SUBSCRIPTION PRICE

# THE BETTER WAY

$1.00 PER YEAR.

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

VOLUME XI. CINCINNATI, SEPTEMBER 24, 1892. NUMBER 13.

James Wilson, 805 Box View Ave. Feb 1 93

THE BETTER WAY

ISSUED EVERY SATURDAY BY
THE BETTER WAY CO.,
206 Race Street, Room 7.

C. C. STOWELL, - - - - - MANAGER.
SIDNEY DEAN, - - - - - EDITOR.
A. F. MELCHERS, - - - ASS'T EDITOR.

## EDITORIAL.

SEEDS of indolence and vice will inevitably produce a full crop of the tares of crime, and a thorough threshing will be a necessity both here and hereafter.

THE prospectus of the *Pagan Review*, recently started in London, assures the public that its aim is to secure "thoroughgoing unpopularity." This ought to make it very popular.

FROM the 20th of August to the 10th of September there were 13,248 cases of cholera in Hamburg, Germany, with 5,805 deaths, the lowest number in one day being twenty-two and the highest 478.

WHY not teach the principles of arbitration in the world's schools and academies instead of those of war, and thus prepare the youthful mind for a condition that will insure peace to the nations in the future?

THOUGH a Christian, John G. Whittier was not a creedalist, for in a recent letter he said: "For years I have been desirous of a movement for uniting all Christians, with no other creed or pledge than a simple recognition of Christ as our lead——"

SCIENCE is truth exactly known, from whose certainty the hypothetic has been wholly eliminated and upon whose common ground the ideal and practical, the theoretical and experimental, meet, says the Rev. R. E. Campbell, A. M. Therefore Spiritualism is a science.

IN A sermon recently preached in London, Dr. Talmage said Noah's ark was just the size of four of our largest transatlantic steamers combined. The solution of this wonderful problem puts Euclid in the shade, but it takes a wonderful amount of faith to accept it without the proof.

AFTER all, what is more comforting to a burdened soul, than the knowledge that this life is not all but merely a training school for a glorious future of life, knowledge, and perfect joy. Do you believe this? Do you *know* this to be a fact? If you are in doubt, Spiritualism, like the sun, will drive away the darkness of your depression and perfect peace will enter like a balm.

THE critical condition of Mrs. Harrison, the wife of the President, will call forth the honest and earnest sympathies of the entire country, irrespective of party. She is a most accomplished lady, a type of the true American wife and motherhood which she carried into the White House and has conspicuously adorned. The prayer of the nation will be a unit for her recovery, and its sympathies extended to the anxious and sorrowing husband and children.

IF THE estimate, recently published, of the wealth of the State Church of Russ be correct, says the *Chicago Interior*, it is a tremendous indictment against a Church supported and pampered by the State. The established Church in Russia is said to be worth $3,500,000,000. Yet how little we have heard of its relief work during the recent famine. "Pure religion and undefiled" is—not predominant in the Greek Church. There is too much of this world in it.

THE cholera, we are pained to see, has touched our shores. New York City has had a few cases, while its neighboring cities have been alarmed to the extent as to have mistaken other deaths for cholera cases. Still we are not apprehensive of bad results, even in New York, for our sanitary affairs are in better shape than they were a decade ago, and the weather is not conducive to cholera growth. Yet, the former is subject to neglect and the latter to change. But the sanitary conditions can be controlled, and it is pleasant to note that for once city officials are doing their duty. It took a cholera scare, however, to bring them into line.

THOUGH the death-warrant of the Louisiana lottery has been issued, it does not end the evil. Like a cancer its roots have come to the surface elsewhere, but in another form to disguise its ugly mien. It is said that something is materializing in Montana calling itself a "Mining Loan Company," which offers monthly a hundred thousand chances at "loans," aggregating fifty thousand dollars. Chances are one dollar each. These "loans" are without interest or security for an indefinite number of years. In its prospectus the company claims a paid-up capital of $12,000,000, and gives as its references the leading banks of Butte City. Inquiry has shown the scheme to be but a worse substitute for the defunct lottery.

THE term "Materialistic Spiritualist" is a paradox. The combination of the two is no more possible than that of oil and water. Yet, why is it that we daily meet with Spiritualists (?) who are materialistic in everything but a belief in the ability of spirits to return? It seems strange. Can it be that this simple knowledge is deemed sufficient and that no change is needed in manner of thought, speech, and action? A knowledge of the philosophy and laws of any religion is necessary before any honest man can affirm his belief in that religion. The epoch of *faith*, pure and simple, is passing away and progressive Spiritualists of all others should strive to know the truth or falsity of their fundamental doctrines.

OLIVER WENDELL HOLMES, since the the rapid succession of the deaths of Lowell, George William Curtis, and now the Quaker-poet, John Greenleaf Whittier, is the sole surviving member of a generation of men whose literary genius has placed our country on a pedestal that occupies a front row in the temple of literary merit. And not alone in brain product solely rests their fame, but each individual happily lived out, in a large measure, the purity and nobility, that so deeply pervades their literary productions. Each one had a high ideal; each one held principle above pay, and patroitism above party. As an example to the growing youth of our country, we know of no men whose pure lives and devotion to truth and principle, are more worthy of inspiration than these. May the genial author of "The Last Leaf" still abide with us for a long time to come.

### MEDIUMS NOT DETECTIVES.

The *Boston Investigator* is crying itself hoarse calling on mediums to locate the Borden murderer as a test in behalf of Spiritualism. Spiritualism does not need to stoop to detectives' work to prove itself a fact. It does this by means more compatible with its teachings, one of which is to abolish capital punishment. And to hound down murderers would be inconsistent with its philosophy—its moral. Legal murder—the old Mosaic doctrine of "an eye for an eye"—does not justify illegal murder, nor cure the murderer of his passion. Only discipline and education, such as our first-class penitentiaries are carrying out, can do this. Death simply sets the murderer free to influence sensitives or excite other murderously disposed persons to repeat the act, and the spirit world therefore objects to such additions, preferring that human society, which is in large measure responsible for such crimes, keep their criminals and reform them before sending them over. This is the reason why mediums are not permitted to locate murderers, though it may furnish a few skeptics with the proofs they demand. But as the spirit world has better use for its mediums than to assent to such demands, the *Investigator* calls in vain.

### CHURCHES AND LABOR UNIONS.

Rev. John P. Coyle, in the *Forum*, states that a Congregational committee on Church work in Massachusetts undertook recently to discover whether or not industrial discontent had affected the attitude of Massachusetts workingmen to the Church. Printed circulars were sent to labor organizations, but the results are not satisfactory. Many of the circulars were unanswered, and such answers as were received were not always conclusive. A similar inquiry among clergyman proved likewise unsatisfactory, the replies being often based on merely partial evidence. But, and this is the point of the article, "granting the possibly unrepresentative character of the reporters, and that they report opinions rather than facts, the minimum result of the investigation is two sets of opinions—from the leaders of the Churches and from the leaders of the unions—and these are contradictory. The leaders of the Churches confess that they have no hold upon about 38 per cent. of the population, largely workingmen, but deny any relation of cause and effect between this and industrial discontent. The leaders of the unions assert that 48 per cent. of the workingmen disbelieve in the Churches, and they attribute it to the present discontent and the place which the Church occupies concerning the questions which underlie it."

### SIGNS OF THE TIMES.

The second congress of experimental psychology, which assembled in London on the first four days of August, says *Twentieth Century*, was one of the "signs of the times." Only a few years ago psychology was, if a science at all, strictly a science of observation, nay, as defined by Webster, it was simply a matter of self-study, of introspection—"the systematic or scientific knowledge of the powers and functions of the human soul, so far as they are known by consciousness." Sir W. Hamilton's definition is to the same effect—"the science conversant about the phenomena of the mind or conscious subject, or self, or ego." To-day, psychology is in the strictest sense an inductive science and has at its command not only the uncertain data of observation of self, made by the conscious subject, but a vast field of experimentation, in which results can be as precisely weighed and as rigidly controlled as in any of the purely physical sciences. Psychology, once the fad of spiritists and believers in a supernatural world, is demonstrating itself to be the most natural of natural sciences. And is it not a strange contradiction that the last of the sciences to be recognized is the science of the human being himself; and that not till man had weighed the stars and determined their courses and even to a certain extent their physical constitution, he did not think of applying the method of scientific research in the investigation of himself?

Among the delegates to this congress were Herbert Spencer, Dr. Alexander Bain, Prof. Baldwin, Dr. Berillon, Prof. Bernheim, M. Binet, Prof. Delbœuf, Dr. Donaldson, Prof. Pierre Janet, Dr. Lightner-Witmar, Prof. Preyer, Prof. Richet, Prof. Lehman, Dr. Mendelssohn, Dr. Waller, Prof. Lombroso, F. H. W. Meyers, and many others of note.

### DEATH OF W. STAINTON MOSES.

W. Stainton Moses, editor of *Light* London, England, and so well known by his pseudonym (M. A. Oxon), has left the mortal and passed on to the eternal spiritual life. We have no data of the time of his transition, as our information of his death is from a cablegram to Prof. Eliott Coues, dated September 5th, which is referred to in an extended notice of Mr. Moses in the *Religio-Philosophical Journal* written by Prof. Coues.

Both the man and his life-work are remarkable among men and lives. Thoroughly educated, a strong writer, a careful discriminating critic, and a medium of remarkable powers and experiences, he stood foremost among the Spiritualists of Great Britain and the Continent. We have no data upon which to prepare even an outline of his busy and influential life, but our English exchanges will probably supply it.

His translation at this time seems, when viewed from the earth-side of the great work of spiritual progress, to be an irreparable loss. But it is only in seeming. Men pass on, but truth and its work and triumph find fresh instrumentalities, and are neither retarded nor crippled. Leaders are born and prepared for every condition of the great strife for the supremacy of truth in the world. Spiritualism was not born of man's brain, but out of the living womb of the great spiritual eternal conscious life beyond the mortal boundary, and from thence come the great forces of inspiration which develop leaders, and supply the places of those who have been called higher. Of him we can quote:

"Come from the heat of battle, and in peace
Soldiers, go home, with thee the fight is won."

### ARE WE NOT RIGHT?

A true, progressive Spiritualist should keep abreast of the age in his knowledge of all movements, disclosures, and forces which are taking place. We complain of bigoted, creedal minds and hearts, because they will not observe the signs and the movements of the age, or, if observing, will not inform themselves because of their blind faith and following of the old. For Spiritualists to confine their reading and observation to their own special department of spiritual disclosure through phenomena, or the exclusive study of its philosophy, is to narrow their vision of the great movements of the intelligent spirit world on the mortal, material plane, and subject themselves to the same just, adverse criticism they apply to others. We should be the willing and hearty co-operators with the angels in spreading the truth and thus destroying error of both theory and practice. But can we become the intelligent and efficient agents unless we have a knowledge of the diversified field of angel activity, with a comprehension of our mission as supplemental to theirs? Intolerance, bigotry, and narrow-mindedness are not born of spiritual culture, but of the want of it. The spirit, cultured by communion with high intelligent guides, is broad, liberal, charitable, observant, and progressive. It is not self-sufficient or egotistic; places no fixed boundaries to spirit ministrations or disclosures, either in methods or power, but works on, blessing and uplifting humanity with the truth, always observant, always scanning the field of its activities, and always ready to intelligently discuss the solution of the world, the manifest work of excarnate spirits, and assign the proofs of their own knowledge as against old theories and philosophies and the faith which gives them a retaining hold upon the non-progressive.

The mission of Spiritualism to the world is in its infancy of development. True, it is a sturdy child and its disciples have much to learn. Its greatest—nay, its primary lesson of experience, is not yet half comprehended, to wit, how wisely to combat the concreted errors of past centuries, entrenched in the forms of the present, and supplant them by the truth, but in so doing to keep a heart as soft, tender, loving, and charitable towards the disciples of error as is possessed by our unseen co-workers. Whoever has been spiritually annointed by a sweet, exalting spiritual baptism, until his own spirit was as soft as wax, as tender as a mother's love, and as pitiful and forgiving of the ignorance, and the faults through ignorance, of others, as God can understand just what we mean.

### MEDIUMSHIP.

The development of mediumship is always a live subject in Spiritualism, for on it is based the whole of our philosophy. Without mediumship there would be no Spiritualism, and thus the terms have almost become synonymous. Were moral culture, however, included in mediumship, there would be no difference, but as yet this is not the case. Many mediums look only to the development of their especial phase for the phenomenal effect that it produces, and do not take in consideration the moral that is connected with it. To say this is wrong would be expressing it mildly; for it not only deters the medium in his spiritual progress, but the cause he represents. It is therefore his duty to keep up with the spirit of the age, as well as with the demands and requirements of the cause which he has been instrumental in creating.

Every medium holds a natural claim on the body politic that congregates weekly to be instructed and enlightened in matters spiritual, and like the clergyman in Christianity professes to be a vicar of the spirit world. But like the Christian shepherd, he, too, is expected to be an exemplar and lend dignity to his cause before the people. He should be its protectorate—if not in the material sense, at least in the moral or spiritual. He should not ask protection unless deservedly, nor demand sympathy or sentiment in his favor, except he give them in return.

Spiritualism does not stand for mediumship, but mediumship should be made to stand for Spiritualism. The cause should uphold the effect, not the effect the cause. Let mediums be pure, moral and consistent with the teachings they promulgate, and no fault will be found with Spiritualists or Spiritualism. It is not the flock that gets into trouble or into bad repute, but always the medium so far as recorded; and it is therefore time for the medium to make efforts to redeem himself and right the wrongs he has heaped upon the people who have been so indulgent with him, and met contumely and ridicule for his sake.

It is true, we have many noble workers in our cause; and, in fact, the large majority are free from blemish of any kind. But one medium, who goes wrong, invites censure for all, heaps disgrace on many, and has himself to blame for the results. Nay, he is responsible for the suffering he causes to his constitutents and will not be able to forgive himself when a full realization of the effects once presents itself before his mental vision—his conscience.

Mediumship means moral responsibility, and none can shirk it; for mediumship stands for Spiritualism in the true sense, and he who trifles with it by an unspiritual life or perverts it by selfishness, breaks a law of nature that will react for all the suffering and heart-aches it has produced in the world. As man sows he is sure to reap, and no good harvest can be looked for by the medium who sows seed of sorrow and deception.

It is not our aim to find fault, but simply to call the attention of mediums to their true mission; for the time will surely come—if it is not already upon us—when Spiritualists will begin to be very exacting in their recognition of individuals regardless of their spiritual gifts. This will be their right by superior moral power and advancement over their former teachers, aided by the development of new mediums as a result of this harmonious action and aspiration for something higher and better.

### THE PROPAGATION OF TRUTH.

Unpopular truths often secure popularity and win their battle and victory over the popular mind and heart by the spirit and manner in which they are voiced through their disciples. When a new truth, or an old truth which has remained undisclosed because of a lack of mental development or culture in the race, is first brought to light, the multitude reject it, preferring the old as being in harmony with their mental status and training, and the scientific, philosophical, or natural truth is at once placed upon trial before a prejudiced jury, mentally incompetent to decide whether it be truth or falsity, with a deep prejudice in favor of the latter, Those who comprehend, more or less clearly, the truth, who are its disciples, and desire its universal acknowledgment and crowning, who, in fact, stand as its representatives among their fellow men, occupy a responsible position. They can neither make nor unmake the truth which has been disclosed to them, for the existence of truth in abstract or concrete is not dependent upon the testimony of man or men, but its general acceptance is largely due to such testimony.

A false presentation of truth, either by speech of its disciples, or by lives in direct opposition to its inculcations or logical sequences, prevents its acceptance by plodding conservatives who prefer old theories, as well as by critics intent only upon judging by the professions, spirit, and lives of its disciples and advocates. Truth enthroned in a human life, and guiding that life daily, finds force and convincing power over others, just as the light and heat of the sun's radiations bring conviction of its presence and benefactions to every one upon whom its rays fall.

If Jesus, the Christ of Christianity, had not lived his gospel of unselfishness, benevolence, helpfulness, and love, he would have had no disciples. If with his great psychic power he had not poured it freely upon the poor, the sick, and suffering; if while feeding hungry souls with the living bread of heaven, thus proclaiming an immortal life, he had not fed the hungry thousands who had followed him into the wilderness; if he had not through his own falling tears comforted the bereaved sisters of Bethany by proclaiming "Thy brother shall rise again," and in answer to the creedal utterances of one of the sisters that in a far-distant period she knew that the dead body of her brother would be raised, proclaimed a spiritual resurrection as a present event, he would have had neither disciples nor following to-day, save perhaps in the Judases or money-lusters of the race.

The hold which Christianity has had, and now has, upon men, even with all the creedal errors, absurdities, and contradictions with which it has been wrapped as with swaddling-bands and grave cerements, is to be found in the character, moral excellencies, and their exemplification in the practical life of its founder as recorded. There is something in the moral nature of the race which bids it honor and reverence such an embodiment of moral excellence. Even the churchly advocates of a total depravity in the whole race must admit this fact in the history of the race, that it honors and bows before a moral excellence approaching perfection in spirit and life, while in its degradation it yields to the selfish, the animal, and the beastly.

The latest truth revealed to the race, disclosing the law of its unit nature and unbroken, conscious spirit existence after coming into possession of conscious life, with its freedom to return to its natal clime of earth life with its spirit powers unchanged and all its moral and intellectual forces intact, is a fitting supplemental revelation to Christianity, and gives it a wisdom crowning. If the devout Christian—not creedist, nor churchman, but *Christian*—accepts this great truth, he but takes that step in advance required by the recorded teachings of his master, and the laws of evolution or growth inherent in his own nature.

If the philosopher, scientist, or materialist comes to the acknowledgment of this truth through phenomena and reasoning, leaving all moral and religious considerations out of his intellectual processes, he must still honor and grandly admire the moral excellencies taught in the messages of the higher celestial spirits, who in their own natures and messages reflect the glory and excellence of moral and religious culture in those realms upon spirit character.

All of which confirms the truth of the proposition we have discussed, to-wit, that the truth of Spiritualism, while not established or destroyed by the characters or lives of its professed disciples, any more than the infamy of Judas destroyed Christianity as a spiritual force in the universe, yet the spirit and lives of its disciples will advance or retard the spread and acknowledgment of its truth. Spiritualism stands for all that was voiced in the teachings and life of the Nazarene, and it stands for more. Its followers should possess its spirit, and live a life of spiritual purity, honesty, unselfishness, and attractive moral excellence.

### SPIRIT POETS.

To those familiar with the poetical effusions of the recently arisen spirits of Whittier and Lowell, as well as those of Longfellow and Bryant, and who study their spirit and teachings, will find in their choicest and sweetest productions not only the clear teachings of spiritualistic truth, but the angelic touch of sentiment. They were poets of the heart, pure as gold in their natures, and simple as children in their lives. It is with such natures that the higher celestials like to dwell, and through whom as living harps they can bring to mortals the sweeter melodies of spiritual life and truth. Both Longfellow and Whittier were poets of refined souls, and one can not read their best effusions without a feeling that angel fingers touched the strings which produced such melody of expression.

### SPECIAL NOTICE.

The manager of THE BETTER WAY, as a rule, does not endorse advertisers or their offerings beyond the recommendation given by references or advertising agents. But in this issue appears an advertisement from the Larkin Soap Mfg. Co., of Buffalo, N. Y., which he specially calls attention to. First, because he knows the firm personally and has no hesitancy in commending them to the public as safe persons to deal with. Secondly, because he has given the articles offered in said advertisement personal attention, having paid the house a visit, and thus knows from experience that the offer is a bargain which those of our readers who avail themselves of this opportunity, will never regret.

Reported for The Better Way.

## THE EVIL AND GOOD OF SPIRITUALISM.

A synopsis of a Lecture Delivered by Dr. Dora Clarke. Delivered at Washington Hall, San Francisco, Sunday Evening, August 14, 1892.

This distinguished speaker gave his closing lecture for the Society of Progressive Spiritualists to a crowded house, and the audience gave profound attention and frequent applause as evidence of appreciation. The following is a very brief synopsis of its most important points:

He said that what finite beings call evil seems to be mingled with good in all human experience. The law of progress being inherent in all things earthly, imperfection, whatever the reason for it may be, is a fact in the nature of man and all his environments. Hence whatever originates with man in any state or stage of his progress, must needs be defective. Spiritualism is a product of man in two conditions of being, and as both are incomplete, it partakes necessarily of its author's errors and imperfections. But most that has been attributed to it as evil by its enemies, it is not responsible for. It is wholly unjust to accuse it of causing results that flow from the common weakness of human nature. All good things may be put to bad uses, or used to excess. There may be "too much of a good thing." Intemperance in the use of water, food, or any of our bodily powers and mental faculties, begets evil to body and mind. Spiritualism is often accused of causing *insanity*, and doubtless it has, in some few instances, developed hereditary tendencies that almost any mental excitement would have done.

Obsession, or the persistent control of ignorant and vicious spirits, no doubt is, and always has been, one of the many causes of lunacy. But it occurs among people of every faith, and if the truth were known, it would be found far more common among those forms of religion that appeal to man's selfish and emotional nature principally, as Spiritualism does not. Spiritualism has never produced the "evil spirits" whose existence, unhappy condition, and evil deeds are through it made manifest. They are largely the bad fruit of the very social and religious systems, whose more fortunate adherents mock at Spiritualism. When it does its perfect work there will be no more "devils" either on earth or in the spheres to annoy and injure sensitive mortals. In the days of Jesus and his Apostles, according to the record, they had the same evils to contend with, and, as is well known, the "Pharisees and hypocrites" of that age brought the same charges against those spirit mediums. Of Jesus they said: "He hath a devil and is mad, etc." All his good work of healing and others, were "by Beelzebub the prince of devils!"

"Free love! Free love!" for many years was the taunting cry of our opponents, and it must be confessed there was some justification in the conduct and teaching of some social reformers and "hangers on" who came into our ranks in the early days of the movement. It is also true that some spirits induced more or less of a departure from the old legal and churchly *regime*. All this was incidental to a change, and in the order of moral and social evolution. Thousands if not millions had, so far as happiness is concerned, found "marriage a failure," and long before the spiritual movement began "free lust" was rampant even among the "sanctified." The great majority of spirits and Spiritualists, however, have opposed the "free love" ideas, and strongly upheld monogamic marriage as the palladium of social order and domestic happiness.

*Fanaticism* is another evil or incidental excess that some Spiritualists have not been wholly free from. "Blind belief" is a far too common weakness. But the vast majority of Spiritualists who have too confidingly followed the dictum of spirits or of their mediums, are those who had been falsely taught concerning spiritual things in the churches. All wise and good spirits have from the first cautioned the neophyte to "believe not every spirit, but try the spirits," and in all cases to act up to their own highest convictions. Experience develops caution, and "seducing spirits," and unwise ones, soon lose control over the acts and opinions of intelligent Spiritualists.

Did time permit we might mention other minor evils attending this great and wonderful catalysmic and revolutionary movement, but all of them belong to human nature, and are no more characteristic of ours than of all other isms.

Let us then view the brighter side, the good of Spiritualism. This aspect of our theme, we are happy to say, vastly preponderates over the other. The *Scientific American* said many years ago: "If true, it will become the one grand event of the world's history, and will give an imperishable luster of glory to the nineteenth century." The "if" no longer exists in the minds of millions who *know* the "grand event" is demonstrated, of another great spiritual dispensation fraught with incalculable blessings to the human race.

Truly "the kingdom of heaven is at hand." The darkness of centuries is illumined. The nightmare gobblins of superstitious fear have vanished. Anxious doubts and gloomy forebodings concerning the future are gone. Death has lost its sting and the grave its terrors. The morning light of a glorious era is breaking over the hill tops, and coming events of vast import send their joyful portents to light our toilsome pathway. "The footsteps of angels" in our homes and by altars, make bright the solemn hours of trial and temptation.

The true "comforter" has come and broken hearts are healed. Grief is changed to gladness and tears are chased away by smiles. Our "loved and lost" are restored to our embrace. "The touch of a vanished hand and the sound of a voice that was still" have made mourners rejoice with unspeakable joy. The poor have the gospel of emancipation from oppression and injustice, preached to them by the angels of deliverance. The sick receive the balm of healing from "ministering spirits," who heal both body and soul. The seekers after knowledge who have heard the "knock" of inspiring visitants and "opened" their doors to receive the truth, have found its living fountains and are filled.

Famished hearts have had the manna of love fed to them by kindred spirits who have given them a foretaste of heaven. The evil doer has heard the voice of warning from guardian spirits, who show him the harvest of sorrow and suffering he will inevitably reap in spheres of darkness he shall enter. The tyrants of earth see the handwriting of man's emancipators on the walls of their gilded palaces. The priests of a dying faith and an outgrown religion, list with fear and trembling to "the still small voice" that whispers their doom in their cloisters and sanctuaries. Materialism that palsied the aspirations and blighted the hopes of thousands, and Agnosticism that clung to a forlorn hope, but refused to *know* divine realities, have both shrunk away to the "valley of dry bones" to mingle with kindred dust. The great problem of human destiny that has been like the riddle of the sphinx is solved. Eureka! is the glad shout of millions who have found the "promised land." Life and immortality are now brought to light far more clearly than ever before. What prophets have foretold and by-gone generations have hoped to see is ours to possess. In the fruition of knowledge we may proclaim immortality triumphant!

The altars of science have been lighted by descending fires of inspiration, and the gods once more reveal the secrets of nature to quickened souls. The thinker in led in the path of new discoveries by spirits whose vision penetrates the arcana of the occult world. The evangels of new revelations that startle the drowsy sentinels upon "Zion's walls" are heralding new truths to all nations, kindreds and tongues.

In the light of new revelations the myths of antiquity vanish like morning mists before the god of day. Creeds and dogmas framed in the darkness of the dead past wither in the sunlight of Spiritualism and fall like autumn leaves. The tree of life bears no forbidden fruit, but whosoever will may pluck and eat and be filled with spiritual vigor. Man's spiritual faculties are unfolding as never before, and spiritual things are now discerned with psychometric, clairvoyant and clairaudient powers transcending the "spiritual gifts" of ancient seer and prophet. Guided and inspired by lofty souls emancipated from the flesh, scientist and philosopher are formulating new systems, new theories, and better methods of evolving civilization and ethical development. Nothing is held as sacred but truth.

Traditions and customs however venerated by others are set aside by illumined minds that have no use for swaddling clothes and nursery tales. Bibles and rituals, fanes and cloisters, genuflexions and incantations, all are forsaken when the inspired soul is filled from living fountains, and divine messengers need no invoking. Ours is the glorious privilege to drink at the fountains where Moses and Jesus were filled, and we have no need of old bottles for our new wine. A scientific and philosophic religion has been revealed to us from the high heavens, which harmonizes with nature, reason and intuition. It demands obedience to nature's laws, but requires no formal worship of the "unknown God" that gives them force. It enjoins service to our fellow man, but none to idols, seen or unseen. "It asks man to do his duty and take what comes of it, grief or gladness." It accepts the Golden Rule of ancient philosophers as the ethics of eternal justice, and holds every mortal to its practice in all social relations.

It has revealed to us that there is no forgiveness of sins, but that we must bear the consequences of own deeds. That happiness is the fruit of obedience to universal law, and suffering the consequence of transgression, that it will continue only until we are purified by its fires. It brings to our aid our "loved ones gone before," and as we aspire and strive to live nobler lives it assures us of the blessings of guardian angels, who will give us the uplifting aid of their divine power. These are a few of the innumerable good things Spiritualism affords to all who learn and practice its truths and precepts. Volumes alone can do it justice.

---

The Krupp works at Essen, Germany, recently turned out a gun that can propel a ball fifteen miles.

Written for The Better Way.

## SOLUTION OF THE LABOR PROBLEM.

[THE BETTER WAY gives royal welcome and sympathy to every effort for the purification and upbuilding of humanity. Hence we give space to the following without stopping to "tithe the mint, annise, and cummin" of the intellect of one whose heart is touched, quickened, and guided by the little risen angel of his own household. It is the practical which Spiritualism seeks, and the mission of its arisen workers is practical also.—EDITORS]

The Carnegie troubles with the laboring men have brought the labor problem to the front in the minds of all. The only solution lies in the divinely given golden rule, "As ye would that men should do to you, do ye also unto them." This has been strikingly illustrated by the millionaire merchant prince and evangelist, Mr. Charles N. Crittenton, who has taken into partnership five of the heads of departments in his great wholesale house in New York, pronounced by the *New York Times* "probably the largest in the world." The New York press is full of praise for this notable deed. The *New York Herald* says: On its face the transaction was simply the reorganization of the house of Charles N. Crittenton as an incorporated company.

As a matter of fact it was a voluntary surrender by Mr. Crittenton of a considerable interest in his very prosperous business to five of his old employees. Many employers have adopted one means or another of making their employees sharers in the profits of their business and thereby securing their hearty co-operation. But the voluntary transfer by a man of large means of a large interest in his business to his employees without the payment of a penny, is unique.

Edward G. Wells, third vice-president of the company, says: "It is capitalized at $800,000, Mr. Crittenton having turned into it every dollar's worth of assets of the house of Charles N. Crittenton, of which he was the sole owner. The stock is all taken, being held by Mr. Crittenton, Messrs. Alfred B. Kennedy, William A. Demarst, Franklin B. Waterman, Thomas E. Delano, and myself. Mr. Crittenton is the president of the company.

"All of the men who have been taken into the company are old employees, the youngest of the five in point of service being myself, with a record of thirteen years in Mr. Crittenton's employ. Mr. Kennedy, who is the buyer for the house, has served twenty-six years. Mr. Demarst, the head of the retail department, twenty years. Mr. Delano, the general manager, twenty-eight years, and Mr. Waterman, who runs the advertisement department, sixteen years. *Others may be taken in.*

"I presume that we were selected on account of our long service and thorough familiarity with every detail of the business of the house, but I should not be surprised if some other old employees were taken into the company later."

Mr. Crittenton is himself devoting his entire time to evangelistic work and his fortune to founding Florence Crittenton missions for the rescue of erring girls. The story of their founding touches all hearts to tenderness and all eyes to tears. A few years since his little four-year-old Florence on her dying-bed pleaded, "Papa, sing 'The Sweet Bye-and Bye.'" With choking voice and breaking heart her father sang the beautiful words, and her beloved spirit floated heavenward on the wings of song. Though the bye-and-bye might be sweet, the present without his darling seemed so overwhelmingly dreary that he did not care to live. But in his sorrow the Savior who had taken the little child in his bosom brought comfort to his bleeding heart, and he found strangely true the words of Christ, "My peace I give unto you."

Then he began to prove that he was indeed a follower of the lowly Nazarene, who forever dignified labor by being Himself a carpenter, who, in the midst of his toil, uttered these royal words, which would forever settle all strife between capital and labor. "By this shall all men know that ye are my disciples if ye have love one to another."

Mr. Crittenton was so full of love that he went down into the slums and helped to uplift the fallen, and one night when he was pleading with a poor erring girl to leave her life of shame, he said in the words of Christ, "Neither do I condemn thee, go and sin no more." Through her tears she said, "Where can I go?" Quick as a flash came the thought, "where can she go?" scarce a door save a door of sin is open to her, and then and there he determined as a memorial to his own little Florence to found a home where other father's little girls lost in the whirlpool of shame might be rescued and restored to a life of virtue. So at 2123 Bleeker Street, New York, nine years ago was opened the first Florence Crittenton Mission, a large double four-story house, where food, and shelter, and clothing, and a home freely given, and under the influence of Mother Prindle, the W. C. T. U. matron, hundreds became Christian women. Over five hundred girls annually find a home here, and three-fourths of them are redeemed. Mr. Crittenton has also established Florence Crittenton missions in New Brunswick N. J., San Jose, Sacramento, Los Angeles, and San Francisco, Cal. The latter was formerly known as "The Pacific Rescue Home," successfully carried on by a number of philanthropic people, but since Mr. Crittenton has become its president the name of his darling child has been given to it.

These missions represent an investment of nearly a quarter of a million dollars, while his private charities foot up nearly as much more. It is the dream of his life to found a Florence Crittenton mission in every large city in America and Europe, and plans to that end are made with the Woman's Christian Temperance Union, under the leadership of Miss Frances E. Willard and Lady Henry Somerset.

As an evangelist Mr. Crittenton is wonderfully blessed of God, thousands have started heavenly under his loving ministrations. He gives his services freely, and though himself an Episcopalian, being an officer of the Holy Trinity Church, Harlem, N. Y., he is perfectly at home in pulpits of all denominations, where he is warmly welcomed by the pastors. Perhaps the one distinguishing characteristic is his universal love he inspires in all hearts, which makes many think as a little child said, "Mamma, don't you think Jesus, when he was on earth, must have been like Mr. Crittenton?"

M. G. C. EDHOLM,
Supt. Press World's W. C. T. U.

---

Written for The Better Way.

## JOHN GREENLEAF WHITTIER.

LOUIS BUCKSHORN.

Close upon the footsteps of the funeral cortege of George William Curtis comes the announcement of the death of the venerable Quaker poet of Amesbury, Mass. The last, but one, of the brilliant coterie of New England prose and verse writers, his life and works stand out in many respects, in somewhat differing hues from those of his associates who helped to bring the literature of America into prominence and lasting fame. Born with the sterner traits of the Puritan character, his sweeter nature and the implicit faith and loyal trust of the Quaker chastened and purified all his utterances. In his prose, and more so in his poetical utterances, when educating the moral character of the nation, there is never the slightest tinge of demagoguery; his faiih and trust never sunk to the depths of dogmatism; his piety, pure and lofty, knows no cant. Of his "Voices of Freedom," so strong in their demand for human freedom, Mrs. Wasson has said: "They are themselves battles and stir the blood like the blast of a trumpet. What a beat in them of fiery pulses! What a heat, as if of molten metal or coal mines burning underground. What anger! What desire! And yet we have in vain searched these poems to find one trace of base wrath, or of any degenerate and selfish passion."

For more than seventy years he has been following his devoted calling. When Longfellow was comparatively unknown, and Emerson had published but a few fragmentary utterances, the poems of Whittier had commanded respect from many quarters. It was in his eighteenth year when he secretly sent his first poem to the *Free Press*. William Lloyd Garrison was its editor, and recognizing the merit, published them. It was a paraphrase of the vision of the prophet Elijah; to whom came the voice of God, not in earthquake, fire and, tempest, but in the still small voice. After this, came the many poems and prose works—the poems so well-known and so often quoted, so full of sweetness and tenderness.

Whittier is perhaps more distinctly American than others of our poets. The songs of nature that came from Bryant were the inspiration of our woods, it is true, but the like have come from other shores and wooded lands; Longfellow is too cosmopolitan to be purely American; Emerson's poetry is only a vehicle for an expression of his world-wide philosophy; Lowell, with the exception of the "Bigelow Papers," was as much at home in his foreign mission as ambassador as in his poetry. But Whittier has chosen local incidents, legends from home, pastoral tales in which simple folk in homespun garb "show their native feelings strong." The London *Times*, appreciatingly and truthfully says in regard to this: "It may almost be said that what Scott did for Scotland, Whittier did for New England." While the London *News* observes: "Whittier sang of a distinctive New England life as no one ever sang it before, and, since it is going the way of all things, as no one will ever sing it again." "Snowbound," popular and deserving, is best representative of this as well as his peculiar style.

There are three characteristics in his better poems that will endear them forever to all earnest souls: His strong sympathy will aid effort after truth; his deep religious fervor, far from all bound and blend of creed, and his strong and abiding sense of immortality. The first made him a friend of all struggling humanity, no thing or person was too insignificant to be encouraged and helped. The second, gave us one of the best interpreters of the spirit of the Christ—a spirit whose pure and lofty striving is too often lost in senseless and absurd theological tinkering of modern moral menders and cobblers.

"But still my human hands are weak
To hold your iron creeds:
Against the words ye bid me speak
My heart within me pleads."

Of the last characteristic, the measure of comfort and solace it has proved, is incalculable. He more than others, as Longfellow wrote:

" " " Caught
Mysterious sounds from realms beyond our reach.'
O, thou, whose daily life anticipates
The life to come, and in whose thought and word
The spiritual world preponderates,
Hermit of Amesbury! thou, too, hast heard
Voices and melodies from beyond the gates,
And speakest only when thy soul is stirred."

He has passed from earth's mortal activity. His was a life in which were crowded the love and duty of man and poet. The fabric that clothed his work were woven upon the loom of an everlasting, never-despairing life where duty and conscience were warp and woof. It now clothes the immortality of memory. No man, of his calling, more than he, left in his work the most salient features of his personal character—sincerity, simplicity, earnestness, and manliness.

"Then let the selfish lips be dumb
And hushed the breath of sighing;
Before the joy of peace must come
The pains of purifying.

God give us grace
Each in his place
To bear his lot
And murmuring not,
Endure and wait and labor."

---

## MATTER THROUGH MATTER.

I am bound to acknowledge, as a Spiritualist of long standing, strange as it would seem if there were no science higher than physiology, that nothing appears to me more evident than that spirits are able to pass matter through matter; the testimony is so wide as to be overwhelming. I have not, I believe, been to more than a score or two dozen seances in the course of a long life, nor to any seance for the last fourteen years about, but at three of these seances matter has passed through matter, I can hardly doubt, in my presence: once in broad daylight, at a seance organized by that profound scientist, Dr. Pardou, the late Mr. Herne and Mr. Charles Williams being the mediums. Of course, where there are chimneys a doubt may exist, but many cases occur where chimneys are not available. I asked a spirit twenty years or more ago: "Can matter pass through matter?" It answered: "You pass through matter when you pass through a door, don't you?" That, I think, was not an incorrect reply to my question. Something was, of course, withheld, viz., that the spirit makes the temporary door for the material object to pass through. Prof. Crookes, F. R. S., the renowned inventor of the radiometer, tells us that a hand-bell passed from one room to another in his house, while the doors were shut. In a lecture, given in Paris before Gambetta, Prof. Crookes showed that even gas is composed of an infinite number of little particles or molecules, which are necessarily in movement. But what is more surprising, the great scientist and astronomer, M. Camille Flammarion, tells us: "A cannon-ball is composed of invisible molecules which do not touch each other. Its inner structure is an eddying swarm of little gnats dashing about in the air on a summer's day." And with this principle as our groundwork we may imagine that a spirit hand may have the spiritual power of passing a material object through a brick wall or a closed glass case, as we could pass it through a cloud of gnats, which close their serried ranks again as soon as the object has passed through them.—T. W. in *London Light*.

---

## THE RATIONALISTIC CRITIC.

Perhaps the deadliest enemy of the Church of the nineteenth century is that form of rationalism which rejoices in eliminating the supernatural from the Bible and which clothes itself in a religious garment and claims that its destructive criticism of the Bible is animated by love for that wonderful book. If questioned concerning their faith in Holy Scripture, the inspiration of which is impugned by their critical utterances, they effectively assert their admiration of the holy book and their belief that, despite the criticism which weaves webs of doubt around the authorship and meaning of its most important parts, it nevertheless contains the word of God.

When the pulpit or the press dogmatically asserts that Genesis is not history but tradition; that Moses did not write the Pentateuch, though both Christ and Paul recognized its Mosaic authorship; and the authorship of the Psalms, of Daniel, of Isaiah, and of the fourth gospel is hidden behind a veil of uncertainty, multitudes of good men are perplexed. Though unlearned, they are yet sufficiently clear-minded to perceive that these so-called critical theories are utterly at variance with any reasonable concept of the inspiration of Holy Writ. "If," they very soundly reason with themselves, "the sublime statements of Genesis respecting the creation of the world and of man, the sad story of the fall, the catastrophe of the deluge, the impressive account of the giving of the law, with all the other supernatural wonders recorded in the Old Testament, be traditional and mythical, like the legends of Assyria and Babylon, then the foundations of our faith in the God of the Bible are destroyed. And if what these same critics allege respecting the writers of the four gospels be also true, then we have lost the Christ in whom we have trusted; for the supernatural lies at the base of all that is recorded concerning him."—*N. Y. Christian Advocate.*

## THE COURAGE OF ONE'S CONVICTIONS.

Timid people, insincere people, and politic people always hesitate about expressing their opinions or so qualify them as to leave them in a haze, and sometimes the question is raised whether they are not wiser than those who, having pronounced views, give them clear and forcible expression. It is possible, of course, to go to an extreme in this regard, and thus to offend or to do damage to one's interest, but in the main the man who has the courage of his convictions is in the right. To deny it is to question the value of truth, frankness and honesty. That which is gained by concealment of one's opinions, no matter what form that concealment may take, is gained by one form of deception, for its very purpose is to lead people of contrary views to hope that they may be yours. The essence of lying or untruth is deception. It may be contained in silence or expressed in words, but its form does not change its character. Conversely, a false statement may not be a lie if it is not intended to deceive. In considering the conduct of men from a moral standpoint, the essentials must be kept in view rather than the acts or words. Keeping this in mind, the man who conceals his opinions or withholds them for the purpose of deception is a knave.

The honest man is both frank and courageous. He says what he means and means what he says, and men instictively honor him even though they disagree with his views. In the days when physical prowess was the test of manhood the man of courage who was willing to stand up and take hard knocks, who fought fairly, taking no undue advantage of his antagonist, was the hero of the people. We have a different standard now, but one that is similar in important respects. Mental and moral strength are now the tests of supremacy, and mankind honors those who have strong convictions and do not hesitate to give expression to them, taking hard knocks, it may be on account of them, and suffering obloquy and defeat rather than resort to subterfuge or deceit in order to win a victory. The leader and hero of to-day must be a man with the courage of his convictions. It may, however, be freely admitted that one may be too obtrusive in giving expression to his opinions. One is not called upon to proclaim all his views from the housetop every day in order to maintain a reputation for sincerity and frankness.

All that is necessary is that on proper occasions, and when called upon to do so he shall express his opinions frankly and unreservedly, not attempting to deceive by doubtful phrases or by reticence. Some people make the mistake of forcing their opinions upon the attention of others in order to maintain a reputation for boldness; others give expression to them in offensive terms.

But it is possible to be both frank and politic; to deceive no one by silence or by words, and yet to offend no one by the manner of speech. The man who possesses these qualities wins respect and deserves to do so, for he is not only an honest man, but a man of tact. Other men may be honest but lacking in discretion, or tactful but insincere. The man who is to be trusted and followed as a leader must be both. He must have courage, too—the courage that shrinks not from defeat, but aims only to preserve the right with a faith akin to that of a Christian that the right will some day triumph. Such characters are not common even among the great men of the world, for very high moral qualities, as well as keen intelligence and strength of purpose, are required to produce them. Nearly all the great men have faults of some kind which limit their attainments. They may be great intellectually, but lacking in moral force; strong morally, but lacking in aggressive determination. Very few attain such heights of moral and intellectual force, combined with courage, as to stand out conspicuous among men, distinguished alike for frankness, sincerity, wisdom, tact, boldness, persistence, and philosophic calm. But the man who would have the courage of his convictions and act wisely must aim at this ideal, and he must lay the foundations for it in honesty and sincerity of purpose.—*Baltimore Sun.*

---

## WHAT IS PURITY?

The term Spiritual Progress is often vaguely used. We all have an indistinct notion that spiritually minded people are better than others, but we hardly know in what respect they are better. As I look at the subject, spiritual progress consists largely in growth in purity, kindness, love, justice, and nobility of character. The point I desire most to bring out is that none of these virtues flourish in an impure mind. If we want to progress spiritually we must cultivate purity of character. And what is purity? It is not as many suppose a negative condition, in which there is an absence of evil, but nothing good. Purity consists in the presence of all the virtues, in an active, healthy condition, unmixed with evil. Pure water is water unmixed with any other substances. A pure character is a character full of courage, hope, aspiration, and love for the good unmixed with the presence and love for things not good.—*L. M. Holbrook in Philanthropist.*

Written for The Better Way.

## AN INTERVIEW WITH CHARLES FOSTER.

H. W PALMER.

It was about thirty-five years ago, that, in a city in Massachusetts, I had an interview with the noted medium Charles Foster. As he had given notice that he would answer written questions addressed to spirits of departed friends, I prepared a large number on slips of paper, which were then rolled up, and so mixed that I had no knowledge as to whom any particular one was addressed.

On meeting Mr. Foster, my first impression was not wholly favorable to his claim of mediumship, as his general appearance and bearing were anything but spiritual. While there was nothing especially repulsive in his features, there was little of anything intellectual; in fact, he seemed rather gross than refined, and looked more like a *bon vivant* who could roll out the old refrain:

A glass is good, and a lass is good,
And a pipe to smoke in cold weather

with jolly abandon, than like a man who held communion with saints, and on whose arm departed spirits inscribed their names as a proof to earthly friends of their presence.

Seated at a large table, he on one side and myself on the other, I spread out my questions before him, whereupon he laid his hands for a moment upon them, and then, separating one from the mass, asked if the spirit to whom it was addressed was present and would answer the question. There was no response, nor, on drawing a second and third pellet from the heap, was there any.

"Sometimes," said Foster, "this mode of communication fails. Will you ask a question?"

I replied in the negative, not wishing to give him any data or a clew, whereupon he requested me to write one, which I did, holding the paper under the edge of the table and out of his sight. This was addressed to a former neighbor in Vermont, Timothy H., the time and cause of whose death I did not know. It was hardly written before there were raps, and the name John H. spelled out. The next moment Foster, his eyes taking on the trance expression, looked towards the door and exclaimed: "Is it the spirit of Mr. H. that stands there?" Raps in the affirmative followed, and also that he was lost at sea while returning from California. The spirit also persisted in affirming that I had written John H. and not Timothy in my question. Now, Timothy H. lived and died in Vermont, but John, his brother, lived in Massachusetts, and was drowned at sea while returning from California! But no thought of John was in my mind at the time of writing the question, and my question was certainly addressed to Timothy.

Afterwards I addressed another question to another departed friend, whose name was spelled out, when Foster remarked: "I should not wonder if that name, (which he termed a very unusual one) should appear on my arm." And on pulling up his sleeve it appeared, running diagonally, and in very legible letters.

During most of our interview Foster and myself kept up a sort of running fight, he claiming that I was very skeptical, while I contended that I only wished to guard against imposition. He remarked that he had exhibited before multitudes of the most learned and able men of America and Europe, including many of the nobility of England, and in no case did he ever meet with so skeptical an individual as myself.

When I spoke of the pleasure he must derive from being able to investigate spiritual things and hold communion with departed spirits, he replied that he cared nothing whatever about such matters.

One circumstance that occurred during our interview seems to show that it was necessary for Foster and myself to be *en rapport*, as after many failures to get an answer, he remarked: "There seems to be a want of sympathy between us, please use my pencil in writing your questions."

As soon as I did so answers were obtained, and this may be an indication that he thus became possessed in part, at least, to my knowledge of the subject under investigation. If such a thing as transference of thought from mind to mind is possible, then this may account for some of these manifestations, but leaves others unexplained and apparently unaccountable, except on the admission that they are, as claimed by Spiritualists, the work of departed spirits.

At all events, is it not better to keep our minds open, and untrammeled by bigotry and prejudice, investigate fearlessly, ponder boldly, and trust that in time we shall learn the truth, and that "the truth will make us free."

## PSYCHOMETRY.

REV. M. J. SAVAGE.

There is a certain class of sensitives or psychics who claim to possess what is called psychometric power. Suppose it is a lady. She will take in her hand a letter, and, without reading a word of it or even looking at it, she receives from it certain impressions, which she states. Sometimes she goes into such detail as to the contents of the letter and the character and personality of the writer as is utterly impossible on any theory of guess-work. Neither, in my judgment, is it to be classed with clairvoyance; for she does not read the letter nor even seem to see the writer. These phenomena of psychometry seem to constitute a class by themselves. At times it is not a letter that the lady holds in her hands, but any article or substance whatever. But in any case, the article so held appears to give impressions of so precise a nature that the psychic reads the story of its past, calls up distant persons and scenes—distant both in space and in time. In presence of such facts, one finds himself wondering if even inanimate nature—if any part of nature *is* inanimate—does not carry with it a record or memory of all that ever concerned it. But I will suppress any tendency to dream, and turn to my fact.

On a certain morning I visited a psychometrist. Several experiments were made. I will relate only one, as good specimen of what has occurred in my presence more than once. The lady was not entranced or, so far as I could see, in any other than her normal condition. I handed her a letter which I had recently received. She took it, and held it in her right hand, pressing it close, so as to come into as vital contact with it as possible. I had taken it out of its envelope, so that she might touch it more effectively, but it was not unfolded even so much as to give her an opportunity to see even the name. It was written by a man whom she had never seen, and of whom she had never heard. After holding it a moment, she said, "This man is either a minister or a lawyer; I can not tell which. He is a man of a good deal more than usual intellectual power. And yet, he has never met with any such success in life as one would have expected, considering his natural ability. Something has happened to thwart him and interfere with his success. At the present time he is suffering with severe illness and mental depression. He has pain here (putting her hand to the back of her head, at the base of the brain)."

She said much more, describing the man as well as I could have done it myself. But I will quote no more, for I wish to let a few salient points stand in clear outline. These points I will number, for the sake of clearness:

1. She tells me he is a man, though she has not even glanced at the letter.

2. She says he is either a minister or a lawyer; she can not tell which, No wonder, for he was both; that is, he had preached for some years, then had left the pulpit, studied law, and at this time was not actively engaged in either profession.

3. She speaks of his great natural ability. This was true in a most marked degree.

4. But he had not succeeded as one would have expected. This again was strikingly true. Certain things had happened—which I do not feel at liberty to publish—which had broken off his career in the middle and made his short life seem abortive.

5. She says he is ill as he writes. At this very time he was at the house of a friend, suffering from a malarial attack, his business broken up, and his mind depressed by the thought of his life failure.

Now this lady did not know I had any such friend; and of all these different facts about him, of course, she knew absolutely nothing. She did not read a word of the letter. But (note this carefully) even though she had read it all, it would have told her only the one fact that, as he wrote, he was not well. It contained not the slightest allusion to any of the others.

This case can not be explained by clairvoyance, for the lady did not possess the power. Was it guess-work? One case might be so explained. But one does not guess this fashion very often. So, as I put this case alongside the many others which I know, the guess-theory becomes too improbable for one moment's serious consideration.—*Arena.*

## THE PRACTICAL VALUE OF HYPNOTISM.

At the recent session in London of the International Congress of Experimental Psychology Hypnotism was the leading feature.

The first paper on the subject was by the veteran Dr. Liebeault, "to whose persevering and benevolent practice of hypnotism on his poor clientele at Nancy," said the president (Professor Sidgwick), "the present progress of the science is so largely due." Dr. Liebeault's paper described the case of a woman who had been seized by monomania tending to suicide, and who was cured by hypnotic suggestion. Having enumerated several simple forms of intellectual disorder and other rather complicated, which had already been dispelled by the same method, which consisted of substituting by suggestion true or false ideas, the writer said he thought similarly he might obtain still more remarkable successes even when the disorders of the mind of the subject were more complex. Whether the patients under treatment slept lightly or profoundly, Dr. Liebeault believed that in insisting on making them repeated affirmations of their cure, and in multiplying the seances, it ought to be possible to deliver from their tendencies those who had become subject to suicidal monomania, especially if, as in the case described, the cure were undertaken within a short period of the morbid attack. It had only needed fifty-eight or fifty-nine seances, lasting half to three-quarters of an hour each, for the complete cure of the monomaniac. Dr. Liebeault hoped the result would be durable, and he proposed to renew his seances from time to time in order to cause morbid habit to definitely disappear.

Professor Delbœuf (Liege) said that at all times the mind of man had been capable of influencing the body, but it was only in recent times that this action had been scientifically put in evidence. Was it necessary for this purpose to put the brain into an abnormal condition? Was that which was called hypnotism a state against nature? Not at all. The question carried the answer with it. To hypnotize a person was to persuade him that he could or could not do a thing which he believed he could not be prevented from doing. This persuasion might be directly produced, but it might be also indirectly produced. The indirect method consisted in producing artificially that which was known as hypnotism, and it was only the development of suggestibility, the exaltation of the will. Take, for example, a high official whose nervous agitated state had rendered him unhappy for twenty years. He showed to him without sending him to sleep that he had the faculty of not feeling pain. He passed a needle through his arm without making him jump. He showed to him in that way the power of his will. That will had only to be directed against his nervousness. The subject understood it, and was cured. In mental maladies the mind must act on the mind, the healthy part of the brain on the diseased part. He cited the case of a woman possessed with the idea of killing her husband and children. Every day she asked herself on rising if that was not the day for her to accomplish her murders. He defied her to call out the morbid thought while he looked at her. Having succeeded, which was easy, he announced to her that the following day from eight to nine she would not be able to think of killing those who were dear to her. Success was, so to speak, inevitable. By degrees it was possible to charm away the morbid ideas for two hours, then for a day, then for a week. The cure was accomplished. Was there any mystery in that? Was there the production of an abnormal condition? Evidently not. Apart from the starting point, which was the conviction of the subject that he was dealing with a man endowed with a curious power or that he submitted himself to a curious treatment, the subject had been simply led to act by his own will on the ideas which he thus arrived at dispelling.

Experiments in hypnotism followed, the operator being Dr. Bramwell, of Goole. He presented four patients, all of them well known to him, and in respectable positions, one being a carpenter, another a shoemaker, a third the wife of a sea-captain, and the fourth a girl of that class. It was said that Dr. Bramwell had recently painlessly extracted teeth from the woman without throwing her into the hypnotic trance, by merely ordering her not to feel pain. The suggestion was efficacious except in the case of one tooth, with regard to which she had previously formed the conviction that she would have pain, so that her self-suggestion overbore his suggestion in that case. The same patient suffered from severe myopia, only being able to read the third line in the ordinary table of test-letters. Dr. Bramwell caused her by suggestion to be able to read all her lines—that is to say, to show more than ordinary long sight. This operation he now repeated. He put the woman back into her former myopic state at the word of command, and by word of command again she appeared to be immediately relieved. The spectators warmly applauded the demonstration. Dr. Bramwell contends that with all his patients he is able to produce the same satisfactory results by the mere command in the waking state that he had previously produced in a trance. Referring to the question how far a patient can suggest to him improvement in his own condition, Dr. Bramwell mentioned that the mere fact of his giving a written order to a patient to sleep enabled that patient to take out the order, read it, and go to sleep whenever he needed it. He had repeatedly sent patients to a dentist carrying with them a written order not to feel pain. This the patients read when they sat down in the dentist's chair. He has at the present time patients who go to sleep by reading the order to do so. These orders were said to retain their power when Dr. Bramwell had not seen the patients for weeks; in fact he had, he said, been repeatedly called upon to give them new pieces of paper when the original talisman had been worn out. It was stated that the sea-captain's wife had been in the habit of taking sea voyages to London from Yorkshire, during which she was invariably sick; but since Dr. Bramwell had made a suggestion to her not to be sick she had made five passages and enjoyed every meal. As regarded the dangers of hypnotism, Dr. Bramwell believed they were easily avoided by a little care on the part of the hypnotized. He had been accustomed to impress on his patients that they were entirely free to accept or refuse his suggestions. In one or two cases he found his declaration of freedom had had been too impressive, because the patient, when separated from him for some time, had supposed that he would not be able to renew the influence. Several experiments in demonstration of the claims put forward by Dr. Bramwell were received with loud applause by the audience.—*Pall Mall Gazette.*

## PREVISION.

A lady in Yorkshire, who seems to be more capable of analyzing her sensations than most persons, sends me the following account of her gift:

"I can give one or two instances in which I think I can say I have possessed this faculty. I may premise that it is entirely above and beyond my own control, and that I can not command it at will, also that I have only been able to exercise it in connection with my own affairs. For some time before the power awakens (if I may so speak) I feel very restless, nervous, and irritable, then the future event flashes into my mind with the vividness of lightning, and gradually fades away again, leaving me in the depths of low spirits, which continue for several days. The events unfolded to me are always in the future, some are yet awaiting fulfilment. I will give two which came to pass in a comparatively short time.

"In the year 1883 my husband was engaged in a law suit, about the success of which he was particularly anxious. The trial was to begin on Monday, and as we lived near the assize town he was to leave for it that morning. I had been feeling very anxious about it also, and went to church the Sunday before much troubled in mind. Suddenly, during the singing of the psalms, I saw the whole matter arrange itself, and heard the verdict given in my husband's favor. I told him this when we reached home, and though he laughed at me for my credulity, still I believe my words comforted him. He went away next morning and in due course got his verdict.

"We were settled in a house in the Midlands, when by a remarkable chain of circumstances, a small place in the north of England was offered us to buy. The price asked, however, was far too high for us to entertain any idea of it, and we wrote to decline it. Nevertheless I said to my husband, 'I know we shall go there, and that so-and-so will offer you some agency business which you will accept.' 'Pooh! Pooh!' he said, 'that is not at all likely. All so-and-so's arrangements are made.

"But notwithstanding, in six months, time we had bought the house, and in about two years the agency business had been offered to my husband."—*Review of Reviews.*

## WAS SHE A PROPHETESS?

It is amusing to see what prefaces professing disbelief in Spiritualism, people usually make before relating what they know to be true of some medium, says *The Summerland.* The following from the St. Louis *Globe-Democrat* is an instance in point:

"My honest opinion is that the man who visits a fortune-teller, expecting, for a consideration, to get a glimpse into futurity, is a fit subject for a well-regulated lunatic asylum," said Alex. W. Simpson, now at the Southern. "I do not believe in Spiritualism, and have a standing offer of $100 for a sure-enough ghost, still there is something about the business that puzzles me. I once knew a woman, who was neither a Spiritualist nor a lunatic, who possessed the gift of prophecy. During her long life there was scarce an event of consequence, affecting either her country or her family, that she did not fore-tell. She dreaded notoriety, and took every precaution to avoid it. Had she not done so her remarkable predictions would have become the wonder of the world. She could not explain in what manner this fore-knowledge was to her. I have an impression that a thing will come to pass at a certain time, an impression that deepens into conviction, she would say, 'and that is all I know about it.' She scorned the suggestion that the knowledge was conveyed to her by spirits, as she firmly believed that disembodied souls are at once received into heaven or hell, and not permitted to revisit the pale glimpses of the moon. I can only explain the phenomenon by placing her, like Saul, among the prophets."

## INDIAN YOGIS.

The Yogi or Iogi sect maintain the practicability of acquiring, even in this life, entire command over elementary matter by means of certain ascetic practices. The practices consist chiefly of long-continued suppressions of respiration, of inhaling and exhaling the breath in a peculiar manner, of fixing the eyes on the top of the nose, and endeavoring by force of mental abstraction to effect a union between the portion of the vital spirit residing in the body and that which pervades all nature. When this mystic union is effected the Yogi is liberated in his living body from the clog of material encumbrances, and acquires an entire command over all worldly substances. He claims to make himself lighter than the lightest substances, heavier than the heaviest; can become as vast or as minute as he pleases; can traverse all space; can animate any dead body; can render himself invisible; can attain all objects, and is equally acquainted with the past, present, and future. It will be seen that these manifestations agree with some of the phenomena known amongst ourselves. Moreover, the Yogis invoke the aid and claim that they receive help from the "Pitris," or spirits of ancestors. This spiritual aid is emphatically alleged to be always present when they perform their wonders, and they affirm that without this aid they can do little or nothing.


# THE FACT

That AYER'S Sarsaparilla CURES OTHERS of Scrofulous Diseases, Eruptions, Boils, Eczema, Liver and Kidney Diseases, Dyspepsia, Rheumatism, and Catarrh should be convincing that the same course of treatment WILL CURE YOU. All that has been said of the wonderful cures effected by the use of

**AYER'S Sarsaparilla**

during the past 50 years, truthfully applies to-day. It is, in every sense, The Superior Medicine. Its curative properties, strength, effect, and flavor are always the same; and for whatever blood diseases AYER'S Sarsaparilla is taken, they yield to this treatment. When you ask for

**AYER'S Sarsaparilla**

don't be induced to purchase any of the worthless substitutes, which are mostly mixtures of the cheapest ingredients, contain no sarsaparilla, have no uniform standard of appearance, flavor, or effect, are blood-purifiers in name only, and are offered to you because there is more profit in selling them. Take

**AYER'S Sarsaparilla**

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists; Price $1; six bottles, $5.

**Cures others, will cure you**



# Psychopathy,

— OR —

## SPIRIT HEALING.

**A Series of Lessons** on the relations of the spirit to its own organism, and the relation of human being with relation to

*Health, Disease, and Healing,*

Accompanied by

*Plates Illustrating Lessons.*

: : BY THE SPIRIT OF : :

**DR. BENJAMIN RUSH,**

Through the Mediumship of

*Mrs. CORA L. V. RICHMOND.*

**Price, $1.50.**

Published by WILLIAM RICHMOND, ROGERS PARK, ILL.



# BUSTED'S Tested Remedy

THE SPIRIT OF A PHYSICIAN

who used it successfully for many years desires it put prominently before the public.

This remedy for all forms of Diarrhœa, except the *last* stages of cholera, was first compounded by a druggist, by the name of Busted at a time of general sickness. The recipe was given to the public, but returning health caused it to be forgotten by all but a few persons.

A Michigan physician, however, continued to use it so successfully that, no matter how sick one might be, people got the idea that if "Uncle John Watkins took the case the patient was sure to recover." He passed to the other side of life more than twenty years since, but the medicine has always been used by the relatives and children whose lives have been saved by it are now strong men and women.

About a year since while talking with a relative of the doctor about the remedy, she came through a medium present and said he wanted it put before the public in a way that would benefit the class for whom it was intended. I promised him I would try to do so but conditions have not been favorable till now.

**Have yet to Learn of the First Failure.**

I have tested this remedy myself, have seen it tested by others, and have yet to learn of the first failure. Indeed my first use of it was when suffering so that, could I not have found relief in some shape I could not have lived long. I took ten drops. The desired effect was almost instantaneous.

LOIS WAISBROOKER.

Topeka, Kan., July 10, '92.

For Sale at the office of the Better Way Co., Cincinnati, O.

**Price $1 per bottle.**



**A BOOK FOR MEN!**



Sent sealed to any address for 10 cents, treating on that health-destroying and life-consuming weakness of men as the result of youthful errors and excesses. The book sets forth an **Infallible Cure,** which is a medicine to be applied externally (the only remedy of the kind in existence). You will feel improved the first day, benefited every day, until all signs of Early Decay, Weaknesses, Lost Manhood, etc., are fully restored. Address, **R. PECK FELLOWS, M. D., Vineland, New Jersey,** and say where you saw this advertisement.

"Dr. Fellows is an outspoken Liberal, and a very successful physician. The freethinkers of the land should give him their patronage."—*Freethought*





# Martha Washington COOK BOOK.

**A Compendium of Cookery and valuable recipes.**

Fully illustrated. 12mo, 352 pages

The largest and best Cook Bookever published. Portrait of Martha Washington on outside. A perfect index by which reference may be instantly made to any recipe for cooking in all its departments. It contains also a medical department which is invaluable. Toilet recipes. A complete department devoted to personal dress and etiquette. Advice to mothers and daughters, as well as to young men. Printed on good paper and handsomely bound.

**Price, 25 Cents.**

For sale by The Better Way Co.

We will send this book gratis to each subscriber sending us one yearly subscriber.



—THE—

# Spiritualist's Insignia

**For Sale by The Better Way Co.**

| | |
|---|---|
| Sunflower Badge, | $1 00 |
| Scarf Pin, | 1 00 |
| Lace Pin, | 1 50 |
| Cuff Buttons (per pair), | 1 75 |

These are known as the "Sunflower Jewelry," manufactured by the C. D. Haines Co., and are evry handsome in design.



# NEELY'S HISTORICAL CHART

## POLITICAL & U. S. MAP.

**THE ONLY CENSUS MAP PUBLISHED.**

A Double Wall Map, 5 feet 6 inches by 3 feet 10 inches, mounted on rollers top and bottom, ready to hang.

**BETTER THAN AN ENCYCLOPEDIA.**

*A PANORAMA OF AMERICAN HISTORY PRINTED IN 11 BEAUTIFUL COLORS.*

**Worth $10.00. • • Given Free.**



ILLUSTRATION OF MAP PACKED READY FOR SHIPMENT

**IT TELLS** How many Presidents we have had and politics of each. What party George Washington represented. What Presidents died while in office. How many Presidents served two terms. Which candidate received the largest number of votes and was defeated. When each political party was organized. How many Congresses have convened and the political complexion of each. The number of States in the United States and the one having the most miles of railroads. How many Political Parties have existed in the United States.

**A Complete History of our Government by Administrations, Political Parties and Congresses from Washington to Harrison.**

On one side the Largest and Latest U. S. Map, showing all States, Counties, Railroads and Towns, (Price alone $5), **And On the Other Side,** a Diagram Showing all the Political Parties, 11x66. A Diagram Showing all Presidents and Cabinets, 5x66. A Diagram showing Political Complexion of each Congress. A Diagram Showing Creeds of the World, 13x10. A Diagram Showing Standing Armies of each nation, 13x10. A Diagram Showing Naval Tonnage of each Nation, 13x10. A Complete Map of the World, 13x20. A Map of Central America, 10x13. A Map of Alaska, 10x13. A Map of South Africa, 10x13 A Map of Upper Nubia and Habesh or Abyssinia, 10x13. A Map of Persia, Afghanistan and Beloochistan, 10x13. A Complete Map of Solar System, best ever made, 10x13. The Names of all Cabinet Officers, with length of term. Pictures of all the Presidents from Washington to Harrison.

**INDORSEMENTS.**

BENSON J. LOSSING, L. L. D., Historian: "Like a Concave Mirror it reflects to a single focus an epitome of the essential elements of our national history, showing clearly at a glance the progress of the nation from its infancy to its present period of maturity."

A. R. SPOFFORD, Librarian of Congress: "The work may fairly be termed a breviary of American Politics."

HON. S. J. RANDALL: "Indispensable to a ready understanding of the history of the parties."

DR. I. I. HAYES, Historian: "You have given the desired information in such form that 'he who runs may read' and read quickly."

HON. S. S. COX: "Only one work is comparable with it—the 'Statistical Atlas' by the Government—and to say this is high eulogy."

**AGENTS' REPORTS.**

"Received sample, sold 8 maps first hour."

"Magnificent map; my boy sold 12 the first day."

"I sell 9 each day."

"I sold 6 maps in one hour."

"I have canvassed one-half day; took 18 orders."

"Sold 65 maps in 4 days: sell 100 next week."

"Took 9 orders from the circular."

"Finest map on earth; sold 13 the first day."

"Sold my sample at express office and took 6 orders. Send 25 maps at once."

The Latest U. S. Map, printed in colors, covers the entire back and is the best published. It alone sells for $3.00. The complete Reversible Map (printed on both sides) is 3 feet 10 inches by 5 feet 6 inches, mounted on rollers top and bottom, with tape on sides. These two maps sell separately for $10.00. Publisher's Price, $5.00; By express, prepaid, $5 75.

This map should be in every library, office, and school, and is well worth the price, ($5.00) as you will see by the above statements of agents and recommendations.

This GREAT DOUBLE MAP is sent by express, prepaid, and safe delivery guaranteed, to any address in the U. S. It can be mailed but is much safer by express. Name your nearest express office.

**THE MONEY WILL BE REFUNDED** to any one not perfectly satisfied after receiving the map. **UNDERSTAND FULLY** that no matter which offer you accept **ALL CHARGES** are prepaid by express or mail and safe delivery and perfect satisfaction guaranteed or money refunded.

**OUR OFFER.**

**We will send this Map free to anyone sending us four Subscribers at $1.00 each; we will give the Map and our paper for one year for $2.00 old subscribers can get the Map for $1.00. If not as represented, return at our expense, and we will refund the money.** THE BETTER WAY CO.

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

THE BETTER WAY

IS ISSUED EVERY SATURDAY

THE BETTER WAY COMPANY,

206 Race St., Cincinnati, O.

**Terms of Subscription.**

THE BETTER WAY will be furnished until further notice at the following terms, invariably in advance:

| | |
|---|---|
| One year | $1.00 |
| Clubs of ten to one copy to the one getting up the Club | $7.50 |
| Six months on trial | $ .50 |
| Three months on trial | $ .25 |
| Single copies | 5 cts |

REMITTANCES.

Remit by Postoffice Money Order, Registered Letter, or draft on Cincinnati or New York. It costs ten or fifteen cents to get drafts cashed on local banks; so do not send them. Postage stamps will not be received in payment of subscriptions. Direct all letters to THE BETTER WAY CO., 206 Race Street, Room 7, Cincinnati Ohio.

CINCINNATI - - SEPTEMBER 24, 1892

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

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

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

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

NOTICE!

All communications pertaining to the editorial department of this paper, should be addressed to Sidney Dean, editor. Letters pertaining to business matters or containing money, must be addressed, and money orders made payable to,

THE BETTER WAY CO.,

206 Race Street, Room 7, Cincinnati, O.

Obituaries free to the extent of twenty lines. Ten cents a line over this amount, for which the sender is held responsible.

Rejected Mss will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

## SUGGESTIONS FOR CLUBS.

To facilitate the handling of our 25-cent trial subscriptions, it would be of immense advantage if trial subscribers clubbed together and remitted names and money at one time. This offers a splendid opportunity to our friends, who are intimate with the scope and merits of THE BETTER WAY, to introduce the same into homes and families where a scientific-spiritual Spiritualist paper has heretofore been excluded by reason of high-priced subscription. Truth and purity is the basis of our work and we need the active and intelligent co-operation of all in the same.

Written for The Better Way.

## SPIRIT EVOLUTION VS. REINCARNATION.

ALBERT MORTON.

"Man is his own star; and the soul that can
Render an honest and a perfect man,
Commands all light, all influence, all fate;
Nothing to him falls early or too late."

Prof. Alfred Russel Wallace is an acknowledged scientific authority on the subjects which have paved the way for the acceptance of a belief in the action of evolution in the elevation of humanity to its present standing. Prof. Wallace in "Darwinism," p .476, *et seq*, sums up the evidences establishing evolution as follows: "Those," he says, "who admit my interpretation of the evidence now adduced—strictly scientific evidence in its appeals to facts which are clearly what ought *not* to be on the materialistic theory—will be able to accept the spiritual nature of man, as not in any way inconsistent with the theory of evolution, but as dependent on those fundamental laws and causes which furnish the very materials for evolution to work with. We, who accept the existence of a spiritual world, can look upon the universe as a grand consistent whole, adapted in all its parts to the development of spiritual beings capable of indefinite life and perfectibility. To us, the whole purpose, the only *raison d' etre* of the world—with all its complexities of physical structure, with its grand geological progress, the slow evolution of the vegetable and animal kingdoms, and the ultimate appearance of man—was the development of the human spirit in association with the human body. From the fact that the spirit of man—the man himself—*is* so developed, we may well believe that this is the only, or at least the best, way for its development; and we may even see in what is usually termed 'evil' on the earth, one of the most efficient means of its growth. For we know that the noblest faculties of man are strenthened and perfected by struggle and effort, it is by unceasing warfare against physical evils and in the midst of difficulty and danger that energy, courage, and self-reliance, and industry have become the common qualities of the northern races; and it is by the battle with moral and evil in all its hydra-headed forms, that the still nobler qualities of justice and mercy and humanity and self-sacrifice have been steadily increasing in the world. Beings thus trained and strengthened by their surroundings, and possessing latent faculties capable of such noble development, are surely destined for a higher and more permanent existence."

The immanence of the divine spark in the individual, prepared by the action of evolution for a "more permanent existence," is concisely stated by Emerson, in the essay on History, wherein he says: "Of the universal mind each individual mind is one more incarnation. All its properties consist in him." Believing this to be true we can not accept the inspiration (?) of those who teach that "each individual mind" has not less than a full gross of incarnations.

In a recent editorial item in the *Banner of Light* it was stated: "After leaving it (the physical body) to decay, according to the inevitable law of nature, we still inhabit a spiritual body which knows no decay!—while the third principle of life, the soul, still inhabits the spiritual body, and lives on to all eternity as an individual entity with memory intact."

This is a truth which—except in the direction of the individuality—has been scientifically demonstrated by many of the leading scientists of the age, through their investigations of the phenomena and revelations of Modern Spiritualism, and the belief that such future life is endless and progressive is a logical corollary, *i. e.* spirit evolution; which continues its beneficent work after the physical garment of the spirit has fulfilled its part in the grand march of progression, and the free spirit is moving onward, higher, still higher, under the guidance of the divine spark of infinite life, wisdom, and force—the soul.

It logically follows if the soul "lives on to all eternity as an individual entity with memory intact," that the teachings of the expounders of reincarnation (with their Babel-like confusion of ideas respecting resting places, preparatory to taking "a fresh start"—of which the spirit retains no conscious memory while incarnated—separate occupations of split twin souls, repetitions of earth lives as a necessity for spirit development, etc.,) are a travesty on common sense—retrogression instead of evolution. Evolutionary reincarnationists, blessed with a higher life than their "orthodox" brothers, have discovered that spirit evolution consists in returning from the spirit world and evoluting upwards while in the environments of physical life. By persistently returning we may in a few eons of time be quite comfortably evolutionized. By this philosophical and charitable method God is exonerated for permitting evil to exist in this vale of tears. Wrongs, if sufficiently repeated, make right according to the Hindoo system of mathematics. Herein we find a practical illustration of the homœpathic system of treatment, "*Similia similibus curantur*," with a vengeance. Would you cure an evil? Take several doses more of the evil; the greater the doses the quicker the cure.

That we have fairly stated the theories of the new school of illuminati is readily proven by reference to their text books. In "The Purpose of Theosophy," a sort of catechism for those unfortunately evoluted into their present embodiments in Europe or America, therefore not versed in Hindoo lore—the writer, Mrs. A. P. Sinnett, says: "One of the first truths for a student to realize is that of re-incarnation, or spirit evolution. A belief in this doctrine may be found to permeate nearly all ancient philosophies; and it recommends itself to the thoughtful mind by accounting satisfactorily for the inequalities in life to be observed everywhere around us, both in the animal and human kingdoms. How is it possible otherwise to reconcile the apparent injustice of one man being born in absolute misery and want, in a position where improvement, or even the desire for improvement, is impossible?"

* * * "Why are we to accept the theory of evolution up to a certain point, and then cast it off abruptly, saying, 'this is the end, here all progress ceases?"

A very pertinent question in this connection. We "orthodox Spiritualists" accept the truth of evolution in its fullness, through matter to spirit, and in spirit forever. If spirit is relegated back to physical environments, what becomes of spirit evolution? The question also arises, if a man has not "even the desire for improvement" at the time of physical death, when and where is the desire aroused? If we are told that the desire is born in spirit life, the way is opened for several more conundrums of a serious nature. Desire for improvement is aspiration, spirit evolution, and if aroused in spirit life it follows, as a matter of course, that that life is one of progression, consequently the necessity for a return to earth life to obtain lessons through other embodiments is not apparent; granted as true that decarnated spirits are helped through mortals to progress out of darkness, it by no means follows that they must again become mortals to

"Fardels bears,
To grunt and sweat under a weary life."

Nature is an economist and wastes no force or material in the execution of her immutable laws. The volcano vomits forth lava which disintegrates and in the progress of evolution becomes sand, soil, vegetation, animal, and man; but no sane person believes that after those processes of evolution lava goes back to the bowels of the earth and resumes its former fiery, undeveloped condition. Re-incarnation is analogous to relavation, yet we are seriously told that is the only way to progress out of darkness unto light.

The Christian schools teach that Jesus was God, and that the only escape from hell must be through "the blood of the Lamb." Some theosophical teachers claim that Jesus was an adept and re-incarnationist, and teach that repeated returns to wallow in earth mire is the only way to wash away our sins, and become fitted for the absorption in Parabrahm—a blissful (?) state. The Spiritualist shows you a better way. Through the action of the law of evolution *we save ourselves*, and our progress is proportionate to our aspirations. Every aspiration is a prayer which draws advanced spirits to assist us to heights beyond mortal conception, to a realization that

"I and my Father are one."

Written for The Better Way.

## A MEDIUM WITH MANY GIFTS.

P. F. DE GOURNAY.

A correspondent at Nogales (Arizona) has sent us a lengthy and interesting notice of Teresa Urres, the young Mexican healer, whose prosecution for witchcraft was reported in THE BETTER WAY in July. This paper, written in Spanish, was prepared by Mr. Lauro Aguirre by request of Gen. Refugio Gonzales, the editor of *La Illustracion Espirita*, after careful investigation, and reveals the fact that Teresa possesses wonderful gifts besides that of healing.

The newspapers have published so many contradictory accounts of the final results of the persecution directed against this girl and her father, that one is mystified on hearing her spoken of as alive who was mourned as having fallen a martyr to the cause of humanity, to the cause of Spiritualism, since she was but an unconscious instrument in the hands of the good spirits. Yet, as the letter of our correspondent, Mr. A. Bacheliere, is dated August 10th, we may safely greet Teresa as full of life and prepared to continue on this side of the Rio Grande the good work commenced on the other.

We give here some of the most salient points in Mr. Aguirre's narrative, regretting that its length precludes its publication in full. It is interesting to study the action of the spirits, not only in the selection of their instruments, but in the unfoldment of the medium's faculties under spiritual influence. Hundreds of examples might be quoted. That of this young country girl from Mexico is of especial interest when we consider her surroundings and education, or rather, her want of education, such a choice was certainly for a purpose whose importance can not be exaggerated. It was a challenge to a system which makes the people the slaves of ignorance; from the ranks of that people arose the voice proclaiming truths which neither casuistry nor science can contradict. To smother that voice there was but one means—violence. These thoughts were suggested by the biographical notice from which we will now quote.

Teresa was born and brought up on a Mexican ranch, amid native *peons* whose ignorance is only equalled by their religious fanaticism—if superstitious practices can be deemed worthy of being called a religion. Her father, Tomas Urrea, evidently a good man and well connected, yet was not much above the standard of those people. Teresa could scarcely read and write; she was ignorant of all that books or contact with educated people can teach. Her manner was in keeping with her ignorance, her mind a void, her speech difficult, her vocabulary as limited as her ideas. But beneath all this dross was virgin gold—a pure and loving heart—the treasure more precious in the eyes of the spirit world than intellect or education. One night Teresa heard a voice: "Go, take a turn as far as the church and come back!" She obeyed; why, she could not tell. On returning she was dazzled by a great light she staggered into the house and fell in a cataleptic fit, to the dismay of the family. During thirteen days these attacks were repeated with intervals of two or three hours. During these attacks she would speak of things utterly incomprehensible to her family. They thought she had become insane, and as in her lucid intervals she assured them she had been ordered to cure the sick, without saying by whom so ordered, they were confirmed in the belief of her insanity. Does not this remind one of Joan of Arc and her mysterious voices?

One day, while Teresa was in a cataleptic state, a lady known as La Huila, who, for several years, had suffered from a lameness and conld not walk without a support, came to see her. The unconscious girl caught the lame leg with her two hands, held it for a moment, and cried to the astonished lady: "Go, you are cured;" and as the other hesitated, she repeated her order with so much authority, that La Huila rose and walked off as though she had never been lame. This was the first cure performed by the healer of Cabora.

A few days after this, Senora Rosaris Bajo called to consult the healer. This lady's life was fast ebbing through hemorrhage of the lungs. "I am going to cure you with my heart's blood," said Teresa. She spat in her hand and with the saliva there came a drop of blood; this she mixed with clay and applied this mixture to the sick lady's shoulder. The hemorrhage stopped at once. Senora Bajo was cured.

The news of these cures spread rapidly. These two ladies being well known in Cabora and vicinity, and, pretty soon, sufferers from all sorts of ills flocked to the Urrea ranch. Many were healed; to those who were not, she told that their diseases were sent them in expiation of their evil deeds and she described these deeds, to the confusion of the evil-doers who, in most cases, were struck with remorse and repentance. No wonder that the ignorant, who have the good sense not to deny that which they can not explain, believed Teresa to be gifted with supernatural power and to perform *miracles*. But as these miracles were made for the relief of the suffering; as Teresa cured every one free of charge; as she led a virtuous life and the counsels she gave her patients were replete with morality and earnest religious teaching, the people gave her the name of "*la santa de Cabora*," and it is our humble opinion that no saint in the Roman calendar ever deserved better the title.

Teresa could not save every one from death; Jesus himself did not claim to give immortality to flesh and blood; but she cured many; hundreds, nay thousands, have blessed her for keeping them a little longer on earth. Can any one in his senses believe her an imposter? Can it be admitted that all these witnesses have conspired with her to defend falsehood and fraud? No, that was out of the question. Even the charge of witchcraft was too weak to be sustained in a court of law; conspiring with the rebellious Indians was another weak charge, disproved by the very fact that the Urrea's had been the losers through the insurrection. But "where there is a will there is a way." Teresa and her father were sent into exile for the sake of peace. [Query: Civil peace or religious peace?"]

Teresa is now on American soil; protected by the laws; among intelligent people who have propensity for investigation. They went to study a healer; they found a many-gifted medium. This ignorant girl hears and sees the spirits and gives their messages; she is entranced; she falls into the ecstatic state; she describes things and scenes with admirable clearness; she exhorts and invokes, and noble thoughts clothed in eloquent language flow from her lips. She is evidently under daily instructions by spirits of a high order. She has remained illiterate, and yet she can confuse scientists and philosophers. Her strongest point, however, is shown in the discussion of moral questions. Withal she is still the simple, modest village girl, unassuming, retiring, who is bold only in the performance of good. Her various gifts seem to have been intended to unfold and complete the principal one, that of healing.

The Urreas have suffered much in their material interests through this persecution. Mr. Aguirre remarks: "Once want has taken possession of the Senorita Urrea's hearth-stone, and she can no longer do as she has done so far (not only healing gratis but giving to the poor), will she have the virtue to bear the heavy cross of poverty? Will she have abnegation enough to continue in the path she has hitherto followed?" He answers these questions by expressing the hope that the wise power who permits the burden to be laid on her youthful shoulders will give Teresa Urrea the strength to bear it and the ordeal through which she is passing, while helping her future spiritual progress, shall serve also to a greater unfoldment of her precious gifts.

## A MOVE IN THE RIGHT DIRECTION.

[The following personal letter from a careful observer and responsible friend, addressed to the editor, is of public interest and is therefore published.—ED.]

Dear Brother D.—I must tell you of a little occurrence to which I was a witness, last Friday night. You may use it in THE BETTER WAY, if you see fit; it might induce others to imitate my friend Frank G——'s course, for the benefit of timid investigators and the greater glory of our cause.

Frank G. is an earnest Spiritualist, well known as such, while his social standing places him in daily relation with ministers and others little in sympathy with our "satanic delusion." He knew that these men would not think of going to a public seance, that in denouncing Spiritualism they only made themselves the echo of its traducers. So he proposed to give some of them an opportunity to learn something of what they were talking about. For this purpose he secured the services of Miss Maggie Gaule, the test-medium, and invited a party of ladies and gentlemen to meet at his house, the presence of his amiable family being an additional guarantee of fairness for the investigators. The home is sacred and no man worthy of the name would think of introducing fraud in its hallowed precincts.

We were twenty-five guests, among whom were three well-known ministers, two physicans, and two journalists. A few of us were believers, the others skeptics or having no opinion on the subject; yet, as none brought a spirit of hostility, the harmony was good. The invisibles seemed well satisfied of this, for they very soon manifested their presence. They seemed to be particularly interested in staggering the ministers, for to each of the three they gave test after test, making themselves recognized beyond doubt, referring to events in the past, to family matters, the medium could not have been informed of by any other means.

One test I must mention particularly, though the gentleman who received it is not a minister. On his arrival he had been introduced to the medium as "Mr. Jones." The evening was far advanced and many tests had been given, when the medium addressed this gentleman. "You must be a Catholic?" "I am. How do you know?" "There is the spirit of a priest standing by you. He knew you in your boyhood and is very much interested in you. Why! he is no simple priest; he shows me his bishop's robes, he is a Catholic bishop." Here followed references to their past acquaintance, and the spirit took leave of his friend with these words: "You must know who I am by this time. *I never knew you before as Mr. Jones*, but it makes no difference. As for me, I don't conceal my name, it is Thomas J. Foley."

If this gentleman wanted a strong test, he certainly had it. The late Bishop Foley, of Chicago, was a Baltimorean, and the description of him given by the medium was quite correct. Other spirits, the loved ones of this gentleman, came afterwards to him to bring him full proof of spirit-communion. Almost every one present also received tests.

What results has this experiment given? The Spiritualists who took part in it could not expect that the skeptics would be convinced the first time they witnessed one of the most common phenomena of spirit influence. When the medium and the ladies had retired, a good deal of discussion took place. The ministers and other skeptics were nonplussed—there was someting in this, but what? Argument could do no good; there was but one answer: "Investigate; seek the truth honestly and you will find it." I have no doubt but that many will follow this advice and find their labors rewarded, as ours have been, my dear brother. PAUL.

Baltimore, September 13, 1892.

## NEWS ITEMS.

The *Standard*, founded by Henry George, has suspended.

A buried city has been discovered near Ironton, Ohio.

President Rodriques has declared himself Dictator of Costa Rica. Great excitement prevails.

The London *Standard* confirms the report of the massacre of European missionaries and native Christians in the Chinese province of Shen See.

Jupiter is now known to have five instead of four satellites, and E. E. Barnard has earned a niche for himself beside Galileo, Herschel and other men of that kind.

The board of health of Hamburg, Germany, has traced the infection of that city, to a Russian immigrant camp, from which refuse water got into the river Elbe, near the Hamburg waterworks.

The National Board of Steam Navigation met at the Fifth Avenue Hotel, New York, in its twenty-first annual convention. The shipping laws were discussed and resolutions were adopted urging Congress to devise means to complete the Nicaragua Canal and keep it under American control.

The Queen Regent of Spain is endeavoring to accomplish a most desirable reform in bringing her influence to bear against bull fighting. Her efforts thus far have met with little success, since it is recorded that every Sunday the arena at Madrid, accommodating 16,000 people, is patronized as much as ever.

At Monticello, N. Y., Joseph Heidt has been convicted of killing his uncle, George Markert. Joseph and his father believed George to practice witchcraft and by this means to have killed their cattle and harmed them otherwise. Joseph asked him to remove the spell, and hard words passed, whereupon he killed his uncle.

The Schuyler Electric Company of Middletown, Conn., has just received an order from the government for the largest and most powerful search-light in the world. It is destined for the Statue of Liberty in New York Harbor, and will be visible for 100 miles and capable of transmitting messages that distance. It will be 50,000 candle power and will cost about $4,000.

Wm. Davis, a colored murderer of Tennessee, after receiving the ordinance of baptism and extending forgiveness to his enemies, was hustled off to meet the angels, by the aid of the preacher and the hangman Sept. 9th. He expressed the hope to meet his enemies in heaven. Did baptism make of this assassin an angel, or was it the converting influence of the rope.—*Ironclad Age.*

## SCIENTIFIC.

Suspension bridges which were built in the time of the Han dynasty (202 B. C. to 220 A. D.) are still standing in China, striking examples of early oriental engineering skill.

A new method of quickly rendering glass transparent during the process of manufacture consists, according to the *Industrial World*, in forcing into the melted materials a stream of oxygen gas, the enormous heat generated oxidizing all deleterious materials.

A system of telephony has been recently devised by which a single wire is used both as a mechanical and an electrical telephone line, so that speech can be transmitted in opposite directions over it at the same time, the one transmission depending upon the electrical undulations in the wire and the other upon the mechanical vibrations.

Herculite, a new French explosive, is a yellowish-gray powder, composed of sawdust, camphor, nitrate of potash, and several substances that are kept secret. It can not be fired by sparks, flame, or detonation. At a trial, a half-pound charge of the compound was inserted in a blast hole about four feet in depth, tamped with sand and earth, and fired by a special igniter. A block of stone about thirty tons was displaced.—*Scientific American.*

## OUR EXCHANGES.

It is not to be denied that instead of practicing self-government we are lawlessly ruled by political organization. The people are really without voice or power. Voting is little more than registering the will of a separate and irresponsible power. It, of course, is careful not to proclaim itself, but that does not detract at all from the reality of the statement.—*Banner of Light.*

In the present anxiety concerning the threatened invasion of the cholera, let it not be forgotten that there is need of a psychical as well as a physical preparation. The "scare" may become worse than the cholera. A *panic* is worse than an *epidemic*. Let there be a sanitation of minds as well as of sewers. If it comes let us meet it bravely, sanely, like to fight it, and if needs be die like rational beings with our face to the foe. —*Unity.*

It is asserted that all the presidential candidates are religious. Perhaps this is true; at any rate we know nothing to the contrary. There is another truth that should go along beside this, namely, political parties and politicians were never so corrupt and degrading as at present. The conclusion, therefore, is that the injection of religion into politics does not purify it in the least.—*Independent Pulpit.*

Spiritualism teaches the essential truths of religion, the divine rule of the world, the endless development of man, the moral oneness of the race. It emphasizes the fact that the spirit world is the permanent, abiding world and that peace between earth and heaven, the human and divine, exists in the constitution of things, and is not something to be effected by miraculous interpositions or supernatural methods.—*Religio-Philosophical Journal.*

## DREAMS OF THE DEAD.

To the Editor of The Better Way.

I find, on reading my article—"Dreams of the Dead"—that by some strange "accident" I omitted to send you an important paragraph, a paragraph, in fact, which was the main expression of my "psychic experience." Will you kindly insert.

"Judge of my surprise when I reached Boston, bought the book and read it, that unexpectedly I was introduced to the mouth-piece of the "society" alluded to above—the author of the "Dreams of the Dead"—who was none other than Mr. E. S. Huntington, of Boston. The strange part of the experience was this: That I should have been confronted on the inner astral plane by what purported to be Shoppenhauer, the representative of the inner society, and when I reached Boston that I should have met, in this strange way, the representative of the same society on the outer plane of life." Is it mind reading, or what is it? I am no "medium" in the ordinary sense, and yet, for over forty years I have been conscious of the presence of spirits—if not angels.

Yours fraternally,

M. C. C. CHURCH.

## COLLEGE OF THERAPEUTICS.

Prof. Buchanan being about to remove to Los Angeles, Cali., from Kansas City, Mo., has been requested to give a course of instructions at the College of Therapeutics before his departure, and has consented to give a course commencing October 1st. The course lasts six weeks, and the fee is $25.

TO APPRECIATE a thing, one must first know the need of it.

## CLEANLINESS NEXT TO GODLINESS.

We read that cleanliness is akin to godliness, that the two aren early inseparable. We will not dispute the point, nor attempt to even argue it, but will be content to say that without the former the latter cannot be attained.

Naturally the question arises with us all how to become clean (occasionally), even if our vocation is such that we cannot keep so.

By reference to the large advertisement of The Larkin Soap Mfg. Co., Buffalo, N. Y., in this issue, this question is readily solved. This Company ranks among the most extensive manufacturers of soaps in the world. They are aggressive, pushing men of marked business ability and integrity.

The offer they make to the readers of this paper is certainly a remarkable one. When we received the order for the insertion of this advertisement we at first thought they offered more than they could do. To satisfy ourselves upon this point we ordered one of the Combination Boxes (as described in the adv't), that we might see if all they offered would be fulfilled. The box came at once. And we can truly state that it is all that they claim, even better.

The "Chautauqua" Ladies' Desk is worth all that the box costs. There is enough Sweet Home Soap to last a family one year, also toilet soaps and toilet preparations to please the entire family. —Eds.

One of the brilliant sisters of Henry Ward Beecher speaks a world in their favor:

HARTFORD, Conn., June 16th, 1892.

Dear Mr. Larkin.

You know I have used your soaps for many years and since I became a stockholder in your company, a facetious friend says I have talked as strongly for Sweet Home as I have for Equal Rights.—Both are sure to win we know full well.

ISABELLA BEECHER HOOKER.

**An Unwelcome Visitor.**

Hayfever is a dreaded but persistent guest. Dr. Hoxsie's Certain Croup Cure is the only remedy known that has a specific action upon the mucous membranes of the throat and head. Hence the parts so conjested in this desease are quickly soothed, the inflammation allayed, and relief and cure soon obtained. 50 cents. A. P. Hoxsie, Buffalo, N. Y., manufacturer.

# Correspondence.

## Notes by Mrs. R. S. Lillie.

Sunday, September 11th, Mr. Lillie and myself were with the First Society of Spiritualists of Buffalo. The meetings were held afternoons and evenings at the A. O. U. W. Hall, on Main street. The day was fine, and after having been with this society a number of times during the past month, it is a pleasure to say that the audience was larger than on the opening day of any former season. There has been faithful service performed by the officers and workers during the past year, and, aside from this, a marked degree of interest was created last winter by the mediumship of Mr. Pierre L. O. A. Keeler. Certain it is that of all the phases of mediumship calculated to convince the skeptic, there are none that excel that of independent slate-writing.

In the society we find the president, Mr. Pfeifer, to have been an excellent man for the place. Each member is made to feel himself of value, and all are working harmoniously. This society has, the past year, made an effort to systematize the financial work by charging a monthly membership fee of fifty cents, and then have the meetings free to all, taking up collection. This has enabled them to close the past season with money in the treasury.

In the afternoon the guides received questions from the audience, among these was one which read, "Do spirits see that other planets are inhabited by intelligent beings, such as man?" In answer the spirit controlling said: "All through the years covered by Modern Spiritualism, spirits, through many mediums, have told to denizens of earth that there were other inhabited worlds—some of them by beings in advance of earth people, as many of the planets are older and riper than earth. But by your modern scientists this has not been accepted. Especially have spirits spoken of Mars as an older inhabited world, having advanced beings upon it far exceeding in many respects the intelligence of earth. Now, modern scientists, through the aid of the largest telescopes, are discovering what we have told you forty years ago. Now, we will tell you there are older systems in which are worlds so far in advance of not only the inhabitants of earth, but of any of the worlds or planets in our system. Yes, far beyond the conceptions of the human mind are worlds like ours, many older, many younger; some already going to decay; others just coming into existence."

The evening exercises was a little out of the ordinary. A lady and gentleman whom we remembered to have seen many times at Cassadaga presented themselves with the request that the guides unite them in marriage. The request having been made in the afternoon, the necessary arrangements were made, and in the evening after a song by Mr. Lillie and an invocation the ceremony was performed. Before calling upon the candidates, the guides gave a short address upon marriage, feeling that in all public places were some who had a false idea of the estimate placed upon this state by Spiritualists. The bride was Mrs. Sybel A. Childs, the groom Willis E. Warner, both of Arcade, N. Y. Mr. Childs (now in spirit life), Mrs. Childs, and Mr. Warner have been warm friends of many years' standing, and the three will be remembered by visitors at Cassadaga. May happiness be theirs throughout the future and the union tend to their advancement as souls, for this is the purpose of life and of the true marriage relation.

Following this the guides gave an address upon the "Mission of life or life's uses," urging upon mankind the necessity of making a wise use of time and opportunities for the improvement of self and the uplifting of others. An improvisation of poetry, from subjects given by the audience, closed the evening exercises.

We were entertained on Sunday by the celebrated healing medium, Mrs. R. H. Matteson. To form some idea of the work she is doing, I will say we left there a little after 8 o'clock in the morning, and as we passed the door of the reception room I counted twelve persons already in waiting for her.

## Lake Sunapee Camp Notes.

August 16th and 17th were the Ladies' Aid fair days. The ladies had many pretty and useful articles on sale, and the tables were well patronized. The fair closed with an enjoyable entertainment on the evening of the 17th.

On Thursday, August 18th, Mrs. E. B. Craddock, of Concord, gave the lecture. Nationalism was discoursed by request.

Friday, the 19th, Mrs. Juliette Yeaw, Leominster, Mass., spoke in the pavilion, taking her subject from the little poem, "If We Only Knew." In the evening an interesting conference meeting was held.

Saturday, the 20th, being "Veterans' Day," Mrs. Yeaw confined her remarks to the interest of the "Veteran Spiritualist Union." Its aims and purposes were explained, and an earnest effort made in its behalf. President Cobb also spoke in its interest, as did Mrs. Cobb and Mrs. Churchill. At the close of the meeting several persons joined the "Union." In the evening a fine entertainment was given in the pavilion, some new and unexpected first-class talent being with us.

Sunday, the 21st, Mrs. Juliette Yeaw occupied the platform at the morning service, which began with singing and an original poem read by Mrs. Kate Pope. Her lecture was more than good. The large audience was interested when she gave the answer to the question, "Is Spiritualism true?" At 1 p. m. Mrs. Carrie Twing held a test seance in the pavilion. It was largely attended, and all who were present were delighted with "Ichabod," and the comforting messages that he brought them from their unseen friends. A concert by the Claremont Band from twelve until two o'clock was a pleasant and delightful treat.

At the opening of the afternoon meeting Mrs. Buffington sang as a solo, "Where are now the Happy Faces." Mrs. Carrie Twing read a poem entitled "Compensation," and afterward gave a stirring and practical address. In the evening Dr. Wheeler, of Leominster, gave a lecture on "Scientific Evidence of Immortality." The National Developing Circle also met at the usual hour.

A conference meeting was held on Monday p. m. with Mrs. Carrie Twing as chairman. She has a way all her own of inducing people to speak and exchange experiences, and some who never thought they could were at the conference to-night able to come forward and say a few good words.

Tuesday, August 23d, at 10 30 a. m., the Lake Sunapee Spiritualist Campmeeting Association held its annual meeting for the election of officers. Eben Cobb, Esq., was re-elected president and treasurer, and Mrs. Jane D. Churchill secretary. An illumination in connection with an excursion around the lake and entertainment at Blodgett's was the program for the evening, all of which was faithfully carried out.

Wednesday, August 24th, Dr. C. B. Richardson, of Charlestown, Mass., occupied the platform as speaker. Dr. Richardson is an old and valued friend of the people of Sunapee Camp, so you may be sure he had a pleased and attentive audience. His good words rang out with the old-time fervor and earnestness, and carried us back to the times agone, when, as presiding genius of the camp, he labored among us and for us.

JANE D. CHURCHILL, Sec'y.

## Washington, D. C.

C. W. Humphrey writes that the garden party given by the Seekers After Spiritual Truth, September 1st and 2d, in honor of their incorporation as a society and the attainment of one hundred members was well attended. Invitations were extended to the First Spiritual Society, and the People's Church, and the Young People's Union of this city.

The committee of arrangements worked hard to make the affair a success, and the pleasant recollections of those who were present will attest that it was such.

Some friendly spirit must have whispered in the ear of weather bureau man, for fair Luna and war-like Mars smiled blandly down upon the merry-makers congregated on the grounds at the residence of Brother and Sister Gibbs. The large enclosure was splendidly decorated with bunting of all colors of the rainbow, and brilliantly lighted with Chinese and Japanese lanterns strung about, while parti-colored booths stood here and there; in fact, fairyland had suddenly sprung into existence. Rev. Dr. Kent of the People's Church was agreeably surprised, and complimented the initial effort of the society. Bros. Cardoza and Campbell did faithful and efficient service in the construction of booths. Brother White lighted the grounds. Sister Whitman superintended the fish-pond. Sisters Best, Hutson, Russel, and Chapman served on the Refreshment Committee. Bros. Whitehand and Baldwin had charge of the museum, where, among other rarities, the Goddess of Liberty reposed in state. Brother Carter, assisted by Brother Hugh, labored valiantly as decorators. Brother Fairchild acted as master of the ceremonies. Brother Gibbs charmed the ear with inspired instrumental harmony. Miss Mamie Ackerman rendered vocal melody, and Messrs. Moon, Scott, and Altimus each contributed to the pleasure of the evening with vocal solos, for which the society owes them a debt of gratitude. Sister Scribner was the presiding deity at the booth where sundry toothsome delicacies and sweet cider were dispensed; the lemonade booth, bearing the enigmatical legend, "Indian lemonade," proved an irresistible attraction. Sister Gibbs did the honors at the booth containing the fancy articles. The dazzling, fancy costumes of certain of the ladies heightened the effect of the kaleioscopic scene, peasant girls, Indian princesses, gypsy maidens, etc., being represented. Sisters Rowland and Cowing, two of our well-known test mediums, arrayed in quaint apparel, occupied prettily ornamented tents, as readers of fate by the card, and were beseiged with applicants. The fish-pond attracted those who wished to try their fortune, and see the "whale that swallowed Jonah." The tailless donkey gazed pensively at the surrounding panorama, while some over-confident lady, gentleman, or youth attempted to attach his (the donkey's) hirsute appendage in its proper locality. A unique feature of the occasion was the presence of Chief Wolf, the superior of a Western tribe of Indians, attired after the manner of his people, and his interpreter, Charley Ike, who understands several Indian dialects, and the Spanish language, and converses fluently in the English.

Brother Carter distinguished himself at the closing of the festivities as an auctioneer, and mingled humor with business while disposing of the various articles remaining on sale.

Mr. A. Le Brand's work of art, "The Old Country Church," a combination of bas relief and painting, donated by him for the benefit of the society, evoked much comment.

Thanks are due to all those who contributed their talent, articles of virtu, labor, and edibles for the good of the new organization, whose existence they are helping its founder to perpetuate.

Certainly a favorable impression has been created by this first entertainment of the Seekers After Spiritual Truth. Friends have been made, and it is hoped that succeeding events will call out many pleasure-seekers.

At the business meeting Wednesday evening, September 7th, the following officers were elected: President, Wm C. Scribner; vice-president, Mrs. C. Evelyn Gilbert; secretary, O. W. Humphrey; corresponding secretary, Miss Elizabeth Lane; treasurer, Robert White, Jr.; trustees, Wm. B. Gibbs, R. H. Steel, and Mrs. A. M. Best.

## Summerland, Cal.

The Summerland Spiritualist Association dedicated their large Hall at this place on September 11th. The audience listened with earnest attention to the dedicatorial address by Prof. J. S. Loveland. The professor's lecture was replete with that which goes to make life worth living.

The hall was dedicated, first to liberty—the forerunner of civilization. Liberty without transgression; liberty of speech without tyranny of forcing people to listen; liberty of conduct without inflicting injury on one's fellow associates. Second, to science, the elucidator of the heavens and the earth, the religion of the future, and to philosophy, the grand channel through which science presents to the world its conclusions. Third, to Spiritualism, the mother of all reforms, the avowed enemy of all oppression, the promulgator of human rights and human aspirations, and the hope of the human race. Fouth, to moral culture, the foundation of human progression. Fifth, to humanity here and hereafter.

The Summerland Orchestra furnished music that delighted the audience. The choir was especially commendable, and O. K. Smith fairly captured her hearers in the execution of "The Beautiful Hills," and responded to a hearty encore with a no less beautiful song.

Ella Wilson-Marchant profoundly impressed her hearers in giving the "Mission of Spiritualism" to the world. To know Mrs. Marchant is to know that Spiritualism came to benefit the world, and selects the proper instruments.

As Spiritualism fosters all reform it dedicates one day of its campmeeting to political reform, Marion Cannon and Annie L. Deggs occupied the rostrum which had been appropriately decorated by a stage artist, whose energy, taste, and dexterity are highly commendable.

The beautifully trimmed plow, the farmer's arms, stack of the golden sheaf of wheat, the enormous vegetable monstrosities lent a charm to the scene that seemed to suggest that the producer's hour had come. Marion Cannon is the man that causes considerable apprehension in the enemy's camp, because November 8th will seat him in Congress as a thoroughly representative man from the Sixth District of California. The presence of Mrs. Diggs seemed to open the portals of inspiration, and as her eloquent voice fell on the ears of her entranced hearers in pathetic appeal for suffering humanity, eyes were diffused with tears, and men vowed that such conditions should be changed if the ballot could do it.

Our gallant six-footer from the State of Texas paid a just tribute to the lady, when he said: "There is hope for the State that can produce such a woman."

W. H. CORNELL, Sec'y S. S. A.

## Denver Colo.

Mr. and Mrs. J. B. Elliott, of 911 Sixteenth Street, have just returned from Salt Lake City, where they have been doing some spiritual work with good results. They were ordained by the Independent Spiritual Society of San Francisco, Mrs. E. Nickles officiating, and will now continue their labors in Denver, Mrs. Elliot being a good trance medium. Address them as above. COR.

## Brooklyn, N. Y.

On Saturday evening, September 10th, the meeting of the Progressive Spiritual Conference, at Bradbury Hall, was given in control of mediums for miscellaneous talk and demonstrations. Among those who participated were Mrs. A. C. Henderson, Mrs. M. Evans, Mrs. Hasham, and Mrs. Burnham, of Boston. Mrs. Burnham gave two lectures before the association during the month which were satisfactory. The Spiritual Association engaged her for the month of November. It is evident that the Brooklyn Spiritualists have missed much in not having had Mrs. Burnham with us before.

Mrs. L. W. Ormstead, a resident medium, deserves great praise for the work she has done and is doing for the Spiritualist cause in Brooklyn. Her circles, which are held Wednesday evenings in Bradbury Hall, have been fruitful in challenging the attention of truth-seekers and in securing their attendance at the various meetings.

The subject assigned by the chairman for the consideration of the conference the last two sessions of this month, is of a three-fold character.

"Do demonstrations as coming by and through mediumship prove the continuity of individual life? If so, how? Do they prove immortality? Which phase of mediumship is the most efficient educator in spirit truth, and which one contributes most to spiritual joys."

SECRETARY.

Sunday, September 11th, the regular speaker for the month of December, Mrs. A. M. Gladding, was aided in the morning services by Mrs. Abby Burnham, from Boston, who, being engaged as speaker for the Spiritual Home Association, in the afternoon, found it pleasant and agreeable to lend her presence and service in a short address, speaking in the most glowing terms deservedly so of Mrs. Gladding and her work on the spiritual platform. She also gave a number of very fine psychometric readings, at which she excels.

The regular speaker devoted the morning services to answering questions from the audience, after which she gave a number of tests of what she saw in the way of spiritual manifestations around those present, all of which were recognized by the parties to whom they were addressed.

In the evening we were surprised by an unexpected call from Mr. J. W. Fletcher, who happening to be in the city. He greeted his old friends by a half hour's talk in his usual eloquent and happy style.

Mrs. Gladding took for her evening subject, "Love from the spirit world and the relationship we owe to each other." After the lecture the speaker gave a number of excellent spirit tests, which were acknowledged with one exception. Her manner of giving tests being so thorough and so much in detail it is almost impossible to make mistakes.

Yours, DANIEL COONS.

## Mantua Station, O.

Maple Dell Camp closed this season's work on August 14th. The work done this year was satisfactory and well attended, considering that so many other camps were in session at the same time.

The income covered the running expenses, and sufficient camp stock was sold to cover all indebtedness of the association.

The speakers and mediums all acquitted themselves well. The officers were pleasant and agreeable, and we tender them our most sincere thanks for the same.

On closing this third annual camp officers were elected as follows: M. C. Danforth, president; Lewis King, vice-president; Henry E. Andrews, treasurer; Mrs. Lillie L. Dressman, secretary; Mrs. L. J. King, recording secretary. Address, Mantua Station, Ohio. Trustees, D. M. King, W. J. Weaver, A. M. Belden, Earl Streetor, Anna L. Robinson, Hiram Potter, G. W. Reichard, Mrs. F. Mulhauser, Dr. W. F. Ball, Lyman C. Howe, Mrs. Lawrence Brown, Henry E. Andrews. D. M. King was re-elected general manager.

The Board elected D. M. King and G.W. Kates as delegates, who shall act as representatives of the association, to organize branch or auxiliary societies, and act as general missionaries.

When ten or more persons desire to come into mutual and reciprocal relationship with the National Spiritual and Religious Association, they can do so by making application to the corresponding secretary, Mantua Station, O., setting forth their needs, giving their locality, and prospects for a successful organization, when they will receive prompt attention by the proper delegates, whose duties are to assist in establishing auxiliaries or branch associations. Persons ask what good would it do to unite with this society. We can say promptly that, first, it is for mutual and co-operative work; if one man can do a little ten men can can do just ten times as much. Next, it is for protection and economy to all good speakers and mediums. And last, the purpose for which this corporation is formed is of the highest character.

Brother Kates will be assisted by his good wife. They ought to be kept constantly in the field. They will hold their first meeting on Saturday and Sunday, October 1st and 2d, under the auspices of the Ober Union Society, at Burton, O., to which everybody is invited.

D. M. KING, General Manager.

## Minneapolis, Minn.

The Spiritual Research Society of South Minneapolis, is coming to the front in grand style. We are having an increase in membership and large attendance at our meetings. Our weekly sociables are very well attended and our mediums are coming forward and doing good work.

Mrs. Lowel, of Anoka, is still with us, and her pleasant smile and kind word that she extends to all who meet her, make her many friends, together with her fine lectures and excellent readings. We could hardly do without her. We will commence next Sunday, September 11th, to have Sunday morning as well as evening meetings to further accommodate our people. We meet at G. A. R. Hall, No. 1,427 East Franklin Avenue, every Sunday.

J. G. STEEL, Sec'y.

## St. Paul, Minn.

Oscar A. Edgerly commenced on Sunday, September 4th, a two months engagement with the "Spiritual Alliance" of this city. His guides on that occasion giving two excellent and eminently satisfactory lectures, each lecturd being followed by spiritual tests of a nature to convince the most skeptical. The members of our alliance are well pleased with the present outlook for Spiritualism in this city, and apprehend both pleasure and profit as the result of Mr. E.'s engagement with our society.

Yours Fraternally, JOHN SAUER.

## San Francisco, Cal.

Mr. E. Temple writes that on August 13ist Mrs. F. A. Logan, was given a reception at her home in honor of her seventieth birthday and forty-second year of her service in Spiritualism. Forty-two people gathered together to do her honor. Among them Dr. Dean Clarke, Mrs. Seeley, Mrs. Muller, Mr. Walter Hyde, Mrs. Thomson, Mrs. Taylor, Father O'Low, Dr. T. B. Taylor, and Professor J. H. White, editor *West Coast Mail*, who all did their part to entertain the assemblage with speech and music, closing with a fine poem by Father O'Low (known as the Irish Pagan), especially dedicated to Mrs. Logan. On the whole it was an ovation to be remembered with delight.

## Ashley, O.

The camp at this place has been a success in many ways. The attendance was fairly good—a greater number of tents being occupied than before—and on Sundays the audience taxed our seating capacity. The speakers and mediums have been full of force and interest. Lyman C. Howe and Mrs. Adah Sheehan were with us only a few days, but gave interesting lectures and left a good impress on the utility of our cause. Prof. D. M. King has been highly successful in his psychic lessons, and his lectures were forceful.

Mr. and Mrs. G. W. Kates have proven to be valuable workers. Their lectures were of a high order, and the tests and readings by Mrs. Kates were never excelled. They were with us the longest of any engaged speakers, and have thus impressed their personality upon us with greater force than is possible in a brief visit. It seems necessary to have our workers with us longer to learn their true merits. Mediums grow in worth the more we are acquainted with them. A lecture to ladies only by Mrs. Kates, and to the audience on Soldiers' Day by Mr. Kates are especially worthy of mention.

D. A. Herrick is entitled to our many thanks for his services as a seance medium, which have been a great attraction here and satisfactory also. He gave us two substantial benefits, and his lectures were of a character to win applause and comment.

Dr. and Mrs. Clemens were a help as healers and workers. The tests given by Mrs. Clemens were accurate. Such willing workers are the kind needed.

We expect to purchase these ground and enlarge our sphere of action. Next year at Woolley Park our camp will take its place amongst those recognized as a leading camp. We will be heard! And we will have a camp second to none.

BUCKEYE.

Ashley Camp closed September 4th, after holding a very successful and profitable two weeks' session. The camp was opened at 10 a. m., August 21st, by D. M. King, General Manager, Lyman C. Howe followed in the afternoon. Mr. Howe delivered four very able discourses during his four days' stay. G. W. Kates and wife, arrived on August 23d, and remained to the close. These genial workers made many warm friends while here, and contributed their full share to the success of the camp. D. M. King, "the father of the camp," gave psychic lessons every forenoon except Sundays. These lessons have proved a grand feature in our camp work, and Mr. King seems to be entirely qualified as a leader in teaching and demonstrating this occult science. Del. Herrick, of Chesterfield, Ind., held trumpet seances daily, and delivered two very fine lectures.

Mrs. Adah Sheehan came to us on August 27th, expecting to remain two Sundays, but unfortunately for us, was called home after giving but two lectures. Steps have been taken to buy and fit up this camp-ground, and improve it, of which more will be said hereafter.

The officers elected for the next year are, president, H. Baxter; vice-president, Chas. Waugh; treasurer, A. P. Oliver; rec. secretary, W. Grunger; corr. secretary, T. H. Morehouse; general manager, A. P. Oliver, and a board of nine trustees. T. H. MOREHOUSE.

## Louisville, Ky.

An invitation seance was given by Miss Lou Monahan, of 1617 West Walnut Street, this city, Wednesday night, the 24th ult. The seance opened by a inspirational poem, given by one of the medium's controls, a Miss Jane Sarley, who, in earth life, resided at St. Joseph, Mo., passed away about eleven years ago. It is a great loss to the world that Miss Monahan is not better known, only in Louisville and adjoining cities of New Albany and Jeffersonville, Ind., as her lectures given through her by Charles Foster and others, and beautiful songs by her control, Allie, and her brother Frank Dells, who also gives tests in English and German, all of which have been fully recognized, and quite a conversation is carried on in the German language (of which the medium is unacquainted) is a remarkable test.

I hope some of our campmeetings in the coming year will make arrangements to engage her services. She has been totally blind since her seventh year, but is one of the best clairvoyants and clairaudients I have ever seen, and I have been an investigator, I believe, for the last thirty-five years, or more, and have been at Onset and Camp Brady and heard the best.

Yours for the truth, JOHN HOSKINS.

## Defiance, O.

G. W. Kates and wife commenced a series of meetings at this place Saturday night, September 10th. The large rink was well filled by a delighted audience. The Sunday meetings were largely attended and showed an increase of interest. The lectures were just what this community needed; and the tests by Mrs. Kates could not be excelled in accuracy and consolation. They were convincing to the entire audience.

These workers remain with us during September, and we feel assured that great good will result. If possible we shall soon organize a working society, and be able here at old Fort Defiance to defend the cause of Spiritualism against any who may assail its strongholds of truth and utility. You may write me.

A DEFENDER.

## Springfield, Mass.

The First Spiritualist Ladies' Aid Society resumes its meetings at the hall in Foot's Block, Corner Main and State Streets, on Thursday, September 29, 1892. The ladies meet in the afternoon, and all are welcome, whether members or not. From five till seven o'clock tea is served for a small fee to all who come, and the evening is passed with music, literary exercises, and a general good time.

Mrs. H. G. Holcomb, the able and much respected president of the Ladies' Aid Society, has the sympathy of many friends in her present affliction. Closely following the death of Mr. Wm. H. King, at Springfield, a relative, came the sickness of her husband; now being cared for at Lake Pleasant. Mr. W. J. Colville will speak for the society during November. CORR.

## Chesterfield, Ind.

Mrs. Maggie Stewart, who has returned to her home in Piqua, O., writes a glowing account of the campmeeting at Chesterfield. Being but a year old it presented an appearance of a much older camp, she says, to judge by its many conveniences. At Anderson she found in process of building and under roof a beautiful spiritual temple, which is to be dedicated in October. Near the temple stands a handsome new two-story cottage. Much credit is due to the ladies of the society for giving a helping hand in the great work.

## Indianapolis, Ind.

Mrs. A. H. Colby Luther writes that she is at present occupying the rostrum of the Spiritual Society at this place. The audiences, though not large, are select. The outlook of the society is bright, as the management is first-class. Her lectures are appreciated as manifested by listeners. She remains here until October 1st. May me addressed at 900 N. Tennessee Street, after that at Crown Point, Ind.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Sold by druggists or sent by mail, 50c. E. T. Hazeltine, Warren, Pa.

TWO LETTERS FROM A LADY

Mrs. Burnside, Addison, N. Y., writes November 17. I received your medicine and it has relieved me of a long suffering. Enclosed find $2.00, please send me a bottle of Catholicon and Cleansing Wash. January 6th, she writes, DR. MARCHISI: The two bottles have made me feel so well that I will not require any more. They cost me $2 00 but were worth $10.00. Many thanks and a Happy New Year to you. God bless you. You will hear from other ladies in this vicinity. Yours truly, MRS. BURNSIDE.

Dr. Marchisi's UTERINE CATHOLICON and CLEANSING WASH cures every form of Female Complaints, Ovarian troubles, Organic Diseases of the Uterus or Womb, Leucorrhœa, Inflamation, Kidney Complaints, etc. On receipt of your Post Office and Express address, I will send (Two) trial bottles FREE and prove its great merits

Dr. J. B. MARCHISI,
35 GENESSE STREET, UTICA, N. Y.

A Reliable Woman

Wanted in every County to establish a Corset Parlor for the sale of Dr. Nichols' Celebrated Spiral Spring Corsets and Clasps. Waists $10 to $75 per month and expenses. We furnish complete stock on consignment; settlements monthly. $3 SAMPLE CORSET FREE. send 18 cents for postage for sample and terms. S. S. Mfg. Co., 378 Canal St., New York. 5-18

THE WORLD OUTDONE!

I want to let the people know that there is a medicine in the market that fills the advertisement. And that is

Davis' Inflammatory Extirpator.

It has cured more persons of Rheumatism, Neuralgia, Sprains, Old Eating Sores, Cuts, Burns, Bruises, Dysentery, Diarrhœa, and the common troubles the human family is subject to than any other medicine that ever was known. And 36 years' constant sales and use of it by thousands of dealers in all parts of New England proves the truth here stated. Send for circulars and get the knowledge the sick and lame and sore are in need of. Everyone who uses it is delighted with its results. SEND FOR CIRCULARS and be convinced. Price 25c, 50c, and $1.00 per bottle.

N. U. LYON, Sole Proprietor, 115 Bay St., FALL RIVER, MASS

NO TRUSS



In the World will Retain Rupture or give Relief like Dr. Pierce's Magnetic Elastic Truss. This Celebrated Truss has radically cured thousands of cases. No Iron Hoops or Steel Springs. It can be worn with ease and comfort Night and Day. Perfect fitting Trusses sent by Mail. Avoid Imitations! If you want the BEST, send 4c in stamps for Pamphlet, No. 1. Address all letters to Magnetic Elastic Truss Co. [DR. PIERCE & SON] SAN FRANCISCO, CAL. or SAINT LOUIS, MO.

A. WILLIS,
Materializing Medium,
264 East Third Street, City,

Will hold circles Tuesday, Wednesday, Thursday and Friday afternoons at two o'clock. Every evening (Monday and Saturday excepted) at eight o'clock. Take Fifth street cars running east to Third and Lock.

No one admitted without recommendation or introduction from some well-known Spiritualist.

MRS. PLYMOUTH B. WEEKS,
PSYCHOMETRIST,
8 Hathaway St.,
CINCINNATI, O.

Dr. J. W. DeHoog,
62 E. Fourth St.,
CINCINNATI, OHIO.
*Electro-Vapor, Sulphur, and all other kinds of Medical Baths.*

Guarantees cure of sick and nervous headache, Female and Chronic Diseases a specialty. Sure Cure for Piles. Consultation free. Charges moderate. Ladies treated by trained female assistants.
Agent for Philadelphia Compound Oxygen Home Treatment. Send for circular.

MR. & MRS. F. N. FOSTER,
Spirit Photographers,
CHESTERFIELD, IND.

Having located as above, we are prepared to take spirit photos from a lock of hair or photograph.
Letters of inquiry, enclosing stamp, promptly answered. Address,
F. N. FOSTER,
16 BOX 32, CHESTERFIELD, IND

Mrs. Dr. MILLER,
HEALING MEDIUM

Electric and Magnetic Remedies sent for the cure of Catarrh and Rheumatic Troubles.
Medicated and Plain Baths on Tuesdays and Fridays at new bath rooms.
517 Huron Avenue,
PORT HURON, MICH.

Trumpets : : :

Special price offered to readers of THE BETTER WAY and Spiritualists in general up to December 1, 1892. Plain trumpets, 34 inches long, weight 8 oz., neatly finished 75 cents each, jointed three pieces, $1.25 each.
JOSEPH LAGE,
N. W. Cor. Sixth and Main,
22 CINCINNATI, O.

A WONDERFUL OFFER by a powerful clairvoyant and magnetic healer. Send 3 2-cent stamps, lock of hair, age, sex, and one leading symptom, and I will send you a full and correct diagnosis of your case. Address
17 DR. W. F. LAY, Box 2229, Denver, Col.

Reliable Offer.

Send three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and I will diagnose your disease free with the aid of spirit power. DR. S. S. WILLIAMS, Lake Geneva, Wis.
16

DR. F. L. H. WILLIS
May be Addressed Until Further Notice
GLENORA, YATES CO., NEW YORK

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.
Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancer, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.
Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms.
Mention this paper.

A LIBERAL OFFER.

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

J. C. BATDORF, M. D.
President of the Magnetic Institute,
GRAND RAPIDS, MICHIGAN.

Dr. C. E. Watkins.

ANNOUNCEMENT.

I desire to say to my friends and the public, I have valuable prescriptions given me through independent slate-writings, while practicing my mediumship. Am now using them in private practice for the cure of the following diseases:
Remedy No. 1 cures Rheumatism.
" " 2 cures Dyspepsia, Indigestion and Liver Trouble.
" " 3 cures Piles, *warranted* to do so.
" " 4 cures Catarrh in its worst form.
" " 5 cures Diptheria.
This is the only acute disease we handle, and we know we have a specific in No. 5 for this dread malady. No family should be without No. 5. prices for the above specifics is 50 cents per bottle. Watkin's Nerve Tonic $1 per bottle. No. X a cure and preventative for Cholera, $1 per bottle. Those who prefer that I should treat them direct can do so by monthly treatment. Terms from $2 to $20 per month by mail, and we give their case the same advantage in the way of our wonderful physchic powers of diagnosing by independent slate-writing as we do our home patients. For personal consultation we can be seen at our private office, 8 Batavia St., Boston, Mass. Office hours 10 a. m. to 4 p. m. Patients desiring to take magnetic treatment will please call on Monday and Wednesday. Positively no seance but to patients only. Those at a distance have same privilege of free seance as our home patients. For further information kindly send 2-cent stamp to insure prompt attention.
DR. C. E. WATKINS,
15 No. 8 Batavia St., Back Bay, Boston, Mass.

A Marvellous Discovery Free.

Superfluous hair removed permanently, instantaneously, without pain, by Electro-Chemical Fluid. In order to prove superiority, we will for next 90 days send sample bottle and testimonials free, on receipt of nineteen cents to pay postage. Electro-Chemical Co., 25 East 14th Street, New York. 5-18

S. B. MARVIN, Medium. All good gifts come from God. To the sick or afflicted in body or mind I will help with my guide to control and direct, by sending, sex, name, age with $1.00 and stamp. Address No. 6 Frothington ave., Charlestown, Mass. 14

DOUBLE Breech-Loader $7.50, RIFLES $1.00 WATCHES GUNS BICYCLES $15 All kinds cheaper than elsewhere. Before you buy, send stamp for catalogue to TOUPOWELL & COMPANY, 166 Main St., Cincinnati, O.

The Blind Clairvoyant,
Prof. HENRY W. SINCLAIR

Will send by letter a life-reading of the Past and Future with DATES. Mail lock of hair and One Dollar, Address,
Prof. HENRY W. SINCLAIR,
Boyden House, 276 Union St.,
13 Lynn, Mass.

An Astonishing Offer.

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

DR. A. B. DOBSON,
San Jose, California.

YES YOU CAN

Get well. Send $1 for a Bottle of Elixir of Life. A spirit remedy. Purely Vegetable, and Magnetized. Positively renews life. Thousands rejoice over health restored. For blood, liver and kidney ailments there is no better remedy made. Send for circular. DR E. K. MYERS, CLINTON, IOWA.

Better than Gold.

Have you the Catarrh, Weak Eyes, Impure Blood or Indigestion, my treatment will cure you. Magnetized Catarrh Remedies $1. Magnetized Compound for the Eyes, 60 cents. Prescription for the Blood, 50 cents. There is no better blood and liver remedy. When all are ordered at the same time will send postpaid for $1.00. B. F. POOLE, Clinton, Iowa.

You Can Have Good Eye-Sight.

Melted Pebble Spectacles restore lost vision. Write for illustrated catalogue and how to be fitted by my new clairvoyant method. Spectacles sent by mail.
B. F. POOLE, Clinton, Iowa.

Announcement.

DR. W. S. ROWLEY, of Cleveland, O., wishes to announce having graduated at two of the best medical colleges in the U. S., besides taking a course in homeopathy. He is now fully prepared to carry out the scientific medical work of Dr. Wells and others through his well-known occult Telegraphy.
Send for Circular "A." 13

The Electric Diadem

Is an absolute merited success, and a marvel of wonder. Its action is positively that of a great vitalizer, and will, in all cases, augment force and increase general functional activity. In all affections of the Brain and Nervous System, resulting from lack of energy, the action of the Diadem is prompt and effective. Price $5.00. Send for pamphlet giving further particulars. Address, DR. R. GREER,
127 LaSalle St., Chicago, Ill

TRY DR. EDDY'S
Magnetized: Flannel: and: Paper

Contains vitalizing principles, is soothing and beneficial, aids the development of mediumship. Price $1.00 per box. Address,
DR. N. H. EDDY,
Gen'l Delivery, P. O. CINCINNATI, OHIO.

A LIBERAL OFFER

By a Reliable
Clairvoyant and Magnetic Healer

Send four 2-cent stamps, lock of hair, name, age and sex. Will diagnose your case free. Address DR. J. S. LOUCKS, Shirley, Mass.

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.

THE Psycho-Magnetograph

This instrument is an unexcelled means for obtaining communications from departed friends and developing mediumship, the message being made legible, can readily be understood by any person who can read, and is so arranged that it will permit of from one to four persons using it at the same time, thus rendering a mutual assistance in development. When not in use it closes up like a book. Size 9 by 12 inches. Price, paper covers, cloth back and corners, $1.00; cloth covers, leather backs and corners, $1.25. Sent postpaid with full directions for use on receipt of above prices. Liberal discount to responsible agents.
Address
THE PSYCHO-MAGNETOGRAPH CO.,
Cincinnati, O.
Care of Better Way. eow9-10.

NEW YORK
College of Magnetics.

An Institute of Refined Therapeutics, including the Sun Cure, Vital Magnetism, Electricity, Mind Cure, and a higher science of life. Chemical affinity and basic principles developed with their marvelous applications. Students in three continents are now pursuing the college course. The college is chartered and confers the degree of D. M., Doctor of Magnetics. By a system of printed questions students can take the course and receive the diplomas at the own homes.
Address,
E. D. BABBITT, M. D., Dean,
4 W. 14th St., near 5th Ave., NEW YORK.

# Women's Corner.

Written for The Better Way.

### Lily-White.

ADAH.

Oft you've seen the water-lily
Softly curtsying on a river,
Nodding its white petals gaily
To the sun, its perfume-giver.

Soft th' encircling waters press it
As the mists you purple mount,
Pearly drops from Nature's chalice—
Liquid life from Nature's fount.

Life is like you water-lily,
With its joys and its dismays,
But when its mission shall be ended,
Then will come the brighter days.

Every lily is a sermon
Given from our God above,
Teaching us the true religion—
That the key to all is—love.

Written for The Better Way.

### THE TRUE MEANING OF INTEMPERANCE.

EMMA TRAIN.

He went reeling and staggering along the street, now and then singing snatches of song or muttering incoherently to himself. He stepped very high as though the earth and sky were likely to meet before him, tried to shake hands with the lamp-posts, and stared half idiotically at those he met. Evidently he was not a temperance advocate, or if he was he failed in the practice. His brain was dizzy from the effect of alcoholic stimulant taken into his stomach. People said as they passed by, "He is drunk," and sought to avoid him. Under provocation he doubtless would be quarrelsome and commit crime that in his normal condition he would look upon with horror. His is a clear case of intemperance.

Night after night finds her in the heated ball-room. Dressed in the height of fashion, the observed of all observers. Day after day she spends looking over costly fabrics, selecting the finest and the latest. She never considers the toil of the workers who must provide the means for all this extravagant outlay. She leads the style, that is enough. She is heartless, shallow, selfish. Her better nature is swallowed up in this strife for the adulation of social circles. Her brain is dizzy with its effects. Crime she commits daily against her friends, herself, and the world at large. She is intoxicated with the poison that society distills and never sober long enough to realize her condition. A victim of intemperance. And so we meet its terrible effects every day on the street, in the saloon, at the home—everywhere.

Not long ago I met a company of so-called temperance people out for a picnic. Several young men were puffing away at cigars and cigarettes. In their faces I noted the unmistakable signs that this stimulant always leaves. They were wildly hilarious, and though the day was exceedingly warm, drove at full speed. Their horses were flecked with foam and still the lash was repeatedly used to urge them to greater exertion. And I thought, "Oh, Temperance, what a libel is this to thy pure, mild innocence!"

Not alone in the saloon are the seeds of intemperance sown. At the home where rich and stimulating foods are prepared, where poverty rules, or where avarice urges the inmates to over-exertion in the great treadmill of life, there is its most prolific source of growth.

There is many a man who knows not the taste of intoxicating drink, who is vilely intemperate from his cradle to his grave, and many a helpless victim has suffered from his habits as greatly as ever the alcoholic drunkard has caused those nearest him to suffer from his mad thirst. I might go further and say intemperance is the source of all evil. Avaricious intemperance is the cause of all the great labor trouble, the adjustment of which is a puzzle to the wisest of the age. The intemperance of passion causes untold suffering in the lower kingdom of life, and results on the human plane every day in assault and murder.

Intemperance in some form has filled our prisons and asylums. It has made bloody wars and despoiled homes of their fairest and best. It has hanged witches and burned heretics all through the dark ages, and it robs the workers of to-day to swell the hoard of the multi-millionaires of earth. Oh, angels must turn aside to weep over the spectacle of an armed host marching out by a country's orders to uphold and protect the polluted inebriate, who, by cultivating the fires of avarice in his being, has been able to ruthlessly rob scores of his fellows to slake his awful thirst—a thirst a thousand times more degrading than that for alcohol ever produced!

If I had my choice on entering the beautiful spirit life, I would share the lot of the poor alcoholic drunkard, going out in the darkness of his miserable hovel, with all the horrors of delirium, rather than that of the princely magnet who, through his moral dissipation, has been able to crush and enslave his human brother.

Oh, friends, if we are workers in the great temperance cause, let us be broad enough to comprehend that cause. We have more than the evils of the liquor traffic to overcome. Let us inscribe on our banner not alone death to king alcohol, but death to every ignoble passion, death to every polluting thought, death to every unjust principle. This is what temperance requires of us if we are to be her true advocates!

Written for The Better Way.

### Prayer.

ADELE PODMICK WATKINS.

Prayer is release from the cares that bind us,
Prayer is asking for help from above,
Prayer is the tightening cord that entwines us,
The bright silver cord of spiritual love.

Prayer, it is strength sent direct from the angels,
Strength to endure and power to enact;
It is serving humanity, all true evangels,
Working incessantly to spread the great fact

Of life everlasting, eternal, enduring,
Of progression, of spirits returning to earth
Of a heaven within us, all bright and alluring,
Of material death, but a spiritual birth.

Then pray without ceasing, but prayer is endeavor,
Not clasping of hands or bending the knee,
But patient endurance and trust in the power
That guides and assists toward infinity.

### CARE OF THE TEETH.

The first requisite for keeping the teeth and gums sound and beautiful, is to eschew the use of dentifrices of whose component ingredients nothing is known. An excellent recipe for a harmless powder to be made at home is the following: Two ounces of prepared chalk, ½ ounce of pulverized white castile soap, 2 ounces of powdered orris-root, 2 tablespoonfuls of powdered sugar, a few drops of oil of wintergreen added as a flavoring. A powder of this sort can be used with safety twice each day. Some women use charcoal from time to time to whiten the teeth, but the practice can not be recommended. Any rough or gritty substance naturally scratches the enamel, which becomes a repository in this abraded condition for tarter spots. The great point is to keep the enamel perfectly smooth. To remove the discolorations that will make their appearance on the best-cared-for teeth, use a small twig of althea, cherry, or other soft wood sharpened into a pencil-point and rub the surface of the teeth, and the corners especially, with the same. Don't encourage yourself in brushing the teeth in warm water. Cold is a better tonic for the gums. Never brush sideways, which causes recession of the gums, but always with an up-and-down movement. And avoid, above all things, very stiff tooth-brushes and very large ones. The medium sizes, with soft bristles, are more healthy for the gums.—*Jenness Miller Monthly.*

### FATHERS AND DAUGHTERS.

If fathers would only realize how much the rounding out of both the character and education of their daughters depended on the relation they held to their fathers, the complaint of the narrowness of view and personal relations which women hold to affairs would disappear. Women who grow up entirely under a mother's influence naturally view life from a feminine standpoint, having minds more fitted to comprehend details than to grasp entire situations.

The very nature of training entirely under feminine influence is to bound the mental vision by the horizon of home fences, domestic, social, church, and inherited opinions. Of the vast world outside these walls a girl can only learn as she is brought in contact with it through an intelligent father or brother, unless circumstances force her to battle with the same outside world in the bread-and-butter struggle. More women make wrecks of their lives because of the mistaken training that prevented a knowledge of financial and economic conditions than from any other cause.—*Domestic Monthly.*

### THE MAGAZINES.

The magazines for the current month are all unusually interesting and good. We note them in order of reception.

*The Arena* for September, Boston, Arena Publishing Co., edited by B. O. Flower, $5.00 per annum, single numbers 50 cents, has a varied and rich bill of intellectual fare. Its opening paper, "The Future of Islam," presenting, as it does, Mohammedanism from the standpoint of an able and scholarly disciple of the Koran and the Mohammedan system, social and religious, gives the western world of thought some new ideas of the "Sick man" of Europe, and his faith and social conditions. He strikes trenchant blows at both the Jewish and Christian systems, makes comparisons very unfavorable to the Christian's social life, and the article must awaken critical thought, though it will make no converts to Islam in the western world.

A gossipy article by an actor of former days, James A. Herne, presents a view of plays and play-actors in "Old Stock Days," and is an autobiography; Hon. John Davis, M. C., writes upon "The Communism of Capital," an able paper; Rev. M. J. Savage continues his remarkable cases of psychical research—every Spiritualist should read the series—the literary criticism of Edwin Reed is able, scholarly, and judicially candid, though "A Brief for the Plaintiff;" Dr. C. E. Page has a paper on the treatment of typhoid fever; Axel Gustafson, a reply to Dr. Hart on "the Bible wine question;" Prof. Willis Boughton, a paper on Walt Whitman; John Hudspeth, a paper entitled "Bricks Without Straw;" an article on the modern neat dress reform, continued by May Wright Sewell and Elizabeth Smith Miller in "Reflections on Woman's Dress, etc.; Frances E. Russell on "Lines of Beauty;" and Frances M. Steele on "Artistic Dress." The editor, as usual, closes the series of able articles with a fresh, vital subject to the welfare of society, and deals trenchant blows in discussing "The Menace of Plutocracy," which we wish every lover of his country and its liberties and institutions, would read and take to heart. Even the old, sleepy conservatives will wake up some day to the perils of American liberties. It is, as a whole, a superior number.

*The American Journal of Politics*, September, Andrew J. Palme, editor, New York, 114 Nassau Street, $4.00 per year, single copies 35 cents.

This young magazine is taking on a vigorous life. Its articles are upon practical subjects within its chosen realm, its papers ably composed, and written in a scholarly manner, and the September number the best which has yet appeared. David A. Wells writes upon "The Protectionist Idea of Industry;" Theodore Cox upon "Wool and the Tariff;" A. B. & H. Farquahar on "The Government and the Currency;" C. H. Reave on "Education and Politics;" Sandford Fleming on "Electoral Representation;" Rev. W. M. Jones, "The Homestead Riot;" Jean La Rive Burnett, "The College man in Politics;" Edwin Mead, "Some Fallacies of the People's Party;" Judge A. A. Gundy, an able paper on "The Problem of Negro Education;" Rev. Anna Shaw, "Woman's Right to Suffrage;" A. P. Young, "Organization of Farmers;" and the editor closes the series with a thoughtful paper on "The Benefits of War," which will lead all its humanitarian readers to both wish and hope that its last, best "benefit" will be to speedily die at the feet of a universal national "arbitration," which its horrors have made imperative as an adjunct to modern civilization.

*The New Godey's Magazine.* Who among our more elderly readers does not remember *Godey's Ladies' Book?* It was established in 1830, and at once took its position as a ladies' book *par excellence*, earning for its editors and publishers a grand literary success, and a harvest of shekels we doubt not. Many a family have bound volumes of Godey nestling on their library shelves, and they are good reading now, the young people perusing their pages with interest. Every page is clean, elevating, instructive.

But it is an age demanding fresh blood, fresh thought, new and fresh forms, and the publishers of Godey comprehend the demand and are equal to it. On the 15th of this month *Godey's Ladies' Book* blossoms into a large monthly of latest style and character under the title of *Godey's Magazine*. A note from its publisher says: "We modestly believe it will be the prettiest thing of its kind in the world, and we think that you too will believe so when you see it." If capital and enterprise, joined to latest art, can create something new, unique, and of great intrinsic worth, then the transformation of the old *Godey's Ladies' Book* into the new *Godey's Magazine* will be a marked event in literary and art circles for 1892. Our readers are requested to "keep their eye on Godey," the initial October number being ready for issue the 15th inst. Get it of your news agent, or send an annual subscription to 21 Park Row, N. Y.

*Review of Reviews* for September is a number of special interest. Has a characteristic illustration of M. Camille Flammarion standing with one hand upon his telescope and calling for "study without ceasing the speaking of truth freely, because the psychical world, like the world of astronomy, opens infinite avenues before us."

The opening article upon the progess of the world includes a sketch of the work of this great astronomer, and references to the great observatories of the world, and their close study of Mars, which so much resembles our own planet, and the consensus of opinion, from close observation and comparison, that Mars has all the conditions, atmospheric and otherwise, for habitation by a race of human beings like our own. The article treats of the different departments of progress in the world, and is finely and profusely illustrated.

Its article upon "How Miss Bentley Lifted the Czar," with a portrait of Miss Bentley, the great human magnet, is alone worth a year's subscription to the *Review*, and will astound old, conservative plodders who have long slumbered in the belief that faith has compassed all knowledge of hidden forces in nature and solved all truth.

The article on "Psychic Research and Psychic Truth," illustrated by portraits of Prof. Charles Richet, Prof. Wm. James, Prof. Henry Sidgwick, Richard Hodgson, and Alfred R. Wallace will be of special interest to our Spiritualist readers. The article in the same chapter entitled, "How we feel when we die," with portrait of F. W. H. Meyers, is of marked interest.

Those interested in the thought-movements of the world, and in the progress of psychics, and all phenomenal disclosures, should have this able monthly upon their tables and read it thoroughly. Every step of progress is creating the demand for a broader and higher intelligence in the race, and Spiritualists who know the truth should be in the advance. Published in London and New York simultaneously, in New York, 13 Astor Place. $2.50 per year, single numbers 25 cents.

MUTUAL esteem is the mucilage which joins kindred souls.


**$1.50 THE BETTER WAY and HOME-MAKER $1.50**
FOR ONE YEAR

The Regular Price of THE HOME-MAKER per Year is $2.00.

VOL. VIII. JUNE, 1892. No. 3.

PRICE 20 CENTS

THE HOME-MAKER
A MONTHLY MAGAZINE

CONTENTS ~


Charles the First ..... Frontispiece
The King's Last Message. Poem. *Mattie E. Pettus* ..... 167
Maroon Women of Jamaica. *Allan Eric* ..... 169
June Roses. Poem. *E. H. Chase* ..... 172
Two of Nature's Children. *Margaret Knapp* ..... 173
Household Pets. *Edwin H. Morris* ..... 180
Yesterday. Poem. *Mary H. Krout* ..... 187
Before He Thought. *Harry Romaine* ..... 188
Something About Paper-Making. *T. Alfred Vernon* ..... 189
The Youth and the Brook. *Joel Benton* ..... 199
The Three Fates. Concluded. *F. Marion Crawford* ..... 200
In My Garden. Poem. *Mrs. S. H. Snider* ..... 210
Mrs. Fremont's Home. *John Coburn* ..... 211
The Story of a Short Career. *Mary Golding Lamman* ..... 213
Making Your Will. *M. Helen Fraser Lovell* ..... 219
New York's Training-Schools. *M. E. J. K.* ..... 221
Topics of the Time. *Helen Leah Reed* ..... 225
An Ideal Home. *Mrs. Edward Elmore Brock* ..... 229
The Library. *Mrs. L. R. Zerbe* ..... 234
Art at Home. *Ella Rodman Church* ..... 240
Garden Trellises. *S. B. Comings* ..... 242
Scandinavian Help. *Sarah Kilham* ..... 245
Jellies and Jelly-Making. *Katherine B. Johnson* ..... 243
Wild Greens. *Irene Canfield Churchill* ..... 251
Simple Remedies. *L. E. Chittenden* ..... 254
Fashions. *Jenny June* ..... 255
Costumes. *Virginia* ..... 258
Correspondence and Queries ..... 259


Edited by MRS. CROLY (Jenny June).

PUBLISHED BY
THE HOME-MAKER CO. UNION SQ. N. Y.

Copyright, 1892, by THE HOME-MAKER COMPANY. All rights reserved. Entered at New York Post-Office as second-class mail matter.

PRICE, TWO DOLLARS PER YEAR.

The Regular Price of THE BETTER WAY per Year is $1.00.

## WE OFFER YOU THIS $3 WORTH OF READING MATTER FOR 1.50

No matter if you have paid up for THE BETTER WAY one year, send $1 50 for renewal next year and secure this excellent family magazine. Only yearly subscribers can secure *The Home Maker* at this price. We treat our old subscribers just as well as we do new ones.

## THE HOME-MAKER MAGAZINE.

1. *The Home-Maker* is the only high-class magazine in America at $2.00 per year.
2. It gives more for the money than any other magazine in America.
3. It gives the best—the best illustrations, the best writers, the best stories, the best poems, the best departments.
4. It is original, bright, entertaining, valuable, every line interesting, every article new and readable, good for the whole family.
5. It satisfies the active intelligence of women. "It is (Gail Hamilton' says) the best union of the practical with the intellectual of all the magazines" and its constant endeavor is to keep in touch with every issue that can interest its readers.
6. It is the only first-class home making magazine, and home-makers have a direct interest in its prosperity.

The regular departments are: "Art at Home," by competent writers, including decorative needlework and how to make home beautiful; "With the Housewife," to which Mrs. E. W. Babcock will continue her popular "Domestic Club," and for which a series of articles will be written during the year; "Two in a Flat," by Mrs. Croley; "The Library" is interesting by talks about books that have current interest; "Correspondents and Queries" affords an opportunity for question and answer, and also for open letters upon any subject that may agitate the minds of more than one person; "Fashions" will be under the control of the highest American authority—"Jenny June"—whose letters for thirty years upon this subject have had a world-wide reputation.

*The Home-Maker* is the same size as the other leading magazines.

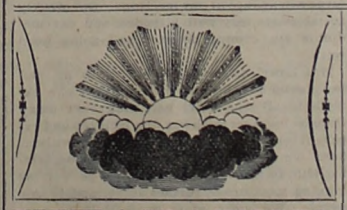
You need *The Home Maker* for your wife, your family, and yourself. Nothing has such a refining influence as literature of this class. Then it is intensely practical in its treatment of household and domestic affairs.

Husbands, make your wives a present of this splendid magazine. Young men, you could not please your best girl more than by sending her *The Home-Maker* for a year.

*The Home Maker* is a superb magazine, each number containing about 100 pages of most entertaining, instructive, and attractive reading matter for every member of the family. In size, make-up, the variety of its features, and the general excellence of its departments, it compares favorably with the leading magazines of the country. The table of contents of the June number, as shown in the reprint of the cover above, gives a definite and correct idea of the variety and ability that mark the contributions to this elegant publication. It is a magazine for the masses, and is thoroughly in touch with the best thought and action of the American people. It is edited by that versatile writer and unquestioned authority, Jenny June (Mrs. Croly).

Have you ever heard of such an offer as *The Home-Maker* and THE BETTER WAY for one year for only $1.50? We make it. This offer must be accepted promptly, as we reserve the privilege of withdrawing it at any time. Address

THE BETTER WAY CO.,
206 Race St., Room 7, 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. Every physician should learn it to be successful. Send postage for free reading to AMERICAN HEALTH COLLEGE, FAIRMOUNT, CINCINNATI, O.

The VITAPATHIC SANITARIUM, in connection with the College, boards, nurses, and treats all manner of disease with the best success. Also diseases treated by mail. DR. J. B. CAMPBELL, Physician in-chief.

**PERENNIAL HAIR RENEWER.**
ABSOLUTELY UNFAILING.

No Patent Preparation. Natural Remedy

Not a dye; contains no harmful ingredients. Cleanses the scalp effectually, and promotes a vigorous growth of the hair. It was given to a widow by her deceased husband, as a means of support for herself and children. Has been well tested. Enough will be sent by mail to mix with eight ounces of soft water for fifty cents, thus giving as much as in any dollar bottle of hair dye, and a much better article, at half the price. Address all orders to

The Better Way Co., Cincinnati, O.

**Baltimore and Ohio**
South Western R. R

**$2 Saved to New York**

All Trains Run Through
Washington, Baltimore and Philadelphia
Vestibuled from Baggage Car to Pullman Sleeper, and heated by steam from the engine.

SOLID TRAINS TO
**PITTSBURGH**
Via Columbus, Zanesville & Wheeling.
With Pullman Sleeper and Parlor Cars

Rates always as low as by any other line, and no extra fare for fast time on limited Vestibule train. Ask for tickets via Cincinnati and the B. & O. R. R.

W. W. PEABODY, Vice-President. O. P. McCARTY, Gen'l Pass. Agt.

Scientific American Agency for
**PATENTS**
CAVEATS, TRADE MARKS, DESIGN PATENTS COPYRIGHTS, etc.

For information and free Handbook write to MUNN & CO., 361 BROADWAY, NEW YORK. Oldest bureau for securing patents in America. Every patent taken out by us is brought before the public by a notice given free of charge in the

**Scientific American**

Largest circulation of any scientific paper in the world. Splendidly illustrated. No intelligent man should be without it. Weekly, $3.00 a year; $1.50 six months. Address MUNN & CO., PUBLISHERS, 361 Broadway, New York.

**C H & D**
CINCINNATI, HAMILTON & DAYTON R.R.

AN EVER-READY TICKET.

Thousand Mile Books at 2 cents per mile. Good to a Thousand Points.

Thousand mile books are now sold by the Cincinnati, Hamilton & Dayton R. R. at the rate of $20, and accepted on all divisions of the C., H. & D. and fifteen other roads, reaching a thousand or more points. The purchase of one of these mileage books assures the passenger not only cheap riding, but an ever ready ticket. They will be good for passage between Cincinnati, Indianapolis, Chicago, St. Louis, Toledo, Buffalo, Salamanca, Ft. Wayne, Peoria, Ann Arbor, Cadillac (Mich.) and innumerable other points. The following roads will accept them between all stations: Buffalo & Southwestern, Chicago & Erie and N. Y., P. & O. Divisions of the Erie R'y; Dayton and Union; Dayton, Ft. Wayne & Chicago; Flint & Pere Marquette; Ft. Wayne, Cincinnati & Louisville; Grand Trunk between Detroit and Buffalo; Indianapolis, Decatur & Western; Louisville, New Albany & Chicago; Terre Haute & Peoria; Toledo, Ann Arbor and Northern Michigan; Wheeling & Lake Erie & Vandalia Line.

E. O. McCORMICK,
Gen. Pass. & Ticket Agent

**$3.50 PER DAY ALL WINTER**

Can be made easy by any energetic person selling "CHAMPION PASTE STOVE POLISH." No brush required. No hard labor. No dust or dirt. Always ready for use. An article every housekeeper will buy. 216,000 packages sold in Philadelphia. Exclusive agency for one or more counties given competent person. Write to-day enclosing stamp for particulars. You will never regret it. Address, CHAMPION CO., 44 N. Fourth St., Philadelphia, Pa.

### TWO SPIRIT MESSAGES.

From some cause the usual budget of questions and answers for this week has failed to materialize at our editorial room. We fill this department with two spirit messages, written through the hand of the editor, during his development, and when he was seeking a solution of the mysteries of psychic phenomena upon any reasonable plane but that of the work of excarnate beings, living, thinking, acting in the glory-land of life, and working through mortal media on mortal shores.

Mechanical writing had been followed by writing through brain, or mental impression. The writer then called it dictation, for not only the thoughts and reasonings, but the words were dictated with a positiveness which forbade change and with a rapidity which required the utmost of his skill as a writer to place upon paper.

Honest of purpose, without a fear of being mislead or deceived, there arose often in the mind of the writer a query whether his own mind and brain were the source of much of this writing, and he voiced his doubts and fears often. The experience of medium De Gournay, of Baltimore, so graphically described in his communication to THE BETTER WAY of the 10th inst. were simply a reptition of that of the writer, and the communication written through the latter's hand, analogous to that of the spirit who wrote through the hand of our correspondent, in explanation.

We presume that every writing medium has had a like experience of doubts and fears, touching their personal relation to the messages written through their hands. For their comfort and to quiet their fears we transcribe and publish the spirit communication of one of the writer's "band," when his own mind was "troubled." We had written a message by dictation, December 26, 1886, in the quiet of our library, and on reading it had asked: "Savors it of man or of the spirit?" and this was the written reply:

"Why do you doubt? True, you are a spirit, intellectual as well as ourselves, and you enquire, and enquire, and still enquire whether the spirit of yourself in the mortal does not impress itself rather than receive impressions which we bring to you. Do you get these from your senses? Which of the five which you wiseacres call senses? Neither. Then the unknown senses—for there are more than twice five which belong to some, nay, to all cultivated spirits in certain degrees of the life spiritual.—You call it intuition.

Does intuition as you understand it, think and reason? or is it an impression on the inner plate of the soul, known to you as consciousness? How do you reach consciousness to leave the picture upon it, when you traverse out of the boundaries of the outward senses and return upon your inner self by what you call intuition?

Can you generate thoughts, philosophies, systems, and lives without an intelligence, a reasoning chamber of your being? Whence then come these soul talks to you? You say that your intellect is at work upon these problems. How? By your own will? Where do you get your information? And where the impressions conveying information to your intellect which you can certainly obtain from no outside sources?

We can speak to your intellect without going through anyone of the avenues of your boasted five senses. We are spirits. We can approach, influence, and impress spirits in sympathy or rapport with us, and can set their hearts and intellects also at work—but alas! we cannot always influence their wills to come into full harmony with our own.

We do our own impressing. You mix yourself with our impressions made up on you, too often for our success or your grand development. We have begged you to be passive, simple-hearted and confiding. You will yet be more so than you now believe or think. You look upon this thing as among the marvelous; you place it in the category of the miraculous. You exalt it above law or science or sound philosophy, and treat it with awe of spirit arising from your ignorance. It is neither. We work on the plane of spirit law and in harmony with the laws of this realm of life. We are permitted as spirits to impress you and others whose conditions are harmonious, as we impress each other here. But to be effective for the end desired by us and by yourself, there must be no barrier erected by your will, and no disorganized condition of the material forces which you use while in the body. We could not make you sensible of our impressional force were you unstrung or profoundly disturbed with disease or great pain.

We can and shall make you more sensible of our presence, when the law of use for your body has had its just fulfillment in your case, and through the breaking of the material web, you come to us. We can do that so much more easily and readily than now while in the strength of life.

Can all spirits thus come to you, you mentally ask? No, for there would be a pandemonium of sensations in your soul should they thus be permitted. It would be more confusing than a houseful of noisy women all talking at once. You are guarded, surrounded, controlled in your spiritual atmosphere—protected is the word which best expresses our meaning—and those only who come into our spiritual, social, and working firmament where you are set as an earth star or planet, are given access to your consciousness, and we are governed by law and work in perfect harmony to the desired end.

Your band you call us, and so call us rightly and properly, for thus have we designated ourselves. We have changed the order of your writing, for you have advanced unconsciously to yourself. We do not now need to bring a battery of magnetic force upon your hand or arm to cause them to move in harmony with the impressions which we create in the mind; but we make clear our wish, we talk, in fact, to your consciousness, and our battery is above and within your brain, as the nervous center of your system. We now touch that place when we communicate, but we can still make you feel our potent presence through the physical when we so desire.

The above was signed by a well-known name, as the leader of the band, and was accompanied during the dictating with great spiritual force.

---

The subsequent message was written professedly by an older spirit member of the band. It was accompanied with a feeling that the dictating spirit possessed authority to counsel and direct, and even to censure. We have several grand theses dictated by the same intelligence.

"We have once informed you kindly, and do so again, in the spirit of love, that your studies and examinations have a wider range and higher scope than the arts of the fortune-teller and watch-restorer. These are earth spirits and mediums engaged in that work, but your band and friends mean to prove to you two things; the immortality of the soul, and the fact that the individual soul can and does return to your earth and manifests itself. When we have proved these great facts, we shall use you to prove them to others less intellectually stubborn than yourself.

We should like to gratify you, and could, but do not wish to open that door.

Nature is inquisitive, and strong in its pleadings for light on matters of more earthly concernment, especially if those matters are future and contingent or affect small details of life. Ask what you will concerning matters of importance, and we will give you such answers as will be truthful, and if the event is not contingent upon the free will of another that we can not know, we will make our statement in our own words.

Brother of ours, be patient, be intent upon the purpose which you started under our guidance, and we will shape your life and all matters of interest in it, so far as we can, to meet your noblest wishes and aspirations. I am instructed by the band to write this. Good bye.

QUENTIN.

## MISCELLANY.

### SOUND.

Sound travels by waves, radiating from a central point of disturbance, just as waves radiate when a stone is thrown into still water. So far as the hearing of each individual is concerned, these waves move in a direct line from the cause of the disturbance to the ear. This being the case, the impact is greatest in the ear nearest the sound. Now, a person who has totally lost the hearing of one ear cannot locate the direction of a noise to save his life, even when the center of disturbance is quite near. Blind persons learn to estimate distance in a surprisingly brief period after losing their sight, but experts on diseases of the ear say that persons wholly deaf in one ear can never learn the direction from which a sound comes.—*Philadelphia Press.*

### THE GLACIERS IN IDAHO.

An immense glacial field has been discovered in the unexplored region of Central Idaho by F. B. Schermerhorn, geologist and mineralogist, who was working in the interest of Idaho's exhibit at the World's Fair. Under the date of August 8th he writes Commissioner Weels as follows: "As I came over the divide into Big Creek I saw away to the west among the high mountains what appeared to be a glacier. Inquiry at Big Creek developed the fact that though two of the men in camp had lived their several years they had never been able to get up to that snow. They also told me many had tried and failed. All had tried to take horses with them. I determined to go on foot.

"As I advanced, the signs of the white man decreased until they disappeared altogether. The country through which I made my way was the wildest and roughest of any through which I ever traveled in point of grandeur and picturesque beauty. The view from the peaks rival anything in mountain scenery in the United States.

"Beneath the glacial fields I found a series of glacial lakes. The glacial fields are quite extensive. They probably cover nearly as great an area, though not so thick, as the great glacial fields of the Alps. I examined sixteen terminal moraines. Of this number eleven were receding, one stationary, and only one advancing. None that I saw extended more than two thousand feet below the snow line."

The writer says that the glaciers are about thirty-five miles southwest of Shoup, amid a number of very high peaks that are not down on the map.—*San Francisco Chronicle.*

### NAMES WITH LITTLE MEANING.

Milk of lime has no milk.
Oil of vitriol is not an oil.
Quicksilver is pure mercury.
Soda water contains no soda.
Sulphuric ether contains no Sulphur.
Wormseeds is unexpanded flower buds.
Copperas is an iron salt and contains no copper.
Berberine is usually made from hydrastis canadensis.
German silver contains no silver, and black lead contains no lead.
Sugar of lead has nothing to do with sugar, nor has cream of tartar anything to do with cream.
Oxygen means the "acid generator," but hydrogen is really the essential element, and many acids contain no oxygen.
Salts of lemon has nothing to do with a lemon, but is a salt of the extremely poisonous oxalic acid.

### CHARACTER IN THE HANDSHAKE.

I form my estimation of a man the moment I shake hands with him. If he frankly gives me his whole hand and with it a cordial grip, at the same time looking me fully in the eyes, I would not hesitate to lend him money or appeal to him for aid if I were in trouble. Men who shake hands that way usually mean what they say. They are manly men, big-hearted, brave, brotherly, and will do to bank on.

The man who reaches out his hand as though the exertion worried him and lets it lie in your grasp like the flipper of a defunct catfish, is the kind of creature who sits up nights to plot petty treason. The man who shakes hands with three fingers would steal from himself if he knew how.

Whenever I reach out my hand and find that it has closed down on three fishy fingers I instinctively look to see if my purse is safe. The man who grabs your hand and pumps your arm up and down as though it were the handle of a hand-car is usually a well-meaning fellow, but is seldom troubled with a plethora of brains.

The ladies also reveal themselves in the handshake. There is no danger of mistaking a shy yet magnetic touch of native modesty for the icy salute of unfeeling formality. No woman who shakes hands as she might touch a dead mouse ever played much havoc with masculine hearts.—Interview in *St. Louis Globe-Democrat.*

### WONDERFUL SIGHTS ON THE SUN.

The ancients who believed that the sun was as smooth and spotless as a golden mirror, would be unspeakably astonished if they could see it as it appeared when viewed with telescopes during the past few days. Two large groups, or rather rows, of spots which are yet visible near the center of the disk, have exhibited to a wonderful degree the terrific effects of the explosive and cyclone forces that are now, month by month, gathering energy upon the sun. Holes large enough to swallow up the earth, with plenty of room to spare, have been formed there in the sight of the astronomer; shining bars have been shot across the dark chasms like bridges of fire; the twisted forms of the great flame-like phenomena, which project hundreds of miles over the edges of the seemingly black and bottomless pit, have given evidence of a mighty whirling power, and the puncturing of the bright disk with crowds of comparatively small black holes in the neighborhood of the greater spots, has shown that over hundreds of thousands of square miles of the solar surface of a tremendous rain of ejected matter is falling back upon the blazing photosphere.

Yet the changes these outbursts are unable to affect in the solar light and heat bear so small a proportion to the whole relative energy of the sun that it is still an open question whether the earth feels them to a perceptible degree or not. It is only when a sun bursts out with such overwhelming might as was exhibited by the famous star in Cassiopeia in 1872, or by a star in Cygnus in 1876, or by a star in Andromeda in 1855, that the planets circling around it are swept with fire. There is no known reason to believe that our sun will behave in that manner, at least in our time, and so everybody can enjoy the marvelous spectacle of the sun-spots without apprehension for their consequences.—*N. Y. Sun.*

---

WHAT is most calculated to discourage a young man of high moral notions, however practical he may be, is the fact that he is generally measured by what he can get, not by what he can earn.—*Miles Ryan.*

### A Prize Hen Party.

If three hundred hens lay three hundred eggs in three hundred days, how many hens will it take to lay one hundred eggs in one hundred days? To the first person answering the above problem correctly the publishers of the LADIES' PICTORIAL WEEKLY will give an elegant Upright Piano valued at $325 or its equivalent in cash, as preferred. To the second person will be given an elegant Safety Bicycle, valued at $125, or its equivalent in cash. To the third person, a handsome Gold Watch, valued at $75, or its equivalent in cash. The next fifty persons sending correct answers will each receive a prize, valued at from twenty five dollars to five dollars. Prizes awarded in the U. S. will be sent free of duty. Contestants must enclose with their answer a U. S. Postal Note for thirty cents (or fifteen U. S. two-cent stamps), for one months' trial subscription to the LADIES' PICTORIAL WEEKLY, which is one of the handsomest and best ladies' weekly publications on this continent; the object in offering this prize contest is to introduce it to new families, and increase its permanent subscription list. We guarantee that prizes will be awarded strictly in order of merit. The date of postmark on letters is given precedence so that persons living at a distance have just as good an opportunity of securing a valuable prize. Address, LADIES' PICTORIAL Co., "E." Toronto, Canada.


## Premium.

To all new subscribers to THE BETTER WAY, paying one year's subscription in advance, we will forward *free* a copy of the beautiful appropriate, and chaste

*BURIAL SERVICE VOLUME,*

published by Jacob Edson and Henry Lemon, of Boston.

THE NUMBER IS LIMITED.

THE CONVENT OF THE SACRED HEART,

BY HUDSON TUTTLE.

17,000 copies sold before publication.

The story of a beautiful young girl induced to enter a convent under the guise of receiving an education, forced to take the veil, and at last liberated by her lover through the aid of a priest. The horrible secrets of convent life are fearlessly detailed. The book was written for an object, and has been pronounced equal in its exposures of the diabolical methods of Catholicism to "Uncle Tom's Cabin." It should be read by every man, woman, and child who loves their country, their religion and their God.

Price, in paper, 25 cents; in muslin, 50 cents, postpaid.

For sale, wholesale and retail, by The Better Way Co.

For agency address Hudson Tuttle, Berlin Heights, O.

LIFE IN TWO SPHERES.

By HUDSON TUTTLE.

In this story the scenes are laid on earth and in the purpose of presenting the spiritual philosophy and the real life of spiritual beings. All the questions which arise on that subject are answered. The Spiritualist will be delighted; the investigator will find it invaluable, and the Church member gain a full and perfect idea of the teachings of Spiritualism.

The paper edition has a finely engraved portrait of Hudson Tuttle, 243 pages, postpaid, 50 cents; muslin, $1 00, postpaid. For sale, wholesale and retail, by The Better Way Co., or Hudson Tuttle, Berlin Heights, O.

— THE —

Occult Forces of Sex.

By LOIS WAISBROOKER.

Three pamphlets, in one binding, entitled:

FROM GENERATION TO REGENERATION;
THE SEX QUESTION AND THE MONEY-POWER;
THE TREE OF LIFE BETWEEN TWO THIEVES;

Price 50 cents. For sale at this office.

HELEN HARLOW'S VOW, or SELF-JUSTICE,

By LOIS WAISBROOKER.

Mrs. Marion Todd, the popular Alliance speaker, says: "It is a book that intensely interests, educates, and elevates. It inspires the weak with courage and the strong with admiration. It is based upon principles which will redeem men and women from the thrall of social despotism and wage slavery. It should be found in every household, and its teachings promulgated by every parent. When its sentiments predominate, then, and not till then, will justice prevail."

Good paper, well bound, good likeness of authoress, illustrated. Price $1.50. For sale by THE BETTER WAY CO.

SPIRITUAL SONGS.

(HYMN SHEETS.)

Containing all the popular hymns for congregational singing. Among them "Happy Greeting," "Beautiful River," "Rejoice and be Glad," "Sweet Bye-and-bye," "We'll Meet beyond the River," "Nearer, my God, to Thee," etc. 8 pages.

Price $2 per 100.

For sale at this office.

LIFE BEYOND THE GRAVE, or Positive Proof of Immortality.

By DR. WILSON NICELY.

A 32-page pamphlet of phenomenal experience. Price 15 cents, postage free.

For sale at this office.

POEMS,

By EDITH WILLIS LINN,

The inspired and gifted daughter of Dr. F. L. H. Willis. This volume contains excellent spiritual poems; it is highly praised by critics and the press, and appreciated by all readers.

16mo cloth, 167 pages, with portrait of author Price $1.00. For sale at this office.

RELIGION AS REVEALED BY THE MATERIAL AND SPIRITUAL UNIVERSE.

By DR. EDWIN D. BABBITT,

Author of "Principles of Light and Colors."

New York: Babbitt & Co., 5 Clinton Place.

Price $1 25, postage 10 cts.

For sale by The Better Way Co.

SPIRITUAL SONGS

For the use of Circles, Campmeetings, and other Spiritual Gatherings.

By MATTIE E. HULL.

Price 10 cents. For sale at this office.

PSYCHIC STUDIES.

"Know Thyself," Spiritual Sciences, and the "Higher Aspects of Spiritualism."

By ALBERT MORTON.

Contents: Biography and lecture by Alfred Russel Wallace; Advice to mediums; Conservation of health and life-forces; Education in physiology; Magnetic healing; Psychometry; Spirit phenomena, and many other essays on similar subjects.

Price $1.25, postpaid. For sale at this office.

THE RELIGIOUS CONFLICT OF THE AGES,

AND OTHER ADDRESSES.

By the guides of MRS. R. SHEPARD LILLIE.

This little book contains eleven short addresses, and answers to questions as a closing chapter. Handsomely bound in cloth (tan and gold); 143 pages. Price 75 cents.

For sale at this office.

THE ESTY FAMILY,

By MRS. SARAH E. HERVEY, Onset, Mass.

Just published. A delightful story. Makes a good birthday or Christmas gift. Neatly bound in cloth. Price $1.08. For sale by the BETTER WAY CO.

LEAFLETS OF THOUGHT, Gathered from the Tree of Life.

Presented to humanity through the mediumship of B. E. LITCHFIELD.

Containing some of the experiences of a spirit who has been in spirit life fifty-seven years.

Price $1.25. For sale at this office.

LIFE AND LABOR in the SPIRIT WORLD,

By the members of the Spirit Band of

MISS M. T. SHELHAMER.

A volume of 426 pages, neatly and substantially bound in cloth, $1.00; postage, 10 cents. Full gilt, $1.50; postage free.

For sale at this office.

TWO CHAPTERS FROM THE BOOK OF MY LIFE.

By MRS. R. SHEPARD LILLIE.

Mrs. Lillie's Great Book. With Poems.

This book contains the experiences of the author as a medium, including a selection of her poems,—about eighty in number—varied in style and subject, and replete with inspirational truths. Price only $1.25; postage free. TO BE HAD AT THIS OFFICE.

PHYSICAL PROOF OF ANOTHER LIFE

Given in Letters to the Seybert Commission by Francis J. Lippett.

Price 25 cents. For sale at this office.

REMARKABLE SPIRIT MANIFESTATION.

— BY —

PROF. WM. CROOKS, F. R. S., of London, Eng., and C. G. HELLEBERG, of Cincinnati, O.

Illustrated. For Sale by THE BETTER WAY CO., Cincinnati.

PRICE, 50 CENTS.

THE SPIRIT WORLD Its Inhabitants, Nature, and Philosophy.

By DR. EUGENE CROWELL.

12mo, cloth, gilt and embossed back and side, 200 pages. Price, $1.00, postage free.

For sale at THE BETTER WAY office, and make money-orders payable to THE BETTER WAY CO., CINCINNATI, O.

THERE IS NO DEATH.

By FLORENCE MARRYATT.

A copiendium of spiritual manifestations as witnessed and vouched for by the daughter of Capt. Marryatt, the writer of sea-tales.

Price 50 cents, postage 5 cents.

For sale at this office.

FROM SOUL TO SOUL.

By EMMA ROOD TUTTLE

This volume contains the best poems of the author and some of the most popular songs with the music by eminent composers. Among the poems which have attracted wide notice are:

Budding Rose. Incidents of Life under the Blue Laws. Parson Smiah's Prophecy. From the Highlands of Heanen. The City of Sorrow. Soliloquy of Fulvia at Sicyon. The Holy Man of Kent. Etc.

The Songs, with accompanying Music, hitherto only obtainable in sheet form, include, The Unseen City, Beautiful Claribel, We Shall Meet Our Friends in the Morning, Meet us at the Crystal Gate, The World is Growing Good, etc.

Many of the Poems are admirably adapted for Recitation, and were used by the author in her public readings.

The volume contains 225 pages, is beautifully bound and furnishes a fine holiday gift.

Price $1.50. For sale at this office.

LIFE IN THE STONE AGE.

For sale at this office.

The history of Atharael, chief priest of a band of Aryans.

An outline history of man.

Written through the mediumship of U. G. Figley.

Price 30 cents.

SIGNS OF THE TIMES.

From the Standpoint of a Scientist.

Pamphlet. Price 15 cents.

For sale at this office.

LECTURES ON MEDIUMSHIP,

By PROF. J. S. LOVELAND.

Large, clear print and neatly bound. An invaluable amount of spiritual information and exposition is contained therein. It should not alone occupy a prominent place on library shelfs, but be well read and digested.

Price, Cloth, $1.00.

For sale at this office.

STARTLING FACTS OF MODERN SPIRITUALISM,

By DR. N. B. WOLFE.

Fine English Cloth, Gold Back and Sides.

Price, $2.25.

For sale at this office.

LIGHTS AND SHADOWS OF SPIRITUALISM.

By D. D. HOME.

"Light, More Light."

Price $2.00. 412 Pages.

For sale at this office.

RULES AND ADVICE TO FORM CIRCLES,

Where through developed media they may commune with spirit friends.

Compiled by JAMES H. YOUNG.

Price 20 cents. For sale at this office.

THE WATSEKA WONDER.

By DR. E. W. STEVEN

A narrative of startling phenomena occurring in the case of Mary Lurancy Vennum.

Added to the above is an article from "Harper's Magazine" for May, 1860, entitled "Psychical and Physio-Psychological Studies: Mary Reynolds, a Case of Double Consciousness," which is often referred to by medical authorities.

Pamphlet. 60 pages. Price 15 cents.

For sale at this office.

HEAVEN REVISED.

By MRS. E. B. DUFFEY.

A narrative of personal experience of after the change called death.

Pamphlet, 101 pages. Price 25 cents.

For sale at this office.

A New Scientific and Philosophical Treatise upon the ORIGIN, DEVELOPMENT, and DESTINY OF MAN.

By THOS. P. FLETCHER, Elk Falls, Kan.

Contents: Spiritual evolution; Fundamental principles; Matter, force, and spirit; General laws; Formation of constellations, systems, suns, planets, and satellites; Origin of meteors and comets; the organic kingdom; Man's attributes and powers; the soul and spirit of man; Mediumship; the spiritual body, etc.

Price, cloth and gilt $1.25, paper cover 50 cents, postage 8 cents.

For sale at this office.

THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

By EUGENE CROWELL, M. D.

A STANDARD WORK.

Vol. II. Revised, with Vol. I. incorporated in this one. Over 500 pages. Price only $1.50.

Contents—Spirit Writing, Levitation and Conveyance by spirit power, Insensibility to Fire—experiments ancient and modern, Clairvoyance and Somnambulism, Clairaudience—hearing spirit voices, Dreams and Visions, Trance and Ecstasy, Holy Ghost and Inspiration, Heresies and Contentions, Prayer, Ministry of Angels, Death, The Spirit World, Spiritualism and the Church, Spiritualism and Science, Evidences, Appendix. Address,

THE BETTER WAY CO., Cincinnati, O.

SPIRIT EONA'S LEGACY TO THE WIDE, WIDE WORLD.

Voices from spirits—their experiences in earth life and spirit spheres, in ages past, and their many incarnations in earth life and other worlds. Given through the Sun Angels' Order of Light. A novel that goes beyond earth life. 650 pages. Handsome muslin binding; gilt lettering. Price $1.50, postage 18 cents.

For sale at this office.

CHRISTIANITY A FICTION.

By DR. J. H. MENDENHALL.

The astronomical and astrological origin of all religions.

In poetic form, with "Introductory" and "Notes of Explanation" in prose. Price 50 cts. Postage 4 cents. For sale at this office.

BEYOND; a Record of Real Life in the Beautiful Country over the River and Beyond.

Price, 50 cents.

For sale at this office.

LACY'S WARNINGS.

A Wonderful Book.

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 in 1707. A compilation, giving history, experience and development of the medium. 15 inspired discourses, prophetic of more recent revelations. By GEO. S. PIDGEON.

Prices: Paper cover $1.00; cloth, $1.50.

For sale at this office.

LYCEUM LESSONS.

By G. W. KATES.

Being a Series of QUESTIONS AND ANSWERS in Lesson Form, Exercises upon each Lesson, and a Series of Questions without Replies.

Just what is needed by every Lyceum. These Lessons will be a great help to the Lyceum Leader and Scholar, and of great value to the General Cause of Spiritualism. The enquirer after truth will find much to instruct. It is so written that all minds may find the lessons of practical utility.

Bristol Board Covers 10 cents each.

$1.00 per dozen; $7.50 per hundred.

For Sale at this office.

MISCELLANEOUS PAMPHLETS.

For sale at this office.

Ed. S. Wheeler in Spirit Life—Materialization; The True and False; Reincarnation and its Deceiving Spirit Advocates; 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. 52. Price 15 cents; postage, 2 cents.

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

The History of Jesus and the Mythical Genesis and Typology of Equinoctial Christolatry, by Gerald Massey.

Gerald Massey proves irresistibly that Christianity is a borrowed cult from the ancient Egyptian religion. pp. 240. Paper 50 cents; cloth 75 cents; postage 8 cents.

A Sprague's Experiences in the Spheres, 200 Tree and Serpent Worship. Price 16 cents.

FARADAY'S PAMPHLETS.

For sale at this office.

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 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 10 cents; postage 1 cent.

No. 4—The Process of Mental Action; or How we Think, by M. Faraday. Price 15 cents; postage, 1 cents.

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

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

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

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

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

No. 8—Dissolution, or Physical Death, by M. Faraday. Price 5 cents; postage, 1 cent.

No. 9—The Relations of Science to the Phenomena of Life, by M. Faraday. 10 cts.; p. 1c.

MOSES HULL'S BOOKS.

For sale at this office

All About Devils; an inquiry as to Whether Modern Spiritualism and other great reforms come from his Satanic Majesty and his subordinates in the Kingdom of Darkness. Price 25 cents.

The Irrepressible Conflict; or the battle between the rich robbers and poor producers. Price 15 cents.

The Christ; Who and What is it? or some of the Spiritualism and mediumship of the Bible compared with that of to-day. 10 cts.

Wayside Jottings; Essays, sketches, poems and songs, gathered from the highways, by ways and hedges of life by Mattie Hull. Price $1.00.

Progressive and Spiritual Songs; a collection of original and selected songs adapted to popular church and secular airs; edited by Mattie and Moses Hull. Price 35 cents.

STUDIES in the OUTLYING FIELDS of MODERN SCIENCE,

By HUDSON TUTTLE.

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

It is printed on fine paper, handsomely bound, 252 pages. Sent, postpaid, $1.25.

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

RELIGION OF MAN and ETHICS OF SCIENCE

By HUDSON TUTTLE.

The past has been the Age of the Gods and the Religion of Pain; the present is the Age of Man and the Religion of Joy. Not servile trust to the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection is the foundation of the RELIGION OF MAN and the system of ETHICS as treated in this work.

320 pages, finely bound in muslin, sent, postage free, for $1.50.

Address THE BETTER WAY CO., Cincinnati. O.

SPIRITUAL PUBLICATIONS.

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 Bosworth St. - - Boston, Mass.

ALCYONE.

This is a semi monthly journal devoted to the philosophy and phenomena of Spiritualism without religious controversy. Price $1.00 per year. Sent free to any one for two months who will enclose 15 cents in stamps with address. Issued by the Star Publishing Co., H. A. BUDDINGTON, Editor, 93 Sherman street, Springfield, Mass.

THE SUMMERLAND.

It "labors for the presentation of commonsense Spiritualism—to present original and selected matter pertaining to the science, philosophy and religion of the evangel of the nineteenth century, in a style to interest and instruct its readers." It is a 6-column, 4-page weekly journal, published by H. L. Williams, and edited by Dwight Kempton, at Summerland, Cal. Price $1.00 per year.

The Unseen Universe,

ANCHESTER, ENG.,

Under he sole charge and conduct of

Mrs. EMMA HARDINGE BRITTEN,

Aided by many talented contributors.

In response to a wide-spread demand for a journal that will treat of the above named vast theme without fear, favor or limitation, yet with sufficient literary ability to meet the demands of the humblest as well as the most highly cultured class of thinkers a large 50-page monthly magazine has been established, devoted to Spiritism, Occultism, Ancient Magic, Modern Mediumship, and every subject that pertains to the Whence, What, and Witherward of humanity.

Address, Dr. or Mrs. Britten. The Lindens, Humphrey St, Cheetham Hill, Manchester, Eng.

THE CARRIER DOVE.

An illustrated monthly journal, devoted to Spiritualism and Reform. Each number will contain portraits and biographical sketches of prominent mediums and spiritual workers of the Pacific Coast and elsewhere. Also spirit pictures by our artist mediums. Lectures, essays, poems, spirit messages and general information. Mrs. J. Schlesinger, Editor. Dr. Louis Schlesinger, Business Manager. Price, $2.50 per year; single numbers, 25 cents. Published at 341 Market st., San Francisco, Cal.

### Oshkosh, Wis.

How different two adjoining towns may be as regards Spiritualism! At Fond du Lac, with its 12,000 inhabitants, we found many illumined souls, courageous enough to impart to others their own light; while at Oshkosh, a few miles distant, with double the inhabitants, we found but few Spiritualists, and a yet smaller number who dare avow their belief to their neighbors. The difference between these two places can not be climatic, for the climate is the same, bordering on the same water; the Germ-man population is large in each; the orthodox churches are numerous, and strong in each. We think that the foundation for this difference as regards Spiritualism in these two towns was laid years ago, when Spiritualism began to be in both Fond du Lac and Oshkosh. In the former place there were firm, courageous, and generous souls, who avowed their faith and gave freely of their substance to uphold speakers and meetings. And the faithful labors of Mrs. Phelps, the medium alluded to in my last letter, sustain and spread belief in a quiet and effectual way. In Oshkosh, on the other hand, most of the Spiritualists have succumbed to outside influences, kept their faith hidden from the world, and are unwilling to open their purses to sustain an occasional medium or speaker who may chance to drift there. We know of an able speaker and medium who came to Oshkosh a few years ago, intending to make it her permanent home. Being poor and wholly unable to work for nothing, she consented to remain provided that the Spiritualists would pay for the hall and guarantee five dollars a Sunday for her lectures. This lady is a good speaker and impressionistrice. No one would venture to sustain her, and she was forced to disregard the plain directions of her guides, and go elsewhere.

A worker like myself, who goes from place to place, can get along pecuniarily, because if Spiritualists in one place are unwilling to aid, their deficit is made up by generous souls in another place. But meetings can not be kept up in any place unless the Spiritualists in that place are willing to pay towards supporting such meetings. None need pay much, for faithful mediums and speakers are willing to work for little; but if all would pay regularly, according to their means, a spiritual meeting could be sustained in many towns, and the outside world, finding a permanent meeting, would gradually fall in, and the Spiritualists in these towns would be helping on the spiritual era of the world, instead of taking back seats and letting work be done by some one else, while the work that was theirs to do remains undone.

Among our most earnest workers there are John Challoner, an earnest, whole-souled man; Mr. and Mrs. Barton, and Dr. Mary Spencer; and these, with Mr. Jack Robinson and his wife, brought sympathetic magnetism to our public meetings that gave us substantial aid. Mr. Robinson has fine mediumistic gifts, and has partially developed for clairvoyance, slate-writing, and materialization. He is a hard-working painter, and works his ten hours a day to support his family. In addition he used to hold a weekly seance, and was rapidly developing as a medium. Different outsiders were present at these meetings, and some brought so positive and skeptical an influence that the manifestations were interrupted, and the cry of fraud was raised against a poor medium, who worked at his trade ten hours a day and held a seance in the evening without asking or receiving one cent for his services. Great discouragement fell on his sensitive soul, and the seances ceased. He consented to hold one while we were there, and though we have attended over sixty materializing seances, with seven different mediums, we failed to find any fraud in his presence. On the contrary, we were pleased, though his powers are as yet quite undeveloped. We advised the holding of weekly seances, in private, with but few persons present, those few being the same as far as possible, and only those being admitted of a tender, true, sympathetic, and harmonious nature, so that the sensitive medium and his faithful controls may not be again discouraged, and so that the fine gifts of our brother may be developed.

We found outsiders in Oshkosh eager to hear the truths of Spiritualism. In the afternoon of Sunday some ninety we represent, while our evening audience numbered some one hundred and thirty. As is our custom the expenses were met by a voluntary contribution. So all are welcome to come, none are excluded by their unwillingness to pay an admission fee, and we leave the results to be whatever they may be. We found many young men, some accessible to truth, and others skeptical, among our most interested listeners. There is intelligence in Oshkosh, but the play of mind is in many cases hindered by creedal bonds and the chains of the old theology. We hope that the Spiritualists of this bright city of 37,000 inhabitants will see fit to unite, laying aside all petty differences and sustain a regular meeting, so that these eager souls may come in contact with the pure thought that characterizes the higher phases of Spiritualism.

We formed an interesting acquaintance with Mr. and Mrs. W. M. Barton. He was injured for life at the battle of Resaca, Georgia, and moves about the house in a wheeled chair, which he propels himself. An influence for good radiates from that chair, though he sighs that he can not do the good he desires to do. For twenty-eight years he has suffered constant pain. Cheered by his faithful wife, and by the joyous hopes of Spiritualism, he is looking to the time when he will be free from the frail, suffering body, and, endowed with a new and glorious life, can then speed on errands of consolation and light. Our word for him was Milton's noble lines:

"They also serve who only stand and wait."
Take courage, brother.
"And heaven's long day of bliss will pay
For all God's children suffer here."

We were hospitably entertained by Mrs. Mary Spencer, an old-time Spiritualist, and a successful practitioner in the art of healing.

Through the efforts of Mr. R. C. Richardson, who had just returned from the camp at Clinton, arrangements were made for us to speak next in Omro. So our next letter will be from that time-honored home of our beautiful faith, though all my mail is as usual sent to Minneapolis, Minn., and forwarded to me from there.

Yours for Spiritualism,
ABBY A. JUDSON.

### Columbus, O.

The First Church of Spiritualists held regular services at Masonic Temple last Sunday, with C. C. Pomeroy as speaker, his subject being "Delusions of Mediums and Gag Rule not American." He called especial attention to the advice given, and wise directions pointed out by THE BETTER WAY for Spiritualists to follow, if they wished to gain the devotion of earnest seekers for the truth; and that the exercise of a broader charity and firmer grip in sacred unity must be sought and obtained, else the pulpits of the old theological lines in America may see the opening, step in and possess the land of coming promise, and Spiritualists be relegated to the rear. He read freely from Barrett's great lectures, and was surprised that Methodist listeners did not know that the Wesley family were Spiritualists, and that John Wesley saw and spoke with translated spirits daily. Dark lines of secret plottings to down this or that medium and cripple speakers should be eclipsed by sunshine of true work and progression.

* * *

## PERSONALS AND LOCALS.

—Prof. J. R. BUCHANAN is to remove from Kansas City to Los Angeles, Cal. Before leaving he has been requested and has consented to give a course of instruction in the College of Therapeutics. The course commences October 1st and continues six weeks, the fee for the course being $25. All interested should avail themselves of the opportunity.

—Mrs. Effie P. Josselyn and her companion, of Grand Rapids, Mich., were tendered a pleasant surprise party in honor of their wedding anniversary.

—Mrs. Abbie N. Burnham spoke for the Henry Ward Beecher Post, G. A. R., on the occasion of the installation of officers at Brooklyn, on September 9th.

—The People's Philosophical Society of Spiritualism meets every Sunday at the southeast corner of Central Avenue and Fourteenth Street, Children's Lyceum at 10.30 a. m.; lecture at 2.30 p. m. L. F. Monough, president; Miss L. Rollo, secretary.

—Dr. Matilda A. Schultz, of this city, has issued an interesting pamphlet on the cholera, its history and mode of treatment. They may be had from this estimable lady at twenty-five cents each.

—Mrs. Gustav Thiese writes from Akron, O., that trumpet medium C. J. Barnes has been holding successful circles there, and given many proofs of spirit-return.

—Obadiah Colby, brother of Luther Colby, editor of *Banner of Light*, passed to spirit life, at Amesbury, Mass., on the 8th inst., at the age of eighty-one years.

—Sweet is woman's mission, and angels bless her work. Those who wish to partake of this blessing join the Ladies' Aid of the Union Society of Spiritualists of this city. Meetings are held every Wednesday at 2.30 p. m. at G. A. R. Hall, 115 West Sixth Street. All are welcome.

—*The Spiritual Messenger*, a new spiritual journal, is soon to make its appearance at Dallas, Tex. The publishers are Messrs. J. H. Humphrey and H. Pettibone, who are endorsed by Mr. J. C. Watkins, president First Spiritual Society of Dallas. We give it welcome.

—Dr. C. E. Watkins, at one time the most famous slate-writing medium in this country, is now engaged in giving magnetic treatments and compounding prescriptions, as his advertisement on the fifth page will show. Dr. Watkins also has a regular diploma from the Vermont Medical College, where he has taken a course of studies.

—Dr. J. E. Bishop, of Atlanta, Ga., writes: "The readers of THE BETTER WAY will be glad to learn that Brother A. C. Ladd is very much improved after a very severe attack of conjestive chills, of which he had four, followed by intermittent fever. It was feared at one time that Brother Ladd would be called to spirit life, but it is thought now that he will make a speedy recovery.

—Prof. J. Clegg Wright's subjects for discourse at last Sunday's services of the Union Society of Spiritualists were: "The Evolution of Religion" and "Spiritualism." Large audiences were in attendance on both occasions. The morning lecture embraced so much that the speaker was unable to bring it to a close at one session, and will continue it next Sunday morning. The evening lecture, though announced as Spiritualism minus an adjective, contained, as a parallel to the subject in hand, an outline of Christianity. Among other things concerning the latter, Mr. Wright said that Christianity presents a personal conscious creator of the universe who exists as the father, son, and holy ghost, antagonized by the devil, this making four gods—one to be adored, one to be feared, one to be loved, and one to be hated. Further that the human race, according to the Christian theory, began with Adam and was made immortal through a belief in Jesus Christ—that Christianity's teachings make man immortal by adoption only. But Spiritualism, on the other hand, has no gods, no theories, no chosen ones, and presents phenomena which can only be explained on the hypothesis of spirit-existence. Here is fact against faith. Spiritualism makes no assumptions which are not sustained by evidence. Belief without evidence is superstition; and he who accepts the Bible as a whole is hypnotized by faith. The speaker also paid his respects to those who endeavor to qualify Spiritualism with an adjunct, whether Christian, ethical, or theosophical. He thought Spiritualism could stand its ground without one, and be made to rise superior to all systems by developing its own resources. In substantiation of his affirmations Mr. Wright related some interesting facts coming under his own experience. Next Sunday evening "The Gnostic Christ" will constitute the subject of his lecture and close his engagement for the present.

### Lockport, N. Y.

Mizpah Hall, the headquarters of the United Progressive Club, was filled to overflowing last Sunday evening to hear our regular speaker, Mrs. Anna L. Robinson. Many prominent people of this city were present, including the mayor and his family and Dr. Gaunt, editor of the *Lockport Daily Union*. Mrs. Robinson's control "Alice," took for her subject "The Law Governing Spirit Return," and spoke for one hour and a half to an attentive and appreciative audience. When her discourse was finished, she gave from the platform several very fine tests, that were promptly acknowledged by the recipients.

The outlook for the winter is very encouraging, new members are being added to the membership list of the club, we have no debts and a surplus of money in the treasury make our financial standing excellent. Hoping soon to have some items of interest to send to your valuable paper.

The marriage of Miss Lena Doty to Mr. William Scott was solemnized on September 6th, evening at 7.30 o'clock, in the presence of a large company of relatives and friends at the pleasant home of the bride's parents, Mr. and Mrs. E. A. Doty on Cave Street. The impressive service which made them man and wife was gracefully performed by Mrs. Anna Louise Robinson, pastor of the Spiritualist Society of this city.

Mr. and Mrs. Scott are both widely and favorably known in this city, where they have endeared themselves to hosts of friends by their noble traits of character. That they may enjoy a long, happy, and prosperous wedded life is the universal wish of all. They left on the midnight train for a short wedding journey, after which they will make their future home in this city. Fraternally Yours, KARL.

### Table of Contents.


FIRST PAGE—Editorial.

SECOND PAGE—The Evil and Good of Spiritualism, Dr. Dean Clarke; Solution of the Labor Problem, M. G. C. Echolm; John G. Whittier, L. Buckshorn; Matter through Matter; The Rationalistic Critic; Courage of One's Conviction; Purity.

THIRD PAGE—Interview with Chas. Foster, H. H. Palmer; Psychometry, M. J. Savage; Practical Value of Hypnotism; Prevision; A Prophetess: Indian Yogis; Advs.

FOURTH PAGE—A Medium with many Gifts, F. F. DeGourney; Spirit Evolution vs. Re-incarnation, Albert Morton; Dreams of the Dead, M. C. C. Church; A Move in the right Direction; News Items; Our Exchanges.

FIFTH PAGE—Correspondence; Advs.

SIXTH PAGE—Women's Corner; Lily White Aden; True Meaning of Intemperance Emma Train; Prayer, Abbie F. Watkins; Care of the Teeth; Fathers and Daughters; Literary; Advs.

SEVENTH PAGE—Two Spirit Messages; Miscellany; Advs.

EIGHTH PAGE—Correspondence; Personals; Pungent Paragraphs; Movements of Mediums; Advs.


## MOVEMENTS OF MEDIUMS.

Lyman C. Howe is engaged at St. Louis, Mo., for October.

Geo. H. Brooks may be addressed for lecture engagements at 144 N. Liberty Street, Elgin, Ill.

Prof. G. G. W. Van Horn may be addressed at General Delivery, Chicago, Ills., till 1st of October.

Mrs. Celia Loucks will make engagements for fall and winter to lecture. Address Findlay, O.

Mrs. A. H. Colby Luther may be engaged for November, '92, and January, '93. Address Crown Point, Ind.

J. S. Scarlett is open for engagements to lecture for '92 and '93. Address 26 Claverick Street Providence, R. I.

W. A. Mansfield, the slate-writing medium, has located for the fall at 184 Monroe Avenue, Rochester, N. Y.

Mrs. Tillie Reynolds, inspirational speaker with psychometric readings, can be addressed at 1637 Sixth avenue, Troy, N. Y.

Mrs. Effie Moss has returned to Cleveland, and is holding seances at 564 Scoville Avenue, Cleveland, O.

Mrs. Julia E. Davis, of Boston, is ready to accept engagements to serve societies. Address 252 Windsor Street, Cambridge, Mass.

Mrs. Elizabeth Stranger, inspirational lecturer and test medium, will respond to all calls. Address 171 Pine Street, Muskegon, Mich.

Mrs. Loise A. Cook, of Louisiana, inspirational speaker, test-medium, and psychometrist solicits southern engagements. Address 144 Girod Street, New Orleans, La.

Societies wishing the services of A. E. Tisdale for the month of November and first two Sundays in December, '92, may address him at 547 Bank Street, New London, Conn.

Mrs. S. Miner, trance speaker and psychometric reader, is now ready to respond to all calls for platform work. Permanent address 1200 E. Twenty-fifth Street, Minneapolis, Minn.

Mrs. A. E. Sheets, inspirational speaker, Grand Ledge, Mich., P. O. Box 885, will make engagements for the fall and winter, beginning September 1st. Will also answer calls for funerals.

Abbie N. Burnham, of Boston, will speak at Willimantic, Conn., September, 18th and 25th; Providence, October 2d and 16th; Brooklyn, N. Y.; November, Conservatory Hall, month of March.

Mrs. Maggie Stewart has resumed her psychometric readings by letter from lock of hair on all business, social, and domestic matters. Price $1 and stamp. Address 264 E. Main St., Piqua, O.

Mr. J. M. and Mrs. M. T. Allen are at present sojourning at Liberal (Mo.) Camp, where they may be addressed for the present, but expect to visit the Pacific coast before Winter sets in, when they may be addressed at San Bernardino, Cal.

Mrs. Nellie S. Baade, trance and inspirational lecturer, can be addressed for Fall and Winter engagements. Will also speak at funerals. Terms reasonable, and references given if required. Address Mrs. Nellie S. Baade, 246 National Ave., Detroit, Mich.

Dr. George F. West late lecturer for Spiritualist Fraternity, of Rochester, N. Y., trance and platform test medium; also magnetic healer, is open for engagements to lecture on most liberal terms for '92 and '93. Address for present, Lily Dale, Cassadaga, N. Y.

G. W. Kates and wife are engaged in Ohio during September and October. They have open dates later on, and would like to hear from societies desiring their services. Address Greenville, Darke County, Ohio. Home address 2234 Frankford Ave., Philadelphia, Penn.

T. Grimshaw, trance speaker, is engaged to speak for various societies in New England during October and November; in Buffalo, N. Y., during December and January; Albany, N. Y., March. Societies desiring to engage his services for February, April, and May, can address him during September at Onset, Mass.

Mrs. Ida P. A. Whitlock will speak the Sundays of October at Pittsburg, Pa., for the First Society of Spiritualists. She would like to arrange for work during the week in the vicinity of the city. She may be addressed during this month at 9 Upton Street, Boston, Mass., after that at Pittsburg, Pa.

Willard J. Hull speaks in Kansas City, Mo., Sunday, September 18th; at Eddyville, N. Y., September 25th; at Lynn, Mass., the first two Sundays of October; Brockton, October 16th; Haverhill, October 23d and 30th. Will answer calls for week-evening lectures while in the East. Address care *Banner of Light*, Boston, Mass.

Mrs. Jennie B. H. Jackson closed her camp-meeting engagements at Liberal, Mo., September 18th, and will now visit other camps in the East and West for the purpose of giving illustrated lectures. She will be at Kansas City, Mo., the last two Sundays in September and first two in October, and in the vicinity of Blair, Neb., remainder of month. Address for week-evening engagements, care of C. H. Gates, corner 24th and Holly Streets, Kansas City, Mo.

### What is Compound Oxygen.

Compound Oxygen is a compound of oxygen and nitrogen, strongly magnetized and perfected as a curative power by a process peculiar to ourselves, and which we call the Philadelphia Oxygen, because its general application to the cure of disease was first instituted in Philadelphia some years ago, has proven to be a remedial agent of inestimable value, with a range of curative action almost without limit.

Possessed of a subtle and non-enervating influence, it can be felt by the strongest man and yet be inhaled by the most delicate child with as much safety as the blandest summer breeze.

An inhalation of oxygen relieves the fatigue and nervous depression incident to intense and prolonged mental exertion.

Our oxygen is the best tonic in the world, since like fresh air there is no reaction, no feeling of lassitude after its first effects have passed away.

This great natural vitalizer has been used successfully in Consumption, Asthma, Bronchitis, Chronic Nasal Catarrh, Croup, Dyspepsia, Liver Complaint, Bright's Disease, Diabetes, Rheumatism, Brain Fag, Hay Fever, Chronic Sore Throat, Inflammation of the Larynx, Recent Colds, Coughs, St. Vitus Dance, Nervous Prostration, Nervous Headache, Neuralgia, Wakefulness, and most other chronic or nervous disorders.

DR. J. W. DEHOOG,
62 E. Fourth St., Cincinnati, O.

### Testimonial.

CHASE CITY, VA., July 2, 1892.

B. F. Poole, Clinton, Iowa.

Dear Sir—The Melted Pebble Spectacles with gold frame ordered from you I received nearly two months ago. I am well satisfied with them.

The Catarrh Medicine and Compound for eyes is benefiting me greatly. Many thanks.

Respectfully,
MRS. D. E. HAZEN.

See ad. in another column.

Buckingham's Dye for the Whiskers does its work thoroughly, coloring a uniform brown or black, which, when dry, will neither rub, wash off, nor soil linen.

## PUNGENT PARAGRAPHS.

A Western editor met a well-educated farmer recently and said to him that he would like to have something from his pen. The farmer sent him a pig and charged him $2 75 for it.—*Boston Post.*

* * *

It is reported from Santa Fe, N. M., that in excavating some Aztec ruins near Chaco Canyon Gov. Prince has unearthed twenty stone idols of a different type from any before discovered. They are circular in shape, forming disks varying from six to fifteen inches in diameter, the upper half containing a deeply carved face and the lower half rudimentary arms in relief. The idols are believed to be at least six hundred years old.

* * *

St. Peter—What's the trouble, Michael, over there?

Michael—O, it's Leif Ericson and Columbus at their old quarrel.—*Jury.*

* * *

Haydn used to compose in court costume, with sword at his side. Wagner used to compose in gorgeous silk dressing gowns, of which he had one for every day in the week or more. Now it seems that Tennyson derives inspiration from a velvet cap and two wax candles. This, maybe, accounts for the lack of illumination in some of his latter work, and it also suggests the science of fitting inspirations to the art that is expected of it.

* * *

"Young man," said an evangelist, "do you realize that when you retire at night you may be called before morning dawns?"

"I hope so; I'm a young doctor, and need encouragement of some kind."—*Texas Siftings.*

* * *

PROFESSIONAL COURTESY.

"Doctor, my little boy is in a critical condition, and I am satisfied that Dr. Probe, who is now attending him, doesn't understand the case. I wish you would come right over and see the boy."

"I don't see how I can do it. Probe and I are old friends, and in the matter of professional courtesy we have to be mighty careful."

"But great heavens, man, if you don't come the boy may die."

"That's just the point. Suppose I should save the boy. Why, Probe would never forgive me."—*Life.*

* * *

As a result of the wide spread use of macaroni in Italy, the peasants of that country consume more flour than the peasants of any other land.

* * *

SILAS HAYSEED SAYS:

Strained inspiration is like soup without salt.

The man who believes himself indispensable in this world, lacks a test which will come sooner or later.

When all others fail the best cure for drunkenness is to stop drinking.

Hit a man with a lie and he hits back. But sling the truth of his case back at him, and he is paralized, Therefore do not accept as truth a yarn because it happens to suit your fancy. It betrays hidden prejudice, and prejudice never yet conquered in a contest for moral or spiritual superiority. Prejudice is anti-spiritual and without moral potency.

* * *

A minister in the East said: "My brethren, the collection will now be taken for my expenses for a trip, for I am going away for my health. The more I receive, the longer I can stay." The largest collection ever made in that church was taken.


**BUCKEYE CYCLE CO** CINCINNATI, O.
want an Agent in your Place.
We will sell you a BICYCLE at manufacturers' prices if you will try to sell our goods. Please write for Catalogue and full information.
EVERY WHEEL WARRANTED.

A NEW INVENTION
Now being introduced into the United States
PROF. OSKAR KORSCHELT'S
**Ether Ray Apparatus**
Awarded the Gold Medal at the Hygiene Exhibition at Halle, Germany. Patented in Germany and other countries. Patent applied for in the U. S. and Canada.

An Automatic Healing Magnetizer.
Send for Illustrated Catalogue and Price-List to ETHER RAY APPARATUS CO.,
298 St. Clair St., Cleveland, O.
or EMIL E. ZACHAU,
Agent for Hamilton Co., O., and Kentucky,
1526 Benklick st., Covington, Ky.

The engineer, F. Korschelt, of Litzldorf, Bavaria, writes as follows:

For over four months I suffered from dropsy. All remedies failed to bring relief. After applying the water-cure of Mr. Kuhn, the inventor of the kidneys, such as hyalite, urine cylinder, blood cylinder, epithelial cylinder, etc., passed away with the urine. The impossibility to perspire was especially disturbing. All sweat systems were tried, but all without result. Sunbaths were of little benefit. For two weeks I have made daily use of the apparatus and obtain a uniform sweating of the whole body. After sweating for three hours a notable exhaustion does not take place, contrary to other sweat-systems. My health has considerably improved.

F. KORSCHELT, Engineer.
Litzldorf, Sept. 23, 1891.

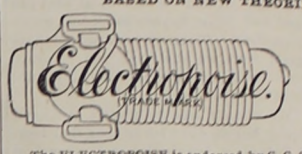
**INVALIDS**
WHO WILL SEND 4 CENTS IN STAMPS, THEIR DISEASE OR SYMPTOMS, WILL RECEIVE PAMPHLET AND ADVICE FREE, TO CURE THEMSELVES WITHOUT DRUGS.
THE THOMAS BATTERY CO.,
CARDINGTON, OHIO.

STUTTERING And speech-impediments cured quick and permanently under guaranty. Letters promptly answered. Enclose $1.00. DR. L. SCHWARZ, Specialist, 162 Blue Island Avenue, Chicago, Ill. 4-29-93

**GAS and GASOLINE ENGINES**
STATIONARY and PORTABLE. All Sizes.

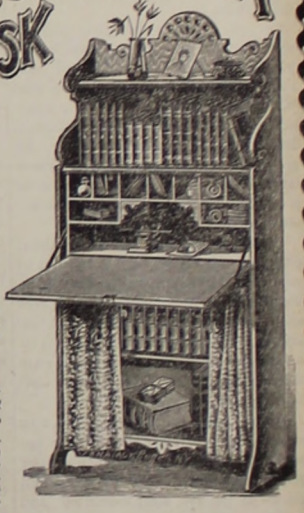
Dwarfs is Size, but Giants in Strength.
VAN DUZEN
GAS & GASOLINE ENGINE CO. Cincinnati, O.

Prof. J. Clegg Wright,
INSPIRATIONAL SPEAKER,
Will Lecture For
The Society of Union Spiritualists,
—At—
**Grand Army Hall**
115 W. SIXTH ST.,
EVERY SUNDAY
MORNING AND EVENING
DURING THE MONTH
OF SEPTEMBER, 1892.
Good Music
MORNING & EVENING.
The Public Invited.
Morning Service - - - 10.30.
Evening Service - - - 7.30.
Morning Service, Free.
Evening Service, 15 Cts.
Prof. Wright as a lecturer on the Science and Philosophy of Spiritualism has no superior in this country.
MEDIUMS' MEETING every Sunday at 3 p. m.
LADIES' AID meets every Wednesday afternoon at 2.30
E. O. HARE, President.
N. W. Cor. Race and Sixth Sts.
J. B. CONNELLY, Cor. Sec'y.
6 Cook Street, Cincinnati, O.

**A CURE FOR DISEASE** Without the Use of Medicine!
BASED ON NEW THEORIES OF CAUSE AND CURE.


CENTRAL ELECTROPOISE COMPANY:—I have used the Electropoise for about three months, and can cheerfully say the following is its favor: I. It has taken away a very painful and annoying rheumati m which afflicted me nearly since 1879. 2. It has greatly improved my liver which had been in a diseased condition for a long time. 3. It has much improved the blood, changing it from an abnormal thickness and black color, to a normal, healthy consistency and red color. I believe that the Electropoise will accomplish all that is claimed for it. Gratefully yours,
REV. E. TEARE, Editor Theological Quarterly,
205 Woodland Ave., Cleveland, O.
The ELECTROPOISE is endorsed by C. C. Stowell, Manager of THE BETTER WAY, who has positive knowledge of its curative powers from personal observations.
Descriptive circular with testimonials free. For information in regard to this wonderful instrument, address
**Central Electropoise Co.,**
Room 6, S. E. Cor. Race and Longworth Sts., Cincinnati, O.

**FREE**
Trial. Why suffer from the bad effects of the La Grippe, Lame Back, Kidney and Liver Disease, Rheumatism, Indigestion, Dyspepsia, any kind of weakness, or other diseases when Electricity will cure you and keep you in health. (Headache relieved in one minute.) To prove this, I will send to any one on trial, free, **Dr. Judd's Electric Belt** Prices, $2, $5, $10, and $15, if satisfied. Also, Electric Trusses and Box Batteries. Costs nothing to try them. Can be regulated to suit, and guaranteed to last for years. A Belt and Battery combined, and produces sufficient Electricity to shock. Free Medical advice. Write today. Give waist measure, price, and full particulars.
Agents Wanted. Address DR. JUDD, Detroit, Mich.

**WE GIVE THIS FREE**
If you will buy one of our Combination Boxes of "Sweet Home" Soap and Toilet Articles.
YOU MUST HAVE SOAP—It is an absolute necessity—the only question is where you shall buy it; we make it a decided object for you to buy of us—direct from factory to consumer, and save all middlemen's and dealers' profits.
REMEMBER, "Sweet Home" Family Soap is an extra fine pure Soap, made from refined tallow and vegetable oils. On account of its firmness and purity each cake will do double the work of common cheap soaps.
OUR COMBINATION BOX contains a large supply of the best Soaps and finest Toilet Articles made, and will give satisfaction to the most fastidious person. We have been manufacturing Soaps for over 17 years, and operate one of the largest and best equipped plants in this country, having a capacity of fifteen million pounds a year.
**The "Chautauqua Desk"**
is a "thing of beauty" and will be "a joy forever" to all who possess one. It is artistically designed, complete in appointments, a model piece of furniture, and affords what nine out of ten homes lack—a suitable and convenient place for writing letters, studying, drawing, etc., etc., which will be used and appreciated by every member of the family.
It is made of 8' LID OAK, varnished and hand-rubbed antique finish, with brass trimmings. It stands five (5) feet high, is two and a half (2½) feet wide and ten and a half (10½) inches deep. It is a perfect and complete desk, and also has three roomy book shelves, a top shelf for bric-a-brac, seven pigeon holes for papers, compartments for letter paper, ink, etc. When placed in your home, filled with books which you prize, and ornamented with the gifts of friends, it will become a centre of attraction, and you will be grateful to us for adding a new pleasure to your life.
CHAUTAUQUA DESK

**ORDER TO-DAY**
YOU RUN NO RISK. and if after 30 days' trial you are not convinced that the goods are all we claim, will refund your money without comment, simply on receipt of your request, and no charge will be made for what you have used and we will take the Box and Desk away at our own expense.
HOW CAN WE DO MORE?
Remit $10.00 by check or any way that is most convenient and we will ship at once the Desk and the beautiful Desk. The desk is carefully crated so it will not rub or chafe and we guarantee the goods to arrive in perfect condition. We have storage warehouses in the large cities, and your order will be filled from the warehouse nearest you, so delivery will be prompt. We do not pay freights and cannot possibly afford to, giving such an enormous bargain as we do, but as the goods goes from the nearest warehouse, we find the average freight on Box and Desk our customers pay is less than one dollar. Send all orders direct to BUFFALO, N. Y.
READ THESE!
HEADQUARTERS OF THE SALVATION ARMY IN AMERICA,
111 Reade Street, New York.
Larkin Soap Manufacturing Company, June 1st, 1892.
Gentlemen—You may ship me another Combination Box of Sweet Home Soap at once. This is my fifth order so you may safely assume I am pleased with the liberal way you have always treated me. You can make such use of my testimonial, as to the excellency of your goods, as you desire.
MRS. (GENERAL) BALLINGTON BOOTH.
150 FIFTH AVE., NEW YORK, June 9th.
Larkin Soap Mfg. Co., Buffalo, N. Y.
Gentlemen:—I take pleasure in stating that during the past three years we have used in my household three of your Sweet Home Combination Boxes" with the various extras, etc., which you give; during this time we have not had to buy any other soap for laundry, household or toilet use. The goods are very pleasing to my family; we have found the extras all that you have promised, and I consider the entire outfit a most excellent investment. You are at liberty to use this letter as you think best.
(Signed) JESSE L. HURLBUT,
Sunday School Sec'y and Principal of the C. L. S. C.
PHILADELPHIA, Dec. 23.
My Dear Mr. Larkin:
I have thoroughly tested your various toilet articles and am delighted with their exquisite quality. The handkerchief perfume is especially pleasing and I intend to adopt it exclusively.
Sincerely yours,
HELENE MODJESKA, (Countess Bozenta.)
We can refer you to thousands of people who have used Sweet Home Soap for many years and still order at regular intervals, also Bank of Buffalo, Bank of Commerce, Buffalo; Henry Clews & Co., Bankers, New York; Metropolitan National Bank, Chicago, or any other Banker in the United States. Also R. G. Dun & Co. and the Bradstreet Co.
EACH BOX CONTAINS
ONE HUNDRED CAKES, (full size).. $6.00
"SWEET HOME" Family Soap, enough to last an average family one year. Has no superior.
11 BOXES BORAXINE, a New and Wonderful Discovery! How to Wash Clothes Without Boiling or Rubbing. Cannot Possibly Injure the Fabric. Simple—Easy—Efficient. *In each package is a coupon for 10c., payable in goods—worth in all*..... 1.10
One Box (1-4 Doz.) Modjeska Complexion Soap. An exquisite beautifier. Imparting a velvety softness to the skin, which is greatly admired. It removes all roughness, redness, blotches, pimples and imperfections from the face. Especially adapted for the nursery or children's use. .60
One Bottle Modjeska Perfume, A DELICATE, refined, delicious perfume. Most popular and lasting made. .30
One Box (1-4 Doz.) Ocean Bath Toilet Soap..... .30
A delightful and exhilarating substitute for sea bathing.
One Box (1-4 Doz.) Creme Oatmeal Toilet Soap. .25
One Box (1-4 Doz.) Elite Toilet Soap..... .30
One English Jar Modjeska Cold Cream, Delightfully Pleasant, Soothing, Healing. Cures Chapped Hands and Lips. .25
One Bottle Modjeska Tooth Powder..... .25
Preserves the teeth, hardens the gums, sweetens the breath.
One Packet Clove Pink Sachet Powder, Refined, Lasting. .25
One Stick Napoleon Shaving Soap..... .30
Price of Articles if Bought Separately... $11.00
DESK if Bought of Dealer..... 10.00
All for $10.00 { YOU GET THE DESK GRATIS. } $21.00
ESTABLISHED 1875. INCORPORATED 1892.
CAPITAL, $500,000.00.
*Over Ten Thousand persons who have used "SWEET HOME" Soap for several years have become Stockholders in our Company.*
**Larkin Soap Mfg. Co.**
FACTORIES: Seneca, Heacock, and Carroll Sts. BUFFALO, N. Y.