCINNATI, OCTOBER 11, 1890.

NUMBER 15.

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

THE BETTER WAY

16 ISSUED EVERY SATURDAY
THE WAY PUBLISHING CO., PROPRIETORS,
Southwest Cor. Plum and McFarland sts.,
CINCINNATI, OHIO.
M. G. YODMAN, President,
I. H. WRIGHT, Treasurer,
C. C. STOWELL, Secretary.

CINCINNATI - - - OCTOBER 11, 1890

CONTENTS.

FIRST PAGE—Harvest Moon at Onset; Jim Jam Valley.
SECOND PAGE—Individual Concentration and Control of Wealth; by Calvin Brown; Dr. Buchanan's Prophecy; Golden Rule; A New Contributor; Spirit Communism; Theosophy.
THIRD PAGE—Singular Manifestation of Spirit Power; Spirit Photography; Charles Ross and Hypnotism; Wholesome Advice; Other Worlds; The Cruel Over-Check; Advs.
FOURTH PAGE—Editorials: Spiritual Science; How to Purify Politics; The Mote and the Beam; Spirit Law and Church; Like Reflections; James A. Hill; Personal and Local; News Items; Literary.
FIFTH PAGE—Society Correspondence; Advertisements.
SIXTH PAGE—Ladies' Department: Secret Thoughts; Poem by Ella Wheeler Wilcox; Save the Young; Mistletoe; A Spirit Message; Nonsensical Verse; Love is All; Spiritual Meetings; Advs.
SEVENTH PAGE—Through the Crucible, Question Department; The Scientific Sensation of the Hour; A Conscientious Doubter; How they Testify; Spiritualism is Religion; Dr. Loucks; Advs.
EIGHTH PAGE—The Rambler; by Hawkeye; The Psychic Research Society; by Dora Krucke; never; Dr. Johnson; Judicial Outrages; Self-Nude Men; Pungent Paragraphs; Movements of Mediums; Advs.

Specially Reported For The Better Way, by Augusta Frances Tripp.

HARVEST MOON FESTIVAL AT ONSET, MASS.

We believe that no other Spiritualist Association gives honor to the Red man by setting apart a day for their especial celebration in acknowledgment of their power, strength and help to us spiritually and physically, except the Spiritualist Association at Onset. A day has been set apart here each year at the full of the harvest moon, as being the most fitting time for such an event. Dr. I. P. Greenleaf first instituted this celebration, and it has been observed each year at his request, until the present one, which for harmony, peace and good will has been pronounced by many as exceeding every prior event of the kind.

The Temple was beautifully decorated with flowers and foliage, fruit and vegetables, making a most pleasing and attractive sight, showing the artistic skill and good taste of those having the matter in charge. In front of the platform and reaching to the floor was one mass of flowers and foliage, while in the front center was skillfully hidden a table bearing its load of tempting fruit. At the right entrance to the stage stood a pyramid of golden rods, and beside it on the wall was arranged a "ladder of progression," made of roses and evergreens. At the left entrance stood a pyramid of purple asters, and near that a large anchor of roses and ferns. The piano was hidden by a mass of foliage. In front of the speaker's table was a harp of tea roses, and underneath this motto, "Harmony," of light evergreens on a black background. In the center of the platform, a little back of the speakers, stood a mammoth pyramid of vegetables, surmounted by a large spread eagle, while from each side were suspended baskets of flowers. Above and surrounding the arch overhead was the motto, "Welcome to Our Harvest Moon," in the center of which was a large star, from which hung suspended a mammoth bell of mosses and roses. The pillars that support the roof of the building were wound with wreaths of evergreens and wild flowers, and over the entrance to the hall was gracefully festooned the star spangled banner. The pictures of Dr. Greenleaf and other workers in the cause of Spiritualism who have passed on were decorated with wreaths and evergreens, and several large portraits of the guides of some of the mediums, executed by Louie Jones, were brought in and arranged in conspicuous positions. The whole interior decorations were a marvel of good taste and beauty.

The usual Harvest Moon attractions were preceded by a marriage consummated on the platform by Col. Crockett, the President of the Association, the contracting parties being Mr. Charles T. Wilder, of Leominster, and Miss Emily Clara Newton, of Boston.

The Saturday afternoon services were opened by the president welcoming and greeting the Indian and congratulating the audience present, after which a Har-

vest Moon song (composed by Mrs. Shelhamer Longley) was sung to the tune of Auld Lang Syne;

THE HARVEST MOON SONG.

BY MRS. M. T. S. LONGLEY.
Tune, "Auld Lang Syne."
The harvest moon is here again,
So glorious and fair;
It sheds its beams like golden rain,
In beauty everywhere.
And as we gladly gather round
Our festive, vine-crowned board,
Our walls with joyful notes resound,
For Autumn's rich reward.

The harvest time once more has come,
With all its bounteous food—
The ruddy pear and purpling plum,
And stores of all that's good.

And now to Onset on the bay,
In friendship deep and strong,
We wend our happy, eager way,
To sing the harvest song.

Our spirit friends from worlds of light,
Return with words of cheer,
And in their heavenly work unite
To bless our pathway here.

And from their hunting grounds above,
Our Indian brothers come,
To fill our hearts with peace and love,
At this bright "Harvest Home."

They come to teach us how to live
In peace with all mankind,
And tell us to each wrong forgive,
If we would gladness find.

And so with them, these harvest days,
Our thankful hearts we lift
To God, in songs of grateful praise,
For Nature's bounteous gift.

Doctor Richardson, of Charlestown, Massachusetts, was then introduced, who made a few remarks, speaking feelingly of the late Dr. J. P. Greenleaf, who inaugurated this Harvest Moon Festival, and at whose wish this celebration has been continued from year to year. Also of the Red man, who once roamed these grounds in the happy possession of his home, and who plied his canoe over the waters of beautiful Onset Bay; also of his influence upon mediums and others.

Next, song by Chas. W. Sullivan, "We'll shout with joy and gladness that we are living here to-day."

Mrs. Longley, being next introduced, paid tribute to the Red man, these untutored children of the forest who come to bring health, strength and kindness, which has obliged us to recognize in our hearts that he is not a treacherous being, but that he comes with love and kindly feeling, and has proved himself our friend, and it is in this day and generation we pay tribute to, recognize by word and deed, in song and speech, and to give expression to our appreciation in our own hearts of the benefit we realize from the Indian, and as at this season of the year the Red man's custom was to visit this place and celebrate the harvest moon, Dr. I. P. Greenleaf felt that it was but our duty to remember and speak lovingly of the Indian counsellor and friend at this time, and for that reason, and by his request, we have each year remembered the Red man by celebrating this festival.

A poem to Dr. Greenleaf, composed by Mrs. Longley, was then read, and Mr. N. S. Greenleaf was then introduced, who spoke lovingly of his brother and the tie that bound them together, aside from that of kinship; also of the healing strength, love, council and advice that has come to him from the Red man.

Dr. Bland, of the Indian Bureau at Washington, next spoke of the pleasure it gave him to speak on the platform of the Red man. The Indian, he said, was a religious man, a natural Spiritualist. They universally recognize the fact of the spirits of the dead overshadowing them and acting for them. They have more of the spiritual elements and controls than any other nation. They lived natural lives, and that gave them the power to return and guide the white man, and to build up a recognition in the white man's soul, such as he has not naturally. The Indian comes in with his great heart of love to harmonize and to strengthen our spiritual power. The Indian medicine man is very much like our magnetic healers.

Mr. Henry H. Warner next spoke, prefacing his remarks by a few words in the Indian language, thanking Dr. Bland for the good he has done the Red man's race. Of the return of the Red man to-day to smoke the pipe of peace with the White man, who drove his people across the plains, over the Rockies, and into the Salt sea, where the sun goes to sleep at night.
Song, "I wait on the shore of that beau-

tiful stream," by Mr. Sullivan, with Mr. Longley at the piano.

Mr. Loring, of East Braintree, next said: "If there is anything in this world or the world toward which we are tending, to which we owe anything, it is the Indian. So many of the Red men are here to-day with their grand and holy forces, ready to assist us through whatever trouble we are surrounded. This—the Indian's day—you should make the grandest of all days in the year at Onset. You will be the better for having gathered here at this hour, and when you go to your cottages you will carry with you something you did not bring here. They admire this glorious combination of colors, these beautiful decorations; and they feel so thankful to you."

Dr. Greenleaf took possession of the medium's brain and said: "I have a mission to perform; my duty is not yet done. Blessed are those who place their confidence in the spirit power. The Red man will be your comforter in all conditions. My happiest moments when with you were when I could see the Red man plying his canoe in the waters of Onset Bay. Over you, my brother, I leave my benediction. Bless your honest heart."

Dr. H. B. Storer, amid hearty applause, was next introduced. He said: "Never before in the history of mankind has the principle been recognized of the Indians, who were true to nature and the condition that envired them. The Indian will never assume what he is not, but the great vice of this nation is its hypocrisy. Let us aspire to that which is best." Singing of "America" by the congregation closed the afternoon exercises.

In the evening there was an instrumental concert, with reading of an original poem by Lita Barney Sayles, and character declamation by C. W. Sullivan, after which dancing was indulged in till twelve o'clock.

Sunday morning services opened by singing "Nearer my God to Thee," followed by an invocation from Mrs. Longley, who afterwards said: "The harvest time of the year is at hand; we gaze upon its grandeur and beauty. The snows of winter and the cold and frosts are near at hand, but shall we refuse to be comforted because it is so? We should rather rejoice that each season brings its benefits. The spring time is past, the summer has showered upon our lives its beauty and its bloom, and now the autumn, in its bounteousness, gives us of its beauty and delight, its fruit and vegetables for our tables, and each who partakes of it will be blessed thereby. The harvest time speaks to your hearts of the great and glorious goodness of God unto humanity. And as we gather these beautiful blossoms, may we gather to our hearts peace and harmony and happiness. Through the leafless branches we may behold the glorious sky and the harmony of the spheres. We may learn a lesson from this that tokens of divine love remain to cheer the heart of man. We may learn that while the ice and snow cover the earth, a silent preparation is going on for the glories of another year. Onset may rejoice at the harvest of a year's labor that has resulted in the present time. Many hearts have been comforted by messages of love and consolation that returning spirits have brought to Onset. Many souls have been quickened by the influence of peace and love that returning spirits have brought from the other world. Therefore you may rejoice in the harvest time as the moon shines upon your city lives and vocations, you may carry with you much good and comforting influences that may draw out in your own lives something that may be for your soul's advancement, and if you strive to grow into it you certainly will find for your own unfoldments such as nothing can supply. Onset is indeed a spiritual center. Everyone who goes forth from here may carry a certain force of uplifting power that shall influence those with whom they come in contact. And if you do this, then shall it be proved that Onset is doing a great work, where angels may come with messages of love to hungry hearts."

Dr. Richardson said: "Yesterday was the Indian's day, and to-day we do not forget them, for they are with us the same. Our Spiritualism has come to us with a new baptism. We have all of us tasted its fruits. We love to mingle in the joys of this Harvest Festival. What

a world is opened to our thoughts as we catch glimpses of the reality of life, opening to us a new world that makes us conscious of our relationship to each other as well as to the spirit world. Our foundation is a solid one, that any mind may know by paying attention to its teachings. I am glad to be a participant here, to feel the beautiful harmony that exists here to-day. It is a work for us all, and let each do our part for the higher development of mankind. We have an immortality, we have everything to cheer us in our daily lives, to stimulate us in that beautiful work. Let our hearts be right, and let us so live that our influence may be felt, that we have been with the angels and held communion with them."

Song, "In the sweet bye-and-bye."

Mrs. Loring, of East Braintree, said: "Although the lowering clouds outside speak of shadows, yet behind them the light is shining; and so it is with Spiritualism. Although the clouds seem to obscure its light, yet it is not dead. To me the truths of Spiritualism mean more than the reaching out for a higher life; mean to me the education of this life, that we may enjoy this life and not be ever aspiring to pass over. It pains me to hear anyone say, 'I want to die,' for we are here to live, and to carry out the conditions as best we can. It teaches us how to enjoy our homes, and if every one would live as Spiritualism teaches, it would make a heaven out of our homes. We all know we are happier in doing right than in doing wrong, and when we look into each other's faces we there behold their spiritual condition. I wonder that people hold the shadows, and I feel sometimes, oh, could I but lift the shadows from my fellowmen and their surroundings. We need not let the frauds trouble us. If we have been duped, let it alone and it will die of itself. The future will show to you that the truth will prevail, and the shadows will sink so deep that they will never be resurrected. I know that time will efface all things disagreeable, and you shall labor together, hand in hand, for the good of the largest number at Onset."

Mrs. Maggie Butler made a few brief remarks, and Dr. Storer was introduced and said: "The children of nature love their mother; all her varied moods come to us without argument. Spiritualism comes to us at the present day as it never came before. We have been obliged in the past to leave that great question of the soul unsettled, but Spiritualism comes to assure us that we shall never go away from our mother's house, that we shall be at home when we pass out as we are in the form. The spring time with its promise has had its festive days, and the harvest time has also its promise expressed by many symbols. Gratitude and joy wells up within us for all the bounties so profuse all about us. Our Indian friends, true to the laws of their being, to the development of their souls, simply expressed their trust in the Great Spirit, and man has made no progress in advance of them. Our arisen brother sits looking out across the bay; he hears the whisperings in the trees above his head, and mingled with them come the whisperings from the border land, and with it he sees shooting out from the dusky shore braves and squaws, crossing to wickets and the other shore, and he sees great heaps of corn and other productions, and he discovers they are celebrating the harvest moon, not as warriors, but as amicable friends, the tribes unite together in the unity and love which we celebrate to-day, that harmony that enables us to see the right path that results in success. What a beautiful type! All bitterness and evil thinking seems far away. With us to-day are many of the old pioneers who first made their footprints on this soil, determined to serve God as they had consciousness of right."

Mr. Warner said: "It is a practical application to think kindly of your fellowmen and you will receive a benefit yourself, no matter how much you may be persecuted by them, make yourselves the highest type of man and womanhood that it is possible, and the world will be the better for your having lived in it."

Mr. Carroll, of Providence, gave an impromptu poem, applicable to the occasion. This ended the morning's service. Afternoon exercises opened by singing "Open those pearly gates of light." The

President then introduced Joseph D. Stiles and "Swift Arrow," who gave an invocation, after which he said: "It seems a fitting occasion to refer to the memory of one who in years gone has done what he could for the labor of today. I refer to our sainted brother, I. P. Greenleaf. We thank him in behalf of the Red man and pale faces for inaugurating this festival, for we feel he is here to-day, touching our brow with his white fingers, to give expression to his sentiments. With a canopy above of flowers, and flowers at our feet, we can truthfully say this festival day is the grand pay day of the year. We see the trees changing the color of their leaves, the winds whistling through their branches, and we, too, are changing from spring time to summer and to the autumn and winter of life, and while there is solemnity in the thought, we can look forward with pleasure to the beautiful that is in store for us, and while we feel that we are passing into decay, yet we rejoice that mother spring is coming to us. Mother nature has done so many beautiful things, and how good is the God who made all this beauty and harmony! and nature is a grand nursery. The pale face calls the grave the leveler of human ambition. The mother earth nestles the poor beggar on its bosom just as lovingly as she does the prince. Everyone gravitates to his own sphere of attraction on the other side—there is no possibility of going to any other sphere—and if his ambitions have been with the low here, he will seek the same on the other side. There are thousands living in the earth sphere who have not had the question 'Whither are we drifting?' answered satisfactorily. There is no stopping in the line of progression, but it is ever onward and upward through all time. No nation has a right to call itself civilized that hangs its brother on the gallows. No nation has a right to call itself civilized that goes to war killing each other. It may be well to be prepared for all the contingencies of human life, but if you had been educated differently you would have done away with these things. I want to see West Point arsenals destroyed; they stand as a menace to the whole world, and if you followed the divine lesson of one whom you pretend to follow, these things would have been done away with long ago. God speed the day when a true civilization will govern the whole world, but don't speak of us as savages so long as you have your battlefields. Cultivate yourselves, and you will attract to yourselves the cultured. The world is looking to you for intellectual and moral cleanliness. The Red man loves you all and wants to strengthen you and bring out your mediumship. The Red man joins hands with you and hopes that you will work for the good of humanity, work till wars may cease to be, and till the white dove of peace will brood over the whole world, and then the Nazarene will be glad to come among you, and you will hear this glorious anthem, 'Peace on earth and good will to man.'

King Philip came and gave a beautiful and grand poem through the organism of Mr. Stiles, who afterwards gave eighty-five tests. He also gave tests in the evening when Dr. Storer delivered a lecture, but for want of space we cannot give it here.

Mr. Capell, of Bridgewater, answered mental questions standing with back to the audience and the person asking the question standing in the audience. He also read articles handed upon the platform without handling them.

In the evening a vote of thanks was extended by the audience to all those who had contributed in any manner to make this celebration a success, and thus ended the Harvest Moon Festival of 1890.

Mr. Wm. F. Nye and Mr. Wilcox have been chosen to fill the vacancy in the board of directors in place of Hosmer and Ricker, resigned. Much property has already changed hands in view of the new administration to take place at next election.

Mrs. Jennie Rogers, of West Central avenue, was united in marriage to Mr. Sawyer, of Denton, Texas, at the residence of the bride's son in Hyde Park, Thursday evening, the 25th, and started the following day for her future home in Texas, bearing with her the good wishes of her Onset friends.

A gold medal has been offered by the Dutch Academy of Science in Haarlem for the best work on microscopic investigation of the mode in which different parts of plants can unite with another and the phenomena which accompany healing after grafting.

Utilizing scrap steel rod by welding it and drawing it into fence wire is one of the recent successes of electric welding.

JIM-JAM VALLEY.

"In the secluded Jim-Jam Valley of the San Bernardino Mountain," remarked Joe Joackinson, the pioneer of San Bernardino, to a reporter at the Palace Hotel, "there are the most marvelous mirages known to the world. The wonderful mirages of the Morjave desert have been talked about a great deal, and they are entitled to all the prominence they have had, but these of the Jim-Jam Valley are more wonderful than these.

"It is called Jim-Jam Valley because of the strange things seen there, and I defy any man however sound of mind he may be to go in there and not think he has got 'em before he gets out. This valley is about twenty-five miles long by fifteen wide. It is uninhabited. It is bordered by the main San Bernardino range on the east, and by a spur of the Sierra Magdalen on the west. There is no well defined trail through the heart of it. The valley is a desert. The surrounding mountains are terribly serrated and cut up. The peaks are jagged. Altogether the surroundings are very weird and forbidding. Leaving Fisher's ranch on the trail at the foot of the Sierra Magdalen, you climb an easy grade to Dead Man's Pass, the entrance to the valley, go on in and pretty soon you see lakes and running rivers and green borders and flying water fowls. Willows spring up here and there and in the distance you see water lilies. What you behold contrasts finely with the rugged mountains, and you are charmed with it, and go on thinking you have struck an earthly paradise. Indian camps appear in view, and little oarsmen propel fantastic crafts upon the waters. Advancing still further you see dim outlined forms, things whose outlines you can hardly express in words. Somber countenances gleam at you from the air above. The lakes and the rivers and the pallid faces shift and change before your eyes. Sometimes a dozen of the more or less outlined forms may be seen, and the pantomime remind you of a strange hobgoblin dance. Sometimes a storm brews in the valley, and then the scene is all the more terrible. Forked lightning blazes about and strange uncouth animals, differing from any you have ever read about, are to be seen there. These phenomena are seen for a stretch of about fifteen miles up and down the middle of the valley principally, and they have been viewed by a great many people. They cannot understand why the form of the mirage, if such it may be called, are so much more strange there than on the Morjave desert. Everybody is in awe of the valley and there are mighty few men, however nery they may be, who care to go in there much."—San Francisco Examiner.

Control Your Thoughts.

The secret of acquiring spiritual power is to become self-centered. That is, to be able to control your thoughts—concentrate them as we wish—so as to prevent the dissipation of forces by the influx of evil—detrimental, thoughts that our condition or surroundings may call forth.

Spiritual strength comes by continuous effort. The greatness of the spiritual man comes by an aggregation of thoughts spiritually wrought out. Isolated spurts of spirituality or the power to produce extraordinary phenomena does not constitute spiritual greatness. The engineer who sacrifices his life to save the passengers may be a man whose ordinary life is unspiritual, and, while he has performed a noble deed—viewing it from our present standpoint—that does not change his entire nature and transform him into a great spiritual character. The Fakirs of India can display most wonderful occult phenomena, and still are far from being spiritual.

The truly spiritual find their greatest enjoyment and are ever growing to beauty and power in the companionship of their own thoughts.—The World's Advance Thought.

INDIVIDUAL CONCENTRATION AND CONTROL OF WEALTH.

The universal interest in the questions involved in this matter of wealth, declares the subject to occupy a prominence above all other in the public mind, and in view of its necessity as connected with human welfare one of the most important.

Obvious as this trite remark may be, momentous as the corollaries may appear, there is no one of all the multifarious interests of the community so completely thrust outside of its intelligent consideration and activity as this vital one of production and distribution of wealth. I emphasize the expression "intelligent consideration" having in mind that the universal individual scramble for, and the possession of the wealth, in all its pervading potency, excludes all considerations involving the public benefit, which as the true intelligent motive should govern its creation and just apportionment among the producers, and in these boasted days of economical science still substitutes the exclusive and utterly selfish policy of individual greed and retention, prolonging the reign of social antagonism with its hideous concomitant of ignorance, poverty and crime and the practical maxim, "each for himself and the devil take the hindmost."

"The devil take the hindmost." Carelessly as this expression may exist in the thought of him who feels himself impelled along the competitive road for the acquisition of wealth, there is an appalling illustration of its accomplishment in the existence of the squalid hosts who fail to realize any success in its accompanying alternative. The heartless maxim implies the maddest race that mankind ever entered upon. In its national manifestation it becomes a hideous prelude to war and the subjugation of whole peoples. Among individuals it results in the spoliation of the weak by the arts of cunning and of skill applied to opportunities visible only to the sharp vision of rapacity and accessible by connivance and strategy.

To the observant human mind the significance and adaptation of this atrocious formula to the past and present system of wealth acquisition, aside from its apparently idle flippancy, appear as a true revelation of the enormous tragedy which its practice has enacted and is still enacting among mankind. It is the declaration of the competitive and antagonistic system in which the faculties and activities of men are principally exercised. Applied as it is to the fundamental interests of life in which are involved its means of subsistence and integral culture, it becomes an acknowledgment that notwithstanding its march of nineteen centuries under the avowed teachings of Jesus, society is still as far from the practice of moral obligations in its industrial sphere as it was in the days when a Nero or a Caligula were the exemplars of violence and cruelty and a Crassus and Lucullus represented the invidious license of extortion and sensuality bestowed by the possession of inordinate individual wealth. A vast range of terrible meaning lies involved in this baleful dictum and it might seem that the causes of its origin burst with no questionable inference upon the reflective mind when it was applied to the prevailing practice of the community.

"The devil take the hindmost." Fit adjuration in the gospel of selfishness, for who starts in the race for exclusive individual wealth except with the heartless, it may possibly be unconscious, design of leaving others behind to such fate as failure may impose? Though he may see the course to mammon's altar strewn with the wrecks of fellow racers he allows no sympathy to impair his strength or to impede his efforts for the coveted prize. Our present system of industrial and commercial activity, in other words, our struggle for the possession of wealth has been appropriately compared to a jar of alders each striving to get its head uppermost, and whoever will look into its mode of operation, its agencies and expedients of cunning, fraud and circumvention, its personnel of squirming, struggling rich and poor, unless he religiously believes this to be the normal state of humanity, must readily appreciate the horrible analogy of this comparison and admit that the "lower classes" as they are thus placed, are truly in the clutches of the devil, if by that term is meant the fiend of poverty and misfortune, and to whose power these unfortunates are hopelessly doomed by actuality as well as by this atrocious figure of speech.

It is not my intention to extend the criticism of the present system of human activities in its social aspects, for this has been so often expressed within the last fifty years, and by writers and orators of transcending ability to say nothing of the historical demonstrations in this direction, that the enormous facts of the widespread existence of its evil are known to everybody who has the faculty of observation and the power of rational inference. It is still further from my intention to accuse individuals or classes of individuals of the responsibility of causing the condition we find ourselves in, however the logic of prevailing facts or past history may seem to implicate certain individual agencies for its perpetuity. The truth, as it appears to me,

is that with the exception of those who publicly raise their voice against its continuance, and those who more silently protest from conscientious principle against it, the whole community must share the burden of responsibility as well as its mischievous effects. For humanity is so constituted as regards its community influences, that the forms of its institutions, especially those which control the means of subsistence, become forced upon the individual as the only alternative of his remaining in life in company with his fellows. The normal operation of these forms, pernicious as it may be in results as long as it is acquiesced in by the general consent of the community, by custom, by its statutes and by continued class legislation, it has no right to complain however oppressive it may become. If it opens the door to the concentration of the whole country's wealth in the hands of a few, or even one individual, leaving the remainder of the people dependent on these for the means of support, while at the same time the people by their political freedom have the power to change these oppressive forms and the statutes which maintain them, they have nobody to blame but themselves. The whole community thus sharing the spirit of individual accumulation and acquiescing in the prevailing methods thereof and adopting them according to opportunity, have no right to complain of the successful parties in the competitive struggle, nor to condemn them, however impoverished the masses may become by their failure in the race. Our wealth-seeking with its hierarchy of individual ambitions, from the insatiable greed of the millionaire to the humble toiler for mere daily bread, reveals a form derived from its origin and development from antiquity when the modes for the individual accumulation of wealth lay in war, piracy and pillage—the physically strongest had the best chance of success, the largest share of plunder.

For why? Because the good old rule sufficeth them: the simple plan, That they should take who have the power And they should keep who can.

Is not the competitive strife and antagonism of our so-called "Christian Civilization" a fine illustration of this formula? But who in the ranks or leadership of its constituents, driven along in the ruts of custom, stops to consider the gross contrast between implied avowals of religious faith and practice. In our modern system the same spirit is manifested that we see in ancient times which we accuse of being without the light of Christianity and steeped in pagan idolatry—its present form is but slightly changed from that of old, and in no way prevents the existence of a small privileged class armed with all the means and influences inuring to wealth, and an immense poor one which bears all the burdens of society, its production, preservation and defense, with such scanty reward for its labors as may be left after the spoils of the few are gathered and secured. We do not indeed recognize the legitimacy of individual plunder by physical violence, nor exalt the highwayman as a hero of financial success, but in our desire for individual wealth we implicitly admire the "smartness" of the bold speculator who by the arts of cornering, stock watering and connivance aggregates his millions robbed from the public and individuals, and we elevate to high social distinction the members of a corporation grown rich by the dividends earned by their scant paid employes. The successful exploiter, whether of labor or of the products of others, occupies the most conspicuous niches of emulative fame, and extolled by the commercial press, leads in the debauching examples of the achievement of individual riches at the expense of others. Although civilization does not now openly recognize the legitimacy of individual plunder by violence, nor does it organize fleets and armies for the conquest and spoliation of people to distribute the booty among its victorious soldiers as in ancient times, yet under pretexts of an apprehended invasion of national rights, imagined or otherwise, we see immense military forces organized and drilled to meet contingencies whose only possible causes arise from the prevailing forms of wealth accumulation expressed under "commercial interests," wherein is an affected involvement of public claims and benefit, though truly only those of a few designing speculators, and perhaps some royal personages constitute the real ones.

There is no mistaking the practical question presented by the appalling facts of our times and which sternly stares us in the face. How much longer is the community willing to continue a condition of things which consigns ninety odd per cent. of its constituents to the clutches of the "devil" to which these unfortunates are so recklessly handed over by the spirit of individual greed? It seems to me that Spiritualists above all others who pretend to be governed by conditions and principles involved in which ethical or religious belief are under strictest obligations to seriously ponder and answer this question. They are strong enough in numbers to practically declare that the "devil" has had play enough among the people and that it is about time to set about restraining the infernal spirit that not only "denies" the possibility of social harmony, but

with the aid of our selfish conservative friends oppose all attempts to bring it about. The devil in our midst is no longer the invisible phantom of theology—nobody cares for him now, he being most essentially killed; we have a worse one in the more palpable shape of poverty and ignorance. Spiritualism has ever disapproved of the former, why shall we not begin practically to get rid of the other?

DR. BUCHANAN'S PROPHECY.

In our July number it was announced that Dr. Buchanan would, in the "Arena" for August, forecast in some detail the future of this country and Europe. That article has appeared, and the announcements are startling. The foundation for the prophecy rests on the laws of periodicity, known to Dr. Buchanan and the laws of psychometry, which he has given to the world. He says: "I am willing to stake my reputation as a scientist upon the prediction which my theory justifies, in reference to the events of the next twenty-five years." He speaks of the past predictions of his which have proved true, and then says another calamity is soon to come, "which, in its magnitude and horror, will surpass anything of which authentic history has preserved a record!" As to the political convulsion, mentioned in his article in this paper in July, he prophesies that our next presidential election will develop North and South, particularly North, a riotous element; that the Democratic party will come into power, which will not satisfy the country, and will be succeeded by a labor party. The twentieth century will be ushered in by war in Europe, which will end in the destruction of monarchy, and this will increase the agitation in America, so that six years prior to 1916 will be years of war and calamity, such as this country has never known. It will be a war of labor and capital, mixed with the race and religious questions, resulting in a more thorough democracy, the power of the church shattered, the Bible outgrown, the marriage relation freer, the cycle of women at hand. A religion will spring up with all that is good of the past which will not ignore the dawn of Christianity, nor the principles of Jesus.

The end of the war demolishes every form of monopoly. "The people, by their government, will hold the railroads, the transportation, the mines, the money, the great manufactures and the great products, grain, cotton, tobacco, etc., and supply consumers at cost. But at what a terrible cost of human life will these results be attained and how terrific the destruction in our great cities!"

Europe's war will develop in about fifteen years. A two years' war will destroy the monarchies of Europe, every throne falling but that of the Sultan. Victoria will have an "apoplectic shock, and comatose condition," in which she will pass away in 1921, if not this year. The Prince of Wales will abdicate after a short reign, and ten years will end his life. The Pope, and Czar Alexander, of Russia, will die within two years, the latter by violence. Three years or less will end the life of the present President and Secretary of State of our country.

The earthquakes predicted for the United States and mentioned in the July number of our paper as coming about 23 years hence, or in the war period spoken of, will be very destructive to life and property, the most terrific convulsions of nature ever known. "The Atlantic coast will be wrecked by submergence and tidal waves, from the borders of New England to the southern borders of the Gulf of Mexico. There will be no safety below the hills. Galveston, New Orleans, Mobile, St. Augustine, Savannah and Charleston are doomed. Richmond, Baltimore, Washington, Philadelphia, Newark, Jersey City and New York will suffer in various degrees in proportion as they approximate the sea level. Brooklyn will suffer less, but the destruction in New York and Jersey City will be the grandest horror."

On the Pacific coast the shock will be terrible, and very many lives lost, but nevertheless not so bad as on the Atlantic coast. The coast from British Columbia to Mexico will suffer severely, the climax being at San Diego and Coronado, the latter place especially.

In Europe the whole Mediterranean coast, Africa, Egypt, Palestine, Asia Minor, the Archipelago, Italy, France, Spain, will be shaken with a terrible convulsion, the worst being at Egypt. Cairo and Alexandria will be half destroyed, and the Suez Canal washed out. Greece alone will escape.

The prophecy was furnished the Arena for publication in May, and also speaks of two things which have since proved true. It says that there will be double the usual amount of sickness, especially in abdominal diseases, this summer, and such has been the case. It says that cyclones will be frequent and violent in all parts of the country, and such has been the fact. Anthropologist.

Confucius says: "If a man cannot improve himself, how can he improve others? When we see noble men, we should think of equaling them. When we see evil characters, we should turn our look inward and examine ourselves. Only he who has the most complete sincerity under heaven can transform and inspire others."

Being is more than seeming.

THE GOLDEN RULE.

Rev. J. P. Foster, who publishes a weekly paper in Cincinnati with the above title, contains the following, which is self-explanatory:

"The pastor of the Second Presbyterian Church, Springfield, Ohio, sends a postal card as follows:

"Have received No. 1 of The Golden Rule. Endeavoring to do as I would be done by, I would say that it is a blemish to your paper to have a Sunday excursion, for sale of lots, advertisement (on the third page) and a lottery (in principle) on the fourth page.

Very truly yours,
"Geo. H. FULLERTON."

"I thank my brother for his kindly criticism, and will thank him twice if he will teach me how I can act so as to be entirely consistent. I do not believe in a Sunday excursion for the sale of lots, not so much because it is on Sunday, which is Dr. Fullerton's objection, as that it is for the sale of lots. There is no scriptural command for the observance of Sunday above any other day of the week. In regard to the Jewish Sabbath even, Jesus said that it was made for man. Paul says: 'One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.' Again: 'Let no man judge you in respect of an holy day, or of the new moon, or of the Sabbath.' The New Testament does not teach the profanation of Sunday. It teaches us that the seven days of the week are all holy.

To my mind it is clear that the selling of lots or the private ownership of land is immeasurably more oppressive and hurtful to humanity, and more clearly a violation of God's laws than is the running of railroad trains on Sunday. It is private ownership of land, of vacant land especially, that is the basis of the gigantic evil of plutocracy, that not only threatens our very existence as a nation—in itself but a small matter—but lifts some into the overweening pride of aristocracy and wealth, and crowds multitudes down to destitution and degradation and crime.

"Am I consistent with myself when I permit such an advertisement to go into the paper? Perhaps not. Neither am I consistent when I uphold the system by paying rent to my landlord. But if I am neither to own land nor to pay rent, it places me in a sore dilemma. The policeman will not allow me to camp in the street. Life in a balloon is too unsettled to suit me, even if I could purchase a balloon. Perhaps my brother can tell me how to be consistent short of suicide.

"I do not believe in lotteries either, though the reward be for skill in guessing the number of peas in a glass globe. But when I eat a slice of bread I am upholding the white gamblers in Chicago, New York and Cincinnati, whose lottery speculation is vastly more hurtful to the people than that of Louisiana. Shall I starve myself, then, in order to be consistent?"

"In return for my brother's criticism, I would ask him if he thinks it consistent for him, as a Christian minister, to permit the printer to place 'D. D.' after his name, or to let members of his congregation address him as 'Doctor'? Does he think there is no authority in the words of Jesus: 'Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren?'"

A WELCOME CONTRIBUTOR.

To the Editor of The Better Way.

I want herewith to give you an account of my private sitting with Mrs. M. E. Williams, of New York City, and I desire further, to have a little space in your valuable paper from time to time wherein to give publicity to the philosophy of life as expressed by the spirit of Dr. Holland, who controls the cabinet of Mrs. M. E. Williams. This, I do believe, you will readily grant to this lofty and charitable spirit, and I will try in my future sittings to report correctly.

In the cabinet of this marvelous medium immortality is not only realistically brought to the light, but is shaped into a noble realism. There is spiritual truth built on demonstrable facts, facts strong enough to overwhelm scientific skepticism, materialistic negation and agnostic indifference; proving to mankind that their lives do not end at the grave, but that the so-called dead still live in spirit, and are able, under certain conditions, to manifest their existence and their presence with us; that the earth sphere is now, as formerly, open to the visits of angels who bring to us a knowledge of the future life, its conditions and responsibilities, as well as its awful retributions, and are ever pouring out on all mankind who will receive it a blessed influx of spiritual light and strength.

The manifestations in this cabinet prove also that "the day has come when man with angels may participate." And as a religious verity I here state the astounding fact that on the night of September 10th, 1920, I did both walk and talk with angels: Dr. Holland, Mr. Frank Cushman and the little spirit "Bright Eyes," together with numbers of departed friends and relatives, in the seance room of Mrs. M. E. Williams, at Holland Hall, Long Branch. "Thou hast hid these things from the wise and prudent and revealed them unto babes" was my thought as this great panorama of spirit forces and beings unfolded before my astonished and grateful eyes. Pure,

self-sacrificing, loving, tender, charitable, full of brotherly kindness were the words and teachings of these angels, looking to both temporal and eternal welfare. Orthodoxy teaches that men can sin, and by repenting at the last hour, escape all the consequences. Spiritualism as demonstrated in this cabinet teaches that men never escape the consequences of sin, either in this life or the life to come. It teaches that every thought, purpose and act of life goes to the formation of character, and this character at death determines the moral state into which the spirit goes. It will not be asked of the spirit on that day: "Did you repent before you died? Did you belong to a church?" but "what character has your life produced? Did you love your fellow men? Have you been trying to do your duty by them?"

Is it not passing strange that while in regard to other kinds of knowledge we must advance with advancing light, yet in religious knowledge we are expected to stand still and maintain a dead level? Until the advent of Spiritualism it has been much more difficult to prove and demonstrate any proposition in moral science than physical science. The written creeds of orthodoxy were established centuries ago. They entirely ignore that men are wiser to-day than fifteen hundred years ago. What would we think of an astronomer who would shut his eyes and refuse to see the light that has dawned upon that science during the past five hundred years? And yet this is the exact position maintained respecting creeds. The result is that the creeds remain in the churches as an empty shell out of which the people have grown. The shell remains, but the life has gone out of it. The dogmatic system of ages seems to be tumbling to pieces. God, eternal life and the spiritual nature of man her pulpits to-day find it difficult to hold fast to. A tidal wave of unbelief is upon us. Spiritualism at this time comes as a new revelation, doing the noblest service for human progress, demonstrating the reality of immortality and bringing a pentecostal outpouring of spirit power. All hail! the new light!

Matters of business, affairs of friendship, hopes and fears and eternal welfare were all subjects discussed with perfect ease and exhaustively for over two consecutive hours in Mrs. Williams' seance room by the good spirits in her cabinet and myself.

The mightiest intellectualism will avail naught in arresting the march of this astounding phenomena, where wise men who have passed on beyond the shores of time gathering the gems of immortal life find it in their hearts to return as Dr. Holland does in full form materialized—"clothed with celestial grace, beautiful with all the soul's expansion" to do what lies in his power to ameliorate the condition of mortals. We consider Mrs. Williams a benediction to the neighborhood of Long Branch, where she has recently erected a beautiful summer residence, called Holland Hall. The pure and lofty tone of the phenomena occurring in her presence I do not believe is excelled in any part of the wide world.
LUCY SCHIFFELIN.

Written for The Better Way.

SPIRIT COMMUNION.

By J. W. DENNIS.

Spirit communion, or what is called Spiritualism is not a religion to me, but it is a grand demonstrated fact in a natural law. Can you make a religion of the fact that you live on earth in this material life? Can you make a religion of the fact that you continue this life on into the future and that you live in that future in just as natural a life as this one is? Can you make a religion of your destiny and your fate? Can you make a religion of the natural laws that environ your life, your spirit, your soul? Can you make a religion of a fact. The fact, that you live in a life surrounded by the irrevocable laws that guide you and direct you; of the innumerable laws of the universe? Can you make a religion of the fact of spirit return in accord with those immutable laws? Is it a religion that brings my child to my knee, in spirit and in truth? Is it a religion that binds my soul, to the soul of the loved wife, now in soul life? Is it a religion that brings the father and mother spirits to me to console me in my declining years? Is it a religion that tells me of the land of sunshine and of glory in the land of spirit? No! for our religion so far has been shrouded in mystery, and in fear, fear of an angry God, and a deep dark mystery concerning the future life; our religions have been superstition, and they have taught us fear of death at end of earth life; they have taught us of heaven beyond, of a hell eternal, of a Saviour without, or outside of ourselves. Love and the natural affections of a child brings a child spirit to me, and my love for my child draws the soul of the child to me. Love, strong mutual love draws the soul of the wife to me and returning love drifts my longing soul to her, all in accord with natural law. Father, mother, wife and child, sister and brother, all come to me from the realms of spirit, drawn by the great fact of love, natural love that we bear for each other in accord with the law.

No religion in my Spiritualism, not a bit of it if you please. I will take it clear and unadulterated, and in its purity. I had enough of religion taught me in my

youthful days that made my young days a horror. I had enough religion when I was taught of angry Gods and bells unquenchable, and of devils ungentling. I had religion enough when my mother's knee. I was taught of God was angry with me every day. Enough when the minister howled from the pulpit, that I was born in enmity with my maker and my God. Enough of religion when in fear of trembling I crept to my youthful God and closed my weeping eyes fearful that I should wake in hell.

No! let my spirit communion be kept clear of religion; let it be holy communion with the loved ones that are over there in the eternal home of loving hearts and loving souls. Let me dwell without fear on earth and depart without fear to the home of the loved ones in spirit life.

Let sweet sleep close my eyes on earth scenes at the end of earth, and then let me wake in the realms where the rainbow never fades and where peace, harmony and love reigns forever.

THEOSOPHY.

By MORRIS HULL.

I see you kind of attack that energetic little worker, W. J. Colville, in your issue of August 16th. Now, while I am not a Colvilleite, I do believe he is two-thirds right.

You quote from him that "all is God at last, all is spirit and that there is no matter." Let me notice these, taking the last first. Does Mr. Colville say "there is no matter"? I have heard about twenty of his lectures and I have four of his books before me now. I never heard that, nor can I find that in his books. I find just the opposite in many places. The nearest I can find to it is on page 279 of his "Theosophy." He says: "We deny matter as a cause, we admit it as an effect."

On pages 269-9 he says: "Every shadow is like its substance, is dependent on it entirely, therefore all physical conditions are dependent on Spiritual states. The idea is the substance, the shadow keeps pace with it. The source of power is always mind and not matter. The lesser cannot create the greater, or the effect be greater than the cause. A stream cannot rise higher than its source. There is no substance but spirit; it is the rock out of which we are hewn. . . . All matter came out of mind. . . . Within our own individuals shine spiritual riches unknown, undiscovered, a vast inheritance. Let us be satisfied with nothing until we have claimed our birthright, have entered on its possession. The immortal, the divine within us, will prove an antidote to all care, pain, sickness, sin and sorrow; even death will hold no terrors, the grave no sting."

On page 62, Mr. Colville says: "Many metaphysicians say, there is no body and therefore it cannot suffer. Such reasoning may be considered thorough and logical by some minds, but to the mass of humanity it does not and cannot appeal with the force of truth. We do not deny the existence of the body, though we regard it only as an effect, certainly not as a cause."

"I could make many other like extracts from Mr. Colville but the above are sufficient. I must say, so far as I understand them, I endorse them.

If Mr. C. says, "All is spirit," he probably means it in the sense expressed in the above paragraphs. I do not remember to have read where Mr. Colville says, "All is God at last." If he said it he probably meant very much the same as Paul did when he spoke of "One God and father of all, who is above all, and through all, and in you all." Eph. 15: 6.

In his "Spiritual Therapeutics," Mr. Colville says:

"Man perceives God, i. e., he realizes intuitively his relation to an Infinite Power, Energy or Force which permeates the universe, and is the life of the universe. This Infinite Life we call God, which is an Anglo-Saxon word, meaning All Good or the Good One. . . . God is, the material universe exists. God is the source of all being, is indeed being itself, consequently cannot be limited or personified. God, then, is super-personal spirit, not impersonal but super-personal. Impersonal means less than personal, while super-personal means superior to personality."

Now if you and I were going to say anything about God I doubt whether we could say anything more sensible than that.

I wish Spiritualists would make one grand effort to see how near they can get together, rather than to see how far they can pull apart. We would, in that case, present a much more formidable front to our real adversaries. Reconstructor.

You are in a Bad Fix.

But we will cure you if you 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 Maudhood, and who suffer all those effects which lead to Premature Decay, Consumption or Insanity. If this means you, send for and read this 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.

The secret fear of future unhappiness common to all, gives pregnant hints of its eternal existence after death.—Strauss

Written for The Better Way.

INDIVIDUAL CONCENTRATION AND CONTROL OF WEALTH.

BY CALVIN BROWN.

The universal interest in the questions involved in this matter of wealth, declares the subject to occupy a prominence above all other in the public mind, and in view of its necessity as connected with human welfare one of the most important.

Obvious as this trite remark may be, momentous as the corollaries may appear, there is no one of all the multifarious interests of the community so completely thrust outside of its intelligent consideration and activity as this vital one of production and distribution of wealth. I emphasize the expression "intelligent consideration" having in mind that the universal individual scramble for, and the possession of the wealth, in all its pervading potency, excludes all considerations involving the public benefit, which as the true intelligent motive should govern its creation and just apportionment among the producers and in these boasted days of economical science still substitutes the exclusive and utterly selfish policy of individual greed and retention, prolonging the reign of social antagonism with its hideous concomitant of ignorance, poverty and crime and the practical maxim, "each for himself and the devil take the hindmost."

"The devil take the hindmost." Carelessly as this expression may exist in the thought of him who feels himself impelled along the competitive road for the acquisition of wealth, there is an appalling illustration of its accomplishment in the existence of the squalid hosts who fail to realize any success in its accompanying alternative. The heartless maxim implies the maddest race that mankind ever entered upon. In its national manifestation it becomes a hideous prelude to war and the subjugation of whole peoples. Among individuals it results in the spoliation of the weak by the arts of cunning and of skill applied to opportunities visible only to the sharp vision of rapacity and accessible by connivance and strategy.

To the observant human mind the significance and adoption of this atrocious formula to the past and present system of wealth acquisition, aside from its apparently idle flippancy, appear as a true revelation of the enormous tragedy which its practice has enacted and is still enacting among mankind. It is the declaration of the competitive and antagonistic system in which the faculties and activities of men are principally exercised. Applied as it is to the fundamental interests of life in which are involved its means of subsistence and integral culture, it becomes an acknowledgment that notwithstanding its march of nineteen centuries under the avowed teachings of Jesus, society is still as far from the practice of moral obligations in its industrial sphere as it was in the days when a Nero or a Caligula were the exemplars of violence and cruelty and a Crassus and Lucullus represented the invidious license of extortion and sensuality bestowed by the possession of inordinate individual wealth. A vast range of terrible meaning lies involved in this hateful dictum and it might seem that the causes of its origin burst with no questionable inference upon the reflective mind when it was applied to the prevailing practice of the community.

"The devil take the hindmost." Fit adjuration in the gospel of selfishness, for who starts in the race for exclusive individual wealth except with the heartless, it may possibly be unconscious, design of leaving others behind to such fate as failure may impose? Though he may see the course to manna's altar strewn with the wrecks of fellow racers he allows no sympathy to impair his strength or to impede his efforts for the coveted prize. Our present system of industrial and commercial activity, in other words, our struggle for the possession of wealth has been appropriately compared to a jar of alders each striving to get its head uppermost, and whoever will look into its mode of operation, its agencies and expedients of cunning, fraud and circumvention, its personnel of squirming, struggling rich and poor, unless he religiously believes this to be the normal state of humanity, must readily appreciate the horrible analogy of this comparison and admit that the "lower classes" as they are thus placed, are truly in the clutches of the devil, if by that term is meant the fiend of poverty and misfortune, and to whose power these unfortunates are hopelessly doomed by actuality as well as by this atrocious figure of speech.

It is not my intention to extend the criticism of the present system of human activities in its social aspects, for this has been so often expressed within the last fifty years, and by writers and orators of transcending ability to say nothing of the historical demonstrations in this direction, that the enormous facts of the widespread existence of its evil are known to everybody who has the faculty of observation and the power of rational inference. It is still further from my intention to accuse individuals or classes of individuals of the responsibility of causing the condition we find ourselves in, however the logic of prevailing facts or past history may seem to implicate certain individual agencies for its perpetuity. The truth, as it appears to me,

is that with the exception of those who publicly raise their voice against its continuance, and those who more silently protest from conscientious principle against it, the whole community must share the burden of responsibility as well as its mischievous effects. For humanity is so constituted as regards its community influences, that the forms of its institutions, especially those which control the means of subsistence, become forced upon the individual as the only alternative of his remaining in life in company with his fellows. The normal operation of these forms, pernicious as it may be in results as long as it is acquiesced in by the general consent of the community, by custom, by its statutes and by continued class legislation, it has no right to complain however oppressive it may become. If it opens the door to the concentration of the whole country's wealth in the hands of a few, or even one individual, leaving the remainder of the people dependent on these for the means of support, while at the same time the people by their political freedom have the power to change these oppressive forms and the statutes which maintain them, they have nobody to blame but themselves. The whole community thus sharing the spirit of individual accumulation and acquiescing in the prevailing methods thereof and adopting them according to opportunity, have no right to complain of the successful parties in the competitive struggle, nor to condemn them, however impoverished the masses may become by their failure in the race. Our wealth-seeking with its hierarchy of individual ambitions, from the insatiable greed of the millionaire to the humble toiler for were daily bread, reveals a form derived from its origin and development from antiquity when the modes for the individual accumulation of wealth lay in war, piracy and pillage—the physically strongest had the best chance of success, the largest share of plunder.

For why? Because the good old rule Sufficeth them: the simple plan. That they should take who have the power And they should keep who can.

Is not the competitive strife and antagonism of our so-called "Christian Civilization" a fine illustration of this formula? But who in the ranks or leadership of its constituents, driven along in the ruts of custom, stops to consider the gross contrast between implied avowals of religious faith and practice. In our modern system the same spirit is manifested that we see in ancient times which we accuse of being without the light of Christianity and steeped in pagan idolatry—its present form is but slightly changed from that of old, and in no way prevents the existence of a small privileged idle class armed with all the means and influences inuring to wealth, and an immense poor one which bears all the burdens of society, its production, preservation and defense, with such scanty reward for its labors as may be left after the spoils of the few are gathered and secured. We do not indeed recognize the legitimacy of individual plunder by physical violence, nor exalt the highwayman as a hero of financial success, but in our desire for individual wealth we implicitly admire the "smartness" of the bold speculator who by the arts of cornering, stock watering and connivance aggregates his millions robbed from the public and individuals, and we elevate to high social distinction the members of a corporation grown rich by the dividends earned by their scant paid employees. The successful exploiter, whether of labor or of the products of others, occupies the most conspicuous niches of emulative fame, and extolled by the commercial press, leads in the debauching examples of the achievement of individual riches at the expense of others. Although civilization does not now openly recognize the legitimacy of individual plunder by violence, nor does it organize fleets and armies for the conquest and spoliation of people to distribute the booty among its victorious soldiers as in ancient times, yet under pretexts of an apprehended invasion of national rights, imagined or otherwise, we see immense military forces organized and drilled to meet contingencies whose only possible causes arise from the prevailing forms of wealth accumulation expressed under "commercial interests," wherein is an affected involvement of public claims and benefit, though truly only those of a few designing speculators, and perhaps some royal personages constitute the real ones.

There is no mistaking the practical question presented by the appalling facts of our times and which sternly stares us in the face. How much longer is the community willing to continue a condition of things which consigns ninety odd per cent. of its constituents to the clutches of the "devil" to which these unfortunates are so recklessly handed over by the spirit of individual greed? It seems to me that Spiritualists above all others who pretend to be governed by conditions and principles involved in which ethical or religious belief are under strictest obligations to seriously ponder and answer this question. They are strong enough in numbers to practically declare that the "devil" has had play enough among the people and that it is about time to set about restraining the infernal spirit that not only "denies" the possibility of social harmony, but

with the aid of our selfish conservative friends oppose all attempts to bring it about. The devil in our midst is no longer the invisible phantom of theology—nobody cares for him now, he being essentially killed; we have a worse one in the more palpable shape of poverty and ignorance. Spiritualism has forever disposed of the former, why shall we not begin practically to get rid of the other?

DR. BUCHANAN'S PROPHECY.

In our July number it was announced that Dr. Buchanan would, in the "Arena" for August, forecast in some detail the future of this country and Europe. That article has appeared, and the announcements are startling. The foundation for the prophecy rests on the laws of periodicity, known to Dr. Buchanan and the laws of psychometry, which he has given to the world. He says: "I am willing to stake my reputation as a scientist upon the prediction which my theory justifies, in reference to the events of the next twenty-five years." He speaks of the past predictions of his which have proved true, and then says another cataclysm is soon to come, "which, in its magnitude and horror, will surpass anything of which authentic history has preserved a record." As to the political convulsion, mentioned in his article in this paper in July, he prophesies that our next presidential election will develop North and South, particularly North, a riotous element; that the Democratic party will come into power, which will not satisfy the country, and will be succeeded by a labor party. The twentieth century will be ushered in by war in Europe, which will end in the destruction of monarchy, and this will increase the agitation in America, so that six years prior to 1916 will be years of war and calamity, such as this country has never known. It will be a war of labor and capital, mixed with the race and religious questions, resulting in a more thorough democracy, the power of the church shattered, the Bible outgrown, the marriage relation freer, the cycle of women at hand. A religion will spring up with all that is good of the past which "will not ignore the dawn of Christianity, nor the principles of Jesus."

The end of the war demolishes every form of monopoly. "The people, by their government, will hold the railroads, the transportation, the mines, the money, the great manufactures and the great products, grain, cotton, tobacco, etc., and supply consumers at cost. But at what a terrible cost of human life will these results be attained and how terrific the destruction in our great cities!"

Europe's war will develop in about fifteen years. A two years' war will destroy the monarchies of Europe, every throne falling but that of the Sultan. Victoria will have an "apoplectic shock, and comatose condition," in which she will pass away in 1891, if not this year. The Prince of Wales will abdicate after a short reign, and ten years will end his life. The Pope, and Czar Alexander, of Russia, will die within two years, the latter by violence. Three years or less will end the life of the present President and Secretary of State of our country.

The earthquakes predicted for the United States and mentioned in the July number of our paper as coming about 24 years hence, or in the war period spoken of, will be very destructive to life and property, the most terrific convulsions of nature ever known. "The Atlantic coast will be wrecked by submergence and tidal waves, from the borders of New England to the southern borders of the Gulf of Mexico. There will be no safety below the hills. Galveston, New Orleans, Mobile, St. Augustine, Savannah and Charleston are doomed. Richmond, Baltimore, Washington, Philadelphia, Newark, Jersey City and New York will suffer in various degrees in proportion as they approximate the sea level. Brooklyn will suffer less, but the destruction in New York and Jersey City will be the grandest horror."

On the Pacific coast the shock will be terrible, and very many lives lost, but nevertheless not so bad as on the Atlantic coast. The coast from British Columbia to Mexico will suffer severely, the climax being at San Diego and Coronado, the latter place especially.

In Europe the whole Mediterranean coast, Africa, Egypt, Palestine, Asia Minor, the Archipelago, Italy, France, Spain, will be shaken with a terrible convulsion, the worst being at Egypt, Cairo and Alexandria will be half destroyed, and the Suez Canal washed out. Greece alone will escape.

The prophecy was furnished the Arena for publication in May, and also speaks of two things which have since proved too true. It says that there will be double the usual amount of sickness, especially in abdominal diseases, this summer, and such has been the case. It says that cyclones will be frequent and violent in all parts of the country, and such has been the fact.—Anthropologist.

Confucius says: "If a man cannot improve himself, how can he improve others? When we see noble men, we should think of equaling them. When we see evil characters, we should turn our look inward and examine ourselves. Only he who has the most complete sincerity under heaven can transform and inspire others."

Being is more than seeming.

THE GOLDEN RULE.

Rev. E. P. Foster, who publishes a weekly paper in Cincinnati with the above title, contains the following, which is self-explanatory:

"The pastor of the Second Presbyterian Church, Springfield, Ohio, sends a postal card as follows:

"Have received No. 1 of The Golden Rule. Endeavoring to do as I would be done by, I would say that it is a blessing to your paper to have a Sunday excursion (on the third page) and a lottery (in principle) on the fourth page.

'Very truly yours,
'GEO. H. FULLERTON.'

"I thank my brother for his kindly criticism, and will thank him twice if he will teach me how I can act so as to be entirely consistent. I do not believe in a Sunday excursion for the sale of lots, not so much because it is on Sunday, which is Dr. Fullerton's objection, as that it is for the sale of lots. There is no scriptural command for the observance of Sunday above any other day of the week. In regard to the Jewish Sabbath even, Jesus said that it was made for man. Paul says: 'One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.' Again: 'Let no man judge you in respect of an holy day, or of the new moon, or of the Sabbath.' The New Testament does not teach the profanation of Sunday. It teaches us that the seven days of the week are all holy.

To my mind it is clear that the selling of lots or the private ownership of land is immeasurably more oppressive and hurtful to humanity, and more clearly a violation of God's laws than is the running of railroad laws on Sunday. It is private ownership of land, of vacant land especially, that is the basis of the gigantic evil of plutocracy, that not only threatens our very existence as a nation—in itself but a small matter—but lifts some into the overweening pride of aristocracy and wealth, and crowds multitudes down to destitution and degradation and crime.

"Am I consistent with myself when I permit such an advertisement to go into the paper? Perhaps not. Neither am I consistent when I uphold the system by paying rent to my landlord. But if I am neither to own land nor to pay rent, it places me in a sore dilemma. The policeman will not allow me to camp in the street. Life in a balloon is too unsettled to suit me, even if I could purchase a balloon. Perhaps my brother can tell me how to be consistent short of suicide.

"I do not believe in lotteries either, though the reward be for skill in guessing the number of peas in a glass globe. But when I eat a slice of bread I am upholding the wheat gamblers in Chicago, New York and Cincinnati, whose lottery speculation is vastly more hurtful to the people than that of Louisiana. Shall I starve myself, then, in order to be consistent?

"In return for my brother's criticism, I would ask him if he thinks it consistent for him, as a Christian minister, to permit the printer to place 'D. D.' after his name, or to let members of his congregation address him as 'Doctor?' Does he think there is no authority in the words of Jesus: 'Be not ye called Rabbi; for ye are my Master, even Christ, and all ye are brethren?'"

A WELCOME CONTRIBUTOR.

To the Editor of The Better Way.

I want herewith to give you an account of my private sitting with Mrs. M. E. Williams, of New York City, and I desire further, to have a little space in your valuable paper from time to time wherein to give publicity to the philosophy of life as expressed by the spirit of Dr. Holland, who controls the cabinet of Mrs. M. E. Williams. This, I do believe, you will readily grant to this lofty and charitable spirit, and I will try in my future sittings to report correctly.

In the cabinet of this marvelous medium immortality is not only realistically brought to the light, but is shaped into a noble realism. There is spiritual truth built on demonstrable facts, facts strong enough to overwhelm scientific skepticism, materialistic negation and agnostic indifference; proving to mankind that their lives do not end at the grave, but that the so-called dead still live in spirit; and are able, under certain conditions, to manifest their existence and their presence with us; that the earth sphere is now, as formerly, open to the visits of angels who bring to us a knowledge of the future life, its conditions and responsibilities, as well as its awful retributions, and are ever pouring out on all mankind who will receive it a blessed influx of spiritual light and strength.

The manifestations in this cabinet prove also that "the day has come when man with angels may participate."

And as a religious verity I here state the astounding fact that on the night of September 19th, 1890, I did both walk and talk with angels. Dr. Holland, Mr. Frank Cushman and the little spirit "Bright Eyes," together with numbers of departed friends and relatives, in the seance room of Mrs. M. E. Williams, at Holland Hall, Long Branch. "Thou hast hid these things from the wise and prudent and revealed them unto babes" was my thought as this great panorama of spirit forces and beings unfolded before my astonished and grateful eyes. Pure,

self-sacrificing, loving, tender, charitable, full of brotherly kindness were the words and teachings of these evangels, looking to both temporal and eternal welfare. Orthodoxy teaches that men can sin, and by repenting at the last hour, escape all the consequences. Spiritualism as demonstrated in this cabinet teaches that men never escape the consequences of sin, either in this life or the life to come. It teaches that every thought, purpose and act of life goes to the formation of character, and this character at death determines the moral state into which the spirit goes. It will not be asked of the spirit on that day: "Did you repent before you died? Did you belong to a church?" but "what character has your life produced? Did you love your fellow men? Have you been trying to do your duty by them?"

Is it not passing strange that while in regard to other kinds of knowledge we must advance with advancing light, yet in religious knowledge we are expected to stand still and maintain a dead level? Until the advent of Spiritualism it has been much more difficult to prove and demonstrate any proposition in moral science than physical science. The written creeds of orthodoxy were established centuries ago. They entirely ignore that men are wiser to-day than fifteen hundred years ago. What would we think of an astronomer who would shut his eyes and refuse to see the light that has dawned upon that science during the past five hundred years? And yet this is the exact position maintained respecting creeds. The result is that the creeds remain in the churches as an empty shell out of which the people have grown. The shell remains, but the life has gone out of it. The dogmatic system of ages seems to be tumbling to pieces. God, eternal life and the spiritual nature of man her pulpits to-day finds it difficult to hold fast to. A tidal wave of unbelief is upon us. Spiritualism at this time comes as a new revelation, doing the noblest service for human progress, demonstrating the reality of immortality and bringing a pentecostal outpouring of spirit power. All hail! the new light!

Matters of business, affairs of friendship, hopes and fears and eternal welfare were all subjects discussed with perfect ease and exhaustively for over two consecutive hours in Mrs. Williams' seance room by the good spirits in her cabinet and myself.

The mightiest intellectualism will avail naught in arresting the march of this astounding phenomena, where wise men who have passed on beyond the shores of time gathering the gems of immortal life find it in their hearts to return as Dr. Holland does in full form materialized—"clothed" with celestial grace, beautiful with all the soul's expansion" to do what lies in his power to ameliorate the condition of mortals. We consider Mrs. Williams a benediction to the neighborhood of Long Branch, where she has recently erected a beautiful summer residence, called Holland Hall. The pure and lofty tone of the phenomena occurring in her presence I do not believe is excelled in any part of the wide world. LUCY SCHIEFFELIN.

Written for The Better Way.

SPIRIT COMMUNION.

BY J. W. DENNIS.

Spirit communion, or what is called Spiritualism is not a religion to me, but it is a grand demonstrated fact in a natural law. Can you make a religion of the fact that you live on earth in this material life? Can you make a religion of the fact that you continue this life on into the future and that you live in that future in just as natural a life as this one is? Can you make a religion of your destiny and your fate? Can you make a religion of the natural laws that environ your life, your spirit, your soul? Can you make a religion of a fact. The fact that you live in a life surrounded by the irrevocable laws that guide you and direct you; of the innumerable laws of the universe? Can you make a religion of the fact of spirit return in accord with those immutable laws? Is it a religion that brings my child to my knee, in spirit and in truth? Is it a religion that binds my soul, to the soul of the loved wife, now in soul life? Is it a religion that brings the father and mother spirits to me to console me in my declining years? Is it a religion that tells me of the land of sunshine and of glory in the land of spirit? No! for our religion so far has been shrouded in mystery, and in fear, fear of an angry God, and a deep dark mystery concerning the future life; our religions have been superstition, and they have taught us fear of death at end of earth life; they have taught us of heaven beyond, of a hell eternal, of a Saviour without, or outside of ourselves. Love and the natural affections of a child brings a child spirit to me, and my love for my child draws the soul of the child to me. Love, strong mutual love draws the soul of the wife to me and returning love drifts my longing soul to her, all in accord with natural law. Father, mother, wife and child, sister and brother, all come to me from the realms of spirit, drawn by the great fact of love, natural love that we bear for each other in accord with the law.

No religion in my Spiritualism, not a bit of it if you please. I will take it clear and unadulterated, and in its purity. I had enough of religion taught me in my

youthful days that made my young days a horror. I had enough religion when I was taught of angry Gods and, bells unquenchable, and of devils unquenchable. I had religion enough when my mother's knee. I was taught of God was angry with me every day. Enough when the minister bowed me from the pulpit, that I was born in enmity with my maker and my God. Enough of religion when in fear of trembling I crept to my youthful comrades and closed my weeping eyes fearful that I should wake in hell.

No! let my spirit communion be kept clear of religion; let it be holy communion with the loved ones that are over there in the eternal home of loving hearts and loving souls. Let me dwell without fear on earth and depart without fear to the home of the loved ones in spirit life.

Let sweet sleep close my eyes on earth scenes at the end of earth, and then let me wake in the realms where the rainbow never fades and where peace, harmony and love reigns forever.

THEOSOPHY.

BY MOSES HULL.

I see you kind of attack that energetic little worker, W. J. Colville, in your issue of August 16th. Now, while I am not a Colvilleite, I do believe he is two-thirds right.

You quote from him that "all is God at last, all is spirit and that there is no matter." Let me notice these, taking the last first. Does Mr. Colville say "there is no matter?" I have heard about twenty of his lectures and I have four of his books before me now. I never heard that; nor can I find that in his books. I find just the opposite in many places. The nearest I can find to it is on page 279 of his "Theosophy." He says: "We deny matter as a cause, we admit it as an effect."

On pages 268-9 he says: "Every shadow is like its substance, is dependent on it entirely, therefore all physical conditions are dependent on Spiritual states. The idea is the substance, the shadow keeps pace with it. The source of power is always mind and not matter. The lesser cannot create the greater, or the effect be greater than the cause. A stream cannot rise higher than its source. There is no substance but spirit. It is the rock out of which we are hewn. . . . All matter came out of mind. . . . Within our own individual beings shine spiritual riches unknown, undiscovered, a vast inheritance. Let us be satisfied with nothing until we have claimed our birthright, have entered on its possession. The immortal, the divine within us, will prove an antidote to all care, pain, sickness, sin and sorrow; even death will hold no terror, like grave no sting."

On page 62, Mr. Colville says: "Many metaphysicians say, there is no body and therefore it cannot suffer. Such reasoning may be considered thorough and logical by some minds, but to the mass of humanity it does not and cannot appeal with the force of truth. We do not deny the existence of the body, though we regard it only as an effect, certainly not as a cause."

I could make many other like extracts from Mr. Colville but the above are sufficient. I must say, so far as I understand them, I endorse them.

If Mr. C. says, "All is spirit," he probably means it in the sense expressed in the above paragraphs. I do not remember to have read where Mr. Colville says, "All is God at last." If he said it he probably meant very much the same as Paul did when he spoke of "One God and father of all, who is above all, and through all, and in you all." Eph. 1:6

In his "Spiritual Therapeutics," Mr. Colville says:

"Man perceives God, i. e., he realizes intuitively his relation to an Infinite Power, Energy or Force which permeates the universe, and is the life of the universe. This Infinite Life we call God, which is an Anglo-Saxon word, meaning All Good or the Good One. . . . God is, the material universe exists. God is the source of all being, is indeed being itself, consequently cannot be limited or personified. God, then, is super-personal spirit, not impersonal but super-personal. Impersonal means less than personal, while super-personal means superior to personality."

Now if you and I were going to say anything about God I doubt whether we could say anything more sensible than that.

I wish Spiritualists would make one grand effort to see how near they can get together, rather than to see how far they can pull apart. We would, in that case, present a much more formidable front to our real adversaries.—Reconstructor.

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

The secret fear of future unhappiness, common to all, gives pregnant hints of its eternal existence after death.—Strabo.

SINGULAR MANIFESTATIONS OF SPIRIT POWER.

The investigator of spiritual phenomena is at every sitting startled and astounded at the ever varying manner in which spirits present it, and its beauty and delicacy astonishes and electrifies him, and as a result, the investigator never grows weary, for it is entering a new life, a new one of thought, intelligence and knowledge, and like a child in its growth, and hungry after a knowledge of its life beyond...

perfection of another gentleman is almost the opposite of the first. This gentleman had prepared his questions before visiting Mrs. L. and placed each one in a separate envelope on the floor near his feet, but just under the table. He also placed a sheet of note paper, also a small piece of lead pencil, along side of the envelope. If he had been so minded, he could easily have kept his eye on them. Whether he did or not, he does not say. But he did have hold of one side of the slate, while Mrs. L. held the other side. The slate was held for some time and both were surprised at not feeling any demonstration of writing being done. They were finally relieved by three slight taps on the slate, signifying the manifestation was completed. When the slate was opened—being a common double slate—there was no writing thereon. The gentleman picked up his envelope, and found it tightly sealed, and quite dry. The sheet of paper was not on the floor, but on cutting open the envelope, it was found therein neatly folded, and on it was written the answer to the question enclosed, in the familiar hand-writing of the spirit friend to whom the question was addressed. It must be remembered that in placing the envelope and the paper on the floor, the gentleman had them in such close proximity to his feet that if any other than spirit hands molested them he would certainly have known it. Being very skeptical as to the truth of Spiritualism, he was exceedingly and particularly watchful of everything and every movement made during this very interesting investigation, and also the fact of his being an entire stranger to the lady medium, it was not possible for her to have any knowledge of himself or his family history.

SPHIT PHOTOGRAPHY. To the Editor of The Better Way. Although I am not a Spiritualist, nor a believer in spiritual phenomena yet I do believe in rendering unto Caesar, that which belongs to him, therefore I deem it but justice on my part, to write a few lines for publication in your paper, and give to the reading public my experience with Mr. F. N. Foster, of Cincinnati, Ohio, who claims to be a Spirit Photographer. I met Mr. Foster, for the first time on the Mount Pleasant camp grounds, at Clinton, Iowa, the 8th day of last August, and I must say, that my first impression of him was anything but favorable, and when I learned that he was what is called a Spirit Photographer, I put him down as a crank of the first water, and pook-hoo'd at the idea of any one pretending to take the picture of a spirit. Had any one at that time even hinted that I would patronize Mr. Foster, I would have thought him a fit subject for a lunatic asylum, but wonders never cease, and after a few days had elapsed, I concluded I would try my luck and see if I could get some of my spirit friends to come and show their faces, along side of mine, on a photograph; so I made a date with Mr. Foster, and when the time came, I was on hand, full of expectation and doubt, but the doubt had it, for out of the four faces, that appeared on the photograph besides my own, not one did I recognize. Believing in the old adage, "that if at first you don't succeed, try, try again," I put it into practice, determined to get results if possible, I made another date with Mr. Foster, and sat again, and lo, out of three faces, that appeared on the photograph, besides my own, there appeared the face of a young man, who was a near and dear friend of mine, and who was drowned, the 28th of last April. To say that I was both delighted and astonished, is putting the matter mildly, although I had earnestly wished that his face would be on the picture. I tried at first, to make myself believe that it was not Harry's face, but like, "Banquo's ghost" it would not down. I compared the face with a photograph of Harry, which I had with me, and although the face appeared swollen, yet the resemblance was perfect. The face on my photograph was an exact counterpart of his, when his body was taken from the water. I said but little, however about the picture, and waited till I came home, to see if his parents and sister would recognize it. Before showing it to them, I let a number of his intimate friends see the picture and they almost unanimously, said it was Harry, and when I did show it to his parents, they at once recognized it as the face of their son, even to the dimple in the chin. They as firmly believe it to be Harry's picture as they do that he was drowned. There is also the face of a babe on my neck-tie, which is recognized by my friends as that of my baby boy, who died when but a little over three weeks old. There are several pictures here in Ottowa, Iowa, that were taken by Mr. Foster at different times, on which the relatives have recognized the faces of departed friends, although some of them have been in the spirit world over a quarter of a century. The mystery to me lies in this: how Mr. Foster, who was an entire stranger to me and knew nothing whatever of my past associates or friends, could take or produce faces of my friends upon my photograph? To my knowledge and belief, there was no one on the camp grounds, as in Clinton that knew me, or knew any of my friends, so that the pictures were, or must have been taken through the ability or skill of Mr. Foster alone. How he could have three faces placed on my photograph, is an enigma to me, which staggers my skepticism and makes it totter on its foundation, and if there be such a thing as a medium, who can be used by our departed friends, as a means of communication to us mortals on earth, I believe Mr. F. N. Foster to be one and a genuine one at that, and I take pleasure in recommending him to all seekers after spiritual phenomena. Yours respectfully, L. L. MCKINLEY.

Wholesome Advice. If materializing mediums would always announce to their audiences before beginning the seance, that personation and transfiguration are common in such circles; that the medium is often used to personate unconsciously, and that if conditions are not good, all the forms that appear in a whole evening may be the medium, used by his hand to personate; that the band often dress up their medium when entranced, with clothing so as to resemble the spirit who claims to come, and that people should not expect that all the forms will be genuine spirit materializations; more good will be done, the mediums get more credit for honesty, and these shocking exposures will become less. Mediums should tell their audiences the whole truth and cease to allow their spirit hands to deceive the circle. Sometimes the spirits controlling, will instruct their mediums to buy lace, cloth, wigs, etc, with which to dress up the medium, or cover the materialized form, saying that it will save the strength of the medium and not exhaust so much, and also that more forms can be made in an evening if the clothing does not have to be materialized. Some mediums heed these requests, buy the clothing and place it in the cabinet to be used. When they are caught and exposed, this clothing is sure to come to notice and the medium is doubly disgraced. If a medium is asked by his hand to provide this clothing, it will be far better to tell the circle about it beforehand and show the clothing to them. This helps to make an honest medium.—Alcyone. Other Worlds. To the Editor of The Better Way. Do the orthodox teachers of Christianity in your goodly city of Cincinnati believe that the other worlds in our planetary system are inhabited by responsible beings like ourselves? Mercury, Venus, Mars, Jupiter, Saturn and Herschel exist by the same laws that govern our planet, and more in harmony with it. It cannot well be said that our neighboring planets are probably the homes of disembodied spirits from our earth, because they are not spiritual bodies, but of crude material like the earth. As late as the sixteenth century it was a crime for a Christian teacher to promulgate the theory of the earth's rotundity. Roman Catholics and Protestants alike were agreed that the pretended discoveries of Galileo, "vitiated the whole Christian plan of salvation." Father Lecazie declared that it "cast suspicion on the doctrine of incarnation." Others declared that it upset the whole basis of theology; that if the earth is a planet, and one among several planets, it cannot be that any such great things have been done especially for it, as the Christian doctrine teaches. If there are other planets (since God makes nothing in vain) they must be inhabited. But how can these inhabitants be descended from Adam? How can they trace back their origin to Noah's ark? How can they have been redeemed by the Savior? This doctrine is damnable. "The Warfare of Science," by Andrew D. White, ex-President of Cornell University, and late U. S. minister to Germany, makes valuable reading. E. JACOBS.

PUBLIC SAFETY DEMANDS. That only honest and reliable medicines should be placed upon the market. It cannot, therefore, be stated too emphatically, nor repeated too often, that all who are in need of a genuine blood-purifier should be sure and ask for Ayer's Sarsaparilla. Your life, or that of some one near and dear to you, may depend on the use of this well-approved remedy in preference to any other preparation of similar name. It is compounded of Honduras sarsaparilla (the variety most rich in curative properties), stillingia, mandarin, yellow dock, and the lodes. The process of manufacture is original, skillful, scrupulously clean, and such as to secure the very best medicinal qualities of each ingredient. This medicine is not boiled nor heated, and is, therefore, not a dejection; but it is a compound extract, obtained by a method exclusively our own, of the best and most powerful alteratives, tonics, and diuretics known to pharmacy. For the last forty years, Ayer's Sarsaparilla has been the standard blood-purifier of the world—no other approaching it in popular confidence or universal demand. Its formula is approved by the leading physicians and druggists. Being pure and highly concentrated, it is the most economical of any possible blood medicine. Every purchaser of Sarsaparilla should insist upon having this preparation and see that each bottle bears the well-known name of J. C. Ayer & Co., Lowell, Mass. In every quarter of the globe Ayer's Sarsaparilla is proved to be the best remedy for all diseases of the blood. Lowell druggists unite in testifying to the superior excellence of this medicine and to its great popularity in the city of its manufacture. Ayer's Sarsaparilla PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by Druggists: \$1. size \$5. Worth \$5 a bottle.

LECTURES ON MEDIUMSHIP. BY PROFESSOR J. S. LOVELAND. A course of Seven Lectures delivered at Mt. Pleasant Park Camp Meeting during August, 1888. Also an additional lecture on the PERPETUITY OF SPIRITUALISM. Price, Cloth, \$1.00. Large, clear print and neatly bound. An invaluable amount of spiritual information and exposition is contained therein; and it should not alone occupy a prominent place on library shelves, but be well read and digested. Send no stamps. For Sale at this Office. BEYOND; A Record of Real Life Beautiful Country River and Beyond PRICE 50 CENTS. For Sale by The Way Publishing Company. DIVINE SECRETS OR— RULES FOR SOUL CULTURE, As Applied to the DEVELOPMENT OF MEDIUMS. BY E. S. LILLIE. PRICE 10 CENTS. For sale at this Office. No postage stamps accepted for Books. FOR SALE AT THE OFFICE THE BETTER WAY FARADAY PAMPHLETS. No. 1.—The Relation of the Spiritual to the Material Universe: The Law of Control. New edition, enlarged and revised, by M. Faraday. Price 15 cents; postage 1 cent. No. 2.—The Origin of Life, or Where Man Comes From. The Evolution of the Spirit from Matter through Organic Processes, or How the Spirit Body Grows. New edition, enlarged and revised, by M. Faraday. Price 10 cents; postage 1 cent. No. 3.—The Development of the Spirit After Transition: The Origin of Religions, by M. Faraday. Price 15 cents; postage 1 cent. No. 4.—The Process of Mental Action; or How we Think, by M. Faraday. Price 15 cents; postage 2 cents. No. 5.—Jesus Christ a Fiction, Founded upon the Life of Aponolius of Tyana. How the Pagan priests of Rome originated Christianity. Startling confessions of its founders. Transcribed by M. Faraday. 28 pages. Price, boards, 75 cents; postage 5 cents. No. 6.—Nobis Behehmen, die Birth-Place of Jesus. Extract from No. 5. Price 10 cents. Who Wrote the New Testament. Extracts from No. 5. Price 10 cents. No. 7.—Obsession or How evil Spirits Influence Mortals; by M. Faraday. pp. 23. Price 10 cents; postage 1 cent. No. 8.—Progression; or How Spirits Advance in Spirit Life.—The Evolution of Man, by M. Faraday. pp. 35. Price 15 cents. No. 9.—The Relation of Science to the Phenomena of Life, by M. Faraday. 10 pts.; p. 1a. BOWLES PAMPHLETS. No. 1.—Experiences of Samuel Bowles, late editor of the Springfield (Mass.) Republican in Spirit Life, including Later Papers. Carrie E. S. Tving, Medium. pp. 91. Price 25 cents; postage, 2 cents. Later Papers from Samuel Bowles, Carrie E. S. Tving, Medium. pp. 27. Price 10 cents. No. 2.—The History of the Spiritual World. Experiences of Samuel Bowles in the First Five Spheres, Carrie E. S. Tving, Medium. pp. 12. Price 50 cents. No. 3.—Interview with Spirits, by Samuel Bowles, Carrie E. S. Tving, Medium. pp. 20. Paper 50 cents; cloth, 75 cents; postage 5 cts. No. 4.—Wheeler in Spirit Life.—Materialization: The True and False; Reincarnation and its Deceiving Spirit Advocate; The War of Wills in Spirit Life Over the Spread of Spiritualism on Earth, as seen by Ed S. Wheeler since his entrance upon Spirit Life. pp. 68. Price 15 cents; postage, 2 cents. Elsie Almie, a Victim of Social Wrong, by Caroline Lee Hentz. Sarah L. McCracken, scribe. pp. 108. Price 25 cents; postage, 2 cents. The History of Jesus and the Mythical Genealogy and Typology of Equinoctial Christianity, by Gerald Massey. This book is written to show the identity of Christ-anity with the Atrypological myths of Egypt. The evidence is taken from the monuments of Egypt and from the Egyptian "Book of the Dead." Gerald Massey proves irresistibly that Christianity is a borrowed cult from the ancient Egyptian religion. pp. 240. Paper 50 cents; cloth 75 cents; postage 5 cents. A Sprague's Experiences in the Spheres, 20c.

THE BETTER WAY PARVINS SONS' ADVERTISING AGENCY. 132, 134, 136 Vine Street. Where Advertising Contracts May be Made. THE ESTY FAMILY, A Delightful Story Just Published by Mrs. SARAH E. HERVEY, Onset, Mass. Neatly bound in cloth. Price \$1.06. Remit by postal order or registered letter. Makes a good birthday or Christmas gift. "This is a sweet story and shows how to make life a success by practical example. The harmony, love, and mutual help of all the children of widow Esty is a noble life, that one reading the book is reminded of the Arcadia of the Greeks, or of the happy Valley in Hamlet. The book will help the struggling life of many a working girl, and lift to nobler purposes thousands of young men. It ought to have a wide circulation."—Alcyone. For sale by the WAY PUBLISHING CO. GARMENTS GUARANTEED TO FIT PERFECTLY WITHOUT TRYING ON. MOODY'S NEW TAILOR SYSTEM OF DRESS CUTTING. Any lady of ordinary intelligence can easily and neatly cut and make any garment in any style to any measure for herself or child. Address MOODY & CO. Cincinnati, O.

By the aid and in the light of Progress. Seventeen articles in prose and nineteen songs, with music, constitute the contents of this volume. Among the prose are: "Platform of principles and a general basis of the coming church;" "Statements of facts and a compend of evidence;" "Spiritual truths recorded in the Bible," and "Reasons for not being an orthodox church member." Of songs, with music, are: "Footsteps of Angels;" "Shining shores;" "We shall meet Beyond the River;" "Home of the Soul." 50 Cents. For Sale at this Office. LIFE AND LABOR IN THE SPIRIT WORLD, By The Members of The Spirit Band of MISS M. T. SHELHAMER. volume of 48 pages, neatly and substantially bound in cloth, \$1.00; postage 10 cents. Full gilt \$1.50; postage free. A special edition has been issued which is embellished with eight illustrations representing scenes in spirit life. For Sale at this Office.

THE BETTER WAY.

THE BETTER WAY PUBLISHING CO. Southwest Cor. Plum & McFarland Streets.

A. F. MELCHERS EDITOR

CINCINNATI, OHIO - OCTOBER 11, 1890

At Two Dollars per year to subscribers in the United States. Two Dollars and a Half to any Foreign Country.

The BETTER WAY cannot well undertake to vouch for the honesty of its many advertisers.

We request patrons to notify us promptly in case they discontinue our columns.

When the post office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice.

Notice of application for the BETTER WAY to insure prompt insertion, must reach this office on Tuesday of each week.

THE BETTER WAY goes to press every Wednesday.

NOTICE! All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed, and money orders made payable to, THE BETTER WAY PUBLISHING CO., Southwest Corner of Plum and McFarland Streets, CINCINNATI, O.

SPIRITUAL SCIENCE.

Protoplasm - scientifically denominated a nitro-carbon jelly - is said to chemically consist approximately of 54 parts of carbon, 22 of oxygen, 16 of nitrogen, 7 of hydrogen and one of sulphur.

It may be verily believed that life in matter begins in that form, but the combination alone would not produce it.

Of course, it is admitted that this process is subject to development by laws; but materialism does not explain the nature of these laws. Spirit or intelligence has no existence for strictly materialistic investigators.

Because we all do not behold this more etherealized, this higher condition of life, does not make it non-existent. The telescope and microscope revealed things to our sight which were not before known either.

Having discovered a world of spirits, we go farther. Clairvoyance is subject to higher unfoldment than merely to see spirits and the spirit world.

So far our knowledge is but limited - just as man's knowledge of matter was once limited. But a clue is sufficient to build on, and from which to draw conclusions.

Protoplasm, as seen from the spiritual, is the primitive state of material life, or where spirit enters into a combination with matter designed for individualized life - the admission of spirit, or the impregnation of spirit into the cells of protoplasm producing life so-called.

What produced protoplasm may be asked? Spirit! And always spirit, which is life itself. How did it get there? God knows, to use a popular term. It's simply there. Farther we have not been able to penetrate.

DEFECTIVE JURY SYSTEM. A Richmond, Ky., jury acquitted James Martin, charged with the murder of Will Embury, colored. Judge Morton instructed the jury to find the defendant guilty, and left it in their discretion to say whether he was guilty of murder or manslaughter.

not finding according to his charge, why not let the charge come direct from the bench? What evidence of a man's guilt has a jury other than what the judge has? To charge a jury with a verdict is simply an indirect way of finding one himself.

Either a jury should be left to decide as it conscientiously feels about a prisoner - after hearing all the facts of the case and being instructed in the law bearing on the same - or it should be abolished altogether.

American people will never submit to one-man power. Rogues may do so from policy. Make judges the servants instead of the rulers of the people, and the jury system will purify itself.

SPIRITS, LAW AND CHURCH. The skepticism of the age is our salvation. If law-makers had any idea that Spiritualism was true, they would be more active in having it suppressed.

Our only enemies are those who believe it to be true, but lack the energy to investigate for fear that it may weaken some of their theory. This is the church. But as the church too is banned by skeptical law-makers, its members are powerless to control the body politic.

Converts to Spiritualism are not dependent on public demonstration. The great majority are made in the privacy of home circles, where not even Russian despotism can penetrate - as it is proven by the rapid spread of Spiritualism in Russia despite the suppression of all religious beliefs except the Czar's.

Christianity is weakening, and if its adherents do not soon implore the aid of Spiritualists to testify by absolute proofs to the truthfulness of the so-called bible miracles, the clergy itself will reject them - i. e. the enlightened portion of the clergy; and what then? The suppression of public mediumship would prove to have been the church's suicide.

The progress of the age demands proofs of a future life, and if the church does not comply with this demand, it will surely disintegrate. Its only salvation lies in being friendly toward Spiritualism; for the same skepticism that ignores Spiritualism and is its salvation, will prove the death knell of Christianity.

THE MOTE AND THE BEAM.

A New Jersey church congregation proposed to expel two young lady members "unless they cease chewing gum."

Did this imply a continued cessation, or only during church hours? If the former, it is encroaching on the rights of private life, and the ladies as members have the same privilege to demand from the rest of the congregation that they cease chewing tobacco, smoking cigars, drinking whiskey, or otherwise defiling their bodies - as many of them undoubtedly do, and which is a thousand-fold more hurtful than gum chewing.

The latter habit is really a harmless one, and beneficial to the teeth in a measure. Of course, there may be cases cited, where it has been overdone; but if that is to be taken as a dreaded warning, we would all better stop drinking water because it has proved beneficial in a case or two.

The only shortcoming that may be attributed to this habit, is the tiresome sight of seeing a young lady's under jaw in constant motion; but which to them is a pastime as other similar habits are to man.

Let the ladies chew their gum. Those who dislike it need not imitate them. Introspection will reveal to everyone defects that are of a graver order than this, and that one is fault-finding for the mere love of it. So far there has been no serious charges made against lovers of the gum, and we doubt whether they are worse than any others of God's creatures. Let them chew!

Purpose and character must ultimately succeed, and the absence of them leaves room for ultimate failure.

HOW TO PURIFY POLITICS.

While the Democrats in Mississippi are proposing to apply the educational test to voters in order to disfranchise ignorant negroes, the Republicans in the state of New York are trying to do the same thing to disfranchise ignorant Irishmen.

Whether it is unconstitutional or not, it would go a great way towards the purification of politics if every voter could read enough to judge for himself and not have to depend on others for a true elucidation of the situation of affairs.

We have evils enough to contend with, without having ignorance added to them; for ignorance leads to superstition, and superstition, whether in religion or politics, means a blind belief in hearsay without individual reasoning or investigation.

Investigation into political affairs is as much needed for a nation's welfare as that of the religious for man's individual good and advancement; and as long as this is not done, and man does not reason for himself, we shall have as much political bigotry to contend with as we have had of the religious.

Enlightenment and education are as much needed in politics as they are in religious matters, and are the only qualifications that will ever lead a nation to peace and prosperity, whatever the color of its people.

LIKE REFLECTION.

Since a school inspector in Brooklyn has been shocked by something in Longfellow, which he thought too suggestive in a way, and thereby excluded one of our laurel crowned poets from the schools, the community is seriously contemplating examining into others of the same category for the purpose of exposing them if necessary, and thus class them, like Longfellow, among the immorals instead of immortals.

Most intelligent people must laugh at the idea of classing one of the purest names in American literature with anything that is immoral in intent, while they regard the individual who has made this discovery as being too prurient to be allowed to go at large. Let him be under surveillance.

JAS. A. BLISS.

We are sorry to hear of the death of Dr. Jas. A. Bliss, or, rather of his departure from this sphere of action. He was an indefatigable worker in the cause he advocated, and though he had a theory of his own, was undoubtedly honest in his advocacy, and to a considerable degree, we believe, successful.

SEND US NAMES OF SPIRITUALISTS OR FRIENDS WHO ARE INTERESTED IN OUR CAUSE THAT WE MAY SEND THEM A SAMPLE COPY OF THE BETTER WAY.

During the last Congress, says the Arena, a gentleman from Iowa introduced a bill which carried with it an arbitrary censorship of the American press, which if enacted as pointed out by leading journals, could be used to crush and destroy any paper which the administration and the censors desired to suppress.

Some of our good Spiritualists who have advanced beyond the alphabet of Spiritualism seem to forget that they too were ignorant of its first principles once upon a time and now would censure those whose endeavoring to instruct the ignorant. Somebody must hold back to help the new ones up the difficult incline to truth; and they who stand aloof and look down with contempt on those who are aiding the ignorant, should be careful not to tumble; for if they do, there will be none to aid them. Contempt will mete contempt, for like attracts like in spiritual affairs.

Political light is attained by the same means that spiritual light is. Man must rise above party and his prejudices for those of an opposite opinion. Those who cannot give up the old cannot grasp the new, and Spiritualists know this by experience. Therefore, they should be the leaders in a new political movement that will outshine all others in principles and true patriotism.

An Egyptian will has been unearthed at Kahun, by Mr. Flinders Petrie, dated in the 4th year of Amenemhat III., 2500 B. C., in which Illahun gives his wife Teta all his property. As this was 1,000 years before Moses, and Moses was educated in all the learning of the Egyptians, it is no longer safe to argue that the books of Moses were written after the captivity, because writing was not invented in the times of Moses. - Masonic Chronicle.

Conform your philosophy to existing circumstances; leave all that out which may appear unreasonable to the present age, and there will be no appeals made to higher authorities for interference. Too radical a deviation of thought has the same effect on the public mind that phenomena have which is too marvelous to believe.

Medium and Daybreak is opposed to "trading in mediumship." What else is its editor doing when writing by inspiration for his paper and charging subscription for that paper, but trading in mediumship?

PERSONALS AND LOCALS.

On the 22d inst. the Union Society will give a social.

Mrs. E. M. Shirley, of 291 W. 7th St., besides being a medium, is reported to be a good magnetic healer.

Mr. J. L. Dow, of Duluth, Minn., writes that a public speaker or medium would find an encouraging field to wake up the people in that city to the truth of Spiritualism.

Miss Lizzie Doten, the poetical medium, is on her way to California to spend the winter.

Engert's Hall derives its name from the builder of the same. Mrs. Engert, the spiritual medium, had this neat little meeting place erected in front of her home for the benefit of the cause. The Spiritual Progressive Society meets there.

Mourning by Spiritualists in England is indicated by a triangular patch of black at the left hand top corner of their writing paper. It indicates the shadow, crowded into one corner by a wide field of light. The old black-bordered stationery is not for those who regard death as the entrance into a higher life.

Dr. J. Clegg Wright has been engaged by the Union Society for June and December of 1891.

Representative O'Neil, of Pennsylvania, from the Library Committee, last week reported to the House the bill appropriating \$20,000 for a statue of Robert Dale Owen in the Smithsonian grounds, Washington. Mr. Owen was, as it will be remembered, a Spiritualist, and has written two books in defense of Spiritualism.

Tickets to the sewing machine entertainment 10 cents each.

Mrs. Luthy, though lost to sight is still to memory dear, and kind expressions are many in her behalf. She has proved herself not only a grand speaker, but a generous soul, having given her aid to the society, which engaged her, in every respect. She neither charged them for entertainments given during week evenings nor made other unreasonable demands, and then contributed to everything that presented itself to her notice. Like attracts like. A true sympathy will go out to her from Cincinnati that will be more beneficial to her than gold or greenbacks.

North Scituate, Mass., has been enriched by a Ladies' Aid Society with Mrs. M. C. Morris as president and Miss George E. Turner as treasurer.

Mr. Ed. N. Price, of Elk City, Kas., writes to the Banner of Light, offering to subscribe \$50 towards raising \$50,000 to promote the cause of the proposed Spiritualist Exhibit at the coming World's Fair at Chicago.

Mr. H. L. Suydam's pamphlet entitled "The Spirits' Work - What I heard, saw and felt at Cassadaga," is ready for sale. Price 15 cents. To be had from this office. It also contains two lectures entitled respectively "God's Love, Purpose and Plan" and "Restitution," and stereotyped cuts of the messages received on the slates.

Mrs. Isabella Beecher Hooker has been speaking in Saratoga to the Spiritualists.

Miss Lottie Fowler, the well-known medium is sick and destitute in London. She wishes to return to this country. Those who wish to help her should send money to Light, 2 Duke street, St. Adolph, W. C., London, England.

Messrs. C. H. Stockell and Paul Albert from Chattanooga, Tenn., are in the city.

Next Wednesday evening, the 15th inst., Edgar W. Emerson will devote a couple of hours to test giving at G. A. R. Hall. The public is invited. On the Wednesday following, the 22d, there will be a social given at the same hall by the Union Society.

Never compromise your dignity by paying attention to the small acts of narrow minded people.

Mr. Edgar W. Emerson was greeted last Sunday by a full house both morning and evening. The services were opened by melodies from "Trovatore" in which the cornet was quite appropriate and effective on this occasion. President Conelly introduced Mr. Emerson as "one of our favorites," and when the latter gentleman arose to reply, he was received with a hearty applause. In his address Mr. Emerson alluded to the last speaker, and said, though her teachings were of a different nature, he felt satisfied that she had done a good work in lifting many out of a rut that would be beneficial to them in the future. Man is an encyclopedia of facts, he continued, and each constituted a book in him or herself, that contained a portion of the light of the

universe. Truth is manifold and required many teachers to illustrate it. He in his way and therefore hoped that his friends would be satisfied with his efforts. After the lecture, which he had abridged for the reason of devoting more time to tests, and which will be the plan for the coming month, he gave up the control to the clairvoyants and then proceeded to tell what he saw in spirit. Many spirits were recognized - in fact all that he delineated - and drew forth the applause and commendation of the audience on various occasions. The evening services were similar to the morning's except that a still larger audience had assembled to learn something of the beyond. The services were opened with selections from "Martha," which was excellently rendered, and closed with a benediction. Next Sunday morning and evening, and on the following Wednesday, the 15th, Mr. Emerson lectures and gives tests at G. A. R. Hall.

NEWS ITEMS.

The nurses of the late war are entering claims for pensions.

Five miles in 14 m. and 32 s. was made by a bicycle rider on the Lancaster turnpike, near Philadelphia, one day last week.

Unless Governor Hill should see fit to commute the death penalty Charles McElvaine will expiate his crime, the murder of Grocer Christian W. Luca, in the electric chair on Nov. 17.

The police of the Whitechapel district have received a warning from "Jack the Ripper" that he is about to kill another woman. The handwriting of the letter is identical with that of the other letters which it has been the custom of the murderer to send to the police prior to other murders.

Superintendent of Police Martin Morin, of Buffalo, N. Y., was arrested by Sheriff Jenkins. The arrest was made as a preliminary step to an action brought for illegal arrest by Mrs. Edith Sessions Tupper. Cook, Smith & Wade, of Jamestown, are her attorneys. Mrs. Tupper asks for \$20,000 damages.

The Business Men's Association, of Syracuse, has started a movement to secure one-cent postage. It will ask the co-operation of Boards of Trade and similar organizations throughout the country. The first meeting has been held. Secretary Hasbrouck reports from many of the cities in the State favoring the project and assuring co-operation.

London, Oct. 11. - Easton, the man who killed himself in St. Paul's Cathedral during the service Sunday morning left a letter in which he said that he would commit suicide in the Cathedral in order to destroy false Christianity. The Coroner's Jury has returned a verdict that the man was insane. As the evidence of instant death is unmistakable the Cathedral will be reconsecrated.

Dannie Quick, living near Atwood, Pratt County, Ill., while digging a ditch on his farm, unearthed the remains of a gigantic mastodon. The tusks measure 12 feet in length and 10 inches in diameter. Taking the tusks as a basis, the mastodon gigantic was 12 feet high and 18 feet long. The skeleton would measure 17 feet 5 inches in circumference. The skeleton was only three feet below the surface. This is one of the largest specimens ever discovered of this species of animal. - Globe Democrat.

A very serious calamity is about to befall the Freethinkers, says Das Menschenthum. The Pope is busy preparing an encyclical in which he will give the faithful some infallible medicine wherewith to exterminate Freethought. It consists in studying the Bible. If we remember right, another infallible pope once prohibited the reading of said volume of antiquated lore inasmuch as it would "confound" the reader's faith.

The Commercial-Gazette says: "Electioneering is not dignified, and that party electioneering for Republican candidates might be dispensed with were it not that the other fellows are constantly about it. It is this condition of affairs which renders it necessary for the old and well-established business concerns to revolutionize their time-honored customs, and send trade solicitors out on the road. Rivals must be met on their own ground."

If electioneering is not dignified, then the Farmers Alliance should set an example and try to win on their merits. And a candidate who hasn't influence enough to win without "stumping" is not worthy of an office.

Baron Hirsch, of Paris, has caused much excitement among certain aristocratic circles. He has bought over the heads of the swell club, the Cercle de la Rue Royale, their club house and all the furniture at an exorbitant figure. The lease has still eighteen months to run and is in the best situation in Paris, at the corner of the Rue Royale and the Place de la Concorde. All want to know why he bought it. The reason is simple enough. Twelve months ago he was put up for membership and was blackballed. Now he has taken revenge. When the Club wants the lease renewed the bosom friend of the Prince of Wales can say: "Yes, I will renew it when I am made a member and the blackballers are expelled from the Club." This is what the Club fears, and already the blackball throwers have had the necessity of their exodus intimated to them.

T. Stewart is hanging around the scene of his mercantile triumphs on earth. He must be seriously annoyed by the recent occupancy of that marble palace on Fifth Avenue by the Manhattan Club. The Manhattan Club owns a jolly lot of play-roysters, who will make things hum in that new abode. Bedrooms of costly splendor have been dismantled and turned into card rooms, restaurants and wine rooms and smoking rooms and lounging rooms replace other domestic arrangements of the dead millionaire merchant. The fumes of wines and cigars permeate the atmosphere, and steadily steps descend the \$200,000 marble steps at all hours after midnight. Chicken fights will take place in the magnificent gallery. High games of cards will be played in the room where the merchant prince slept, to the music of champagne cork. - New York Letter.

The New York Sun says: Lineman Michael J. Fitzpatrick, of the Metropolitan Telephone and Telegraph Company, is the survivor of a shock of electricity, surely 1,000 volts strong, given yesterday on a pole at First Avenue and Eighteenth Street, thus describes his experience:

"When the shock struck me I felt as though somebody had hit me in the neck and paralyzed me. I had no feeling in my feet at all. It seemed as if some one had strapped my head, muscles and legs so tightly with stout bands that you couldn't bind them a hair's breadth tighter. I felt as if every part of my body was bursting, and the agony was horrible. All of these sensations passed over me in two or three seconds, and then I lost consciousness. I wanted to cry out in horror when I first felt the shock, and I thought I did make a noise, but when I came to, after falling from the pole to the sidewalk, they told me I made no outcry at all. I had climbed up the pole with my steel spikes until I found the telephone wire I was tracing. I dug my spikes firmly into the pole and got a secure footing to continue my work. Fortunately, I did not throw my leg across the arm-piece of the pole, else I should have been done for. You see the terrible force of the current wrenched my legs, spikes and all, out of their hold on the pole, and, of course, with no other support, I tumbled like a log to the ground. Then the bystanders picked me up and I was taken to the Presbyterian Hospital, where it was found that my collar-bone was broken and my neck badly cauterized on the left side near the jugular vein. I had a frightful taste of sulphur in my mouth, and I've got it there still!"

LITERARY.

El Fenix. Publicacion eventual dedicada a la propaganda y defensa de la Filosofia Espiritista. Boletin de la Sociedad Espiritista. Suscripcion voluntaria. Mazatlan.

Planetary Evolution, or a New Cosmogony, being an explanation of planetary growth and life energy, upon the basis of chemical and electrical relations of the elements of nature. 132 p. paper, 12 mo. 50 cts.

Spiritualistische Blätter. Herausgegeben von Dr. B. Cyriax zu Berlin, S. W. Notiz str., 26. Wochenblatt \$3 pro Jahr, \$1.00 halb Jahr.

Knowledge, a weekly encyclopedia of useful information. Sample copies 5 cents. Address Garretson, Cox & Co., 75 Whitehall st., Atlanta, Ga., and J. B. Allen, 393 Pearl street, N. Y.

Transcendental Vagaries is a review and an analysis of "The Perfect Way, or, The Finding of Christ," by Newton Crossland. London: E. W. Allen, 4 Ave Maria Lane. Price 15 cents.

For Catalogue of German Spiritualistic books, address Karl Siegesmund, Berlin, W. 68 Maurerstrasse.

Esoteric for October contains an leading article "The Signs of the Times," a spiritual astrological article, by Alice K. Hopkins. A half dozen other articles of like nature grace its pages. Address 478 Shawmut avenue, Boston. Single copies 25 cents.

The Freethinkers' Magazine for October contains, among other things: "The Last Words about Protoplasm," by T. B. Wakeman; "Imperative Ideal," by Prof. Herbert E. Crosswell; "Who Inspired Him? The Cyrus Story in the Old Testament," by Prof. A. L. Rawson; a Poem by Nelly Booth Simmons, and one by Lydia R. Chase; a Fine Portrait of Judge Charles B. Waite, as frontispiece, with an Editorial Biographical Sketch of his Life. Price, 20 cents. Published by H. L. Green, Buffalo, N. Y.

The high-explosive carbonite has recently given very satisfactory results, and it has been proved that it is a stable compound that can be stored for a length of time without deterioration.

How is This?

We offer one Hundred Dollars reward for any case of Catarrh that cannot be cured by taking Hall's Catarrh Cure.

F. J. CHERRY & Co., Prop's., Toledo, O. We have the undersigned have known P. J. Cherry for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm. WATSON, KISSAN & MARVIN, Wholesale Druggists, Toledo, Ohio. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 50c per bottle. Sold by all druggists.

Correspondence.

Fort Worth, Tex.

Mina writes that a spiritual society has been organized at that place, called the First Spiritual Society of Fort Worth. Though organized but two months it is growing rapidly in moral strength and activity, and has prospects of engaging a lecturer to awaken the public. The lady members of the society meet every Wednesday afternoon for social work and general good. Those desiring to contribute or become members are invited to address W. H. Kullias, 915 E. Fifteenth street, Fort Worth, Texas.

Mantua Station, O.

The Camp Association Northern Ohio Department will meet in King's Opera House, Mantua Station, O., Sunday, October 19th, 10:30 a. m. Business of importance demand the attendance of all officers and members in person. A good program of lectures, poems, music, etc., will be given. The dining hall will be open for a grand picnic dinner and a large social time. All are requested to bring well-filled baskets and remain for the p. m. meeting. All are cordially invited to come and bring friends to join the Association. F. G. WILSON, Sec. L. KING, Pres.

Grand Rapids, Mich.

Mrs. Lois Wainwright, author of "Helen's Home," "You," and "Perfect Motherhood," spoke before the Religious-Philosophical Society, Sunday September the 29th, to a large and interested audience. The lecture was a remarkable one, touching upon lines of thought which must sooner or later be brought out before many of the vexed questions of life be settled. I cannot do the lecture justice, so will not attempt, but inclose report taken from one of our city papers, hoping that you may be able to find room for it in your valuable columns. How can secure this woman as a speaker, but many can obtain her books, and there find truths in abundance, which, when read, cannot fail to sow good seed for the coming harvest. Yours for the truth, EVELYN F. JOSSLYN.

Lookout Mountain, Tenn.

I noticed in your last issue, Oct. 4th, that I am mentioned as Secretary of Lookout Mountain Camp Meeting Association. Dr. Fuller's name should have been used in that connection, as he still holds the position of secretary to the above-named association. I was appointed Secretary of the A. C. Ladd Library Association in August last. The mistake occurs on account of the two secretary-ships being in one family. We have been living in the clouds most of the time of late, as the weather has been disagreeable in the extreme. It is very quiet here, spiritually speaking, Sunday evening being the only time when convenience allows us to gather and receive the word of inspiration or instruction from spirit guides. As we return East January 1, 1891, we are busy in many ways. Arrangements for next camp meeting are being settled with careful consideration. Mrs. Helen Stuart-Richings has been engaged for the entire season, her success being so pronounced this season. GEORGIA DAVENPORT FULLER.

Pittsburg, Pa.

According to the "Pittsburg Post," Mrs. Helen Stuart-Richings is doing some effective work in that City. Full houses, enthusiastic audiences, and a respectful hearing give the medium by the press, seem to be the order of the day. Besides long reports of the meetings, the "Post" gives the following editorially: "The large and 'successful' meeting of the so-called spiritualists last evening in this city, reported in another column, is suggestive of the changed and rapidly changing status of things, social and spiritual, as well as commercial and material, that characterizes Pittsburg's rapid growth away from the primitive conditions. There are many good people here, as elsewhere, firm in the belief in the materialization of disembodied spirits, the exchange of messages and the intercourse of intelligences between the mortal men and women in this material world and the spirits of those who have gone over into the sweet subsequent. At last night's meeting they seem to have enjoyed some very satisfactory manifestations to justify the faith that is in them, and whatever may be said of their peculiar whims in these particulars it is good to know that civilization has reached the plane where no one shall say they may in the exercise of their privileges to boom what ever belief is best for them and bad for nobody else."

Summerland, Cal.

Our camp meeting opened Sunday, October 5th, and closes on the 26th. The Committee on speakers announce as engaged: Charles Dabman, Prof. J. S. Loveland, Mrs. Ella Wilson-Marchant, Hon. H. A. Tatum, Mobile, Ala., David Davis, formerly of Kansas, Mr and Mrs. Dr. Nickless and Dr. Dean Clark. Mrs. Mary Weeks-Wright, Mrs. Maud Lord Drake and other mediums will be here. Tents will be provided for those ordering them at cost. Every one is requested to bring plenty of blankets. Meals at the restaurant will be furnished at 25 cents each. FERRIS coming to points in California when they purchase tickets take a receipt for fare paid, which will be full fare here. Return fare from here will be one-third, making one and one-third fare. If the railroad has any different method than a receipt it will be found out at the office. The above are the statements furnished us by the committee. We wish to add that the best information we must expect a very large attendance, and our friends should not forget that this is a very small place, only some two hundred inhabitants; that it is a very new place, almost all the population having come here within the year past, and from one-third to one-half are still living in tents. Our one, small hotel, is rapidly filling up. All here will crowd themselves to accommodate, but tents must very largely be our resource; and, hence, the friends should announce beforehand if they wish tents, as the committee can form no idea of what may be needed unless they do; and we don't wish to have people come without the means of shelter. Those who bring their own tents, of course, will not need to send. Address, Campmeeting Committee, Summerland, Cal.—Reconstructor.

Indianapolis, Ind.

Frank T. Ripley lectured to large audiences and gave fine treats to the only organized society in the city of Indianapolis, Ind., of which Bro. Cotton is President, and Bro. Will F. Childs Secretary. Bro. Ripley is engaged for two months, October and November. The society is well-to-do, and the best of harmony prevails. They have a fine hall and fine singing. VINDEX.

treat by having one of the foremost platform speakers of the land on their roster. Mrs. A. M. Glading—an angel on earth—who soars high intellectually. She never fails to fully satisfy her hearers. She endeavors to elevate mankind. She touches the tender cords of our lives, and brings tears finally to the eyes of those never known to weep before. She causes all who chance to come within range of her voice, to look forward for something better while on this side of life. She inspires all with that grand influence never to be forgotten. They regret to know that she soon must go into a new field of labor Washington, D. C. Yes, but they will not be left long to mourn their loss, as Mrs. Colby Luther will closely follow her footsteps. She, it is, that we can well and truly say is the mother of our cause. She, it is, who has stood upon our platform proclaiming the truth to the hungry souls longer than any other worker in the field to-day, if I chance not to be mistaken. Then in succession Mrs. Helen Stuart-Richings, Mr. J. Clegg Wright, Miss Jennie B. Hagan, and then the return of Mrs. Richings. Where, I ask you, can you build a pyramid of speakers to out-shine these? Where can you lay hands upon their equals?—Indianapolis Herald.

Plymouth, O.

Mrs. Seery, of Dayton, Ohio, by invitation visited the home of John W. Priser, near the little village of Plymouth, Friday and Saturday, September 26th and 27th. She gave five sittings and a number of private sittings with great success, although the weather being very much against her. There were fifteen to twenty-four in each circle, nearly all of whom had never been in a circle before. There were quite a number of very remarkable tests given. Mr. Somers, who had been a Spiritualist while here in the body, came to the writer and asked "if I remembered what he told me one time in the church." I did remember it, and it was a truth. We were friends before he passed over, and now I know we are friends still. Mr. Somers then was asked by my father if he did not have some books treating on Spiritualism, and that if he had could he get them to read. He said that he had, and that they were at Henry Alcala's, up in the garret loft, and that he should get them and read them, and tell Henry that I said you should have them. There were twenty-four in the circle. One gentleman who had been in the circle met Mr. Alcala in the store a few minutes after the séance and told him what Mr. Somers—his brother-in-law—had said. Mr. Alcala said it was a lie, for he had looked for the books, and they were not there. When Mr. A. went home he told his family. One of his daughters said she would look for them in the morning. The daughters were on their way to Sunday-school the next morning and were asked if they had found the book. They said they had found the book in the loft. Father went to the gentleman's house, and now has the book in his possession. This, with other similar tests, were wonderful to the entire community. It is in the mouths of all, both old and young. Mrs. Seery, with her control, Dr. Sharp, is doing a grand work here for Spiritualism. We are happy to say that she is one of the grandest mediums in the world. Dayton should be proud of her and love her for her good works. She has promised to come back some time in October. We shall welcome her with joy. B. F. PRISER.

Omaha, Neb.

The last day of September was a beautiful one in this stirring city, located on the Big Muddy. It is a wonderful city in many respects. The population having increased from 30,515 in 1880, to 141,405 in 1890, according to the census just taken. It is also noted for a determination on the part of the self-styled, regular M. D.'s to prevent any others but regulars from practicing healing, having been recently prosecuted and fined to the tune of fifty dollars and costs for daring to practice the gifts of healing the regulars do not possess. Shame on you Spiritualists and Liberals for tamely submitting to this proscription. I learned by a lady, who was in attendance at the First Society meeting in Pythian Hall, Cummings and Twenty-fourth streets, last Sunday, that there were over one thousand intelligent Spiritualists in Omaha, but many of them did not wish their neighbors to know they were believers. Well, Mr. Editor, I question any one's belief an intelligent Spiritualist who is afraid to have their friends know they have positive proof of immortality. However, there are a few that seem determined that our beautiful philosophy shall have a foothold and a hearing in this progressive city, and have organized with the following officers: H. D. Dwelly, President; James Wright, Recording Secretary; George Black, Corresponding Secretary. They have also a board of trustees and other necessary officers. There are many old Spiritualists, who are veterans in the cause, that attended these meetings. Among the old workers is General Esterbrook, who has been a worker for forty years. I predict success for this society. They have a choir, with Mrs. C. McCall Black as leader, and being well supplied with Prof. C. P. Longley's inspirational music they cannot fail in having choice music, which is a feature lacking in many of the societies to-day. The friends of Council Bluffs are also waking from their Rip Van Winkle sleep, and seemed determined to vie with their Omaha friends in promulgating the teachings of Spiritualism. They claim a larger following than this city. They hold meetings Sunday afternoon and evening. Success to the movement everywhere is our wish. Yours, etc., DR. J. C. PHILLIPS.

Brooklyn, N. Y.

At the Fraternity Rooms, last Sunday evening, our meeting opened with a large attendance, among which were seekers from the several denominational churches, often drawn through curiosity, but receiving such evidence of life immortal that their souls fairly yearn for spiritual food, and they come again to partake. After singing our opening song, there was read an inspirational poem on the rose, after which Mrs. Bettine under control delivered a very fine address. There seems to be manifested in our meetings a great desire for light and knowledge of this glorious truth. TRILKA.

Mrs. Isa Wilson Porter again appeared on our platform at Conservatory Hall: both Sunday morning and evening, September 24th. In the morning the guide known as the Bishop gave a very interesting sketch of his life, and his tragic death at the stake; also of his reception in spirit life and his present work for humanity, all of which was very interesting to the audience, as it was really a very graphic account and practical illustration of life beyond the grave. After the short lecture, as above, Mrs. Porter gave readings, entering into all of the details and incidents connected with the lives of those she read so thoroughly that all were recognized. In the evening, after a short lecture by Mrs. Margaret, Mrs. Porter again gave the fire test, the chairman selecting a committee of five from the audience, who were strangers in the hall. The medium washed her hands in the presence of the large audience, in water supplied by the committee from a hydrant in the ante-room. One of the committee, in order to be perfectly

sure that all was straight' drank from the basin before Mrs. Porter washed her hands, satisfying the audience there was no preparation of any kind in connection with the water or the medium. After her hands were washed she passed leaf, paper, celluloid, handkerchiefs and other things, also her own soap's a lad of 11 years of age hands through the flame, holding them over the hot chimney, several minutes at a time, and that, too, without singing the small hairs on the boy's hands. The new Tuesday evening Conference at Broadway Hall, 200 Fulton street, on Tuesday the 24th, was a grand success. The Hall was crowded, every seat taken and many standing up. Mrs. Maud Lord Drake, Mrs. Jennie C. Blake and Mrs. Isa Wilson Porter were the principal mediums present, and all took part in aiding the President, Mrs. Judge Stinson Smith to make a grand success of the meeting, and there was a flow of good feeling and harmony all around witnessed at the beginning of a new conference. This conference has come to stay evidently, and already has many friends. The Club and the Brooklyn Spiritual Conference, both held their usual meetings on Friday and Saturday evenings, September 26th and 27th, both of which were well attended and very harmonious gatherings. At the next meeting of the Club, and also of the Conference, Mrs. Isa Wilson Porter and Mrs. Mott Knight the latter being a sister of the materializing medium, Mr. Mott, of St. Louis; also one of the best state writing mediums, have promised to be with and favor us with whatever manifestations our spirit friends are enabled to give us, hence a feast of good things are preparing for us. DUCROC.

Minneapolis, Minn.

Mrs. C. D. Pruden, of 205 Fifteenth avenue, South, writes that she has returned from Appleton, Minn., where she gave three lectures with great success following, and feels rewarded for her labors. It was the first lecture she had given outside of her work in Minneapolis. The first two lectures were given at the Universalist Church, but finding the seating capacity too small the third was given at G. A. R. Hall. Messrs. D. C. Dow and Cheney are the leading Spiritualists of that place, and for the past thirteen years have acted nobly in defence of the cause, meeting with the usual difficulties attending pioneers in a new cause. The financial outcome was very gratifying. The tests given after each lecture were satisfactory. Among the latter was a child who came to its uncle, saying she had passed to spirit life only a few days ago and that he would receive a letter to that effect shortly. Upon his return home a letter with this information was awaiting him. The Appleton Journal gives the following personal concerning the speaker: "Mrs. Pruden, of Minneapolis, a prominent member and leader of the Spiritualist faith in the Northwest, is the guest of D. C. Dow this week. She gave entertaining lectures to large and appreciative audiences while in this city."

This beautiful September morning I feel like sending out a few thoughts to the many readers of THE BETTER WAY in regard to the work being done in the spiritual cause in the cities of Minneapolis and St. Paul. On our return from the Clinton Camp Meeting we concluded to immediately open our meetings again in the Odd Fellows' Hall, 12 Washington Ave. N., which is a very central location, and a beautifully carpeted and fitted up room, with a seating capacity of 400. We opened the first Sunday in September to a good audience, and the interest continues to increase. Many are coming in who have heretofore known nothing of our religion or philosophy, and are seeking after a knowledge of the here, after, where they have heretofore been led by blind faith. Two of the prominent families of this city, who were to be confirmed in the Episcopal Church, have come to the conclusion that they could not be confirmed now without being hypocrites, knowing now what they do about Spiritualism and its teachings, and there are many more instances of a similar character. Miss Judson, who has for many years been the principal of the Judson Institute of this city, the leading and most prominent school for young ladies in the Northwest, has become a confirmed and outspoken Spiritualist, and has formed a society, of which she is the head, and has opened and is conducting spiritual meetings every Sunday morning and evening. She has been a life-long prominent member of the Baptist Church, and it is creating a stir in church circles. Her meetings are successful and well attended. Mrs. Pruden is still continuing her meetings at 25 Second Ave. S., with success. So your readers will see that the cause is progressing in this city, and that the Spiritualists are strong enough to open and support three meetings for the promulgation of their truths to a priest-ridden and skeptical humanity. The Monday morning Tribune had the following notice in regard to our meeting, which will show you how the press speaks of us: "At the regular weekly meeting of the First Spiritualistic Society, held at 12 Washington Ave. north, Mrs. S. N. Aspinwall spoke under influence on 'School of Knowledge in Spirit Life.' The lecturer said that the pursuit of knowledge does not end with life, but is continued beyond the grave. The inhabitants of the spirit world are seeking always to improve themselves in learning, and are continually coming back to earth for bettering the condition of humanity. About 250 people were present. After the address tests were given by a number of mediums."

Mr. Back, who has been assisting Mrs. Pruden in her meetings, has gone to St. Paul and will continue the work there by opening Sunday meetings, giving circles, magnetic treatment, etc. I have engaged Moses Hull for next Sunday, and we expect large audiences and a good time. He is on his way to Oregon and California. I am as ever your friend, S. N. ASPINWALL.

New York.

The services of the First Society at Adelphi Hall last Sunday morning were well attended, and the people listened with evident interest to Mrs. Brigham dilate on subjects offered by the audience. On the question "Is Jesus an ethical religionist?" she spoke delightfully, and her fine forensic talents were brought into play. Her efforts were full of clear, sound reason, and devoid of any bigotry and bias, and acceptably to the most conservative theologian. She said that Jesus was an ethical religionist, and that she believed in the divinity but not in the deity of him. Mrs. M. E. Williams presided over a large audience at the afternoon meeting for manifestations. In her address she said it was time the people should know more of the divine condition known as Spiritualism, and the only way to obtain an understanding of the subtle forces of its phenomena is to obey nature's laws and conform to governing them. Man-made theories should not be considered, as the average human mind is not capable of comprehending the principles that actuate the spirit workers. Spiritualism, she said, has taken gigantic strides toward progress of late years. People are not expected to believe all that is said of it without first being presented with the facts upon which to base their faith. She believed that Spiritualists should be still

more energetic, as God only helps those who help themselves. Prof. McDonald said the proper course for Spiritualists to adopt would be to set forth the truth and substantiate it with facts. The spirit of the age wants the reality backed up by incontrovertible proofs, and Spiritualism does this, and in so far as ahead of the times. He told of a new phase of mediumship in Brooklyn, which consisted in obtaining messages from the spirits on a slate without the usual provision of a pencil being furnished. In this case he had applied the most exacting tests, and the results were astonishing, so that he was forced to the conviction that an invisible intelligence, human in its character, executed the marvelous proof of spirit power. Mrs. Godwin related the occurrences that led her to be a Spiritualist, and wound up by declaring his philosophy to be the most rational and consoling known to God's children. Many changes have taken place among the "powers that be," controlling the First Society, but the most regrettable, keenly-felt, and generally overlooked incident is the incursion of Mr. C. P. Bykes to sever all connection with the management, as he is going West for an indefinite period. During a long acquaintance I have invariably found him to possess those rare qualities that mark the true gentleman, and Spiritualism in this city never had a more earnest and consistent supporter than he. He is remarkable for his dislike of publicity, and whenever a scheme that would have for its object the good of Spiritualism was threatened with failure for the lack of finances, this modest and true friend always put his hand in his pocket with only an injunction of secrecy, and the project went through with success. Mrs. Williams paid a rich tribute to his great worth in the field, and the applause which greeted her expression of opinion marked the high esteem in which he is held. For the first time, to my knowledge, Mr. Bykes addressed a meeting, and he confined himself to the reason that led him to adopt Spiritualism for the Universalist faith, in which he was trained. It was an interesting narration of facts, unadorned by any display of grandiloquent verbiage, and when he came to describe the first meeting with his spirit wife and child I was deeply touched by his story of a very affecting and pathetic scene, related in simple language—and some moist eyes were seen in the meeting. Mr. Bykes was evidently moved while delivering his parting words to those friends with whom he worked so efficiently and well, and at the close of the meeting he was surrounded by them, as they expressed a genuine regret at his leaving and a heart-felt desire for his well-being. In the evening Mrs. Brigham made an inspirational address. I should also mention that Mrs. H. J. Newton resigned some time since the position of treasurer, and her place has been filled by Miss Cushman, a young lady who has already given evidence of her value as a practical worker, and she will, do doubt prove a worthy successor to the preceding faithful and energetic incumbent. W.

Obituary.

Dr. James A. Bliss, the well-known editor and publisher of The Sower, passed on to the higher life Saturday evening, September 27th, at 9 o'clock. His death was peaceful and quiet, though he has suffered many weeks with general dropsy. A large number of relatives and friends gathered at his residence, 232 1/2 Fifth street, Detroit, Monday at 2 o'clock to witness the sad rites. Hon. L. V. Moulton, of Grand Rapids, Mich., gave a very fitting eulogy and timely address. The writer offered such words of consolation as the inspirers dictated, and though many denominations were represented all were unanimous in their opinion that our philosophy was not only a good thing to live by, but to die by. Though foremost in the battle, and thickest in the fight, He will not be forgotten, Now he has said good night. FRED A. HEATH.

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.

Testimonial.

This is to testify that on the 6th of August, 1890, Dr. Wm. E. Wheelock produced in my office in the presence of other witnesses two forms of slates, which he then and there fastened together with four substantial copper rivets in each; each pair being also sealed with two seals and a private mark also made on the inside of them. These slates thus firmly riveted together and kept in his possession were afterwards placed by him, one pair before Dr. D. J. Stansbury, and one pair before W. R. Colby, after which they were brought before me and the other witnesses in the same condition in which they were fastened, with the seals perfect and the private mark recognized. The pair from before Dr. Stansbury contained a communication from the father of Dr. Wheelock on one slate and an artistic picture in colored crayon of a woman with the word "ever thy faithful guide" on the other. Upon the slates held by Colby was a picture like a shoot or vine, with the words "Peace, Love and Laura" in different colors—the word Laura being the name of an aunt of Dr. Wheelock. On the other slate was a message from Mrs. Wheelock, written in five different colors. A very satisfactory experiment. J. R. BUCHANAN, No. 6 James St., Boston, Mass.

Contributions to the Walter E. Reld Fund. Money sent to this office for the above purpose will be cheerfully acknowledged. Thomas Atkinson, Oxford, Ind. \$.75 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 J. W. Melburn, Perkinsville, Ind. .50 Adelia Seeds, Ashley O. .50 Jho. A. Jost, Ogden, Utah. 1.00 Louis Auet, . 1.00 A. P. R. T. C. The Atlantic-Pacific Railway Tunnel Company now driving a five-mile tunnel for railway use and mining purposes as well, straight through the Rocky Mountains, 5,000 feet below their snow-capped crests, sixty miles west from Denver, is really making a success of the great work, to the satisfaction of more than four thousand men and women already interested as share-owners in this co-operation of capital and labor to unearth immense wealth from the gold and silver mines owned by the company. The tunnel is already 3,000 feet on the east side, and 1,400 feet on the west side, and the depth of 1,500 feet below the surface in the east end they are bringing ore out from an eight-foot wide vein that yields \$14 per ton of gold and silver, and from another vein 6 1/2 feet wide, silver and lead ore worth nearly \$20 per ton. When completed for railway use—it will be—it will be the greatest and most profitable honest enterprise in this country. Those caring to know particulars will receive a large descriptive pamphlet by enclosing a cent stamp to Mark M. Pomroy, President, No. 235 Broadway, New York City.

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 diarrhea. 25 cents a bottle. 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 81 Hydraulic St., DAYTON, O. Arrangements made for public or private seances. 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. E. M. SHIRLEY, TRANCE & TEST MEDIUM, Also Magnetic Healer, 291 W. 7th St., Cincinnati. Mrs. Margaret Fox Kane, Rapping & Writing -TEST MEDIUM- 307 W. FIFTY-SECOND STREET, NEW YORK. Second Floor, Rear. Independent SLATE-WRITING. JUST PUBLISHED IN PAMPHLET FORM Biography, Picture, Testimonials -AND- PRESS REPORTS OF THE World-Renowned MEDIUM FOR PSYCOGRAPHY OR Independent Slate WRITING. MR. FRED EVANS. PRICE, 15 CENTS. DEVELOPMENT OF SLATEWRITING. Persons desiring to develop this convincing phase of mediumship, and reading at a distance, can send for MR. EVANS' Magnetized Developing Slates, with instructions of how to sit. Send ten cents in stamps for circular, stating age, sex, etc., in your hand-writing, to FRED EVANS, 42 1/2 Haight Street, San Francisco, Cal. N. B.—Pamphlets will be mailed to any address on receipt of 15 cents in stamps, or two copies for 25 cents. Address as above.

PSYCHOMETRY Consult with PROF. A. B. SEVERANCE in all matters pertaining to practical life and your spirit friends. Send lock of hair or handwriting and \$1.00. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth street, Milwaukee, Wis. A LIBERAL OFFER By a Reliable Clairvoyant and Magnetic Healer Send four-cent stamps, lock of hair, name and sex. Will diagnose your case free. Address DR. J. S. LOUCKS, Worcester, Mass. PROF. J. D. LYON, BUSINESS AND TEST MEDIUM. SITTINGS DAILY. 188 Richmond Street, Cincinnati. Letters by mail, photographs, or lock of hair successfully diagnosed. Circles Sunday at 2 1/2 and 7 1/2 p. m. Forty years' experience DR. STANSBURY'S Spirit Remedies. Prepared Under the Control of an ANCIENT BAND. Elixir of Life Tonic and Nerve. A most wonderful invigorator; the first dose will convince you of its value in general debility. Highest testimonials. Price \$1.00 per bottle; six bottles for \$5.00. Blood, Kidney and Rheumatic Remedy. Purely vegetable specific for the cure of rheumatism, neuralgia, sciatica, kidney disease, kidney and urinary complaints, blood disorders and muscular, neuritic and rheumatic pains. The greatest blood purifier yet discovered. 40 cents per bottle; six bottles for \$2.00. Female Remedy. Cures palpitation, nervous headache, nervous dyspepsia, insomnia, depression and female weaknesses. A very pleasant, harmless and wonderfully efficacious remedy. 41 cents a bottle. Climax Catarrh Cure. Gives immediate relief in catarrh, asthma, influenza, colds in the head, etc. Has cured some of the worst cases on record. By mail \$1.00. Throat and Lung Healer will cure any cold or cough if taken in time. Greatest value in consumption. 40 cents per bottle. Dyspeptic Tablets fifty cents per box. Wild-Fire Lintiment. Fifty cents per bottle. The greatest pain eradicator. Superior to all others. P. Psycho-Hygenic Pills cure malaria and liver complaints; specially magnified for health and development. Fifty cents per box. Dr. Stansbury's Brain. If in doubt which remedy to order, send name, age, sex and leading symptoms, with stamp for reply. For a clairvoyant diagnosis in the form of lock of hair and fee, \$2.00. The above sent prepaid by mail or express on receipt of price, with full directions, by addressing DR. STANSBURY AND WHEELOCK, 443 Shawmut Ave., Boston, Mass. Agents wanted. Clairvoyant physicians, magnetic healers, mediums and medicine dealers supplied on liberal terms. Special inducements; send for circulars and terms. Pacific Coast supplied from 40 South street, San Francisco, Cal.

MR. FRED EVANS. PRICE, 15 CENTS. DEVELOPMENT OF SLATEWRITING. Persons desiring to develop this convincing phase of mediumship, and reading at a distance, can send for MR. EVANS' Magnetized Developing Slates, with instructions of how to sit. Send ten cents in stamps for circular, stating age, sex, etc., in your hand-writing, to FRED EVANS, 42 1/2 Haight Street, San Francisco, Cal. N. B.—Pamphlets will be mailed to any address on receipt of 15 cents in stamps, or two copies for 25 cents. Address as above. PSYCHOMETRY Consult with PROF. A. B. SEVERANCE in all matters pertaining to practical life and your spirit friends. Send lock of hair or handwriting and \$1.00. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth street, Milwaukee, Wis. A LIBERAL OFFER By a Reliable Clairvoyant and Magnetic Healer Send four-cent stamps, lock of hair, name and sex. Will diagnose your case free. Address DR. J. S. LOUCKS, Worcester, Mass. PROF. J. D. LYON, BUSINESS AND TEST MEDIUM. SITTINGS DAILY. 188 Richmond Street, Cincinnati. Letters by mail, photographs, or lock of hair successfully diagnosed. Circles Sunday at 2 1/2 and 7 1/2 p. m. Forty years' experience DR. STANSBURY'S Spirit Remedies. Prepared Under the Control of an ANCIENT BAND. Elixir of Life Tonic and Nerve. A most wonderful invigorator; the first dose will convince you of its value in general debility. Highest testimonials. Price \$1.00 per bottle; six bottles for \$5.00. Blood, Kidney and Rheumatic Remedy. Purely vegetable specific for the cure of rheumatism, neuralgia, sciatica, kidney disease, kidney and urinary complaints, blood disorders and muscular, neuritic and rheumatic pains. The greatest blood purifier yet discovered. 40 cents per bottle; six bottles for \$2.00. Female Remedy. Cures palpitation, nervous headache, nervous dyspepsia, insomnia, depression and female weaknesses. A very pleasant, harmless and wonderfully efficacious remedy. 41 cents a bottle. Climax Catarrh Cure. Gives immediate relief in catarrh, asthma, influenza, colds in the head, etc. Has cured some of the worst cases on record. By mail \$1.00. Throat and Lung Healer will cure any cold or cough if taken in time. Greatest value in consumption. 40 cents per bottle. Dyspeptic Tablets fifty cents per box. Wild-Fire Lintiment. Fifty cents per bottle. The greatest pain eradicator. Superior to all others. P. Psycho-Hygenic Pills cure malaria and liver complaints; specially magnified for health and development. Fifty cents per box. Dr. Stansbury's Brain. If in doubt which remedy to order, send name, age, sex and leading symptoms, with stamp for reply. For a clairvoyant diagnosis in the form of lock of hair and fee, \$2.00. The above sent prepaid by mail or express on receipt of price, with full directions, by addressing DR. STANSBURY AND WHEELOCK, 443 Shawmut Ave., Boston, Mass. Agents wanted. Clairvoyant physicians, magnetic healers, mediums and medicine dealers supplied on liberal terms. Special inducements; send for circulars and terms. Pacific Coast supplied from 40 South street, San Francisco, Cal.

MR. FRED EVANS. PRICE, 15 CENTS. DEVELOPMENT OF SLATEWRITING. Persons desiring to develop this convincing phase of mediumship, and reading at a distance, can send for MR. EVANS' Magnetized Developing Slates, with instructions of how to sit. Send ten cents in stamps for circular, stating age, sex, etc., in your hand-writing, to FRED EVANS, 42 1/2 Haight Street, San Francisco, Cal. N. B.—Pamphlets will be mailed to any address on receipt of 15 cents in stamps, or two copies for 25 cents. Address as above. PSYCHOMETRY Consult with PROF. A. B. SEVERANCE in all matters pertaining to practical life and your spirit friends. Send lock of hair or handwriting and \$1.00. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth street, Milwaukee, Wis. A LIBERAL OFFER By a Reliable Clairvoyant and Magnetic Healer Send four-cent stamps, lock of hair, name and sex. Will diagnose your case free. Address DR. J. S. LOUCKS, Worcester, Mass. PROF. J. D. LYON, BUSINESS AND TEST MEDIUM. SITTINGS DAILY. 188 Richmond Street, Cincinnati. Letters by mail, photographs, or lock of hair successfully diagnosed. Circles Sunday at 2 1/2 and 7 1/2 p. m. Forty years' experience DR. STANSBURY'S Spirit Remedies. Prepared Under the Control of an ANCIENT BAND. Elixir of Life Tonic and Nerve. A most wonderful invigorator; the first dose will convince you of its value in general debility. Highest testimonials. Price \$1.00 per bottle; six bottles for \$5.00. Blood, Kidney and Rheumatic Remedy. Purely vegetable specific for the cure of rheumatism, neuralgia, sciatica, kidney disease, kidney and urinary complaints, blood disorders and muscular, neuritic and rheumatic pains. The greatest blood purifier yet discovered. 40 cents per bottle; six bottles for \$2.00. Female Remedy. Cures palpitation, nervous headache, nervous dyspepsia, insomnia, depression and female weaknesses. A very pleasant, harmless and wonderfully efficacious remedy. 41 cents a bottle. Climax Catarrh Cure. Gives immediate relief in catarrh, asthma, influenza, colds in the head, etc. Has cured some of the worst cases on record. By mail \$1.00. Throat and Lung Healer will cure any cold or cough if taken in time. Greatest value in consumption. 40 cents per bottle. Dyspeptic Tablets fifty cents per box. Wild-Fire Lintiment. Fifty cents per bottle. The greatest pain eradicator. Superior to all others. P. Psycho-Hygenic Pills cure malaria and liver complaints; specially magnified for health and development. Fifty cents per box. Dr. Stansbury's Brain. If in doubt which remedy to order, send name, age, sex and leading symptoms, with stamp for reply. For a clairvoyant diagnosis in the form of lock of hair and fee, \$2.00. The above sent prepaid by mail or express on receipt of price, with full directions, by addressing DR. STANSBURY AND WHEELOCK, 443 Shawmut Ave., Boston, Mass. Agents wanted. Clairvoyant physicians, magnetic healers, mediums and medicine dealers supplied on liberal terms. Special inducements; send for circulars and terms. Pacific Coast supplied from 40 South street, San Francisco, Cal.

PSYCHOMETRY Consult with PROF. A. B. SEVERANCE in all matters pertaining to practical life and your spirit friends. Send lock of hair or handwriting and \$1.00. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth street, Milwaukee, Wis. A LIBERAL OFFER By a Reliable Clairvoyant and Magnetic Healer Send four-cent stamps, lock of hair, name and sex. Will diagnose your case free. Address DR. J. S. LOUCKS, Worcester, Mass. PROF. J. D. LYON, BUSINESS AND TEST MEDIUM. SITTINGS DAILY. 188 Richmond Street, Cincinnati. Letters by mail, photographs, or lock of hair successfully diagnosed. Circles Sunday at 2 1/2 and 7 1/2 p. m. Forty years' experience DR. STANSBURY'S Spirit Remedies. Prepared Under the Control of an ANCIENT BAND. Elixir of Life Tonic and Nerve. A most wonderful invigorator; the first dose will convince you of its value in general debility. Highest testimonials. Price \$1.00 per bottle; six bottles for \$5.00. Blood, Kidney and Rheumatic Remedy. Purely vegetable specific for the cure of rheumatism, neuralgia, sciatica, kidney disease, kidney and urinary complaints, blood disorders and muscular, neuritic and rheumatic pains. The greatest blood purifier yet discovered. 40 cents per bottle; six bottles for \$2.00. Female Remedy. Cures palpitation, nervous headache, nervous dyspepsia, insomnia, depression and female weaknesses. A very pleasant, harmless and wonderfully efficacious remedy. 41 cents a bottle. Climax Catarrh Cure. Gives immediate relief in catarrh, asthma, influenza, colds in the head, etc. Has cured some of the worst cases on record. By mail \$1.00. Throat and Lung Healer will cure any cold or cough if taken in time. Greatest value in consumption. 40 cents per bottle. Dyspeptic Tablets fifty cents per box. Wild-Fire Lintiment. Fifty cents per bottle. The greatest pain eradicator. Superior to all others. P. Psycho-Hygenic Pills cure malaria and liver complaints; specially magnified for health and development. Fifty cents per box. Dr. Stansbury's Brain. If in doubt which remedy to order, send name, age, sex and leading symptoms, with stamp for reply. For a clairvoyant diagnosis in the form of lock of hair and fee, \$2.00. The above sent prepaid by mail or express on receipt of price, with full directions, by addressing DR. STANSBURY AND WHEELOCK, 443 Shawmut Ave., Boston, Mass. Agents wanted. Clairvoyant physicians, magnetic healers, mediums and medicine dealers supplied on liberal terms. Special inducements; send for circulars and terms. Pacific Coast supplied from 40 South street, San Francisco, Cal.

PSYCHOMETRY Consult with PROF. A. B. SEVERANCE in all matters pertaining to practical life and your spirit friends. Send lock of hair or handwriting and \$1.00. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth street, Milwaukee, Wis. A LIBERAL OFFER By a Reliable Clairvoyant and Magnetic Healer Send four-cent stamps, lock of hair, name and sex. Will diagnose your case free. Address DR. J. S. LOUCKS, Worcester, Mass. PROF. J. D. LYON, BUSINESS AND TEST MEDIUM. SITTINGS DAILY. 188 Richmond Street, Cincinnati. Letters by mail, photographs, or lock of hair successfully diagnosed. Circles Sunday at 2 1/2 and 7 1/2 p. m. Forty years' experience DR. STANSBURY'S Spirit Remedies. Prepared Under the Control of an ANCIENT BAND. Elixir of Life Tonic and Nerve. A most wonderful invigorator; the first dose will convince you of its value in general debility. Highest testimonials. Price \$1.00 per bottle; six bottles for \$5.00. Blood, Kidney and Rheumatic Remedy. Purely vegetable specific for the cure of rheumatism, neuralgia, sciatica, kidney disease, kidney and urinary complaints, blood disorders and muscular, neuritic and rheumatic pains. The greatest blood purifier yet discovered. 40 cents per bottle; six bottles for \$2.00. Female Remedy. Cures palpitation, nervous headache, nervous dyspepsia, insomnia, depression and female weaknesses. A very pleasant, harmless and wonderfully efficacious remedy. 41 cents a bottle. Climax Catarrh Cure. Gives immediate relief in catarrh, asthma, influenza, colds in the head, etc. Has cured some of the worst cases on record. By mail \$1.00. Throat and Lung Healer will cure any cold or cough if taken in time. Greatest value in consumption. 40 cents per bottle. Dyspeptic Tablets fifty cents per box. Wild-Fire Lintiment. Fifty cents per bottle. The greatest pain eradicator. Superior to all others. P. Psycho-Hygenic Pills cure malaria and liver complaints; specially magnified for health and development. Fifty cents per box. Dr. Stansbury's Brain. If in doubt which remedy to order, send name, age, sex and leading symptoms, with stamp for reply. For a clairvoyant diagnosis in the form of lock of hair and fee, \$2.00. The above sent prepaid by mail or express on receipt of price, with full directions, by addressing DR. STANSBURY AND WHEELOCK, 443 Shawmut Ave., Boston, Mass. Agents wanted. Clairvoyant physicians, magnetic healers, mediums and medicine dealers supplied on liberal terms. Special inducements; send for circulars and terms. Pacific Coast supplied from 40 South street, San Francisco, Cal.

DR. STANSBURY'S Spirit Remedies. Prepared Under the Control of an ANCIENT BAND. Elixir of Life Tonic and Nerve. A most wonderful invigorator; the first dose will convince you of its value in general debility. Highest testimonials. Price \$1.00 per bottle; six bottles for \$5.00. Blood, Kidney and Rheumatic Remedy. Purely vegetable specific for the cure of rheumatism, neuralgia, sciatica, kidney disease, kidney and urinary complaints, blood disorders and muscular, neuritic and rheumatic pains. The greatest blood purifier yet discovered. 40 cents per bottle; six bottles for \$2.00. Female Remedy. Cures palpitation, nervous headache, nervous dyspepsia, insomnia, depression and female weaknesses. A very pleasant, harmless and wonderfully efficacious remedy. 41 cents a bottle. Climax Catarrh Cure. Gives immediate relief in catarrh, asthma, influenza, colds in the head, etc. Has cured some of the worst cases on record. By mail \$1.00. Throat and Lung Healer will cure any cold or cough if taken in time. Greatest value in consumption. 40 cents per bottle. Dyspeptic Tablets fifty cents per box. Wild-Fire Lintiment. Fifty cents per bottle. The greatest pain eradicator. Superior to all others. P. Psycho-Hygenic Pills cure malaria and liver complaints; specially magnified for health and development. Fifty cents per box. Dr. Stansbury's Brain. If in doubt which remedy to order, send name, age, sex and leading symptoms, with stamp for reply. For a clairvoyant diagnosis in the form of lock of hair and fee, \$2.00. The above sent prepaid by mail or express on receipt of price, with full directions, by addressing DR. STANSBURY AND WHEELOCK, 443 Shawmut Ave., Boston, Mass. Agents wanted. Clairvoyant physicians, magnetic healers, mediums and medicine dealers supplied on liberal terms. Special inducements; send for circulars and terms. Pacific Coast supplied from 40 South street, San Francisco, Cal.

DR. STANSBURY'S Spirit Remedies. Prepared Under the Control of an ANCIENT BAND. Elixir of Life Tonic and Nerve. A most wonderful invigorator; the first dose will convince you of its value in general debility. Highest testimonials. Price \$1.00 per bottle; six bottles for \$5.00. Blood, Kidney and Rheumatic Remedy. Purely vegetable specific for the cure of rheumatism, neuralgia, sciatica, kidney disease, kidney and urinary complaints, blood disorders and muscular, neuritic and rheumatic pains. The greatest blood purifier yet discovered. 40 cents per bottle; six bottles for \$2.00. Female Remedy. Cures palpitation, nervous headache, nervous dyspepsia, insomnia, depression and female weaknesses. A very pleasant, harmless and wonderfully efficacious remedy. 41 cents a bottle. Climax Catarrh Cure. Gives immediate relief in catarrh, asthma, influenza, colds in the head, etc. Has cured some of the worst cases on record. By mail \$1.00. Throat and Lung Healer will cure any cold or cough if

Ladies' Department.

Secret Thoughts.

BY HULLA WHEELER WILCOX. I hold it true that thoughts are things Endowed with being, breath and wings. And that we send them forth to fill The world with good results or ill.

SAVE THE YOUNG.

BY MATTIE PULSFYER. The boast of the nineteenth century is intellectual development and refinement of literary taste. The press is good authority, and it claims to be the exponent of the popular demand and sentiment of the day.

The great Talmage says a true newspaper is a true mirror of daily life, good, indifferent and bad. Who or what, then, is responsible for the depravity of young America?

Perhaps that good divine relies upon the limit of human nature to produce a revulsion of feeling that shall ultimately leave those spectacles without a spectator, those hideous crimes and depraved doings without a narrator.

So might it come to be if only those whose sins have worn them out were left to the business; but, unfortunately, their places are filled by the young, to whom sin and vice is ever fascinating for a time—to some, alas! for all time.

Its business and duty is to create a standard of decency and morality, leading, rather than following, the uncertain trend of mixed national characteristics.

We do not say that evil can be cast out of the world, but we think it should be kept out of the daily papers, to which all must go for the information of the world's important events, for which none are more eager than young minds.

The publication of crime might be confined to official supervision, and only circulated among those employed to investigate, punish and suppress it. Low and debasing amusements should not be reported at all—that sort of publicity gives them half their zest.

The public should give as much protection to its boys and girls as is expected from every good home in the land. Lessons in vice, and those things that lead to it, are not necessary to make the young love virtue and morality, neither is cast-iron piety essential to their safety.

A sorry thing, that mental drought that dries up these fountains of youth, withering the buds that should fill life with fair forms and sweet odors. Spiritualism has a work to do for the young, and it has a better means of doing it than orthodoxy ever employed.

tween the true and the false. And I will go so far as to say that I think it were better for some who are over-credulous that they had never held communion with spirits at all, for their own individuality is given up to the spirits, whether true or false, and they sometimes lose their property, their homes, and the will-power to earn a decent livelihood, making themselves a burden, as it were, upon the community.

We read in the Bible of a spiritual world, and that man has guardian spirits, and that there are unclean and lying spirits, and many an experienced observer will tell us they know from experience that there are lying spirits, and that, without having exercised their own individuality to an extent that they were able to discriminate between the two, they might have been led to commit serious errors and grievous mistakes.

In consulting a medium almost the first questions asked are: "What changes are for me in the future, and am I going to be successful, and will the speculation I have in mind bring me financial gain?" ignoring or forgetting that there are questions of far more vital importance to them as immortal beings than money matters.

A short time before going to Cassadaga I received a letter from a medium, Mrs. O. N. Bancroft, Eustis, Florida, which contained the enclosed message, which I thought so beautiful that perhaps you might think it worthy of a place in THE BETTER WAY.

My Friend: You are requested by me, "the spirit of Otto Wilkins," to pen a few lines, by my dictation, to my mother. Dear Mother: I wish to cheer you with the assurance of my love and sympathy; as I am often in your presence, and know your heart's fond love still clings to your dear boy who has left you his physical sight, but is ever alive to the spiritual realities.

Handsomeness is that Handsome Does. Out of sight, my boys and girls, Every root of beauty starts; So think less about your curls, More about your minds and hearts.

In taking another's hand in salutation, the sensitive may be able to more earnestly judge of the leading traits in another's character than by conversation, for the reason that this influence is instantly and unconsciously communicated, while in conversation the individual may be guarded in his expressions, continually throwing up breast works to shield his real character from observation.

No person can write a letter without leaving the impress of his or her general character upon the sheet, unconsciously communicated by the outflow of this subtle fluid through the hand, and the same can be read by a person who has developed the soul faculty or psychometric power to a high degree.

I was once called upon to examine the hotel register and delineate the character of the guests of the previous day. I complied with their request, and gave the leading traits of character to one page of signatures; not one of the signers had I ever seen or heard. They were said to be correct.

"I have been attorney for that company for ten years, and when that secretary receives a letter containing a notice of loss he is able to decide upon the merits of the claims. He seems able to judge intuitively as to its validity; the results have shown that he has never, in a single instance, made a mistake."

The high minded find it easier to grant than to accept favors.

Divine Providence and Destiny.

Many persons are at a loss to understand what is meant by Divine Providence, thinking it some special act of grace in favor of an individual, or individuals. Divine Providence is over all of creation; there is nothing, no matter how insignificant, that is not cared for by Divine Providence.

The heavenly spheres are overlooking, directing and restraining the human family, to the end of bettering their conditions of earth, and if the measures seem harsh, it is that they may be effective.

The destiny of man is an ever fruitful theme with the human family. The endless speculation about his future can only be solved by revelations made by spirits who have solved the problem. They only can tell of what life is with them on the other side.

"Judge Not."

If judging others by one's self Is unto righteousness akin, Suspicion of another's life But bids the judge to look within.

A SPIRIT MESSAGE.

A short time before going to Cassadaga I received a letter from a medium, Mrs. O. N. Bancroft, Eustis, Florida, which contained the enclosed message, which I thought so beautiful that perhaps you might think it worthy of a place in THE BETTER WAY.

My Friend: You are requested by me, "the spirit of Otto Wilkins," to pen a few lines, by my dictation, to my mother. Dear Mother: I wish to cheer you with the assurance of my love and sympathy; as I am often in your presence, and know your heart's fond love still clings to your dear boy who has left you his physical sight, but is ever alive to the spiritual realities.

Mother, I would comfort and cheer you on in your noble work and efforts to rise wholly and grandly out from under the yoke of old theology, and march onward, free, with the grand procession of true, noble souls who are fighting so valiantly for the glorious cause of freedom from church monopoly, and are marching triumphantly under the spiritual banner of progression.

The majority of the people to-day are creed-bound and in ignorance of the blessed truth of spirit soul communion, and the old Catholic power, like a huge monster, is creeping with its slimy folds over the minds of the people, until it has them almost fast within its folds.

Oh, how I rejoice, my dear parents, that you have taken such a noble stand for the right, that you have come out from the church, and let my loving advice be, to keep as far out of its shadow as possible. Will you believe your Otto when he tells you he stood by you and helped to place your mind on the rock of the true Light, and I know that Light will ever grow brighter and more luminous over your pathway as years roll on; and my dear brother, I am often with him; he benefits me, and I do and shall benefit him.

Now, dear ones, all think of me as taking my place in your home circle

very often, for there I like to be, where I can feel your warm spirit love vibrating through my spirit soul.

Dear mother, have good cheer, your son is not dead, but is ever with you, To cheer you on to deeds of love, To cheer you on to your home above.

Your son, OTTO WILKINS. P. S.—Given through the mediumship of Mrs. Bancroft, Eustis, Fla.

Nonsensical Verse.

One of the greatest faults in poetry, so-called, is the presentation of a body without a soul—a mere pleasing combination of sounds, with little meaning.

"How evanescent and marine Are thy chaotic uplands moon, Oh, ever sublimarrian moon, A thousand vincts of light Were not so spherically bright Or ventilated half so soon."

Much so-called poetry has but little more sense than this. All writers of correct poetry in any form of verse should observe faithfully the laws of versification—to be found as an appendix to nearly every English grammar.

True poetry is always the quintessence of general mental riches, the purified results of strong thought and conception, and of refined as well as powerful emotion.—Carlyle.

Love is all.

It is love that saves the world and keeps it like a star swinging in the orbit of God's remembrance. It is love that revives the wounded heart and uplifts the fainting courage.

It is love that shines like a star in the deepest night and beckons like an angel hand from every sorrow. It is love that will save your boy when discipline and commands are forgotten.

MEETINGS.

The People's Spiritual Meeting every Sunday evening at Mrs. Torrell's parlor, 310 West Forty-first street, between Second and Third streets, 8 p. m. The Psychological Research Society meets every Wednesday evening at 570 Sixth Avenue. Sneakers and mediums always present. The public invited. J. H. B. is the medium.

The Spiritual Progressive Society meets at English Hall, 67 1/2 Ninth Avenue, New York, on the first and third Sunday of every month. American Health College, Free College, Full time course, Prof. J. H. B. is the medium.

The Spiritual Progressive Society meets at English Hall, 67 1/2 Ninth Avenue, New York, on the first and third Sunday of every month. American Health College, Free College, Full time course, Prof. J. H. B. is the medium.

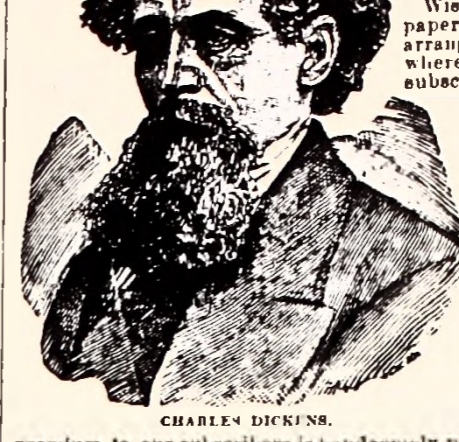
The Spiritual Progressive Society meets at English Hall, 67 1/2 Ninth Avenue, New York, on the first and third Sunday of every month. American Health College, Free College, Full time course, Prof. J. H. B. is the medium.

The Spiritual Progressive Society meets at English Hall, 67 1/2 Ninth Avenue, New York, on the first and third Sunday of every month. American Health College, Free College, Full time course, Prof. J. H. B. is the medium.

GRAND PREMIUM OFFER!

A SET OF THE WORKS OF CHARLES DICKENS.

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



CHARLES DICKENS.

Wishing to largely increase the circulation of this paper during the next six months, we have made arrangements with a New York publishing house whereby we are enabled to offer as a premium to our subscribers a set of the Works of Charles Dickens, in Twelve Large and Handsome Volumes.

DAVID COPPERFIELD, MARTIN CHUZZLEWIT, NICHOLAS NICKLEBY, DOMBEY AND SON, BLEAK HOUSE, LITTLE DORRIT, OUR MUTUAL FRIEND, PICKWICK PAPERS,

BARNABY RUDGE AND CHRISTMAS STORIES, OLIVER TWIST AND GREAT EXPECTATIONS, THE OLD CURIOSITY SHOP AND THE UNCOMMERCIAL TRAVELER, A TALE OF TWO CITIES, HARD TIMES AND THE MYSTERY OF EDWIN DROOD.

We will send the entire set of Dickens' Works in 12 volumes as above described, all postage prepaid by ourselves, also THE BETTER WAY for one year upon the receipt of \$2 65, which is only sixty-five cents more than the regular subscription to the paper.

THE WAY PUBLISHING CO.,

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



VITAPATHY, THE NEW SYSTEM OF PRACTICE.

Is the Rising Sun of this progressive age, and, like the sun, shines for all people, and heals and cheers and blesses all. VITA—Life, cures PATHY—Disease, scientifically employed through all vital means, formulated into a superior system of Practice, with its full library of books, copyrighted lessons, Chartered College, and regular sessions.



QUEEN & CRESCENT ROUTE.

94 MILES THE SHORTEST, 8 HOURS THE QUICKEST. CINCINNATI TO NEW ORLEANS. Time 27 Hours. Entire Trains, Baggage Car, Day Coaches Sleepers run through without change.



THE FINEST ON EARTH.

Pullman Perfected Safety VESTIBULED TRAIN SERVICE. With Dining Car. BETWEEN Cincinnati, Indianapolis, Chicago

Table with columns for destinations (Lexington, Knoxville, Asheville, Chattanooga, Birmingham) and times.

THE FAVORITE LINE FROM CINCINNATI TO ST. LOUIS

Keokuk, Springfield and Peoria. THE ONLY DIRECT LINE BETWEEN Cincinnati, Dayton, Findlay, Lima, Toledo, Detroit.

THE LAKE REGIONS & CANADA.

Pullman Sleepers on Night Trains Reclining Chair Cars On day trains between Cincinnati and Points Enumerated Above.

Chicago and Atlantic

In conjunction with the Erie System operates fast, daily vestibuled trains to the seaboard. You may travel in the most elegant and complete Pullman vestibuled trains ever constructed and save \$1.50 to New York, Buffalo and Niagara Falls; \$2.35 to Albany and Troy; and \$5 to Boston and New England Cities.

Tickets on Sale at all Coupon Ticket Offices in United States, Canada or Mexico. For further information apply to J. H. Blynd, Gen. Agt., Toledo, O. J. R. McCord, Gen. Agt., Indianapolis, Ind. E. J. Hylan, Gen. Agt., Detroit, Mich. J. Baasie, Dis. Pass. Agt., Toledo, O. W. H. Whitley, Gen. Pass. Agt., Dayton, O. W. A. Wiggins, So. E. Agt., Chattanooga, Tenn. J. G. Mason, City Pass. Agt., Cincinnati, O. J. P. Slough, Trav. Pass. Agt., Cincinnati, O.

DR. RHODES' FAMILY MEDICINES

PURELY VEGETABLE MEDICAL CONFECTIONS. ALL SUGAR COATED. A Universal Blessing. Suited to Old or Young People. A Perfect Liver and Kidney Restorative and blood purifier. Cleanses the entire system from all Biliousness and blood Poisons from Malaria, etc. And cures Headache, Backache, Stomachache, Diarrhoea, Dysentery, Pains in the Limbs, Lumbago, Numbness, Kidney and Bladder, and all other urinary ailments, etc. Rheumatism, Neuralgia, and in fact almost all the various ailments of Humanity.

DROPSY

Positively Cured with Vegetable Remedies. Have cured many thousands of cases. Cure patients pronounced hopeless by the best physicians. From first use symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. Send for free book of testimonials of miraculous cures. Ten days' treatment furnished free by mail. If you order trial, send 10c. Insist upon no pay postage. Dr. H. H. GREEN & SONS, Atlanta, Ga.

PRICE: Trial box 25 cents—by mail 30c. Second size, 50 cents—by mail, 55 cents. Third size, 75 cents—by mail, 80 cents. Large boxes, \$1.50. Large boxes, \$3.00. Sold by THE WAY PUBLISHING CO.

Writers For The Better Way. THROUGH THE CRUCIBLE.

An Inspirational Story. BY J. WHITMOORE, M. D.

CHAPTER XVII. Be sure your sin will find you out.

"Though they dig into hell, thence shall my hand take them."

"One evening after a hard day's work in his profession Dr. Harvey was sitting alone in his office tired and sleepy."

The young man who was student and office boy combined, had leave of absence for a day or two to visit his sick mother in a distant town. The doctor unwilling to leave the office alone, decided to sleep in the young man's bed for the night.

It was getting dark and he turned on the gas and took up his latest medical magazine and sat down to read.

The weather was mild for the first of March, but cloudy, and beside the street lamps, very dark. Before he had fairly found his place in the book, he fell to nuzzling upon his past life. He said to himself: "This is the fourth day of March; it is just nine years ago to-night since that strange woman came to me with that watch and chain. She said there was some great secret hidden there. I took it for granted it was the secret of my origin, but nothing has come of it. She must have had some design more than to make me a present of the watch; it must mean something."

Then there came over his mind, as there had often before, an inexpressible longing to know who he was. "Was the young woman who left him at the old log hut his mother? The old people said she was not, but who she was and where she was now? Then he thought of his interview with the medium—how wonderfully the prophecy had been fulfilled while it was wholly out of his mind. He reflected upon the vision of Annie Neisen which Marian had related to him: He must know more of Spiritualism. If all the prophecy of the past, both with Marian and himself, had been fulfilled, what of the future?"

Since his return Marian had given him a cautious and well qualified promise to become his wife. He felt hopeful, but not sure, that she would be his. He had laid by a few thousand dollars and might have better twice as much had he lived a better life. But he had hidden nothing from Marian. She, too, was poor in comparison to what she had been. Her possessions were very small compared to the wealth of Julian Grant. But she had a splendid home and a few thousands besides, he did not think many. But then Marian was sole heir to, as almost as much as Grant was worth, while he could never expect anything except what he could make by hard work out of his profession. There was something a little humiliating in the thought of being dependent upon a wife, although Marian should be that wife. Marian had told him how eager her step-mother had been to get possession of the watch and chain, but he could not make much out of that anyway. It might have some significance and it might not.

While thus dreamily musing with himself the door bell rang out sharply. He went quickly to the door saying to himself: "There's a patient, or a call to see one." There stood a lady closely veiled, in black cloak. She asked, "Is this Dr. Harvey's?" He replied, "Yes, madam, I am Dr. Harvey, will you come in?" She followed him and took the seat he set for her. Then from force of habit he asked, "Is there anything I can do for you this evening, madam?" The woman threw her veil aside, saying, "Do you know me, Dr. Harvey?" He did know her instantly as the same woman who nine years before had brought him the watch and chain. He was surprised but gratified to meet her again. The greeting was mutually cordial. She was looking but little older, but had grown stouter and in every way had improved in her appearance. She smiled pleasantly, but there was a shadow of sadness even in her smile. He felt some hope that now at last the problem of his origin was about to be solved. The foreign accent in her language was fully as marked as before, and he now knew her native tongue was French. He said with great sincerity, "I am very glad to meet you again, madam." She asked, "Is there any danger of being disturbed half an hour more or less?" "I will light up my consulting room madam, there we will not be disturbed." It was the work of but a moment.

When again seated, she asked, "Have you safely kept that watch and chain I brought nine years ago to-night?" "I have, but not without some difficulty."

"Have you them here in your office now sir?" "No, madam, not here, but they are safe in the custody of a friend."

"Are you perfectly certain of that, doctor?" "Yes, I am absolutely sure they are safe, madam."

"You have resided in France, do you converse readily in the French tongue?" "Yes, madam, fully as readily as in the English."

(Continued.)

"So that was Washington's bed?" "Yes."

"And he used it?" "Yes."

"Then he did lie occasionally?"

QUESTION DEPARTMENT. To the Editor of The Better Way.

As you seem to be headquarters for all questions relating to Spiritualism, will you please answer the following questions:

1. Why is it that spirit guides stay with their mediums so much, or rather so constantly, and are not some of them unhappy by staying with mortals so much? Do they ever leave them, if so, when?

2. What food do spirits live on and how do they make motion for themselves?

3. At what rate can spirits travel?

4. Who are these spirit guides and why do they select certain mortals to minister to?

5. What sense is there in this so-called development and is it to be expected that, as a rule, mortals will love spirits that carry them through these ordeals?

6. Do mortals ever have to go through such oftener than once?

7. Is the mortal man, in his physical manhood, or mind, ever injured by such development?

8. Do all spirits see earthly things with their own eyes? If some do and some do not, why is it thus?

By replying to these questions through your columns you will greatly oblige, INQUIRER.

ANSWERS.

1. Spirit-guides remain with their mediums because they have taken it upon themselves as a mission to do so—then why should they be unhappy? Happiness in spirit is only acquired by doing good—by self-sacrifice. They of course feel sad to see their charges suffer, and as any mortal would under similar circumstances. But they never leave them after once having accepted the mission, either voluntarily or by request. There may be instances when this appears so, but the magnetic link which binds the spirit-guide to his medium is never broken. Temporary obsession by undeveloped spirits may disserve the direct contact, but never the intuitive link. But mediums, who obey the laws of nature and live a pure life, are not in danger of obsession, arbitrarily. Guides sometimes permit undeveloped spirits to control their mediums for mutual experience and instruction. But so-called god-fearing mediums need not be concerned about this. All will come right in the end and after a few days that we become cognizant of such control.

2. Spirits need food as mortals need it—according to spiritual or mental and moral unfoldment. Those who have risen above earth-bound condition obtain it by absorption—the mere thought of anything they desire satiates them. Motion is dependent upon their power of will—acquired by the desire of the soul to overcome temptation. A weak mortal makes a weak spirit. Love for self constitutes this weakness. The opposite is spiritual force or power.

3. Spirits can travel according to their power of will—some as quick as thought.

4. Spirit-guides are either friends, relatives or benevolent spirits who are working for the benefit of mankind. They select those who may be made useful for the same purpose—if but to reach a few.

5. Development is a strictly individual affair. Some develop or unfold their mediumship much better when alone, and this is indicated by a natural aversion to sit for development with others—one's own immediate family excepted. The suffering that often accompanies development is caused by the temporary obsessions that are permitted (and sometimes attracted by our own follies—envy, jealousy, selfishness, conceit, etc.) by our spirit-guides, to teach us self-knowledge; for we can only comprehend the universe of spirit and matter as we know self—we being a microcosm of the whole.

6. Some do, and others do not need it. There are many people who will not learn by one experience or trial, and thus need more; and spirits are very accommodating in that respect.

7. No, emphatically no! Those who think they have been impaired, either physically or mentally, are mistaken. The germ for either must have existed, and would have come to the surface sooner or later under any circumstances. The individual who becomes crazed by Spiritualism has the fundamental principles for it, or is naturally weak-brained, and would have exhibited it at the first opportunity when forced to think for himself.

8. Spirits see the spiritual side of things and may judge from that how the material looks. But they may see the material by controlling any mediumistic or sensitive mortal. Many spirits, however, cannot find mortals of their own calibre to control and therefore never see the material again after leaving the body. But high spirit care not for this, as the material becomes lost in insignificant compared to what the spiritual affords.—Ed. BETTER WAY.

A young woman of Rochester, Ont., astonishes strangers by the wealth and luxuriance of her raven hair. She is only 5 feet 2 inches high, but her tresses are 7 feet 6 inches long. She says her hair gives her no trouble, and she doesn't know what headache is.

THE SCIENTIFIC SENSATION OF THE HOUR.

Mesmerism, alias hypnotism, the latest scientific sensation of the hour, was a few years since denounced by the scientific world in unmeasured terms. No expressions of scornful contempt were strong enough to characterize those fearless torch-bearers of advance thought, who after patiently, earnestly and exhaustively investigating the alleged powers of Mesmer, proved beyond the possibility of a doubt, the genuineness of the mesmeric or hypnotic influence.

They were charlatans, impostors or mentally unsound in the eyes, not only of the medical profession, but the scientific world, with some few notable exceptions. The more liberally disposed among the great conservative societies of scientific thinkers, were content to regard those who believed in such "absurdities," as mesmerism, as "unduly credulous," as liable to be "duped," and, therefore, not "safe" or "critical" investigators.

Camille Flammarion, the illustrious French astronomer, in his recent remarkable novel Uranie, tells us that fifteen years ago he communicated to several physicians the magnetic phenomena observed by himself in the course of many experiments. One and all denied most positively and absolutely the possibility of the fact related, but on meeting one of these same physicians at the Institute in Paris recently, he called his attention to the denial of the phenomena.

"Oh," replied the physician, not without shrewdness, "then it was magnetism, now it is hypnotism, and it is we who study it; that it is a very different thing." The astronomer wisely adds by way of impressing the moral: "Let us deny nothing positively; let us study; let us examine; the explanation will come later."

A true scientist will take cognizance of the smallest fact, and though the light that floats before may appear a mere will-o'-the-wisp, he will follow it until he demonstrates by careful, impartial and exhaustive investigation whether it rests on the bed-rock of truth or not, remembering that the prejudices of hoary thought and early training may blind him to sensible appreciation of the true significance of the problem that confronts him. It is not more than five years since a paper read on hypnotism in the medical society of a leading American city was excluded from the report of the society's meeting, on the ground that the subject was unscientific and absurd.

Less than a decade ago telepathy was as much an outcast in the scientific world as mesmerism was after the celebrated Bailey commission pronounced it a "fraud." Yet to-day telepathy, or thought transference, is as well established a scientific fact as hypnotism.

From present indications we are entering a new field of scientific discovery, or to be more explicit, the great body of scientific thinkers are expressing a willingness to recognize phenomena other than material, and to treat with a measure of respect the views and discoveries made by the patient heralds of psychic truths which have long been tabooed as little worthy the attention of the materialistic scientific investigator, whose eyes have become accustomed to rest on the earth, its rocks, plants and animals, as the myths of bygone days. The age of electrical invention has been so marvelous, that men have ceased to wonder at the inventive ingenuity of man. The age of psychological discovery upon which we are now entering, if it be unrestricted and receive the careful and unbiased attention of our best brains will, we believe, unfold a world of truth, eclipsing in its startling character as well as in its great utility the greatest discoveries since the man-child science was born; truths which will give to life a deeper significance, a wider meaning, a nobler impulse, a grander ideal.—B. O. FLOWER, in August Arena.

A CONSCIENTIOUS DOUBTER. To the Editor of The Better Way.

In your issue of August 16th "R. M. S." asks us if we approve of raiding mediums? I should as soon approve of thrusting a knife into a hypnotic subject or striking a cataleptic with a bludgeon to ascertain if they could feel or approve of any violence or ruffianism in the presence of a medium while he or she stands, as it were, between the two worlds. And though I don't believe in fighting, I should be tempted, upon the impulse of the moment, to knock the smart Alleck down who would spring a light upon or grab a medium while under what is termed influence. We have had quite enough of this brutality, and when circles think it likely to occur, it might be well to provide something like the magic wands carried by policemen. These little things keep order in the streets and they might preserve it in parlors as well.

Of course, it is useless to talk to a hog about nerves, but I have only to appeal to any man or woman who writes, or even thinks deeply and abstractly, for evidence that the opening or shutting of a door, or a sudden touch by a member of the family is often a painful shock. If these things are painful to sturdy nerves, what must be the injury, ay, even danger to the sensitive while in his or her most defenseless condition when subjected to such brutality as is common with the fraud-hunting frauds.

Materializing seances do for Spiritualism no good upon the whole, for so many of them prove to be fraudulent that the public is led to believe the whole thing a cheat because it sees so much of the phenomena is unreal. Even Spiritualists themselves are often made to doubt the possibility of materialization by the abundance of fraud, and it is now with them to a considerable extent a doubtful matter.

And I am one of the doubters, but this does not make void the right of the mediums in the least.

It is for the medium to have her seances in her own way and under her own conditions; and it is for the public to go and see things under those conditions or stay away.

This is a clear statement of the rights of both parties, but suspicious people, (and I would be one of them) should be invited before the seance begins to examine everything, and they should be allowed to make all things as nearly fraud-proof as possible to themselves, provided the medium is not inconvenienced in any way. These are the conditions that visitors may reasonably propose, and if not granted, self-respect should take them away from a place where they are likely to be imposed upon by a mercenary wretch, but upon suspicion merely that the medium is a mercenary wretch no one should dare to violate the rules of a circle or seance in which he sits down as a visitor or party, for whoever thus enters a seance or circle tacitly agrees to respect the rules existing, and will do so if a gentleman.

F. W. LEE.

HOW THEY TESTIFY.

The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which unite me.—Victor Hugo.

"There is one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidist the varieties of minds which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is Modern Spiritualism."

—Preface to Lord Brougham in "The Book of Nature." By C. O. Groom Napier, F. C. S.

Prefaced Russell Wallace says: "My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to that of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correction of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not until then, will it be necessary for Spiritualists to produce fresh confirmations of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—Miracles and Modern Spiritualism.

Writers For The Better Way.

Spiritualism is Religion. BY DR. W. W. EDWARDS.

The word religion means rebinding. The first work of Spiritualism is to rebind man to good—to omnipresent good, which is God. It teaches us by object lessons to love one another, and as we are all members of one body, these members are the personality of each man, through which the lower man will manifest unless we assert our individuality. We, the real man, is spirit and these bodies are the ultimate of spirit, and we manifest as much of the truth as we recognize. "Ye are the temple of the living God," for God and man are one and Jesus prayed that we might recognize this fact. This was his prayer, 1,800 years ago, and still a very few people grasp this mighty truth. We as Spiritualists do serve God, but not a far away God like our creedal brothers; for we know that the only God for man to serve is the God in man. This is the knowledge when rightly understood that gives us the power to banish pain, sickness, poverty, etc.

By Dr. J. S. Loucks, now of Worcester, Mass. See what the parents of the child say about it:

Kensington, Cook Co., Ill.—We hereby truthfully say that we sent to Dr. J. S. Loucks a lock of hair only. He diagnosed correctly the case of our boy, then sick with the fever, and so bad that he was delirious and growing worse; and further say, by applying a magnetized paper sent us by him, in four hours' time the fever was entirely gone and he felt quite well. Our doctor told us it would have to have a run, but Dr. Loucks said he could break it and did as he said. The fever had run four days, no other remedies were used at the time; all was done by Dr. Loucks. This to us is miraculous, and Dr. Loucks has done this and many similar cures in this place.

MR. AND MRS. JOHN CHISHOLM. See ad. in another column.

Psychopathy; SUMMERLAND, —THE—

—OF THE—

SPiRIT HEALING. New Spiritualist Colony

PACIFIC COAST.

BUILDING PROGRESSING RAPIDLY.

The site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. Williams, and is located on the Pacific Coast, and on the line of the Southern Pacific Railroad, miles east of the beautiful city of Santa Barbara, which is noted for having the most equable and beautiful climate in the world, being exempt from all malarial diseases.

The RECONSTRUCTOR a weekly Spiritualist newspaper, published at Summerland, \$1.00 per year, sample copies free, will give full details as to the advantages, objects and progress of the Colony, and for a list of the Colony, sample copies of RECONSTRUCTOR and further information to

H. L. WILLIAMS, Proprietor, Summerland, Santa Barbara Co., California.

HEALTH, DISEASE & HEALING. Accompanied by PLATES ILLUSTRATING LESSONS. DR. BENJAMIN RUSH.

Through the Mediumship of Mrs. Cora L.V. Richmond. PRICE, \$1.50.

Published by William Richmond, Rogers Park, Ill.

DIAL PLANCHETTE, —Or—

THE PSYCHOGRAPH FOR USE IN HOME CIRCLES.

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to certainty and correctness of the communication, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive and publish communications from their departed friends.

A. P. Miller, Journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Miss.) "Advance," says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words so that very little power is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spiritism can return and communicate."

Price \$1, postage free, with full directions. Address HUDSON TUTTLE, Berlin Heights, Ohio.

SPiRITUAL PUBLICATIONS.

THE CARRIER DOVE. An illustrated Monthly Journal, devoted to Spiritualism and Reform. Each number will contain the Portrait and Biographical Sketches of prominent Mediums and Spiritual Workers of the Pacific Coast and elsewhere. Also, Spirit Pictures by our Artist Mediums. Lectures, essays, poems, spirit messages, editorials and miscellaneous items.

DE. L. SCHLESINGER, Publisher, MRS. J. SCHLESINGER, J. Address, THE CARRIER DOVE, 811 Market Street, San Francisco, Cal.

TERMS—\$2.50 per annum, payable in advance; \$1.25 for six months. Clubs of five (mailed to separate addresses) \$6, and extra copy to the sender. Send money by postal order when possible, otherwise by express. Address GOLDEN GATE, Room 43, Flood Building, San Francisco, California.

GOLDEN GATE.

Published every Saturday by the "Golden Gate Printing and Publishing Company," at Room 43, Flood Building, San Francisco, Cal.

A journal of reform, devoted to the elevation of humanity in this life and a search for the evidences of life beyond.

J. J. OWEN, Editor and Manager, MRS. MATTIE P. OWEN, Assistant

TERMS—\$2.50 per annum, payable in advance; \$1.25 for six months. Clubs of five (mailed to separate addresses) \$6, and extra copy to the sender. Send money by postal order when possible, otherwise by express. Address GOLDEN GATE, Room 43, Flood Building, San Francisco, California.

BANNER OF LIGHT

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE PHILOSOPHY OF SPIRITUALISM. ISSUED WEEKLY.

Specimen Copies Sent Free.

Per Year \$2.50. Colby & Rich, Publishers, No. 9 Bowdoin St., Boston, Mass.

Christian Science Thought,

(Formerly Modern Thought.) CHARLES FILLMORE and MYRTLE FILLMORE, Editors & Publishers, Myrtle Monthly, Dearborn Bldg., Room 32, 11th & Main, Kansas City, Mo.

\$1.00 Per Year. Sample Copies Free.

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

THE ESOTERIC.

Faithfulness to the duties of to-day creates a sure foundation upon which will rest the peace and contentment of to-morrow.

This magazine seeks to present to those that will cause its readers to stop and think. We aim to teach the Truth, regardless of creed or prejudice, and hereby disavow allegiance to any form or dogma that tends to divide the Truth seeker through paths circuitous.

The Esoteric teaches a sure and practical method of occult attainment. A mastery of the truth contained within its covers, invests an order of an esoteric infinitely higher than that at present known, and opens the door of Theosophy, Christian Science, and the higher phases of Spiritual Philosophy.

Is sent monthly; 48 pages. Price per year \$1.50. Send for a free sample copy. Estorlo Publishing Co., 478 Shawmut Ave., Boston, Mass.

ALCYONE.

This is a semi monthly journal devoted to the philosophy and phenomena of Spiritualism without religious controversy. Price \$1.00 a year. Sent free for two months to any one who will enclose 15 cents in stamps with address. Issued by the STAR PUB. CO., E. A. BUDINGTON, Editor, 8 Sherman Street Springfield, Mass.

READ THE FLAMING SWORD.

All who desire to pursue the mysteries of the spiritual world to their ultimate, should investigate the Korean system of Science as revealed through an illumined mind. A bright hope for every inquiring soul weary of the usual opposition of this age and dissatisfied with the evidence of spiritual perpetuity—the dawn of happiness here and of joy hereafter, send for sample copy to The Flaming Sword, No. 216 Cottage Grove street, Chicago, Ill.

—THE— TRUTH SEEKER.

The Enemy of Superstition; The Friend of Humanity

E. M. McDONALD, Editor, C. P. SOMERBY, Business Manager.

Weekly. Illustrated, Folio; Sixteen Pages Yearly, \$3.00; Four Months, \$1.00. Sample Copies, Circulars and Club Terms, Free. THE TRUTH SEEKER CO., No. 28 Lafayette Place, New York. Publishers of Free Thought and Reform Works.

Psychopathy; SUMMERLAND, —THE—

—OF THE—

SPiRIT HEALING. New Spiritualist Colony

PACIFIC COAST.

BUILDING PROGRESSING RAPIDLY.

The site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. Williams, and is located on the Pacific Coast, and on the line of the Southern Pacific Railroad, miles east of the beautiful city of Santa Barbara, which is noted for having the most equable and beautiful climate in the world, being exempt from all malarial diseases.

The RECONSTRUCTOR a weekly Spiritualist newspaper, published at Summerland, \$1.00 per year, sample copies free, will give full details as to the advantages, objects and progress of the Colony, and for a list of the Colony, sample copies of RECONSTRUCTOR and further information to

H. L. WILLIAMS, Proprietor, Summerland, Santa Barbara Co., California.

LEAFLETS OF THOUGHT, —Gathered from—

THE TREE OF LIFE.

Containing some of the experiences of a Spirit who has been in spirit life fifty-seven years. Presented to Humanity through the mediumship of

B. E. LITCHFIELD. Price \$1.25. May be ordered through this Office. Make post office or money order payable to The Way Publishing Co., Cincinnati, Ohio.

—THE—

Weekly Discourse

Containing the Spiritual Sermons by the Guides of MRS. CORA L. V. RICHMOND.

No. 2.—Evolution of Religions Thought. No. 26.—The Harvest of the Ages.

Price 5 cents each. Single copies of any number of Volumes I, and II, will also be supplied at 5 cents each. Also The Weekly Discourse, containing fifty-two numbers in each volume, handsomely bound in Half Roan, Gold Gilt. Volume I, \$2.00; Volume II, \$3.00. For sale by THE BETTER WAY.

STARTLING FACTS

—OF— MODERN SPIRITUALISM, DR. N. B. WOLFE.

Fine English Cloth, gold back & sides - \$3.50 FOR SALE AT THIS OFFICE

THE GREATEST WORK

SINCE DARWIN'S TIME. Planetary Evolution; —OR—

NEW COSMOGONY.

The Latest Discoveries IN THE REALM OF NATURE AND THEIR RELATIONS TO LIFE.

Paper 50 Cents. Cloth \$1.00. For Sale at this Office. No Stamps taken.

RULES AND ADVICE

TO FORM CIRCLES, WHERE THROUGH DEVELOPED MEDIA They May Commune With

SPiRIT FRIENDS.

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

Echoes From An Angel's Lyr.

New and Beautiful Songs, with Music and Chorus, in Book Form, by the Well-known Composer,

C. P. LONGLEY.

The book is now on sale at this office, and besides being a choice and appropriate work for the parlors of every Christian in the land, will round a suitable gift for friends. Price \$1.00, postage 12 cents.

THE WAY PUBLISHING CO.,

8, W. Cor. Plum and McFarland Sts., Cincinnati, O.

Bible Stories No. 1.

—BY—

JAMES H. YOUNG.

Price 50 Cents. Postage 2 Cents. The Sacred Vedas, as written by Manon and the Genesis of Moses, or the Story of the Creation and the Fall.

For sale at this office.

LACY'S WARNINGS.

The most remarkable and valuable record of spirit phenomena ever given to the world from the time of Christ down to the middle of this century. First published in London, 1872. A compilation, giving history, experience and development of the medium. 43 inspired discourses, prophetic of more recent revelations. By LACY. Price \$1.00. For sale at this office. Make money orders payable to THE WAY PUBLISHING CO., Cincinnati, O.

TESTIMONIALS. CHICAGO, Ill., July 24, 1890.—I have just read your reproduction of Lacy's Warnings. In reproducing the book you have done the cause of Spiritualism a good service. I regard them as a grand auxiliary to our work. —MRS. H. L. LACY.

Mr. LACY, N. Y.—I am wonderfully pleased with the book. —CHAS. LATHROP.

Mr. LACY, N. Y.—Sparking with gems more precious than gold, it is the record of a wonderful work. One of the finger marks of God pointing to what since it has taken place, is still occurring and more than is to be seen. The reader is enlightened when we see it to be more clearly descriptive of events within the last fifty years than of the times when the messages were given. A. G. HOLLISTER.

"These messages will be found of interest to all students of psychic lore."—Golden Gate.

The Weekly Discourse,

A PAMPHLET (Especially arranged for binding) Containing one of the Discourses given through the Organism of

MRS. CORA L. V. RICHMOND, On the preceding Sunday. Published each week

