

SUBSCRIPTION PRICE \$1 PER YEAR.

THE BETTER WAY

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

VOLUME 9.

CINCINNATI, OCTOBER 17, 1891.

NUMBER 16.

THE BETTER WAY.

ISSUED EVERY SATURDAY BY
THE WAY PUBLISHING CO.
Southwest Cor. Plum & McFarland Streets.
A. F. MELCHERS - - - - - EDITOR

EDITORIAL.

PROGRESS is the highest religion.
THE finest parts of our being are moulded from suffering.

FAME may be acquired by conquests of peace as well as by those of war, and it is far preferable to day.

SEPTEMBER records no less than twenty-one bride grooms, in various parts of this country, who failed to appear at their weddings.

It is reported that the Sultan will admit the Jews to the Holy Land—if paid. Now, for another Moses to lead the chosen people to the land of their fathers—with the necessary cash.

EDISON, the lightning manipulator, has a new method of propelling street-cars, in sight. It shall do away with the overhead wires, feeding the present motor-cars from the rails without injury to pedestrians.

In one of his essays, Mr. W. W. Sargent says: "If man could know himself in entirety, he would have an index to all knowledge." Self-knowledge is undoubtedly the key to truth, and in comparison to our proficiency in this science, we do possess an index to nature's book of facts or causes.

ORGANIZATION must have a spiritual foundation to become permanent. If not directly through spirit-aid, at least through the process of viewing things, pertaining to Spiritualism, from a spiritual standpoint and not a worldly one, as materialistic and orthodox minds do. Such is listening to the voice of the spirit.

DR. BRIDGMAN, who resigned the Baptist ministry six months ago because of disagreement with its theological tenets, preached for the first time recently in an Episcopal church, and is a candidate for that order. The more liberal creeds are attracting liberalized clergymen. But what of the laity? Will not they, too, follow?

A POLITICAL party organ in this state recently said: "Hold up the record of parties, and especially the good that you believe to be in your party, and you will be doing some service to the cause you feel is right. No votes were ever made by personal abuse of your political enemies."—Might not the same principle be applied elsewhere as well as in politics?

The Arena for October expresses the philosophy of mental-healing in a nutshell thus:

Another reason for misapprehension is the fact that mind-healing is not demonstrable by argument. It is not intellectually apprehended. It concerns the inner man and can only be grasped by the deeper vision of intuition and spiritual sense. It is like a cyclorama, the beauty of which is all inside. An outside view is no view at all.

THE completion of the Nicaragua Canal is again becoming a matter of interest to our nation, and mainly on account of the diuturnity required to transport war vessels to the Pacific coast. In the event of difficulties with foreign countries our western shores would be at the mercy of invaders. Thus, not only this, but our commercial interest too, demands an early completion of a water-way through that section of the continent.

CHARLES Stewart Parnell, the popular advocate of Irish reform, has passed the portals of death to join the great army of immortals on the hither shore. His career as a mortal worker has ended, but not as a spiritual worker. Man's aim in this life is to develop a force or function (a power) with which to continue progress in the next, and that in which he excels will be his occupation. Thus Parnell will take up his life's work where he left off here.—Since the latter's death King Karl I. of Wurtemberg has passed out from this mundane sphere to another—better or worse according to what he has made of himself.

BROTHER Shephard stigmatizes Dr. Briggs and Dr. Vincent as infidels, wicked intriguers, and diabolical conspirators, and exhibits the astute Presbyterian lawyer, Elder Henry Day, as retained by the devil for their defense, says the N. Y. Sun, and thinks that if Shephard had his will, he would burn the whole lot of these doctors of divinity at the stake as a pious duty. But thanks to modern inspiration, Brother Shephard's will can have but little effect in retarding the world's progress to-day.

METHODISTS are holding an ecumenical council in Washington, D. C., where, among other business, evolution and the higher criticism, with their probable effects on religion, are being discussed. While some of the speakers convey the idea that they mean to be non-committal, others think that religion and science should be friends, and that criticism and doctrine should be reconciled. Of course, a little old-fogyism, attended with its usual animus against progressive thought, is also manifest. But this is not very far reaching in the light of modern opinion. The world moves.

DURING his life-time, Wagner, the great composer, often remonstrated with actors that his works were not performed according to his conceptions, but consoled himself with the fact that posterity would accept them understandingly. "Now people have come to see the truth of his theories," writes a critic, "and Wagner is performed *a la Wagner*—after his death." Probably it needed Wagner's spirit to assist performers in obtaining the right conceptions of his works, and is the reason why many others do not receive their just dues until "after death."

THE world will shortly be regaled to a new Bible, or, rather to an old one altered and amended with additions. Bible scholars of America, England, and Germany propose to have a new translation of the "scriptures," and include in it the so-called Apocrypha and Pseudepigrapha—writings heretofore not considered part of sacred records—the last named including four Esdras and the Psalms of Solomon. Whether of any historic value or not, it will temporarily lend the Bible new interest, and perhaps suggest new ideas that may prove of value to spiritual students. Let her come.

MR. STEAD thinks that the cordial welcome extended to the French fleet at Portsmouth by the English was an excellent illustration of democratic diplomacy and popular tact. If the French navy did not exist, England might dismantle half of her ironclads, as France is the only power that can invade England. The policy of Great Britain is to uphold the peace of Europe, and therefore she exercises every means to prevent discord among nations. Russia seems to be in alliance with Great Britain on this score, as it has leaked out recently in that little maneuver to quiet the German Emperor. So long as England and Russia hold together, then, we may feel assured of peace in Europe.

A DISPOSITION has recently been manifested in this country to abolish State and National Senates (the so-called American House of Lords), while a certain conservative element are in favor of retaining them to prevent, as they contend, hasty and, perhaps, unwise legislation. We are sorry that the latter should be taken into such serious consideration, as it does not speak well for the judgment of our voters and politicians (or wire-pullers would perhaps be better said). But why representatives of that sort? We want neither impulsive nor unwise men in our legislative bodies. Let only men of honor, integrity and culture be sent to the law-centres of our State and Federal governments, and one body will suffice to answer for both as they now exist.

FLORENCE Marryatt, daughter of Captain Marryatt, the well-known author of sea-tales and romances, says in her latest book "There is no Death," that several years after her return from India the subject of Spiritualism was brought to her notice. Using her own language she writes: "Curiously I had heard it mentioned by some people as a dreadfully wicked thing, diabolical to the last de-

gree, by others as a most amusing pastime for evening parties. * * * But neither description charmed me, nor tempted me to pursue the occupation. I had already lost too many friends. Spiritualism (so it seemed to me) must either be humbug or a very solemn thing, and I neither wished to trifle with it, or be to be trifled by it. And after twenty years' continued experience I hold the same opinion. I have proved Spiritualism *not* to be humbug, therefore I regard it as a sacred light. * * * It is a matter of constant surprise to me to see the indifference with which the world regards it."

SUICIDE—SUGGESTIVE OR INHERITABLE?

Suicides, it seems, are very suggestive. The departure of Balmaceda and Boulanger by this route, one closely following the other, has brought to mind similar circumstances. About four years ago a German merchant committed suicide in a Southern city—the first case of the kind ever known in that community. Within one year six others had followed the first—all merchants of about the same mental sphere, and all taking the pistol route. Cases of a similar nature in private life may be cited, but they are mostly familiar to the general newspaper reader. But history, too, records many remarkable suicides, and many for the reason that Balmaceda did. Hannibal and Mithridates poisoned themselves to escape being made prisoners. Cato stabbed himself rather than live under the despotic reign of Caesar, and when Thermistocles was ordered to lead the Persians against his countrymen he took poison. Many of the noted suicides of history are due to the philosophy of heroism rather than to other causes. There are some that might be called cowardly. Others are due to sentiment, while the antithesis of this again is melancholy—very often an effect of selfishness. The young prince of Belgium, for example, loved beneath his station, and finding that love could never be realized, on earth, sought it in the spirit world. But much of the love-sick suiciding is due to a foolish sentimentality—not sentiment; to despair—not constancy; and in the majority of later instances, a girl has made a lucky escape not to have married such a man. Ill-luck and failures in business have been often sought as causes for getting out of the body or away from misery—if they do, which is questionable at times, and especially so with people who permit selfish causes to govern them. Indians and other savage tribes will risk their lives rather than be captured by an enemy, though knowing that they will not be put to death. Such may be regarded as a sort of moral suicide—if it is man's sacred duty to save his physical life, as it is believed by many. But all deaths caused by intemperance or excess may be classed as such—even including the follies of youth and the heedlessness of maturer days. Many are born with the tendency, and like disease, may be regarded as an inheritance. Are such responsible for the act of suicide any more than they are for having inherited liver-complaint or consumption? However, every one views facts through his own spectacles or spiritual aura, and concludes accordingly. But the more we shall be enabled to look beyond effects and into causes, the better able we shall be individually to give an opinion of things satisfactory to everybody—including this subject.

THE THEOLOGICAL FERMENT.

The Presbyterian Church, by its general convention held in Detroit, submitted the question of the revision of its creed to an able committee, and recommended the two hundred and sixteen local Presbyteries to take action, advisory, and send their findings to that committee. These local Presbyteries are discussing the creed and formulating reports.

The general trend is in favor of revision, but generally as to a change in verbiage. The naked statement of some of the incorporated dogmas is too repulsive for even the ministry to accept, much more to proclaim from their pulpits. There is a horrible coolness, and lack even of natural sympathy in the creedal statement touching the eternal roasting of non-elect babies, and the article will be expunged or so modified as to practically ignore the question.

And yet, we submit that, if the Calvinistic theory is retained in the creed, the damnation of non-elect can not be modified or ignored. If an anthropomorphic Deity planned and fixed the status of every being and thing before the foundation of the world, making sure of peopling an orthodox heaven by electing certain human beings, individuals, to that high estate, irrespective of original character or subsequent acts of the person, and made provision for the application of sufficient moral or spiritual force, to overpower their choice and trend of nature; passing by and rejecting all others, then it follows, without formal statement, that non-elect babies must take the rejection they certainly would receive if they should live to become men and women. It is a horrible alternative, but then the whole creed is horrible. An ordinary sense of justice revolts at such conceptions of Deity, such an administrative plan, and such arbitrary partiality.

HERESY HUNTING.

The New York Presbytery has decided, by a majority of two votes, to formally try Dr. Briggs for heresy. The step may be an unwise one for the Church; it may, and probably will create schisms and ruptures which will never find a theological healing; it may prove a hurricane, or even a cyclone to the Churches whose creeds teach that the Jewish and Christian Scriptures are the sole and sufficient authority for man and life; but it is best for truth, for progress, for the liberalized Church of the future, that Dr. Briggs should be tried for heresy, on the very charges and specifications formulated and presented by the committee of the New York Presbytery, of which he is a member.

In its main features, it is the renewal of the old battle of Martin Luther against the Papal assumption of infallibility, or the right of individual interpretation

and application of Scriptural teachings against an assumed creedal or Churchly court, and is in the interest of personal freedom and progress. The outside world will care little whether one part of the Church pronounces Dr. Briggs heretic and itself too orthodox to permit him to retain his membership among them. Orthodoxy and heterodoxy are very convenient theological terms, but they are in the nature of a boomerang if unskillfully handled.

The general spirit of the Presbyterian Church, manifested in so marked a degree in its proposed revision of the creed, is not asleep, or wholly dormant over the question of the personal right of interpretation and the correlative right of scrutinizing the Book itself by the highest and most cultured intellects. When Dr. Briggs is condemned and excommunicated for the exercise of this right, and pronounced a heretic, the Presbyterian woods will be full of like heretics.

We trust that the brethren upon both sides will retain even temper, will talk and act like courteous gentlemen, not to say, as true Christians should. It would be a public disgrace should they let their bigotry and spirit of intolerance blossom into harsh and bitter personal denunciations. There is need of this reminder as the lie formal was passed between two clergymen during the preliminary stages. We hope the angels of good nature will be present in force during the trial, and that the contest will be brought to a right issue.

THE THEOLOGICAL FERMENT.

The Presbyterian Church, by its general convention held in Detroit, submitted the question of the revision of its creed to an able committee, and recommended the two hundred and sixteen local Presbyteries to take action, advisory, and send their findings to that committee. These local Presbyteries are discussing the creed and formulating reports.

The general trend is in favor of revision, but generally as to a change in verbiage. The naked statement of some of the incorporated dogmas is too repulsive for even the ministry to accept, much more to proclaim from their pulpits. There is a horrible coolness, and lack even of natural sympathy in the creedal statement touching the eternal roasting of non-elect babies, and the article will be expunged or so modified as to practically ignore the question.

And yet, we submit that, if the Calvinistic theory is retained in the creed, the damnation of non-elect can not be modified or ignored. If an anthropomorphic Deity planned and fixed the status of every being and thing before the foundation of the world, making sure of peopling an orthodox heaven by electing certain human beings, individuals, to that high estate, irrespective of original character or subsequent acts of the person, and made provision for the application of sufficient moral or spiritual force, to overpower their choice and trend of nature; passing by and rejecting all others, then it follows, without formal statement, that non-elect babies must take the rejection they certainly would receive if they should live to become men and women. It is a horrible alternative, but then the whole creed is horrible. An ordinary sense of justice revolts at such conceptions of Deity, such an administrative plan, and such arbitrary partiality.

It is a sign of coming events when such general unanimity obtains for the glossing over or omitting from the creed such monstrous doctrines. Once broken in upon, the creed will lack consistency and harmony with itself, while the incipient changes will emancipate a vast number of communicants from the mental and creedal bondage under which they are now held. Modern thought, supplemented by spiritual forces, is shaking old dogmas out of their entrenched places, and disclosing the weakness and irrational nature of orthodox creeds.

It will not be deemed heterodox ten years hence for a Presbyterian clergyman to comfort a bereaved mother of his flock, by telling her that the innocent and sweet little baby spirit who hied away from her arms and sight, has not gone to an eternal hell of suffering through any eternal decree or reprobation of the All-Father of the universe. They tell bereaved mothers and fathers so now, but in so doing they denounce

their own creed. This living hypocrisy has become too heavy a burden on the ministerial conscience, and hence the revision of the creed is popular among clergymen as well as laymen. There are other like features of that irrational and horrible Calvinistic creed which will have to be surrendered. The world is moving forward, not backward, and creedal bigots are moving with it in spite of themselves.

A QUESTION OF THE LIVER.

"Bubble, bubble, toil and trouble,
Fire burn and cauldrons bubble."

The conservative, thinking, unsectarian world looked for rest, and certainly a respite from the hot sirocco of hot temper and words from the lips and pens of our creedal brethren, after the heresy convention of the esteemed Presbyterian Church at Detroit had adjourned, and upon the long postponements of trials of Dr. Heber Newton and other progressive lights of the Protestant Episcopal pulpits. But there is no rest for the weary. The fusillade continues to be kept up and both spirit and style are peppery. Now that the heated term of summer is passing we may look for greater ebullitions of the vesuviuses of Churchianity; for a general shower of hot cinders, and for an overflowing of molten lava, piping hot.

"Heresy" has overflowed the brain and attacked the heart; and heresy with its counter condition of heresy-hunting, is very acrid in its nature. The minister who made theology a matter of the liver; Calvinism an excess of bile; Armenianism a minus modicum of bile; Universalism a total absence of bile; and Spiritualism a dead liver incapable of secreting bile, was more of a philosopher than he knew.

Take the Detroit Presbyterian convention as an example. The bilious condition of its majority, if pathologized by any well-read physician or surgeon of the human anatomy, would have clothed the examiner with the gift of prophecy, and the result of the vote putting a quietus upon Dr. Briggs, could have been safely announced before the vote was taken. Bile carried the day. As against justice, free thought, growth, and mental and moral expansion an excess of theological or creedal bile will always carry the day.

Good Dr. Briggs and his disciples of "the higher criticism" also disclose that they have theological and creedal livers. What Calvinist of the old or new school has not? Bile appears to be plentiful. Torpidity seems not to be the normal condition of that branch of the Church militant before, at, and subsequent to the Detroit convention. If the Church would accept our exhortation we should say: "Brethren, purge your livers and let us have a little rest. Infant souls will continue to be roasted in the burning lake; the elect from eternity will continue to receive their harps and crowns; and the reprobates—dating their personal reprobation from the same eternal period—will continue to take up their future and eternal residences in the lurid brimstone country—if your theology be true—whether there is an excess of, or absence of bile in your physical or theological anatomy. But for the sake of harmony and peace among the brethren and sisters, get your livers into a normal condition."

And now comes good Brother Talmage, of Brooklyn, N. Y., with a fresh outbreak. In his case there is a doubt whether it is the brain, the nervous system, the heart, or that same old scavenger of the human machine, the liver. We knew he had been drinking freely of the apollonaris of the river Jordan; that his heart had been worshipping Oriental relics; that his nervous exaltation in the high latitudes of the old mountains in and around Jerusalem had been tantamount to delirium; that he is a Calvinist, but one which it takes a river or a tank full of water to satisfy, when the original Calvin was satisfied with a slight sprinkle from an ewer; but our diagnosis of his case never led to the liver as the seat of his creedal disorder.

The good Doctor has attacked almost everything and everybody, except those who set up and sell to weekly newspapers his sermons, in advance of their delivery, and pay him a round royalty for the privilege, and we do not know that he has not quarrelled with them. The

Doctor has had a fresh attack, and is pouring the shot and shell of vigorous language into the scientists. This must be a bilious condition for which the liver is responsible. He says that "young scientists with Darwin under one arm, and a collection of birds and grasshoppers under the other, make him sick." Clearly a case of the liver. A few doses of ipecachuana, or if he is allopathic in medicine, as in words and phrases, then a few doses of calomel and jalap will empty the biliary ducts, and give the rest of the world a little peace.

Oh these creedal livers! While they are abnormally active creedal Churchianity will never give place to a harmonious and loving Christianity as taught by its founder, the humble, peaceable Brother of Nazareth and Galilee.

THE BUFFALO CONVENTION.

Some of our German-American Roman-Catholic citizens seem to have lost their heads, or their hearts, or both. It is no business of ours if they seek to build up a German Roman-Catholic Church, with their own priests, bishops, arch-bishops, cardinals, and other officers, with an Italian Pope as their head, within the Roman Church as it exists. That is a religious family matter in which we have little interest, except to continue our observations of the trend of things. Our Irish-American fellow citizens of the Roman persuasion can do the same thing for the same reasons.

But when American citizens, as such, seek to interfere with the civil powers and institutions of Europe and to demand that civil power shall be given or withheld to any class, section, or claimant of any foreign nationality or kingdom, they would do well, in advance, to study the "Monroe doctrine" which governs all the international relations of this country. As American citizens following the principles early laid down for the guidance of our government in its relations with all other governments, they will let United Italy attend to its own affairs.

There is a suspicion in the resolutions adopted by the German-American Roman-Catholic convention at Buffalo, that these citizens owe primarily an allegiance, not to their adopted country and government, but to a European power or claimant whom they demand shall be placed in civil power. This position, in its civil features, is a dangerous one to take. The oath of naturalization, which persons seeking citizenship in the Republic of the United States of America all take, forswears all allegiance to any foreign government, prince, potentate, or power. That oath should be something more than a mere powerless form, and it was intended to be.

The second claim of this Roman-Catholic-German-American convention, of a right to change the uniform customs, habits, and laws of this nation, and make of it a hybrid of all tongues and incongruous systems, will not be received with either kindness or approbation by the great majority of American citizens. Our language is, has been, and will continue to be the English. It will continue to be, as it has been, the authorized, legal, and universal language in all our legislative, judicial, and executive departments and records, and of necessity will continue to be the authorized language taught in our public schools, because of its universal, official use.

It seems to us that the spirit and tone manifested in the convention as reported in the secular papers, was hardly compatible with peace, fraternity, loyalty, and true harmony, upon the common basis of American citizenship and the settled policy of our government.

In the Bloomingdale Reform Church, New York, Sunday night Dr. Madison C. Peters spoke to an immense audience in defense of Dr. Briggs, whose trial on charges of heterodoxy is now pending. He likened his case to that of Dr. Lyman Beecher, Albert Barnes and Prof. David Swing, whose prosecution the Presbyterian Church has occasion to remember with shame. Such trials, he said, should be placed side by side with the burning of witches in Massachusetts years ago and he thanked God that a majority of the clergymen of New York were in sympathy with Dr. Briggs.

Pere Hyacinthe has become a Theosophist.

A THREATENED INVASION OF RELIGIOUS FREEDOM.

BY HUDSON TUTTLE.

For many years the cry has been raised by an organization known as the National Reform Association, that the Constitution of the United States does not recognize the existence of God, or enforce the observation of the Christian religion. This association, at first composed of a few unknown persons, by its continuous and blatant demands became a subject of witticism by the press, and its members were proclaimed cranks whose preposterous scheme need not awaken any uneasiness as to its success. But there was method in their crankiness which ran in a groove parallel to the desires of all zealous Protestant church members. There was enough bigotry left in the ordinary ministerial mind to stimulate the desire for recognition of their beliefs.

The cause grew from year to year and its conventions were attended by larger delegations, until the secular press, quick to feel the set of the tide, no longer sneered but advocated in a quiet way or was silent. Strangely silent! Is not danger as menacing, and the measure as foolish as at the beginning? Paradoxical as it may seem, the silence of the press measures the strength of the movement.

The full purpose of the reformers was expressed in the following resolution offered at a convention at Philadelphia at an early period of the movement, at which Judge Strong of Washington presided.

"In view of the controlling power of the Constitution in shaping state as well as national policy, it is of immediate importance to public morals and to social order to secure such an amendment as will indicate that this is a Christian nation and place Christian laws, institutions, and usages, in our government on an undeniable legal basis in the fundamental law of our nation, especially those which secure a proper oath and which protect society against blasphemy, Sabbath-breaking, and polygamy." One of the speakers struck the key-note of the meeting when he said: "As at present respecting the authority of God in our Constitution we are a nation of *Atheists*. If we adopt the resolution of Dr. Hivaine we become *Deists*; if we abide by the report submitted, we stand before the world a Christian nation."

Recently the Christian Statesman, the organ of the movement, said that the watchwords have been for twenty-five years: "Christianity the religion of the nation, and the Bible the text-book of our common Christianity and in all the schools." Again it said: "Give all men to understand that this is a Christian nation and believing without Christianity we perish, we must by all means maintain our Christian character. Inscribe this character on our constitution. Enforce on all who come among us the laws of Christian morality."

This "enforcement" means the subjugation of a great majority to the will of a bigoted minority. Of the sixty millions of people in this nation, not twenty millions take an active interest in religion of any sect; not half that number attend church. This one-third demand the right to rule the other two-thirds, and to prescribe for them what they shall believe, and what disbelieve. For this end they assert that the nation is not religious and can only become so by a change in its organic law, by which it shall be labelled Christian.

We have completed a full century of government, began as an untried experiment, and the result has been the most successful history of the world has ever recorded. Our nationality withstood the shock of internecine war, the magnitude of which has no parallel. In these hundred years it has made material and spiritual progress, with which nowhere else in past or present is there comparison. The various sects have dwelt together under the shadow of a flag which gives equality to all and allows domination to none. All this and yet God is not in the Constitution or Jesus Christ recognized by name. Why then is it necessary at this late date, after perfect and permanent success, to make such recognition?

The Constitution has received the unqualified praise of the best statesmen of this country and of Europe, as an instrument by which the balance of power is wonderfully preserved and all contingencies provided for with marvellous prescience. The omission complained of was not an oversight or blunder, for while its formation was fresh in the minds of the people in 1795, under the administration of Washington, the following provision was made in the Treaty of Tripoli:

"As the Government of the United States is not in any sense founded on the Christian religion; as it has in itself no character of enmity against the laws, religion, or tranquility of Mussulmans; and the said States never have entered into any war or act of hostility against any Mohammedan nation, it is declared by the parties that no pretences arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries."

The American nation is Christian in the broad sense of the word, which is synonymous with civilization. It seeks to "establish justice," "promote the general welfare," and "secure the blessings of liberty to ourselves and our posterity;" to guarantee equal rights to all. But such were the broad and catholic views of the framers of the Constitution that Christianity by name was not given pre-

ference over any other of the great religions of the world.

They recognized the rights and influence of all religions, and ignored the narrow selfishness of theologians who can as little appreciate such liberal ideas as moles the broad sunshine. The Mohammedan must be respected in his belief as much as the followers of Luther or Calvin. The Stars and Stripes were flung to the breeze from a staff fixed in the firm basis of equality, liberty and justice, and all nations invited to its protection, bringing their own beliefs, assured the right of enjoyment to the fullest extent compatible with the rights of others. On this foundation the nation has grown for a hundred years, with a separation of Church and State, not as complete, however, as the founders intended, without a protest until the present reaction of the "Reformers." They would so amend as to "place the usages of our government on an undeniable legal basis, in the fundamental law of our nation, especially those which secure a proper oath and which protect society against blasphemy, Sabbath-breaking, and polygamy." The real meaning of this ambiguous tautology simply is that there should be constitutional recognition of laws which compel the observance of Sunday by attendance at church and an official test oath, that will exclude all but church members from office, and disfranchise them. It means a theocracy, a form of government which sad experience has taught to be the most cruel, narrow, utterly immoral, extortionate, and tyrannical possible to impose on a people.

Europe, during the dark ages, had such a government, when the Christian priest ruled with undisputed sway. The Church not only arrogated the terrible power over the spiritual being of deciding its eternal destiny, but owned the thrones of kings and emperors, the spade and plow of the squalid peasantry, and almost the fee simple of the soil of Europe. Christianity, through its chosen priests, whose authority was delegated from God direct through the Apostle Peter by a deed of trust recorded in the Bible, was supreme.

What was the result? The answer is written by bleaching bones on countless battlefields; the decimation of nations; autos-da-fé; rack and dungeon; and on the lurid sky reflecting the flames of a million fagot piles, where strong men and delicate women writhed in agony. It is written—this unspeakably sad, terrible, and satanic story of robbery, murder, falsehood and demonic cruelty—on the black page of history with the blood of earth's most noble men, and the tears of women vainly imploring mercy from the red hands which tore their quivering bosoms with red-hot pincers.

It has taken several centuries to escape from this thralldom; poor, martyred humanity has been borne onward by its inherent development past those fields of pain, out of the quaking bog-lands, and its vanguard is scaling the height where bondage to the past is unknown, and the new excites as great a degree of reverence as the old.

Guardino Bruno was burned by command of God's governmental agents three hundred years ago, because he asserted that there were other worlds, and the present year has witnessed the triumph of justice in the erection of his monument by the advanced thinkers of the world on the very spot where he was immolated.

The power that destroyed him and millions like him because they dared to think; which filled the dungeon's cell, and invented nameless instruments of torture at the mention of which the cheek of Courage pales, acknowledges no error; expresses no remorse; but with sullen growl of rage protested against the ungodliness of the times in a papal allocution.

Cardinal Gibbons in calling attention to the latter anachronism, snarls vindictively as a chained tiger. "A mingled feeling of righteous wrath and deep sympathy was bred in every Catholic heart when the news came that in Rome impious men dared to unveil the statue of an apostate monk to the admiration and veneration of the thousands assembled. Dragging the memory of a wild theorizer, a shameless writer, and a denier of the divinity of Christ from the obscurity of a grave that had for three centuries closed upon its disgrace, those men, backed by mere brute force, have set upon a pedestal in the Holy City the statue of the infamous Bruno."

But what has Bruno, or the Catholic Church, to do with God in the Constitution? Apparently their connection is very remote; really they are parts of the same movement.

The allocation and the red Cardinal's instructions to the minor priesthood unmistakably show that in the heart of his Church three hundred years have made no change. To question the infallibility of that Church is the unpardonable sin, for which the state is slight punishment, and Gibbons would burn Bruno to day with the same eagerness which impelled the priesthood three centuries ago.

Manifesting such an animus, it is not strange that the Catholic Church, which has always regarded a Protestant as worse than a pagan, is now desirous of joining hands with the national Reformers. Pope Leo thus commands his American subjects: "All Catholics

should do all in their power to cause the Constitution of the States and legislation to be modelled on the principles of the true Church." And to this the Christian Statesman replies: "Whenever they (the Catholics) are willing to co-operate in resisting the progress of political Atheism, we will gladly join hands with them."

To the Catholics, the only true religion is Catholicism, and to have any other especially recognized by the State, would be far more undesirable than the recognition of none. They can not hope to have Protestantism rejected. Then why do they encourage the Protestants in the demand? Catholicism is a most wonderful organization, with trained and unscrupulous leaders, and they know that Rome always gains in times of national peril and strife. She can lose nothing; she may gain an empire.

The "Reformers" are actuated by the zeal of bigotry; Rome by far-seeing policy. The former manifest the same bitter intolerance, and given the power would express themselves in the same manner. At their convention held in New York in 1873, Rev. Jonathan Edwards, after defining the term Atheist, as including Deists, Jews, Seventh-day Baptists, and all who doubt, or are not in unison with the Orthodox sects, said: "What are the rights of the Atheist? I would tolerate him as I would a poor lunatic, for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator. The Atheist is a dangerous man!"

Torquemada never uttered a more vindictive or remorseless sentence. Romanism could ask no better ally. Atheists—that is Agnostics, Spiritualists, Jews, Swedenborgians, Unitarians, Universalists—have no rights the Orthodox Church, represented by Rev. Edwards, is bound to respect. All unbelievers, or those who believe other doctrines, are dangerous, and to be tolerated as conspirators. If they "rave," that is, express their thoughts, they should be treated as lunatics and criminals.

"Tolerate Atheism!" he continues; "there is nothing out of hell I would tolerate as soon. The Atheist may live, as I said, but God helping us, the taint of his destructive creed shall not deface any of the institutions of this fair land."

From the foregoing quotations, which might be multiplied to almost any extent, it will be seen that the same spirit actuates all parties, and that a determined onslaught will be made on the Constitution. Admitting this, we ask, after you have modified the Constitution so as to recognize God, what kind of a God do you intend to place there? Will it be the cruel, avaricious Jehovah, who trod the wine-press of the nations in His wrath, until His garments were clothed with gore, or the loving Father, as taught by the apostles? Are we to have the one heavenly Father of the Unitarians, or the three-in-one of the evangelicals?

What kind of religion are we to have as His worship?

Here is the uncharted reef on which this scheme is surely wrecked. Shall it be a composite, blending the countless divergent sects? They can not be blended for they split apart because their elements were heterogeneous. Should the differences be compromised, would the result be aught else than Catholic? If the State recognized the evangelical sects, would not the Catholics with reason demand the same recognition and maintenance?

The Protestant leaders ought to have prescience sufficient to warn them of the imminent danger they recklessly court. If the State ever becomes united with a Church, the least Catholicism will gain will be equality, and it has the probability always of being first. In the turbulence of the times which would follow such a radical change, the lesser Protestant sects would find they had no support and would fall back on the larger. They would soon find that the logic of ideas and of facts were against them. Granting that the Bible is an infallible, inspired book, and the foundation of law and government as the "Reformers" claim, the Protestants' boasted right to reason and protest vanishes. An inspired revelation from an infinite source necessitates an inspired interpreter, the priest, to stand between God and fallible human reason. Catholicism, surely planted on this logically invulnerable basis, many arrogate the claim of being the only true religion, and is able to enforce its claims by numbers, for it is stronger in following and in the unquestioning obedience of its subjects than all the Protestant sects combined.

Contradictory as it may appear, the preservation of Protestantism depends on the agnostics, infidels, and liberals who interpose to prevent the suicidal measure demanded by the Church "Reformers."

Instead of laboring for blending of Church and State, they ought to petition for yet stronger safeguards, for their only safety is in preserving inviolable the fundamental law which declares State and Church absolutely distinct. Then every sect has the right to organize its members, present its peculiar beliefs, and by comparison and discussion that which is of vital use will be preserved and the effete discarded.

Religious culture is an affair of the individual, not of the State, which can not wisely define the God that shall be

worshipped, or the form of that worship. Legislators are not qualified to determine such questions, and if thrust upon them they would have to appoint a higher commission of priests from every sect; a sort of ecclesiastical council of the third century transposed into the nineteenth, which instead of harmoniously agreeing on doctrines, would re-enact the disgraceful scenes of its early prototype.

Shall we not heed the lesson of history? Shall we allow ourselves to be bound hand and foot by this same power in another guise? Shall the priest rule or shall we rule ourselves? This is the issue fraught with consequences far-reaching as the destiny of the Republic. Having attained the maturity of manhood, are we again to be put in leading-strings, trundled in the baby-cart of an effete theology, whipped if we cry out, and shut in dungeons if we are obstinate and refuse to bow down to the Bible as a fetish and say parrot prayers?

Just escaping into the light, are we to be forced back into darkness? Reaching the firm heights of liberty of thought, shall we be thrust back upon the quaking marsh lands of unsatisfying conjecture, where the priest, wrapped in the stolen mantle of God, is the irresponsible power? A broad and thorough culture of the masses by the diffusion of accurate knowledge may avert the catastrophe, for as light is opposed to darkness, so is education to superstition.—The Arena.

NATIONAL ORGANIZATION.

To the Editor of The Better Way.

In your issue of October 3rd I was glad to see an article reviewing the addresses I had the privilege of making before several of the campmeetings the past summer, which was reported in THE BETTER WAY of September 5th. I was also glad to see that you were in sympathy with my views in a large part. I certainly agree with you in all you say in regard to the results of organization in the past when it has been allowed to dogmatize or control the human mind, or circumscribe free and independent thought. At the same time no one will contend for a moment that harmony and concert of action will not secure far greater results than is possible by individual effort. The ground I take is, that the experience of the past, the advanced civilization, education, and intelligence of the present is a guarantee against the success of any effort that need be apprehended. Beside, we have the best evidence for believing that our contemporaries on the other side of life are interested in our efforts to promote this philosophy, and if we move in the wrong direction may we not hope to be corrected in time to avoid any serious calamity?

You remark, "to us of the earth-side, judging by the experience of the past in all great departments of religious or ethical work, it would seem to be imperative that an organization of Spiritualists, on some common basis of agreement, should be effected at once." To this proposition it would seem that we, on this side, at least, could all agree. But I observe that there are some who are opposed to organization for fear mediumship will be interfered with, and others again, that some creed or theological dogmas may be engrafted. Others that free thought and free action may be circumscribed, etc.

Heretofore I have studiously avoided all reference to what should, or should not, be embraced as fundamental principles in a national organization. Believing that fifty or one hundred delegates from all parts of the country convened for the purpose of formulating an organization, would be entirely competent to recommend a satisfactory constitution and by-laws. But for the purpose of allaying apprehension and showing the practicability of organization, suppose we say, to illustrate, there shall be no dogmatic creed or articles of faith, further than is involved in the following declaration, viz.: That there is no death except that of the body; that the soul is immortal and eternally progressive; that spirit return and communication with mortals, through mediumship or otherwise, is accepted, and that retribution or moral responsibility is recognized. Is there any valid objections to those fundamental principles of the spiritual philosophy? If there is not, the question that is often asked by sincere inquirers, What is Spiritualism? will be answered, and when published to the world one of the minor objects of organization will be secured.

But the important point you and many others make is the only one that is worthy of serious consideration. I quote from the closing paragraph of your very able criticism.

"As we look at the work, we are reluctantly forced to the conviction that the leaders on the higher shores of life are not ready to begin the work of construction on a scale commensurate with the magnitude of the cause. Attempts at a general organization have failed for want of ripeness in local organizations, agreement in philosophic and religious opinions and their formulation. And not the least, a lack of some clear, well-defined plan, by or through which the errors and crimes against the individual in all the religious organizations of the past and present shall not find a repetition."

We believe a grand organization is im-

peratively needed; that it will yet be effected; that it will be both in general outline and in detail the work of wise spirits, and that when presented it will be generally accepted by the increased local societies and their membership. It can not come a day too soon to receive our heartiest welcome and support.

The only material difference between us is whether we shall inaugurate a system by which humanity is to be the sole beneficiary, or whether we shall wait for the spirit world to do it for us. It is an old and trite saying that God helps those that help themselves.

The spirits waited from the creation of man until the present century before making demonstrations that could be positively defined as coming from them, and then by the simple rap. Through human efforts have not all, or nearly all, subsequent developments been made? And who can doubt that great good has resulted to those who have devoted themselves to these developments. I have great faith in the influence of spirits and of their wisdom. But it is a very grave question, whether they will do for us, what our experience and our observation in daily life ought to enable us to do better.

I think what you attribute to the causes of former failures in attempts to general organization are only partially true, or at least there are others that were important factors in causing such failures that are so well understood that no apprehension need be felt after all these years. I feel that we can confidently rely upon the spirit world for counsel and advice in matters they know better about than we do. But I am among those that believe they are quite as liable to err in judgment in secular matters as are wise men on this side of life. There is so much general work that could be done by a well-organized society, under judicious management, and can be done in no other way, that it seems not too soon to make the attempt. To enumerate the advantages is only to repeat what has so often been said. The example of all other sects, denominations, parties, and clubs in all countries abundantly prove the advantage of organized effort over that of individual effort, even though that may be directed partially by spirit influence. Even though we defer to that influence the direction or control of the spiritual part, or duties of an organization, there still remains so many secular duties that can only be performed through human agency that we can not longer well postpone an effort in that direction. It seems to me social organizations are necessary and should be formed wherever there is a sufficient number to justify, and they should and would, of course, become auxiliary to a national organization when formed. But the object and the duties of the two are not the same and should in no way conflict.

Independent of the dissemination and spread of the spiritual philosophy, we need a representative body, with delegated powers, sufficient to protect the order against unjust legislation; to repel false and damaging accusations; to devise and recommend some system of education by which teachers of spiritual philosophy may be better educated; to provide homes and hospitals for sick and destitute mediums; to provide for a sinking fund where subscriptions and donations made for certain purposes may be safely deposited, and if, as anticipated by you, Mr. Editor, the leaders on the higher shores of life are not yet ready to step to the front and lead the grand organization. Whenever they are ready they will be more than glad of the co-operation of such an organization. In the meantime we may have accomplished much good, hence my conclusion: we have everything to gain, nothing to lose.

Respectfully yours,

E. W. GOULD.

Written for The Better Way.

THINKING, DOING, WHAT AND HOW.

W. WINIFRED SARGENT, NO. 12.

Should the reader be one who has ever been rocked in the legendary cradle of thought-work and worship—still hungering for something that shall appeal to and appease the mental consciousness—harmonious to the finer expressions of heart—soul-emotions—then let us for the time cast aside pre-conceived ideas which had their birth in legend only, and carefully grope into the present sea of thought, with which we are surrounded. If man could know himself in entirety, he would have an index to all knowledge. That being beyond his possibilities, must be content with approximations. The most distinguishing feature in man, to mortal consciousness, is the power which he possesses of thinking. So we devote this article to thought, character, its provinces, its power.

The sea of thought is large—aye, limitless as space itself. Everything visible to the human eye is the product of thought-power of some kind and character. The steamship on the sea, the massive bridge across the river, houses, all material forms fashioned by the art of man denotes thought-power and action inherent in man's organism. The steamship, the bridge, the house, all fashioned objects are indebted to mentality only for the outline form or shape. The form-ideal belongs exclusively to man, the substance of the ideal form reaches back of mentality into the domain of causation. When we look at the massive moun-

tain, or the valley through which flows the broad river, we see the form-ideal, but of a magnitude which puts them far beyond the possibilities of man to formulate. In the steamship, as in the mountain, we can but see the same or similar thought-power; but in different degrees of execution. Again we look over the forest tree, the golden, wavy plain of grain, the ripening fruit, the blossoming flowers, and while all are form-ideals, there enters into them an element of productive power beyond the province or possibilities of man. He may quite successfully counterfeit in appearance; but there will be lacking the essence of life which gave outline to the form. Again we may view the heaven, with its blue canvas dotted with shining sun, stars, satellites. A man may make a miniature heaven, but there will be wanting the power of suspension. He may have the power of imagining the heavens, but not the power of invisible suspension of the image. Mentality may construct ideal forms, however so much may be lacking the power of creating the substance.

It is from this multiplex power of mentality to create ideal forms, and to imitate that which at present we will call products of the hidden energies in nature that we find much to affirm the Spiritualists' idea of creation over that of the Materialists. Were there but one thought—were there but one deed, then the materialist could lie behind that one thought, that one deed as the sum total of creation in quality, quantity, or degree. But matter is so multifarious, its character and quality so multiplex that we must look back of it for something transcendent in character and quality. If there be a thought there must be a thinker; if there be a deed there must be a doer, and where we find many thoughts from the same thinker, many deeds from the same doer, we can not help but assert that the thinker must be greater than the thought, the doer greater than the deed.

It is not the purpose to argue, in this article, Spiritualism vs. Materialism, but rather to pave the way for the orthodox Spiritualists to formulate his belief in that which pertains to spiritual doctrines on a basis more substantial than historic data or legends of the past. The chart for most spirit knowledge is within the human organism in life-form to-day as much as in any period of the past, and the nearer we approximate an analysis of the thought-power of man in the expression and formulation of ideals and the weaving of abstraction into webs of logic, are we able to sense the organic power which lies back of man, of all creation. The poet has said: God loves from whole to parts, the human soul Must rise from individual to the whole.

It is easy to confound thought with thinking as being one and the same. Everything that we see is a materialized thought of the designer or thinker. A chair, a table, a house, everything of that character is a materialized thought. The invisible thinking power in man produces as in objects of the character named, visible results. This we can see and in a measure comprehend. Analogically we can say the tree, the rock, the landscape, man, beast, the globe, systems of globes, everything of their character is a materialized thought, and the result of an invisible thinking power; leading us to affirm that an invisible thinking power is, of necessity, a truth. The multiplex character of the products of mentality or man-thinking power, should go far to controvert the theory of law or habit in nature as sufficient to produce these results—the panorama of change which we see in nature.

Man's analytical thought-power in reducing the diamond in its elements forces the argument that there must have been a similar or higher power in combining the elements, resulting in the diamond. It is on this ladder of materialized thought that man-mortal must ascend to higher truths, making the expression of the poet of great force—that "the human soul must rise from individual to the whole." "Material forms of whatever kind or character are object-lessons, which would seem to be in the main for this purpose—a manifestation of the great thought-power everywhere in the universe a stepping stone, as it were, for the divinity in man, which is, for the most part, thought-power, to advance from the primitive to the profound, from the simple to the complex. And while this power of thinking which man possesses must have its germ of existence the life-germ of the cereal must be within the kernel of grain, external psychic or soul influences are necessary for full fruition. This leads us to a consideration of the subject of thought, and thinking in a broader aspect, such as good thoughts, bad thoughts, inspirational, intuitional, etc.

If it is earnestly desired that the reader will carefully follow this line of thought, for, however weak the attempt may prove to be, I feel it to be a demand of the age, and the great desire of humanity, that the throne of grace shall be approached and achieved by the same processes known in all nature, from the elemental to the combined, from the primary to the profound. That by a natural process of thought development and growth, men will finally see as Christ saw, hear as He heard, feel as He felt, and religion will be shorn of its mysticisms and unnaturalness.

SOME REMARKABLE SLATE-WRITING.

"Opposers of Spiritualism may be sincere, but they know nothing of what they condemn; they are groping in the dark, and their utterances are based on prejudice," were the words of Dr. Theodore Hansmann, the well-known physician, of 1310 I street northwest, to a Washington Post reporter recently.

Dr. Hansmann has lived in Washington, D. C., since 1853, and up to six years ago was a pronounced skeptic on everything relating to spiritual manifestations. Now he is an enthusiastic believer. He talks interestingly of the revelations that came to him almost constantly from the spirit world. The walls of his cozy study are lined with pictures of famous men, painted by invisible hands. He has albums and slates packed away by the score, containing brief communications from the most renowned people that ever lived, and, in many instances, apparently in their own hand-writing. He got these through mediums, who he declares had no possible chance to do the writing themselves.

"Spirits surround us always," said the doctor, "and when they find one who is willing to believe and in thorough harmony with themselves, they love to make known their presence. Time and again I have received word from Abraham Lincoln, and here is his picture just as he now appears. See the radiant look he wears, the expression of intense peace and happiness, such as we can well believe now glorifies his face, freed as he now is from all the terrible strain and harassing cares that burdened him here."

"Three years ago," continued Dr. Hansmann, "I began to obtain independent slate-writing through Pierre Keeler, the medium, and since then I have acquired at least 300 slates full of messages, mostly through him, but many through Dr. Stansbury, of Boston, and a few from other mediums. In many instances the medium did not touch the slate during the sitting. Many of these slates I have preserved. I also have a dozen or more book slates, of six pages each, full of spirit writing and identified by my private mark, put there prior to the performances. At the first trial the book slate was placed between two folding slates, and in about twenty minutes was taken out full of writing."

"In the absence of Mr. Keeler from Washington, I resolved not long since to try a new test in Spiritualistic writing. I took a small blank book and wrote in it a dedication to the memory of Queen Louise of Prussia, mother of the late Emperor William. Here it is in my own handwriting. It is, as you see, in German script and dated July 4, 1891. Several witnesses were called in and looked at the book with the minutest care on the 6th of July. In their presence it was carefully wrapped, sealed, and addressed to Dr. D. J. Stansbury, Onset, Mass. A few days ago it was returned, and the witnesses were invited to attend the opening of the package at my office on Sunday, September 6th. Accordingly at 3:30 p. m. it was opened in the presence of Messrs. M. C. Edison, A. J. Benton, D. L. Burnett, Judge S. Newton Pettis, W. H. Burr, and Mr. Agnew. The first three were present when the volume had been sealed, preparatory to sending off, and had scrutinized it closely to see that outside of the title page there was not a line of any sort written in the book."

"Each of the six gentlemen above named was called on to make a close inspection, and their unanimous verdict was that the package had not been tampered with. It had come back to me precisely in the condition it was when forwarded to Dr. Stansbury. The same external wrapper used for sending it away was used for its return as shown by the addresses and postmarks. The inclosed package bore the five wax seals with the imprint of my own seal ring, a very peculiar one. The paper was also gummed very carefully, so that there was no possible way of opening it without tearing or cutting. After this had been noted by us all I proceeded to cut open the package at both ends, and it was no easy task to get the little book free."

"What if there should be nothing in it after all? The only intimation received from the medium at Onset was that the package had been kept lying on his table, and that once he had fallen into a trance, but he could not say whether any messages had been recorded or not."

"So we opened it with feeling of some anxiety. The first had this message: 'Those whose portraits appear herein are thy friends. We send thee greeting.' Next came a good likeness of the Emperor William, of Germany. Here it is, and it is as natural as any picture I ever saw. On turning another leaf there was written 'Unser Fritz,' and on the following page was his picture. The dedication, you will remember, was to Queen Louise, mother and grandmother of the two Emperors. Observe that the drawings and names are in gilt and indelible ink at the rest of the portraits. Here we see Rudolf of Austria, the Empress Josephine, von Humboldt, Goethe, Henry VIII., Gen. Rosecrans, Gen. Joseph E. Johnston, Swedenborg, Marie Antoinette, Otto (my deceased son), George Combe, Anton Mesmer, and others, including a few unknown faces."

The names of all those above enumerated appear along with the drawings, and it must be admitted that most of

them look marvelously like autographs. No shadow of doubt rests on Dr. Hansmann's mind that the spirits of the departed affixed their own signatures. He talks of them as though they were his ordinary companions, and Goethe and Heine, though invisible to his eye, seem around and about him constantly, as do long-departed friends whom he associated with in the "fatherland" over half a century ago.

A correspondent makes the following corrections and additions to the above contained in the album, and as the portraits and autographs follow each other:

Portrait of Emperor William I. of Germany. Autograph note from Prof. B. Langebeck, chief of medical staff during Franco-German war, who writes: "Those whose portraits appear herein are thy friends and all send thee greeting."

Portraits of Emperor Frederick III., Rudolf of Austria, Josephine, and Alexander von Humboldt.

Autographs of Jung-Stilling and F. Adolph Krummacker.

Portraits of Mohammed claiming to be and of Henry VIII. by Hans Holbein.

Autograph message from Dr. J. Weier the man who dared to denounce the torturing of witches in Germany in 1603 writing: "Faithful hast thou been in all things. Thou shalt receive thy reward."

Autograph of Justus von Liebig.

Portraits of Mlle. L. Normand and Aug. F. Mahlmann.

Autograph of H. von Moltke and Gen. Joe. Johnston.

Portraits of Gen. Joe. E. Johnston and Gen. Rosecrans.

Autograph of K. Spurzheim.

Portrait of Emanuel Swedenborg.

Autograph of F. E. D. Schleiermacher.

Portrait of Heinrich Heine.

Autographs of Lessing and Heine.

Portraits of Marie Antoinette, Otto Hansmann, and George Combe.

Autographs of Theo. Frerichs and Hans Holbein.

Portrait of Anton Mesmer.

Autographs of H. R. F. Lamennais, Leon Gambetta, Sir Walter Raleigh, Franz Joseph Gall, Henrietta S. Paschen, John L. Motley, D. F. Strauss, F. Hegel, F. E. Todleben, U. S. Grant, J. A. Garfield, and A. Lincoln.

Portrait of Tasso.

Autographs of Wm. Dingle, W. Drest, A. Urban, W. Wicke, D. W. Koeben, O. Zedellus, David Ramsay, G. Kinkel, J. J. Pettigrew, J. W. S. Jeneatte, W. Stansbury.

Written for The Better Way.

A RARE EXPERIENCE.

FLORENCE E. ALCOCK.

A friend whose growing interest in our cause led him to seek a writing medium, to see what that phase of spirit-power held in store for him, had a very curious experience. In his present condition he is about half-developed as a medium, but extremely sensitive to those who are strongly magnetic, and will not let such touch him if he can help it. He simply says he doesn't like it; it feels like pins and needles going through him, etc., and continued, has the effect of placing him into a semi-trance condition, and through clairvoyance he will describe what to him appears a lot of queer-looking creatures, that do not appeal to his admiration. Upon questioning, I find they are earth-bound element that are apt to trouble all new-comers in the field. To render his case still more difficult and make matters a shade worse, he is surrounded by a Church element. The young man is strictly moral, but unfortunately has a father, a retired local preacher, who has warned his son to keep away from all Spiritualists, as they are nothing butimps of darkness; but the son has had a taste of the forbidden fruit, and like little "Oliver," he is ready for more. But to return to the point at issue, his visit to the writing medium brought a number of messages, some on the slate, others by an automatic process on paper, they appeared to have made somewhat of a favorable impression on him. They were handed to me to give my views as to their spirit origin. I found them all that one might reasonably expect from so early a stage of his development, though some of them did not appeal to the spiritual side of his nature, except in a very general way. The phenomena seems to be all that most investigators care for, still I could trace an under-current of suspicion running through his mind that plainly said, the medium must have some way of getting at family history, or she never could have told so much general truth. I tried to disabuse his mind of such thoughts, as being ungenerous and untrue, for even if she were so disposed, the family record and burial-ground may not always be at her disposal, and she needed both, together with extra assistance from some aged member of the family who could run back several generations. To cover all these points, it would certainly give the medium a great deal of work for the small sum of one dollar, at the risk of being caught at last. Upon his return to his home some of the family were informed of what spirits had furnished him. He then went to his room and placed the messages in a bureau-drawer under lock and key and retired for the night. The following day, after the morning meal, he sought his room again to review his treasures. Unlocking the drawer he commenced to feel for the papers, but could not find them. A deeper inspection revealed the fact that they were gone, he made inquiries about the house, they declared they had not seen them, now his condition of mistrust had changed to one of sorrow, as he positively asserts that he not only placed them in the drawer, but fastened it tightly. I had to smile at his misfortune, for he really valued them more now than when they were in his possession. A short time after, in a little talk with

the guides of the medium through whose source they came, they having remembered the affair, it was as I thought (though I dare not tell the young man so), they were removed by spirit-power from the locked drawer, but would be returned again to the same locality when they felt he had been sufficiently punished for his reflection on the character and integrity of the medium. But to be brief, after several months they were again returned to the identical place from which they took their departure, much to the joy and astonishment of the friend, who still shakes his head whenever the papers are spoken of. I still think he feels there was some kind of jugglery connected with their disappearance. I don't believe he will ever touch a writing-medium again, though he is still a Spiritualist of a very conservative type.

P. S. I see I have omitted to mention that the door of the room was also tightly fastened as well as the drawer.

Written for The Better Way.

A CURIOUS CASE OF REFORMATION.

C. H. MURRAY.

During the thirteen years that I spent in the Rocky Mountains or their vicinity I came in contact with many odd characters, and learned of many singular experiences. I at one time acquired an intimate acquaintance with a most companionable young man, whom I shall designate as X. He was well informed and intelligent, and he and I enjoyed many a stroll together in the incomparable sunshine of that clear, heavenly climate. He was a fortune-seeker like many of the rest of us, trying to find the rocky door that nature had closed over some of her stores of gold and silver. On one occasion he gave me a bit of personal history that I think worth repeating. Before relating it in detail I shall say that in the various mining towns, or camps, as they are called in the mountain vernacular, gambling is a very common vice and very openly conducted, and the Prince of Wales would not find it necessary to carry his own chips with him in any town of enterprise from Montana to Mexico. The practice of betting is none the less evil in its results there than in the Eastern portions of our country, but the frequency and publicity that characterizes the habit makes it much less a subject of surprise or comment. My friend X had no bad habits, in fact, was more than ordinarily abstemious and free from the besetting sins of frontier society. However, he told me that he had not escaped the seductions of the gaming table when he first came to the mountains. "I did," said he, "indulge in the practice of gambling for more than three years at different times. I never played at any game but faro, which, you know, means the fair game, because the player has equal chances with the dealer where the game is squarely dealt. I must say, in self-defense, that I did not begin playing for the sole purpose of winning money or subsisting upon my luck. I had watched and studied the game until I believed, perhaps like many others, that there was a method of analysis that, properly pursued, would constantly bring me success and eliminate the element of hazard. I imagined that by reducing the risks to mathematical formula, a preponderance of certainty could be maintained that would reward my expenditure of time and study. With this view I held those that bet at random in contempt and raised my method of play to a plane where it was dignified by intellectual effort. I was soon to be taught how visionary such speculations were. My first ventures were attended with success, which I attributed altogether to my method of calculating the chances. Then I was exasperated by losses that defied my most careful reckoning, for the cards seemed to be dealt out by some imp of the perverse. So I alternately won and lost at different times, but before I was willing to acknowledge to myself that my system of predicting chances was worthless, my losses considerably exceeded my winnings. Not liking to be defeated I determined to play until I got even and then abandon the practice. But another very disagreeable fact was becoming apparent to me, I had acquired a habit of gambling. No one knows, who is innocent, how the demon of the play can take possession of and enslave the soul. I was never addicted to drink, but if an inebriate is held in bondage by as exacting and merciless a master as that of play, he has reason to call on the mountains to bury him. I found I was drifting in a course that my self-respect denounced and abhorred, and I summoned all my manhood to make a firm resolution never to make another bet or again go near the accursed tables. This I would keep for three or four weeks, when an irresistible thirst or rage would awaken in me to try my luck once more. Having broken my resolution I would give way to frenzy until my losses would admonish me to withhold. In vain would I again resolve to abstain. In my desperation I would swear and call on heaven and angels to witness my oath, that I would free myself from this coming thralldom. I would pray for strength to sustain me, and fall again with the prayer fresh from my lips. I would ask myself despondently if there was no help or control for one who would prefer to do right.

I met occasionally at the tables a mid-

dle-aged man, whom they called Robert. I never learned his other name. He was a habitual gambler. I had only such an acquaintance with him as would spring up under such relations. He was very unemotional in his nature, and could win or lose with equal equanimity. I often envied him, his coolness, and his dispassionate treatment of whatever fate had in store for him. A man of such temperament is never disliked. When adversity can not mock him or success unbalance him, he appears to set destiny at naught, and challenges the respect of less stolid characters. It happened that we played one day at the same table and both lost; he much more than myself, for he played heavier. We rose from the table at the same time, and we came down the stairs together. I turned to him and remarked, "Robert, the game is hard to beat." "Yes," he replied, "no man can beat it. I have lost thousands of dollars trying to do it." I was startled by something so mournful in his tone, it penetrated and shook me, although his face was as impassive as marble. "Well, Robert," I said, "you will never see me gamble again. I have made my last bet." He did not answer, but I caught his glance for a moment, and at that instant a great burden appeared to be lifted from my soul, and I somehow felt and fully realized that I told the truth; that I was saved and cured. I know I received strength, but in a manner I can not interpret. This was four years ago, and since then I have never had the least inclination to gamble or to go near a table. I have frequently had money that it would not have greatly inconvenienced me to lose, and I have passed a hundred times by the very rooms that we quit together, but I have never had to resist a temptation to enter there. All morbid desire that used to overwhelm me has been completely eradicated, and I stand, in respect to this vile practice as a new person, reformed and redeemed. Thus in a moment, in the twinkling of an eye, some occult influence from this man accomplished what the prayers and protestations of months failed to achieve. I feel with thankfulness that I shall never relapse into the old habits. How this came about defies analysis. I do not imagine for a moment that the man cared if I reformed, or that he felt the least interest as to whether I should keep my word. I never even met him afterwards. Now with all your knowledge of psychology and with your extensive reading about the metaphysics of the mind and its operations and motives, I shall like you to explain to me how I so peculiarly and suddenly acquired power to resist evil in that direction. "I can not explain it," said I.

A GREEN "GHOST" IN FRANCE.

A letter from Paris in the London Daily Telegraph gives the following:

"A *fin de siècle* ghost who, instead of being attired in the traditional white robes, goes about dressed in green, and is known as La Dame Verte, is attracting a good deal of attention in the neighborhood of Le Mans. The haunt of this creature is an old *chateau* belonging to the ancient family of Le Gonidec, and she is supposed to be the departed spirit of an ancestress of the present owner. Mysterious noises, as usual in such cases, are heard in the rooms and passages, and the green lady makes her appearance in one particular room whenever any one sleeps therein. The proprietor of the mansion recently determined to exorcise the unwelcome visitor, and accordingly summoned the local bishop to his assistance. The worthy man slept in the haunted room, but far from removing the spell, he received a visit from the mysterious visitor, and has been ill ever since. The noises go on as before."

Commenting on the above The Medium and Daybreak says:

"Almost every newspaper has its ghost story or paragraph now-a-days, and as much as possible is made of it, as in the above instance. The public are eager for information, and it devolves on all Spiritualists to diligently supply editors with acceptable facts. It might be stated that numerous ghosts had been 'laid' by Spiritualists entering into communication with them, finding out their requirements, and liberating them from earth-bound condition."

THE CHINAMAN'S TESTS.

While Mrs. Miller, the materializing and slate-writing medium was stopping at Mr. Blood's, in Carpiutier valley, for the purpose of affording some amusement, the Chinese cook was invited into the seance-room. He wrote a question in Chinese, asking if his folks were all well at home. The answer came upon the slate in Chinese stating that his folks were all well at home. Later on, the name of his grandfather came upon the slate in Chinese, better written, he said, than he could do it himself, and he further stated that no one in America knew his grandfather's name.

This Chinaman was transported with what he had received, and next morning he showed his messages to another Chinaman who replied to the statement in a somewhat similar strain to which many of his American brother skeptics do: "You fool me, you write him yourself." Disgusted with him, he showed it to another, who made the remark: "Me understand, but it the Debbelium that writes him!"—Summerland.

SORE THROAT

Bronchitis, colds, coughs, asthma, and even consumption, in the early stages, yield to Ayer's Cherry Pectoral. Singers, actors, auctioneers, public speakers, clergymen, teachers, lecturers, and all who are liable to disorder of the vocal organs, find a sure remedy in this wonderful and well-known preparation. As an emergency medicine, in cases of croup, whooping cough, etc., it should be in every household.

"Two years ago I suffered severely from an attack of sore throat."

And Bronchitis

It seemed as if I could not survive, all the usual remedies proving of no avail. At last I thought of Ayer's Cherry Pectoral, and after taking two bottles of this medicine I was restored to health."—Chas. Gambini, Smith's Ranch, Sonoma Co., Cal.

"There is nothing better for coughs than Ayer's Cherry Pectoral. I use no other preparation."—Annie S. Butler, Providence, R. I.

W. H. Graft & Co., Druggists, Carson, Iowa, certify that all throat and lung troubles are speedily

Cured By Using

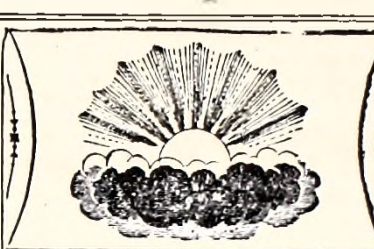
Ayer's Cherry Pectoral. It leads all others. In January, 1889, I was taken down with measles and scarlet fever, and exposing myself too soon, caught a severe cold which settled on my lungs. I was forced to take to my bed and was so ill that the doctors despaired of my recovery, supposing me to be in quick consumption. Change of climate was recommended, but I began to use Ayer's Cherry Pectoral, and soon found relief. After using several bottles, I was cured, so that I am now as well and rugged as ever."—John Dillander, Cranesman of Steam Shovel, G. S. & S. F. R. Co., Justin, Texas.

Ayer's Cherry Pectoral

PREPARED BY

Dr. J. C. AYER & CO., Lowell, Mass.

Sold by all Druggists. Price \$1; six bottles, \$5.



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.

Studies in the Outlying Fields

—OF—

PSYCHIC SCIENCE,

BY HUDSON TUTTLE.

This work essays to utilize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common cause, and from them arise to the laws and conditions of man's spiritual being. The leading subjects treated are as follows: Matter, life, mind, spirit; What the senses teach of the world and the doctrine of evolution; Scientific methods of the study of man and his results; What is the sensitive state? Mediumism, hypnotism, somnambulism; clairvoyance; Sensitiveness proved by psychometry; Sensitiveness during sleep; Dreams; Sensitiveness induced by disease; Thought transference; Intimations of an intelligent force superior to the actor; Effect of physical conditions on the sensitive; Unconscious sensitiveness; Prayer, in the light of sensitiveness and thought transference; Immortality—What the future life must be, granting the preceding facts and conclusions; Mind cure; Christian science, metaphysics—their psychic and psychical relations; Personal experience and intelligence from the sphere of light.

It is printed on fine paper, handsomely bound, 362 pages. Sent, post paid, \$1.25. A special edition has been issued which is embellished with eight illustrations, representing scenes in spirit life.

THE ESTY FAMILY,

A Delightful Story

Just Published by

Mrs. SARAH E. HERVEY, Onset, Mass.

Neatly bound in cloth. Price \$1.00. Remit by postal order or registered letter. Makes a good birthday or Christmas gift.

For sale by the WAY PUBLISHING CO.

Lights: and: Shadows

—OF—

SPIRITUALISM

By D. D. HOME.

"LIGHT MORE LIGHT."

Price \$2.00—419 Pages.

FOR SALE BY THE WAY PUB. CO.

LIFE AND LABOR

—IN THE—

SPIRIT WORLD,

By The Members of The Spirit Band of

MISS M. T. SHELHAMER.

A volume of 420 pages, neatly and substantially bound in cloth. \$1.00; postage, 10 cents. Full gilt, \$1.50; postage free. A special edition has been issued which is embellished with eight illustrations, representing scenes in spirit life.

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 it should be in this world.

The following are the titles of the chapters:

Part first—RELIGION AND SCIENCE.

Introduction; Religion; Fetichism; Polytheism; Monotheism; Phallic Worship; Man's Moral Progress Depends on His Intellectual Growth; The Great Theological Problems—the Origin of Evil, the Nature of God, the Future State; Religion of Man and the Christian Science of Redemption; Man's Position, Fate, Free Will, Free Agency, Necessity, Responsibility; Duties and Obligations of Man to God and Himself.

Part second—THE ETHICS OF SCIENCE.

The Individual; Genesis and Evolution of Spirit; The Laws of Moral Government; The Appetites; Selfish Propensities; Love; Wisdom; Conscience; Accountability; Change of Heart; What is Good? What is Wrong? Happiness: The Path of Advance; The Will; Is Man Free? Culture and Development of the Will; The Character of Human Rights; Liberty; Duties and Obligations; Sin; Punishment; Present and Future; Duty of Prayer; Duty to Children; to Parents; to Society; Duty as a Source of Strength; Obligations to Society; the Rights of the Individual; Government; Duty of Self-Culture; Marriage.

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

Address THE WAY PUBLISHING CO.

Cincinnati, O.

Illuminated Buddhism

—OR—

TRUE NIRVANA.

PRICE, PAPER, FIFTYCENTS

For Sale at this Office.

FOR SALE AT THE OFFICE

—OF—

THE BETTER WAY

FARADAY PAMPHLETS.

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

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

No. 3.—The Development of the Spirit After Transition: The Origin of Religions, by M. Faraday. Price 10 cents; postage 1 cent.

No. 4.—The Process of Mental Action; or How we Think, by M. Faraday. Price 1 cent; postage, 2 cents.

No. 5.—Jesus Christ a Fiction. Founded upon the Life of Apollonius of Tyana. How the Pagan priests of Rome originated Christianity. Startling confessions of its founders. Unpublished by M. Faraday. 206 pages. Price, boards, 75 cents; postage 5 cents.

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

No. 6.—The Bible and the Testament. Extract from No. 5. Price 10 cents.

No. 7.—Obsession or How evil Spirits Influence Mortals by M. Faraday. pp. 23. Price 10 cents; postage, 1 cent.

No. 8.—Preterition, or How Spirits Advance in Spirit Life.—The Evolution of Man, by M. Faraday. pp. 35. Price 15 cents.

No. 9.—Dissolution, or Physical Death, by M. Faraday. Price 10 cents; postage 1 cent.

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

BOWLES PAMPHLETS.

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

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

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

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

No. 4.—Out of the Darkness into the Light. Price 25 cents; postage 2 cents.

Eds. Wheeler in Spirit Life—Materialization; The True and False; Materialization and the Receiving Spirit advocates; The War of Wills in Spirit Life Over the Spread of Spiritualism on Earth, as seen by Eds. Wheeler since his entrance upon Spirit Life. pp. 62. Price 15 cents; postage, 2 cents.

Elise Alsina, a victim of Social Wrong, by Caroline Lee Hents. Sarah L. McCracken, scribe. pp. 105. Price 25 cents; postage, 2 cents.

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

Gerald Massey proves irrefragably 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 True and Impartially Reported Cases. Stamps positively refused in payment for any of the above books.

BEYOND;

A Record of Real Life

—IN THE—

Beautiful Country

—Over The—

River and Beyond

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

THE BETTER WAY

IS ISSUED EVERY SATURDAY
 THE WAY PUBLISHING CO., PROPRIETORS,
 Southwest Cor. Plum and McFarland Sts.,
 CINCINNATI, OHIO.
 J. G. YOUNG, President,
 M. J. WRIGHT, Treasurer,
 C. C. STOWELL, Secretary.

CINCINNATI, — OCTOBER 17, 1891

Terms of Subscription.

THE BETTER WAY will be furnished until further notice at the following terms, payable in advance:
 One year \$1.00
 Clubs of ten in copy to one getting . . . \$7.50
 up the Club \$3.50
 Six months on trial \$1.50
 Three months on trial \$1.00
 Single copies 5c

REMITTANCES.

Remit by Postoffice 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 subscription. Direct all letters to the Way Publishing Co., S. W. corner Plum and McFarland Streets, Cincinnati, Ohio.

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 they are improper or persons are using our advertising columns they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns any advertisements of parties who have proved to be dishonest 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 either the editorial or business department of this paper or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed, and money orders made payable to, THE WAY PUBLISHING CO., Southwest Corner of Plum and McFarland Sts., 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.

FAREWELL RECEPTION TO PROF. BUCHANAN.

The reception of Prof. Buchanan by the Buchanan Anthropological Society at 6 James Street, Boston, Mass., was a pleasant and interesting occasion, highly enjoyed by all. In addition to the society we observed the Hon. Stephen M. Allen, Dr. M. L. Allen, Dr. C. E. Nichols, Dr. N. M. Averill, of Lynn, editor Flower of The Arena, Prof. Blum, of Russia, Dr. A. H. Richardson, Benj. O. Wilson, Rev. Wm. Bradley, and many others.

The following resolutions were presented and read by the secretary, Walter K. Fobes, and also letters with expressions of regret from some who could not attend, which were accompanied by a handsome donation.

At a special meeting of the Buchanan Anthropological Society held September 22, 1891, the following resolutions were passed:

Resolved, That we, the members of the Buchanan Anthropological Society, having learned that Prof. Joseph Rhodes Buchanan, M. D., whose honored name we bear, finds it desirable to remove to a distant city, we feel that we can not allow the occasion to pass without an expression of the profound sorrow his decision causes us; therefore be it

Resolved, That we cherish with the most sincere gratitude the instruction he has imparted to us, and will ever hold in grateful remembrance the counsel and advice he has so freely given, to which many of us are indebted in a great measure for our success in various pursuits.

Resolved, That the members of this society will suffer irreparable loss through his absence, and will yet more earnestly strive to increase their influence and spread the knowledge of his scientific discoveries, to the end that others may thereby profit in some degree, and be encouraged to live nobler lives.

Resolved, That while we are assured that he will receive, in the new home he has chosen, in the congenial climate and society of former friends, the appreciation his learning and research merit, we trust he will not forget the warm and devoted friends and admirers left to regret his absence.

J. P. CHAMBERLIN, Pres.
 WALTER K. FOBES, Secy.

BOSTON, September 30, 1891.

Dr. Buchanan—My Dear Sir: I exceedingly regret that imperative engagements through the whole evening will prevent the paying of my respects in person to-morrow night, and still more do I regret that the occasion is to be a farewell reception. I trust the West will give you even a more generous welcome than Boston has given. I remain,
 Cordially yours, A. A. MINER.

ROXBURY, September 30, 1891.

My Dear Friend—I am pleased to be recognized as among those who appreciate your life-long labors, and the valid reasons for doing you honor on your departure from our city, and though I can not be present, I heartily join in the spontaneous regret and earnest God-speeds which will touch your heart on that occasion. Your stay among us has been a time of seed sowing, and here or elsewhere, you may be surprised at the abundant harvest which, though it may be slow, is sure. The years have not forgotten our valued friends Miss Lucy Goddard and Miss E. V. Peabody; you know as well as I how cordially they, in heart and spirit, would be with you, for it is only the transient body that yields to time. I hope we shall hear from you in your new home, and that it may have for you a most genial and receptive atmosphere. With thanks to you, and most sincere good wishes for you and yours,
 ANNA Q. T. PARSONS.

HYDE PARK, MASS., October 1, 1891.

Prof. J. R. Buchanan—My Dear Sir: I regret extremely to learn, as I do from Mr. Fobes, that you are soon to leave Boston for a permanent residence in a western city. During your residence in Boston, Liberals, Reformers, and Progressive Minds have in their efforts for social and legislative improvements felt themselves stronger, and have been more successful

because sustained and encouraged by your labors, eloquence, and counsel. Now that you are about to leave us, our selfish sorrow at your departure is heightened by the conviction that wherever you make your home, there will be work for the betterment of your fellow-men, and we shall be the better for it. My health is such that I shall be unable to meet with the Buchanan Anthropological Society in their reception to be given to you this evening in your honor. But though absent in body, I shall unite with them in spirit in desiring that your future life, wherever spent, may be one of deserved appreciation, honor, and happiness.

Sincerely and cordially yours,
 ALFRED E. GILES.

WELLESLEY, MASS., October 1, 1891.

Mr. Walter K. Fobes—Dear Sir: I regret exceedingly that I must deny myself the pleasure and the honor of attending the farewell reception to be given this evening by your society to Prof. Buchanan. But circumstances render it seemingly impossible for me to do so. I regret, but not on his account, that he must leave Boston. Wherever he may go, his intellect must bear him company; but we who remain, and who have felt that his presence here has been to us a tower of strength, shall more and more fully realize our loss. My son, William D. Denton, who is now in Washington, and of course can not be with you, will join me in these regrets; while he will, I know, also join me in the desire that Prof. Buchanan may yet see his long-continued and earnest labors of the past crowned with the royal radiance of success. Kindly thanking you for remembering us on this occasion, I am,
 Very truly yours,
 ELIZABETH M. F. DENTON.

NEWTON, September 28, 1891.

Prof. Buchanan—My Dear Sir: I am in receipt of an invitation to an informal reception to be given to you on the evening of October 1st, previous to your departure for residence in a western city. I shall not be able to be present at the time named; to personally express my regret that Boston is to lose you as a resident, and to wish you God-speed in your new departure. Since I am not permitted to clasp your hand, please accept my kind farewells, with the hope that the days of your residence in a western city may be the brightest and the best that you have experienced and shall experience on this plane of existence. I appreciate the noble efforts you have made for the cause of truth, and recognize how far in advance of the world of thought your thought has been, and if it is not given to you to see the full fruition of your labors, rest assured that the light given through you will yet illumine the thought of the world, and from another plane of action you will see the harvest into which the seed sown by you shall ripen. God bless you for the work you have done, and may you be permitted to realize your highest expectations in the field into which you are called.

Sincerely yours,
 JOHN T. LANGFORD.

An interesting address in response was made by Prof. Buchanan, illustrating the philosophy of climates and the reason of his choice of the West, and of Kansas City, Mo., not only for health, but for its free spirit of progress. His departure, however, may be prolonged a few weeks by business, and he was getting out another edition of "Therapeutic Sarcogeny," the last being already exhausted. Though never very anxious for fame or wealth, having adopted a course in life which carried him far away from both, he was deeply sensible of the esteem and approbation of the wise and good, and grateful for the tribute of the evening. We should endeavor to secure the approbation of the wise in the higher world as well as in this. Such a course leads to the only true success. In return he proposed to show his friends some of electrical discoveries and improvements given to his pupils which he had not offered to the Boston public.

The static machine, flashing its power, the Galvanic battery, the 400 pound magnet, and the various electrodes were displayed, and experiments made on the company, producing results not believed in the colleges to be possible. A current of magnetism was diffused through the circle, and recognized as a powerful, soothing, hygienic agent. Currents of medical electricity were diffused, some producing lively stimulation and animation, others producing soothing and healing influences, by which one of the physicians was relieved from neuralgia.

The evening was prolonged in social intercourse, and many a cordial and regretful adieu expressed.

Written for The Better Way.

WAS SHAKESPEARE A MEDIUM?

ST. ALBANS.

I read your correspondent Mr. Hammond's article on Shakespeare in the issue of August 8th, with much interest, though I could but feel that the spirit of his contribution was to be commended more than its wisdom. But for his effort to help make clear this vexed question I thank him, while I do not exactly agree with what he said. He seems to think that Spiritualists have an easy way to positively settle the question as to who was the real author of the plays commonly attributed to Shakespeare. He is surprised to find that any such person should ascribe to Lord Bacon (or to anyone else) what has so long passed current under the name of Shakespeare; that as we have had in the past "inspired" prophets and apostles, and as we, to say, have "inspired" speakers, trance mediums, artists, etc., so it was in the Elizabethan age that Shakespeare was the "inspired" medium of a band of ancient Greek dramatists and poets of the highest order, through whom they produced the works, than which there are none greater in all the world, known to us as Shakespeare's Plays.

Thus the "easy way" that he refers to is for those who believe in inspiration an existing fact is simply to claim Shakespeare as a medium and let this claim settle it beyond peradventure. But will this do it? Yes, with a few who are thus easily satisfied; not with the many if they wisely use their reason in the premises. Suppose another makes a similar claim on behalf of Shakespeare's

after ego, his learned and otherwise gifted contemporary. One has better reasons for making such a claim in the latter case than in the former.

The accomplished editor of this journal knows the writer to be not only a Spiritualist, as commonly understood, but, softly be it whispered, somewhat of a psychic as well—fortunately or unfortunately, as may be considered; and so he is not ignorant of the claim which may be set up in behalf of Shakespeare, or anyone else, on the ground of general or special inspiration. Few recognize its validity any more than he does, and yet despite this fact, he is not convinced of its applicability to Shakespeare, save in its most general sense—certainly not to the extent of claiming him to have possessed the grandest, most capacious brain that ever existed on this planet.

For many years the controversy for and against the claims of Shakespeare to the highest honors in all literature have been considered solely from the material aspect of the case. From this point of view after all the available evidence, external and internal, that I have been able to compass, I am fully assured that this claim can not be successfully maintained as belonging to Shakespeare; that he is not entitled to it either by right or by proxy, but that it legitimately and justly belongs to another.

The claim made by the Shakespeareans in behalf of their Deity has no better basis than that of association. Granted that his name appeared on the title page of some of the quartos of the plays published in his time, in every instance was his name spelled differently from the way he himself was accustomed to spell it and different from the way it is spelled in his will, which is *prima facie* evidence that it was used in order to disguise the real author. Several of the Shakespeare plays were first published with no name attached to them. It is also well known that his name appears with others in connection with plays that even Shakespeareans now repudiate and ignore.

I have no other interest in this matter than to have the truth made known, than I have the person or persons to whom it rightfully belongs receive what is his or their just due. It is, however, of the utmost value and every way desirable to know for certain who in all this wide world of ours is the true Lord of the intellect. Who wants to pay adoration to a false God? Mankind generally has worshipped unquestioningly at this counterfeit shrine so long that no amount of valid argument or overwhelming evidence against such impropriety and injustice now seems to count for anything, such is the power of prejudice and habit.

Your correspondent seeks to transfer the question from the domain of the so-called natural to that of the so-called spiritual world, though in reality one realm is as natural as the other. If anything can be gained by adopting this course let it be done. If by such a transfer the truth can better be reached I for one would gladly welcome it. But will this be likely to be the result? Those Spiritualists who accept whatever is spoken through personal mediums as being the exact truth, without questioning its spiritual origin or the conditions under which it is uttered, may be content with what is received, but this will not satisfy other Spiritualists, who, to say the least, are equally sincere and intelligent, if a little more critical; nor will it convince the world generally. Is it not well to have spiritual testimony corroborated and verified, especially when important questions are involved?

Touching the settlement of the authorship of Shakespeare's Plays, the reported communications that have appeared as proceeding from the thither side of life are more unsatisfactory than even those from this side, and are more contradictory, if such were possible. I do not forget what was once said on this subject through Fanny Conant, in many respects the grandest, most versatile and developed medium this country has ever known. I am conversant with the characteristically opinionated psychometric delineations received by Dr. Buchanan, which evidently were the reflected views of the learned doctor. These, however, are largely outweighed by the dispassionate disclosure and spiritual revelations of the same historic characters through the gifted Hudson Tuttle. I am knowing to what has purported to come from Shakespeare through Mr. Evans, the slate-medium, as reported in the Golden Gate; the very interesting communications from Shakespeare to Mrs. Horn; what has been published by several parties in THE BETTER WAY, and also what has come to several of my personal friends, developed mediums of my own city. Alas! what has been received from the spiritual side, through these several channels, widely differing from and contradicting each other as they do, give us no warrant that the proposed transfer will satisfactorily settle this question any more than if the transfer had not been made? If we accept the say-so of every communicating spirit on this subject, and they fatally disagree, what are we to do?

Mr. Hammond says: "Queen Elizabeth, who was much interested in the plays, employed Lord Bacon to revise them; and that is all there is in the Bacon authorship, etc." Pray, will he kindly give his authority for this statement? Queen Elizabeth died twenty years before the plays were first collected and published, and Shakespeare himself became an excommunicated spirit seven years before this event. What have those Spiritualists to say, who believe Shakespeare was a medium, through whose brain ancient Greek dramatists poured their marvelous inspirations, when it is known that like wonderful plays continued to be published years after his death? Is it not more in harmony with probability that Shakespeare's name and profession were used by some 'mortal spirit,' who thus utilized this channel of communicating his masterful knowledge, study, and powers of invention? Is it at all likely that such a person as Shakespeare was well known to be, could possibly have been a conscious or an unconscious medium, and that fact not become known to his family, friends, or associates? The existence of such a manifestation at that day, if known, would have caused far greater commotion than the performance of a hundred plays, whatever their character.

Well might Coleridge exclaim: "Are we to have miracles in sport? I speak reverently. Does God choose idiots by whom to convey divine truths to man?" The mediumship of that day was not of such a character.

Something of the law and order of mediumship is now pretty well understood. To attempt to account for the irreconcilable incongruities between the man Shakespeare and Shakespeare's Plays, on the assumption of the former being a medium, is to manifest an unfortunate lack of knowledge of the subject of mediumship and of Shakespeare.

Written for The Better Way.

THE CASSADAGA EDUCATIONAL MOVEMENT.

Hudson Tuttle.

It has been constantly reiterated that Spiritualism had not developed any educational purpose or institution, and Spiritualists have felt the urgent need of a place of learning where their children might receive a culture free from the bias of creeds which they ignored. They have been content to patronize the so-called liberal schools, the best of which fell far short of what such institutions should be, or under protest send their children to orthodox institutions where progressive ideas are sneered at and denounced. The most liberal are classed by the influences from which it is difficult to escape. The old ideas and prejudices linger, while the new philosophy of life, here and hereafter, requires a revision of all systems and methods. It must be admitted that great difficulties environ the new educational movement. The method of culture by drawing out the mind by independent thought; the making it the instrument of thought as well as a store-house, instead of the old method of "stuffing," requires trained teachers, and these were unattainable until produced by this same process. There is a multitude of instructors who have learned their lessons as parrots, who are able to teach others by the same means. The "stuffing process" is essentially from without, and if it by reaction produces independent thinking, in that much is of value. The new method stimulates thought by the food it supplies.

Such an educational effort can afford to make no blunders or mistakes. It must start out with a determined purpose, with clearly defined plans, and vindicate its superiority by its success.

Such an institution is to be opened at Cassadaga. It is to be the commencement of what will become a free university—free in the highest and best sense of the word.

That such a man as Prof. H. D. Barrett is engaged as principal is a sufficient guarantee of the work that will be done. He is in every sense a gentleman and scholar, a graduate of Meadville College, an enthusiastic educationalist, an experienced instructor, able to command any position, and brings to the work a national aptitude which no collegiate course can bestow. He is one to whom the most exacting parent may with safety consign the moral as well as intellectual training of the child. Mrs. Barrett is also a trained and experienced teacher, and Mr. Mansfield is well qualified.

The school is furnished, and it now remains for Spiritualists and Liberalists who desire its success to give it their patronage. There is no longer necessity of subjecting the plastic minds of the young to the influences from which their parents have escaped.

The management of Cassadaga are putting forth every effort to found an institution of which Spiritualists may point to with affection and pride. They are doing this with noble generosity and unselfishly. They are working for the good of the cause in which they have enlisted, without the least expectation of personal gain. There as yet has come forward no Gould or Stanford to endow with princely revenue, and the school relies on the united exertions of its friends. They may rely on the disinterestedness and ability of those in charge and that the cause is worthy of their support.

Remember that THE BETTER WAY gives the advanced thought of leading minds. Sent on trial three months for 25 cents.

Is that so? THE BETTER WAY is determined to take the lead and therefore has placed its subscription price within the reach of everybody. Only \$1.00 a year.

CAPT. JOHN A. RACKETT.

This well known citizen and Spiritualist, of Orient, Long Island, passed to a higher life September 12th in his eighty-third year. The following appreciative words were given by his old schoolmate and intimate friend, Capt. Henry J. Rackett:

These ever-recurring occasions bring with them, too, lessons that it would be well for us to heed. They speak of the frailty of human life and of the slender tenure of our earthly existence. They tell us there is no time to fritter away in idleness; that we should fill up the measure of our days in usefulness, caring for the unfortunate, dealing gently with the erring, raising the fallen and rescuing the perishing. We do well also in this presence to renew and strengthen our affection and friendships, so that should death suddenly call us hence there may be no regrets for unkindly feeling or actions toward the departed friends.

My acquaintance with Capt. Rackett was life-long, as both were pupils in the school of this, our native village. In early life he evinced an unusual strength and clearness of intellect. Independent in thought, and led by his own convictions, it was impossible for him to become a servile follower of any political leader. So we find him during the struggle for the maintenance of the Union, leaving a party with which he had always acted, because he thought it favored the cause of the insurgents. Such was his patriotism that on one occasion he asked me to assist him in getting a position in the navy. It was when my own convictions led me to embrace what seemed to me a broader and more rational view of religious truth that I became fully acquainted with his own.

The theological teaching of sixty or sixty-five years ago was so repulsive, so blasphemous as it appeared to him, so contrary to his conceptions of the character of an infinite God, that it was utterly impossible for him to accept it. Having the courage of his convictions, he did not hesitate to avow them. The clergy and laity of that day were intolerant of what they were pleased to call heresy. Assuming to be the only custodians of truth, they did not believe a man could be honest or sincere who differed from them. Our friend was a careful investigator and a keen critic.

On old beliefs or later creeds,
 Which claimed a place in truth's domain,
 He asked to see the title deeds.

Man's interpretation of the mysteries of life or death, of heaven or hell, he did not accept as authoritative. That which his own enlightened reason and judgment approved was truth to him.

He had his full share of life's sorrows. Death entered the home circle and bore away wife and children—all. In this dismal isolation he seemed to cling with affectionate tenacity to the few friends who, for years, had recognized his manly qualities and his real worth.

During a busy life Captain Rackett had improved the few opportunities which offered in storing his mind with useful knowledge. His memory was almost phenomenal. He could summon at will the more important historical events in the early centuries of the Christian era. With the ethical teachings of the great author of Christianity, our friend was in perfect sympathy, and while he opposed with all the energy of his nature what he believed to be barbarous creeds of the Church, he had only words of kindness and approval for her deeds of benevolence and charities.

As the setting sun spreads a soft effulgence across the Western sky, fringing the silvery clouds with a mellow radiance, so those most intimate with our friend noticed that the earnestness which was natural to him, and which to some may have appeared to border on impetuosity, was giving place to a milder, a gentler spirit. The years were bringing with them a mellowing, I may say a halting influence. Let me record this as my sincere belief that a kindlier or more tender heart never throbbed within a human being than the one now still in death.

He saw that decay or change was a law written on all things material and he accepted the inevitable. His philosophy had conquered the ghastly specter, which, like a nightmare, had haunted his youthful dreams, so death had no terrors. If he seemed a little impatient sometimes when some well-meaning friend attempted to convince him that in his present belief there was imminent danger of being lost, it must be remembered that the bitterness manifested toward him on account of his honest opinions sometimes amounted to social ostracism.

After the origination of Unity League he at last found a home. He looked forward with delight to its meetings and was an earnest and reverent participant. Farewell, dear friend, until we meet when parting is no more.

Notice to Subscribers.

Watch the tag on your wrapper as it indicates the time when your subscription expires. Renew immediately if you do not wish to lose a number of your paper. We cannot undertake to notify every subscriber of the expiration further than to print THE DATE OF EXPIRATION ON EACH YELLOW TAG WITH YOUR NAME. If you cannot afford to renew for a year, send in a half yearly or a quarterly subscription.

PERSONALS.

Mrs. Mary C. Lyman is at present in Boston.

Contributions accepted: J. W. M. P. R., R. S. L., H. W. B., P. R. A.

Brother Moses Hull holds a debate with Rev. Mr. Nichols in Minneapolis this week.

Mrs. Hlyzer, the well-known speaker, is filling an engagement in New York at present.

Mrs. S. Seery, the famous trumpet medium, of Dayton, Ohio, will visit Muncie, Anderson, and Indianapolis, Ind., during the present month.

Mr. J. Frank Baxter is the guest of Mr. and Mrs. C. C. Stowell, of 468 Baymiller street, while in the city, where he will be pleased to meet his friends socially.

"A social evening with J. Frank Baxter" may be anticipated with great pleasure on the 21st inst. at G. A. R. Hall. Music, recitations, spirit descriptions, etc., may be looked for, and those attending will surely have a good time.

We would refrain from saying anything about Grover's baby, as the subject has been sufficiently commented upon; but as there is a possibility of its being a third member in that family who is friendly to our cause, we say "Hurrah for Ruth!"

Mrs. M. E. Williams, of New York, has returned to her home in the city, and is ready to open her usual seances Tuesday evening at 8 o'clock and Saturday at 2 p. m. She desires to thank the numerous friends whose letters of sympathy were gratefully received on the announcement of her accident while driving at Long Branch. In response to calls from our leading cities, she contemplates a lecture tour later in the season.

Mrs. M. T. Allen writes that she will accept a few engagements with societies and friends of our cause upon the following terms: That the society furnish me a hall or church to speak in, attend to and pay for advertising, give me entertainment and charge ten cents admission at the door to lecturers and give me the total proceeds, be that little or much, and I will take my chances for remuneration. Of course the above does not apply to societies that are able to guarantee me a regular salary, but to those only who desire the services of a trance lecturer and platform test medium, but can not offer financial security to a medium of that ability. Address Lock Box 1082, Springfield, Mo.

DIVORCE LAWS.

The American Bar Association, at a recent meeting, declared itself in favor of a uniform legislation by all States as the only practicable remedy for the evils which are said to be due to the existing diversity of laws relating to divorce and marriage. It is the same plan that has been advocated for some time past by the Boston Divorce Reform league. The obstacles to uniformity, says the N. Y. Sun, seems to be insuperable, for it is due to a radical difference of principle and conviction and not to any disagreement as to the mere form of the statutes. New York allows no divorce except for adultery. The majority of the States make desertion and failure to support sufficient causes, and some of them add also habitual drunkenness and even incompatibility—contending that these may be even more fatal to the security of the marriage relation than infidelity itself, especially so far as concerns wives and children. Differences as to the time of residence required to bring divorce proceedings might be adjusted without difficulty; but here are two essentially opposing theories of marriage and divorce to be reconciled, and they express a corresponding division of sentiment which has prevailed for centuries throughout Christendom.

It is very suggestive of conspiracy with saloon-keepers when large cities refuse to erect a number of drinking fountains for the benefit of visitors and citizens generally.

"The more that persons know, the more liberal they are; the less they know, the more bigoted they are. Be not afraid to pluck and eat the fruit which gives knowledge. To ascertain the real is to progress."

THE BETTER WAY being the cheapest Spiritualist paper published and the avenue for the best and leading minds to express their thoughts, it should be read in every family circle. It will be sent on trial three months for 25 cents.

Notice to Secretaries.

Secretaries of Spiritualist Societies are requested to send us the names of their respective organizations, with time of meeting or the holding of spiritual services, and locality, in order to have them correctly inserted in our column of society meetings.

How is This?

We offer One Hundred Dollars Reward for an case of Catarrh that can not be cured by taking Hall's Catarrh Cure.

P. J. CHENEY & Co., Prop'rs, Toledo, O. We, the undersigned, have known P. J. Cheney for the last fifteen years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

WIST & TRAX, Wholesale Druggists, Toledo, Ohio.

WALDING, KINMAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists.

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.

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 spirit-
ualist.

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

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

DR. F. L. H. WILLIS
May be Addressed Until Further Notice
GLENORA, YATES COUNTY, N.Y.

Dr. Willis is permitted to refer to numerous cases that 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.

DR. J. C. PHILLIPS,
After his summer vacation is again located at
315 Van Buren St., Chicago.

And is ready to give his **Unparalleled Psychometric Readings. Examines Diseases and gives Advice on Business.** Send 10¢ of hair, one dollar and three 2-cent stamps. Address as above

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.

YES YOU CAN

Get well. Send \$1 for a Bottle
Ellxlr of Life. A spirit remedy. Pure
Vegetable, and Magnetized. Positively rene
life. Thousands rejoice over health restor
For blood, liver and kidney ailments there
no better remedy made. Send for circular. D

E. K. MYERS, CLINTON, IOWA.

A SPIRIT REMEDY.

HAVE YOU THE CATARRH? I WILL treat you for less than one cent a day a

cure it. Magnetic catarrh remedy in concentrated solution. A sufficient quantity to make one pint by adding pure water will be sent postage paid, by mail, on receipt of \$1.00. B. POOLE, Clinton, Iowa.

FRANCENA WADSWORTH,
MAGNETIC HEALER
East Hiram, Me.

The poor treated free of charge. Magneti
paper sent by mail upon receipt of price. \$
by the package.

DOUBLE
Break-Loader
\$7.99.
RIFLES \$2.00
PISTOLS 75c

Spirit Quetogna's Wonderful Stellar Remedies will cure you. Send three 2-cent stamps, age, sex, birth and date for a free diagnosis.

DR. E. B. RUSSELL.

WANTED Names of persons to whom to send sample copy of

Wanted: An Agent

Wanted: An Agent
To Sell the Newly-discovered
WATER CURE

which has cured some of the most remarkable cases ever put on record. It will cure the Kidneys, Stomach, Bowels, Liver, Bladder, and forms of Skin Diseases, as well as La Grippe, Measles, and all the common ailments of childhood.

Malaria, etc. For undoubted proofs of the
write for a pamphlet giving a full history
the spring and photo engraved letters from
those who have been healed by its use. Pam-
phlet sent free; send postal or letter with
description of your case to J. R. PERRY, Manager
of Union of Life, 1000 Broadway, New York, N. Y.

THE LYCEUM BANNER.

A Monthly Journal for
The Lyceum Banner, a monthly journal for
conductors, Leaders and Members of the Ch
dren's Progressive Lyceum. Edited and pu
lished by J. J. Morse, assisted by Floren

Morse. The Lyceum Banner contains interesting serials, Lyceum Recitations, Attraction Selections, Lyceum Notes, Our Monthly Chorus, The Golden Group, Historical Sketches of Old Lyceum, Lyceum Letter Box, Outlines of Lyceum Lessons, List of Lyceums and their Secretaries.

retaries, Notices of the Spiritualists' Lyceum Union, etc. For notes, announcements, and things that Lyceum workers need to know, see The Lyceum Banner, Monthly, price, 2 cents; annual subscription, 40 cent. Special, terms, Lyceums. The Progressive Literature Agency

DROPSY CURED in Ten Days WITHOUT TAPPING. 10 pence sent for 60s in stamps.
Address DR. P. A. DIX, 60 BELLS ST., CINCINNATI.

PENSIONS Write us for new law
Sent free. Desires to
Hired Success or Ref
16 yrs experience A
McCormick & Sons, Washington, D. C., & Cincinnati.



DUPLEX
THRESHER
OHIO GRAIN

GRINDING
WHEEL

MADE BY SPRINGFIELD
GRINDS CORN COB, HUSK
SIZES FROM 4 TO 16 HORSE
Solidfacation & Husk
Hypson & Husk
(MALOQUE)
BEAT

Written for The Better Way.
TOPICS OF THE TIME.
 CHARLES CROMBELL.

The opening of the National Liberal Federation Congress occurred at Newcastle, England, on October 1st. It was probably the largest Liberal demonstration ever held, representing the best mental and progressive political element of England, Scotland, and Ireland—including some eighty members of Parliament. It was organized by Mr. Francis Schnadhorst, the great Liberal caucus chief. He has been a very prominent figure in Liberal politics since 1872, and is said to have done more to lead the Liberals to success than any other man. In speaking of the aims of the congress, he said: "It is a general misconception, even among the bulk of the Liberals in this country, that our annual federation is for the discussion and settlement of party questions. It is not so. It is a meeting not for discussion, but for declaration. When we find that the great mass of the party has agreed upon a certain course of action, then the council is ready to embody the party's wishes in a resolution, adding a new plank to the recognized platform. Thus we have adopted home rule, the disestablishment of the Welsh and Scotch Church, but we have not accepted the eight-hour-a-day movement, or some other measure which have ardent advocates among the Liberals. The platform reaffirms, as the first and foremost plank, home rule. Mr. Gladstone will again declare himself on our Irish policy in his speech. The federation will again declare by resolution its perfect trust in Mr. Gladstone and its belief that no wise or durable settlement of the Irish question can be effected except by the establishment of an Irish legislative body for the management of exclusively Irish affairs. The other resolutions will be as given in the reports of our council. They include a declaration that Britain ought to avoid entanglement in Continental quarrels, and should promote principles of international arbitration; that in any reform in the land-laws a just and equitable taxation of land values and ground rents is an essential condition; that all restrictions upon free sale and transfer of land should be abolished and more complete security given to tenants for compensation; that compulsory powers should be given to representative local authorities in town and country for the acquisition of land for purposes of allotments and small holdings; that the disestablishment of the Welsh and Scotch Churches; direct popular veto of the liquor traffic; the equalization of the death-duties upon real and personal property; better housing of working classes; the extension of the Factory acts, and the mending or ending of the House of Lords—that is our program."

One of the significant indications of a possible political reformation was the enthusiastic reception of the speech of John Morley on the necessity of the abolition of the House of Lords. Mr. Morley said that Liberalism was prompted by the highest motives and stirred by the noblest impulses. Ireland, he said, had vindicated the confidence the Liberals had placed in her, by refusing to follow a leader the Liberals could not conscientiously work with. In regard to the temperance reform question Mr. Morley said that it was not the Liberals' fault if they had not legislatively advanced it, for, as usual, the Conservatives blocked the way. They were fighting for the privilege against the interests of the people. On this, as on most of the other questions the Liberals had at heart, they must boldly face the enemy. There was a prospect, however, that, even if victorious, the members of the House of Commons would find to all such measures unyielding obstacles to progress in the House of Lords. Therefore, it became a matter for serious consideration as to how long that privileged House, non-representative and unreformed as it was, out of sympathy and out of touch with the majority of the representative Chamber, was to endure. He, at least, was ready to renew the agitation against the hereditary peers whenever their lordships pleased. Alluding to the obstacles existing in the exercise of the franchise the speaker said that he did not know how the voice of the workingman could be heard with full effect in Parliament until England followed the example of every other country in having a constitution and by placing some moderate substance within the reach of those aspiring to serve the people in Parliament.

Mr. More favored the resolution subsequently to be offered by Mr. Schnadhorst, as to giving compulsory powers to representative local authorities in town and country for the acquisition of land for purposes of allotments and small holdings for the provision of dwellings for working classes. If the Liberal party was anything, it was the party of those who were too weak and disorganized to speak for themselves. The country could not hear too constantly or too articulately the voice of the working population. Workingmen ought therefore to be encouraged to obtain representation in all local authoritative bodies, councils, and school-boards up to the great senate of the nation.

On the second day, after the disposal of some preliminaries, Sir George Tre-

vyan offered the resolution, which declared in favor of shorter sessions of Parliament, that elections should be held on the same day, and recognized the principle of paying members of the House of Commons as the only means of securing an adequate representation of the working class in Parliament. He was of the opinion that while no princely stipend should be paid, it should be no less than £300 per year. The Marquis of Ripon, ex-secretary of war, and ex-viceroy of India, advocated that Parliament should place full powers into the hands of local governments for the purpose of granting small holdings for villages, for places of worship of all creeds and denominations, for dwellings of laborers, and other purposes. This and the preceding speaker's resolutions were passed amid enthusiastic cheering. In the evening Mr. Gladstone spoke at the Tyneside Theatre, every inch of standing room in the same being occupied two hours before the proceedings opened. The limited space will only permit a small extract from his speech, passing by his review of the policy of the Tories and his Irish Question. Regarding the abolition of the House of Lords he said:

I desire to pass lightly over the difficult question of the House of Lords. Owing to the priority of the claims of other subjects this question at present is rather in the shade. Well, I should not be sorry if it would remain in the shade still longer, provided the extra lease thus gained were gained by its wisdom, forbearance, and moderation in dealing with public sentiment. But if the question is remote, a mode exists whereby it may be made approximately very near—indeed, a burning question; that is, if in an evil hour the Peers be tempted to listen to the counsel unscrupulously given by Lord Salisbury when he contemplated the possibility—his mind is open to the extent of a Liberal victory at the general election, and reminded them that all would not be over even if the House of Commons should pass the Home Rule bill; that they might still rely on I am quoting his sacred words on the play of other parts of the constitution. There is but one other part of the constitution that could possibly perform such a prank as interpose itself between the deliberative judgment of the nation and the incorporation of the judgment in the form of a law—and that is the House of Lords. They tried that game in 1831 throughout the proceedings on the Reform bill. The consequence was they had to undergo a most painful humiliation, as they only succeeded in delaying the measure a year, and they themselves destroyed whatever confidence the people then had in them.

I myself in 1860 and 1861 had the felicity or infelicity to be in conflict with the House of Lords. We had a great battle upon the repeal of the paper duties, one of the most difficult and important questions in the whole free trade controversy. You know what the consequences have been in the establishment of a free press, which has done more than any other single cause to educate the country, and to which we mainly owe the vast extension of the franchise which has enabled us to multiply tenfold those who take part in elections. I hope and believe that the Lords will not accept the deplorable suggestion of the Premier. But should they be seduced they will themselves be the first to repent, and those who address you from this platform will not tell you then that the question of the House of Lords is remote, but they will tell you that it shall have precedence over every other question, because then upon that alone will depend the question whether the country is self-governing or whether there is a power, not upon or behind the throne, but between the throne and the people, able to stop the action of the constitutional machine, which has now been perfected or brought nearer to perfection by the labors, struggles, zeal and wisdom of many generations.

Alluding to the labor-problem and some of its concomitants, he said:

Another question undoubtedly forcing itself upon their attention can be summed up in a single word—labor. The great enfranchisement of 1832 added three millions to the constituency. But much remains to be done. Labor representation in Parliament must be extended. It is among the indispensable duties of the Liberal party when in power to establish district and parish councils to bring self-government to the door of the laboring men throughout the country, and, I boldly add, to enact compulsory powers enabling suitable bodies to acquire land in order to place the rural population in nearer relations to use and profit from the land they have so long tilled for the benefit of others, but for themselves almost in vain. Reform of the land-laws and abolition of entail with facilities to transfer land are absolutely necessary to do anything like justice to those inhabiting rural parishes. Instead of seeing them dwindle from one census to another, we heartily desire to see them maintained in increasing numbers. Regarding the eight-hour movement, he was of the opinion that it is but an act of common friendship to caution our fellow countryman that it will require more than a mere majority of certain trades highly organized—more than a mere majority of all the trades over the country—so to bind the minority that they shall be subject to coercive penal proceedings if unwilling or unable, in justice to themselves and to those dependent on them, to accept the standard hours proposed to be imposed on them. I give no absolute judgment upon the question. It has not yet by the bulk of the country been sufficiently examined. I recommend much circumspection, much careful examination before proceeding with steps which may prove irrevocable, therefore it ought not to be prematurely adopted.

A perusal of these accounts and extracts will evidence the strong tide that is flowing toward democracy in England. The abolition of the House of Peers will eventually carry with it the crown into the things of the past. A better, and probably the best, reason for the abrogation of the Peers is the threat to same contained in Mr. Gladstone's speech. Mr. Gladstone bases the menace upon a possible, and probable, Liberal majority at the next general election; this will secure the Premiership for him, and with it, the majority of the House to a passage of a bill of home rule for Ireland in some form or other. As it is positively known that the Peers will bitterly oppose any such measure, he demands the abrogation of the same in order to successfully carry through his measure. This will carry with it the disestablishment of the Church in Wales and Scotland, and other like measures, the in-

justice of which many are compelled to suffer under. In the meantime it will be interesting to observe what influence these proceedings will have upon Great Britain as the world in general. The New York Times concludes a well-considered editorial upon the English situation by stating that "the Queen has never failed in Parliamentary crises to exert her influence strongly with the Peers in order to prevent a deadlock between the two Houses. She has been most sagacious in recognizing how dangerous prerogatives of the Crown would be an agitation against the hereditary Chamber. The enthusiasm manifested at New Castle over the Liberal propaganda for the abolition of the Lords helps one to understand what the Spectator meant when, after Garfield's death it asserted that all Englishmen were solicitous at heart that the American Presidency, an office which half of them feel must one day exist in England also, should never be lowered by its possessor."

Written for The Better Way.

AN OLD, NEW DISCOVERY.

LYMAN C. HOWE.

We are in good company. Denounced as frauds and fools by the school-men like the wonderful Siebert commissioners, we lean on truth, trust our senses and reason, and work on and wait. Modern savants hold the keys to the temple of science and the civilized world has credited them with much wisdom and great usefulness. The new astronomy and geology are adopted in text-books, and children are taught that the earth is a globe and the sun a great center around which it revolves. That there are other worlds than ours, and that some of them are many times larger than this planet. Sir Isaac Newton stands upon the pinnacle of scientific fame, and we have long accepted the calculations of astronomers as mathematically reliable. But lo! A change has come. All this is delusion. The "earth is not a globe." It does not roll upon an axis. It is not spinning around the sun at the rate of 65,000 miles an hour. It is an irregular plane, "stretched above the waters." The sun, moon, and all the stars march around it every twenty-four hours. Don't our senses prove this? Oh, what a gigantic fraud these astronomers have perpetrated upon poor gullible humanity. But you may suspect me of a mischievous disposition to burlesque. No! This is a solemn matter. I have the documents for it. It is serious. The learned author is to all appearance in dead earnest. He is not Bro. Jasper either, but the advocate and defender of the Zetetic philosophy. He does not hesitate to grapple with Professors Proctor, Denton, Newton, Smith, Galileo, and others.

I may have more to say of this later, but for this brief notice I will quote a little to show the reader that something must be done. "It is not for such theoretical calculators as the popular astronomers to talk of the earth's yearly journeys being shorter or longer. We of the Zetetic school will make them admit that the earth makes no journeys at all, but that it is 'stretched out above the waters' and established that it can not be moved. We will let them know in forcible terms that there are people in the world who will not submit to be humbugged by them, and that their specious logic is of no avail in any human mind where common sense has found a lodgment."

Now hold your breath and think while I quote again. "There is no such thing in existence as a proof of the rotundity of the earth." The temptation to quote more is strong, but I forbear. But all modern astronomers and geologists are unqualifiedly denounced as dreamers, theorists, fools, and frauds. And as much ability and argument is exhibited as I have read or heard from materialists or Christians against Spiritualism, and seems to proceed from a similar mental condition. More anon.

LITERARY.

Liberty and Life. Seventeen discourses by E. P. Powell, on the applications of scientific truth to morals and religion. Some of the titles of the separate lectures are: Life and death, what they are; Signing against the Holy Spirit; A Sound Mind in a Sound Body; The True Life; The Doing Creed; A Substitute for Orthodoxy; Character; The Religion of the Future. Second edition now ready. One volume, 208 12mo pages, cloth, \$1.00 postpaid. Paper edition, 50 cents postpaid. Charles H. Kerr & Co., publishers, 275 Dearborn street Chicago. The author of this book is either a powerful reasoner on human life and character or he is a wonderfully gifted inspirational writer, whose mind becomes illumined with wisdom when in the mood for writing or speaking. The truths therein depicted are principally metaphysical and irrefutable to those who have had any experience in the same line of reasoning.

As the mother suffers who gives birth to a new being into this life, so the body suffers from which a new soul is being evolved for a future life. Physical life is simply an embryonic one of the soul.

Organization without spirit-aid is as impossible of accomplishment as it is to produce the phenomena without spirits. Advocates of our cause should ever bear in mind that this is a spiritualism and not a man-made issue.

CASSADAGA: ITS HISTORY & TEACHINGS.

This valuable work should be in the hands of every visitor at Cassadaga and every Spiritualist as well. Expository articles by J. O. Barrett, Hudson Tuttle, Emma Rod Tuttle, Lyman C. Howe, Mrs. R. S. Little, Mrs. Cora L. V. Richmond, Walter Howell, Hon. A. B. Richmond, J. J. Morse, Hon. Sidney Denn, W. J. Colville and Chas. Dawbarn, on the principles of Spiritualism, sketches of all the prominent camps in the United States, the history of Cassadaga in detail and biographies of Cassadaga's pioneers are to be found in this work. The book comprises 250 pages; is well filled with handsome engravings of the grounds and lake and with portraits of the leading speakers and workers at Cassadaga.

Sent postpaid on receipt of price, \$1.50, to any address. Remit by postoffice or express money order, postal note or N. Y. exchange. Do not send local checks. Address
BARRETT & MCCOY, Meadville, Penn.

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, this 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 Way Publishing Co., S. W. corner Plum and McFarland sts., Cincinnati, O.

My head has not been entirely free from dandruff till now for twenty years. One week's use of the "Renewer" did it. My hair is growing finely.
 LOIS WASHBROOK.

I have seen an almost marvelous growth of the hair from its continued use.
 St. Elmo, Tenn. MATTIE R. HURSEN.

Herba Vita.

A BLOOD PURIFIER.

Cures Dyspepsia, Constipation and consequent Headache, Malaria, Debility, Torpid Liver and Dropsicalities.

It is effective and perfectly harmless even for an infant. No alcohol is used in its preparation. No nausea or griping results from its use. Try it.

Samples 10 cents. Small packages 25 cents. Large packages \$1.00.

Sent by mail, postpaid.

Live agents wanted in every town and county, in whose behalf ample discount is allowed.

HERBA VITA REMEDY CO.,

Uptown Ohio, 50th Street, New York City.



THE NEW HOME SEWING MACHINE CO. ORANGE, N.J.

FOR SALE BY

J. E. POORMAN,

—AGENT—

Southeast Corner 8th & Race Sts.,

CINCINNATI, OHIO.

UPWARD STEPS

OF SEVENTY YEARS,

BY GILES B. STEBBINS.

The author has taken part in the leading reforms of the past fifty years, from the "martyr days" of the pioneer anti-slavery movement to our own time, is widely known as a speaker and writer, and has a wide range of acquaintance with men and women of eminent worth, moral courage and marked ability.

To give a glimpse of Puritan life in New England in his childhood, to show its good and ill, the growth of reforms, the upward steps of an era of spiritual life and the coming duties is the aim of the work.

Biographical sketches, personal reminiscences, and narrations of marked experiences, illustrate and emphasize this aim in ways full of interest and value.

The above work will be issued in cloth, gilt. Price, \$1.25.

May be ordered from this office. Make money order or draft payable to

THE WAY PUBLISHING CO.,

Cincinnati, Ohio.

The Weekly Discourse,

Containing the Sermons of

Cora L. V. Richmond,

Delivered through her by her Guides at Chicago, Ill., and published weekly. Price \$2.50 per annum; \$1.25 for six months; 65 cents for three months. For sale by Wm. Richmond, Rogers Park, Ill.

No. 14—Our Responsibilities to One Another.

Wilbraham's Wealth,

—OR—

The Coming Democracy

BY J. J. MORSE.

PREFACE—The present issue is a contribution to the literature of the social and economic questions dealt with, and which are appealing with ever increasing force to the intellect and emotion of man to-day. Education, Justice and honor are the foundations of progress. In the end industry and worth will win their just reward. Some day Wilbraham's dream may become a sober fact. As for the rest—the pages tell the tale.

For sale at this office. Price, 25 cents.

NEW BOOK FOR LYCEUMS

LYCEUM LESSONS.

BY G. W. KATES.

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

Just what is needed by every Lyceum. These Lessons will be a great help to the Lyceum Leader and Scholar, and of great value to every inquiring soul weary of the usual quiver after truth will find much to instruct. It is so written that all minds may find the lessons of practical utility.

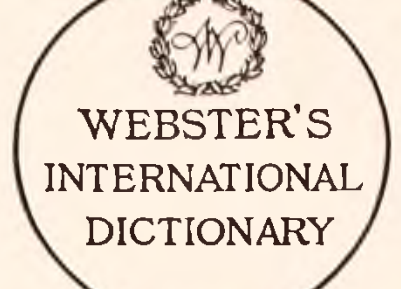
Bristol Board Covers 10 cents each.

\$1.00 per dozen; \$7.50 per hundred.

For Sale at this office.

THE NEW WEBSTER

JUST PUBLISHED—ENTIRELY NEW.



The Authentic "Unabridged," comprising the issues of 1863, 70 and '84, copyrighted property of the undersigned, is now thoroughly revised and enlarged, and bears the name of
Webster's International Dictionary.

Editorial work upon this revision has been in progress for over 10 years.

Not less than One Hundred paid editorial laborers have been engaged upon it.

Over \$300,000 expended in its preparation before the first copy was printed.

Critical comparison with any other Dictionary is invited. GET THE BEST.

G. & C. MERRIAM & CO. Publishers,

Springfield, Mass., U. S. A.

Sold by all Booksellers. Illustrated pamphlet free.

Dr. Rhodes'

PURE MEDICINES.

Strictly Vegetable. Sugar-Coated.

A Perfect Liver and Kidney Renovator and Blood Purifier. Cleanses the entire system from all Bileousness and Blood Poisons, from Malaria, etc. And cures Headache, Backache, Side and Stomachache, Diarrhoea, Dysentery, Pains in the Limbs, Lameeness, Numbness, Kidney and Bladder, and all other urinary ailments, etc. Rheumatism, Neuralgia, and in fact almost all the various ailments of Humanity.

PRICES: Trial box, 25 cents—by mail, 30 cents; second size, 50 cents—by mail, 55 cents; 15 boxes, second size, \$5; large boxes, \$1; 6 large boxes, \$5.

For sale by THE WAY PUBLISHING CO.

Sample Copy Sent FREE.

—OR—

THE BETTER WAY

SPIRITUAL PUBLICATIONS.

THE SUMMERLAND.

It "labors for the presentation of common sense 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 column, a page weekly journal, published by H. L. Williams and edited by Albert Morton, at Summerland, Cal. Price \$1.00 per year.

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 34 Market St., San Francisco, Cal.

BANNER OF LIGHT.

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE PHILOSOPHY OF

SPIRITUALISM.

ISSUED WEEKLY.

Specimen Copies Sent Free

For Year \$2.50

COLBY & RICH, Publishers.

No. 9 Bowditch St. - Boston, Mass.

THE ESOTERIC.

This magazine seeks to present themes that will cause its readers to stop and think. We aim to teach the truth, regardless of creed or precedent, and thereby disavow allegiance to form or dogma that tends to guide the Truth seeker through paths circuitous.

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

Issued monthly; 48 pages. Price per year 1.50. Send for free sample copy. Esoteric Publishing Co., 478 Shawmut Ave., Boston, Mass.

Read THE FLAMING SWORD.

All who desire to pursue the mysteries of the spiritual world to their ultimate, should investigate the Korean system of Science as revealed through an illuminated mind. A bright hope for every inquiring soul weary of the usual approach of this age and dissatisfied with the evidences of spiritual perpetuity—the dawn of happiness here and at present is here. Send for sample copy to The Flaming Sword, 3019 Cottage Grove avenue, Chicago, Ill.

THE GOLDEN RULE,

OF CINCINNATI, OHIO,

A Nationalist - Socialist Journal

Devoted to the discussion of the Labor Question and the Abolition of the Wage-System by the substitution of Universal Co-operation in place of Competition. Published weekly; \$1.00 per year. Edward P. Foster, Editor. Address THE GOLDEN RULE CO., 93 Seymour Street, Cincinnati, Ohio.

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. BUDINGTON, Editor, 93 Sherman street, Springfield, Mass.

The EVANS TROCHES

Will cure your COUGHS. Contains no opium. Endorsed by Physicians. Price 35 cents. J. W. EVANS, Druggist, 5th and Walnut.

LIFE IN THE STONE AGE.

The history of Atharal, chief priest of a band of A-A-A's.

An outline history of man.

Written through the mediumship of U. G. Figley.

Price 30 cents. For sale at this office.

THE BETTER WAY

MAY BE FOUND ON FILE AT

PARVINS SONS'

ADVERTISING AGENCY.

132, 134, 136 Vine Street.

Where Advertising Contracts May be Made.

MODOC
 IS THE ONLY
 COMBINED
 SOAP CLEANER
 AND POLISHER
 LEAVES SKIN SOFT AND SMOOTH.
 CLEANS AND POLISHES ALL
 METALS AND WOOD WORK
 WITHOUT SCRATCHING.
 5 CENTS A CAKE. Ask Your Grocer.
 The MODOC TRIPOLI MINING CO. Cincinnati, O.

FENCES FOR FARMERS
 SOMETHING NEW.
 Any one can make it at home and clean
 10 to 25 per day. Full particulars with
 testimonials. Illustrated Catalogue Free.
 STANDARD MFG. CO. Cincinnati, O.

PRICE We Sell DIRECT to FAMILIES
 by sending Agents you save their
 enormous expenses and profits
 which double the cost of
 every first class Piano
 \$1500.00 to \$1800.00
 \$2500.00 to \$3000.00
 \$3500.00 to \$4000.00
 \$4500.00 to \$5000.00
 \$5500.00 to \$6000.00
 \$6500.00 to \$7000.00
 \$7500.00 to \$8000.00
 \$8500.00 to \$9000.00
 \$9500.00 to \$10000.00
 \$10500.00 to \$11000.00
 \$11500.00 to \$12000.00
 \$12500.00 to \$13000.00
 \$13500.00 to \$14000.00
 \$14500.00 to \$15000.00
 \$15500.00 to \$16000.00
 \$16500.00 to \$17000.00
 \$17500.00 to \$18000.00
 \$18500.00 to \$19000.00
 \$19500.00 to \$20000.00
 \$20500.00 to \$21000.00
 \$21500.00 to \$22000.00
 \$22500.00 to \$23000.00
 \$23500.00 to \$24000.00
 \$24500.00 to \$25000.00
 \$25500.00 to \$26000.00
 \$26500.00 to \$27000.00
 \$27500.00 to \$28000.00
 \$28500.00 to \$29000.00
 \$29500.00 to \$30000.00
 \$30500.00 to \$31000.00
 \$31500.00 to \$32000.00
 \$32500.00 to \$33000.00
 \$33500.00 to \$34000.00
 \$34500.00 to \$35000.00
 \$35500.00 to \$36000.00
 \$36500.00 to \$37000.00
 \$37500.00 to \$38000.00
 \$38500.00 to \$39000.00
 \$39500.00 to \$40000.00
 \$40500.00 to \$41000.00
 \$41500.00 to \$42000.00
 \$42500.00 to \$43000.0

Cincinnati, O.

Sunday, October 12th, was a red-letter day in the annals of the Union Society. Many months have waxed and waned since Old G. A. R. Hall has been so well filled and such a marked interest exhibited by its audience as on that occasion. Already in the morning nearly every seat was occupied, and every occupant eager to drink in the utterances that flowed from the lips of the eloquent speaker and cause of attraction, Mr. J. Frank Baxter.

After a finely rendered overture by the orchestra, Mr. Baxter read a poem, by Lizzie Doten, entitled "The Chemistry of Character." Applause greeted the rendition. But when Mr. Baxter took his seat at the organ and sang "A mother kissed her baby while rocking it to rest," the applause was great. Then followed the lecture "The Enigma of Life and Character," with a text added from Matthew Chapter 19-v. 12. This lecture was not only interesting, but replete with timely hits, instructive propositions, and logical deductions of the subject in hand. The speaker was frequently interrupted by lengthy applause which gave undoubted evidence of appreciation. Following is a synopsis of the same:

Anyone who has had some fair share of human experiences, has been brought often, amid the turmoil and cares, the pleasures and pains of life, to ask seriously what is the use of it all? Solomon in his wisdom concluded "vanity of vanities; all is vanity" to be the summing up. Job was brought through his tribulations to exclaim "Cursed be the day wherein I was born." Now, if the problem of life has taxed the wisdom of Solomon and all the wise since, and tried the patience of Job and all afflicted since, and thus far, brought both wisdom and patience to despair, it certainly is a question for all to discuss.

There are a great many people, and as the world and word go, good people, who are continually inveighing against life. Christians, even, who read of all God's creations, concluding with "And God saw everything that he had made; and behold, it was very good," often arise from the reading, to at once pronounce his work ill. The world to them is "a vale of tears," "a wilderness of woe," "they proclaim themselves 'mere worms of dust,' 'miserable sinners,' and cry, 'God have mercy on us!'" But why all this evil and ill, if God's creations were all good? We are told that had it not been for the serpent, evil, man never had perverted God's intentions, and had never fallen. But is not God omniscient, omnipotent and omnipresent? Can man, or serpent, or devil thwart God's design? Ah, the dilemma of the theologian! Admitting the story of "Adam's Fall," we must, too, admit that God's plans were changed, and that the Devil was and is more powerful and intelligent than God. No, no, the question "From whence came evil?" is not answered by pointing to serpent or devil, for how could either spring from the bosom of goodness? By such teachings, life's mysteries deepen.

Mr. Baxter proceeded to show how in the light of evolution could we understand why so called evil is, and what its use. We learn that possibly, considered goodness of to-day, may in the march of ages become hideous wrong, in view of the knowledge of a greater goodness, or as may then be said, the true goodness. Many things once considered right and permissible, are to-day accounted criminal and unholy. Evolution shows evil and good to be relative, and as standards become erected on the roads over which successive generations take their way, so do the men of those times decide what is in their age and lives right and wrong.

This was fully and illustratively elucidated, then Mr. Baxter said: "Leave unproven theologies out of our reasoning and no arbitrary God or Devil will be needed or found; no miserable depraved beings will be seen, but rather hopeful aspirants to better life: no Bible nor creed would be our master, but natural law would be our teacher: no priest nor layman could become our ruler, yet every man might be our counsellor. The world would be seen as a wonderful production, and life be felt as rich and glorious. It is not when man is dispositionally reasoning that he complains. It is when creeds, Bibles and theologies have crammed the brain to the exclusion of all mental effort. To enter the details of Mr. Baxter's lecture is not our purpose. Suffice it, therefore, to say he built up to conclusion that the object of life is "to find out its object." Most men take a sort of inventory of the world's possessions, but count the worth only by the treasures they can secure for their own selfish purposes, rather than by the abundance that is. Men often go wild in their unreasonable overreaching. The fact is, you can give a man all his eyes can see, all his ears can hear, all his hands can hold, all his brain can contain, all his heart can feel, yet all his soul can grasp, and there's comparatively only a small proportion of all in the world, that he can get, or getting, can master and turn to his profit, morally and spiritually. The object of life, however, is not to get all we can, for in such greed we would override fellow-man and cramp our souls, but it is, to find out just what we need and seek it, and gaining it, receive its benefits. Hence the true object of life may not be for worth, nor for learning, nor, necessarily, for happiness, but in reality it is the development of human character while getting the needful we feel to be ours.

To maintain character? Yes, though not necessarily by reputation be acceptable in doing so. Character is what one is; reputation what anyone can convince another by slander or lies that one may be. But reputation may be as far from the character of the name man as North from South, and as different in color as black from white.

But how virtuous must one be to be true in character? All sorts of characters are there. Human nature is many-sided and many-minded. One is stern and severe, that in his estimation he may be just; another mild and forgiving, and for the same reason, in order that peace and justice may obtain. How often one looks askance to another in suspicion at his course, since the one would do so different in his desire to do right. No, if influenced and envied the same, each would do like the other. One then seeking the true meaning of life and the development of true character in self, looking at these apparent opposing forces, will, if he reasons wisely, undertake to deal healthfully with all, and abnormally with none. We denominate character good or bad by the standard of the prevailing sentiment of our own age, really by society's current opinion, and so one may be accounted eccentric, perchance fanatical or evil-minded, who rightfully governs or would control his course by the standard of his individual conscience.

Mr. Baxter then analyzed the questions of veracity, honesty, purity, sobriety, fortitude, charity, etc. A true character must possess all these virtues. But to what degree must these virtues be exercised before man is true in character? How truthful, how sincere, how clean, how sober, how firm, how loving? Is there any limit? If not, one must be God, one must be perfection, before he is the true man, before he possesses cardinal virtue. And if there is a bound, who draws the line? Then let silence seal the lips, charity paralyze the puns of any who censure, blame, or decry the virtues of another. Mr. Baxter went on to very serious considerations, showing that there is in human nature an impulse at times to be unvirtuous, and, too, which

is considered justifiable. And he was very apt and searching. King David had said "All men are liars." St. Paul said it is redounding to the glory of God was commendable. Henry Ward Beecher once is reported to have said "A lie for Christ's sake may be right." Many doctors and others, to encourage hope and endurance, often deceive patients and justifiably make them think they will get well when they know they are at death's door. A certain woman was on trial for murder. Her sister by one word—a lie—could have saved her, but conscientiously she spoke the truth, and the woman was hung. Thousands condemned the truthful woman and justified their condemnation by the golden rule. All is, if lying is ever commendable, then to that degree it is a virtue. And so he analyzed all the virtues. He, in his course, was suggestive in thought, rather than decisive. He advised, however, a practice of the golden rule, into whatever position it might place one. As for himself, he believed each one should exercise any virtue to the extent that that one was capable—not necessarily to the extent possible in another. This would make independent and true characters of us all. In his application of the golden rule he was severely true, and roused intense thought as he applied it to practices among Christians, merchants, speculators, and legislators, and to acts of Churches, orders, and our own United States Congress.

In the righting of many wrongs and the establishing of equity, he was glad to note an uprising of the people's conscience and the demands that the golden rule shall establish in practice. Great hopes had he in the factorship of the children of this and a later generation, who, if reared aright, shall carry into successful operation the thoughts of the untrammeled mind of the present liberal thinker and reformer. Great faith had he, too, in the factorship of woman, as a parent, as a teacher, yes, and better still, as a citizen—a relationship surely establishing. He paid a glowing tribute to woman, and pleaded earnestly for a higher moral equality in what is denominated the spirit of the law.

Mr. Baxter was frequently, and at the close vociferously applauded, and congratulated by a throng. After the lecture Mr. Baxter sang "The Hand that Rocks the Cradle is the Hand that Moves the World," which was also rewarded by appreciative applause. The evening services were opened with orchestral music, followed by a poem, entitled "The Lesson of a Creed," and a song, "I Saw a Little Blade of Grass," by the speaker, both of which were duly appreciated. Then followed the lecture, "Spiritualism in the Dawn Victory." This was one of the most interesting discourses ever rendered from that platform, and fortunately met a packed house to receive its benefits, upwards of 500 people being present.

"If Modern Spiritualism is an epidemic," said the speaker, "then it proves how strong are the ties and attractions despite the ten thousand repellent forces of society. If it is the Devil's work then it shows that fellow has at least one commendable virtue—that of industry. If it is a humbug, then certainly the capacity of manufacturing and of disposing of that commodity has been wonderfully enhanced."

Mr. Baxter pointed out the wonderful changes that had come over the land, into the sentiment of the people, into the lives and practices of humanity—what modifications had been necessitated in arts, sciences, literature, theology and religion. Then easily showed how that much, or all, was the result of Spiritualism and Liberalism. He quoted freely from the pulpit, showing how enamored of and imbued with Spiritualism were many of the bright lights of the Church, notwithstanding the violent opposition of a certain number of sensational preachers like a Cook, a Talmage, or a Claggett. He clearly exhibited the fact, apparent to any unbiased observer, that Modern Spiritualism is an, if not the enervating stimulant to thought, action, and progress.

While Spiritualism is ages old, yet in its modern phases it is indigenous to America, and hence thoroughly, though not exclusively, American, bearing the most absolute marks of its Democratic origin. This had given it a radical basis, and so it not only asserted and emphasized the Protestant principle in contradistinction to the Roman Catholic, viz., the right of private judgment, but it has maintained, and still holds to, the duty and ability of every individual to become his own interpreter—the right to find access to the spiritual world in his own way, and to draw from thence a spiritual inspiration for his moral sustenance.

Spiritualism speaks pronouncedly, but at the same time it courts criticism. It braves all things. It has withstood and now withstands such analysis as no Christian creed could have borne and survived. It wears no mask, but open-faced to friend or foe, it says, "Search me and know me." Hence the hold and influence it has in every community. For forty-three years or more have we, as Spiritualists, gone on, combating here and contending there, defending our positions, not to add, offending institutions, as the opposition has come to us from the scientists, theologians, and materialists, while Spiritualism, seemingly unmindful of all the strife, has silently and surely made its onward way, presenting its indisputable evidence in thousands of unexpected ways, and through various and telling manifestations, despite all opposition, contention, and deception, scientists in many instances have acknowledged it as a science itself, religionists in large numbers have accepted it, and materialists too numerous to mention have been converted to it.

After the lecture Mr. Baxter again regaled the audience with a song, one rendered by request, entitled "Beckoning Hands." It was pathetically rendered, and gradually dying on his lips, the house quieted into the condition that a pin-drop could be recognized. In midst of this beautiful quietude and spiritual passivity, the speaker embarked into a poetical strain, giving an appropriate recitation for the occasion. This led him into the condition for giving spirit descriptions, or "teats," so-called. The first spirit manifested gave the name of Lulu Huxley and said she merely came to open the way for others. She, however, was recognized when the name of Harriet was pronounced, followed by Charles, claiming to be the husband of Harriet, who, he indicated, was present. Then pointing to Mrs. Dr. Muscroft, Mr. Baxter said the letters C. S. M. are presented to me. "That settles it," answered the lady, and acknowledging the test as a good one. Mr. Baxter knew neither the lady nor any of her departed relatives, and obtaining names and initials in this manner, and pointing directly to the person for whom they are intended, is nothing short of a miracle—if spiritual discernment in the past is regarded as such.

Mr. Baxter gave sixteen such supra mundane descriptions, and in every one proved to be correct in nearly all the particulars. One spirit gave his name as W. W. Ward, and said he had come with Dr. Wolfe. Another gave his name as W. C. Neff; gave a personification of his past illness, and also mentioned the names of his sons correctly. On one occasion the speaker was taken with a fit of coughing, and intimated that a spirit, who had passed out with consumption, was present. Pointing to a lady in the audience, he said there were two spirits present who had passed

out of the body from the effects of this disease, and their names were John and Andrew. (Recognized by the two sons.)

The name of Ehrenberg was spelled out for Mr. Helleberg and was recognized. Then a spirit calling himself Charles Colman, giving street and number of his home, and stating that he had been blind during the last few months of his earth-life. (Recognized by a cousin.)

Prof. Schaffer gave a perfect personification of himself through Mr. Baxter, and was recognized. Then came a spirit calling himself Dan Wilcox and stated that while in earth-life he was instrumental in saving lives from drowning, but, though a spirit, will continue to save in another way. This spirit identified himself in various other ways, which drew forth the applause of the audience, as it did with many of the other descriptions. Before closing he pointed to Mr. Starry and said a spirit calling himself Louis Dechant came to him, giving the number 143½ as that of his earth residence—both facts proving correct. This ended a most profitable and interesting spiritual service.

Ladies' Aid met Wednesday, October 7th, at 2 p. m., with Mrs. McCracken in the chair. Officers elected to serve the present year, were Mrs. I. S. McCracken, President; Mrs. Charles Graham, Vice-president; Mrs. Anna Allen, Recording Secretary; Mrs. Roth, Treasurer; Mrs. Plymouth Weeks, Corresponding Secretary.

A vote of thanks was tendered Mrs. Winterburn, our Ex-treasurer, for faithful and efficient services rendered during the past year. The ladies decided to procure at once dishes and other necessities for their own use.

PLYMOUTH WEEKS.

Fitchburg, Mass. The Ladies' Progressive League was entertained and instructed by Rev. S. I. Seal of Buckton, Mass., the last Sunday in September and first Sunday of October. Mr. Seal is a "universalist minister, recently converted to Spiritualism. A more scholarly and cultured gentleman has never been added to our ranks. Query—Is Spiritualism going into the churches or the churches coming to Spiritualism? His discourses are highly inspirational and remarkable for tolerance toward all who may differ in belief.

SECV L. P. L.

Obituary. From his home in Painesville, Ohio, on the evening of October 1st, T. J. Babb, aged sixty-five years, passed out of his mortal tenement into the land of the real. He had been a great sufferer for several months, but the knowledge which had been his, for years, of the life beyond, sustained him to the end. Services were held by the writer on October 14th.

MYRA F. PAINE.

Table of Contents.

FIRST PAGE—Editorial.

SECOND PAGE—A Threatened Invasion of Religious Freedom by Hudson Tuttle; National Organization, E. W. Gould; Thinking—Doing, W. W. Sargent.

THIRD PAGE—Some Remarkable Slate-Writing: A Rare Experience; A Curious Case of Reformation; A Green Ghost in France; The Chinaman's Test; Advs.

FOURTH PAGE—Farewell Reception to Dr. Buchanan; Was Shakespeare a Medium? Personal.

FIFTH PAGE—Correspondence; Advs.

SIXTH PAGE—Woman's Department: Wedding Bells; poem; Fashion's Slaves; Alle Lynd-Lynch; Concessions to Church Ideas; Louis Washbrook; Come Up Higher; poem by Ida C. Hawkins; A Spirit Pleads; Ideal Man; Stray Thoughts; Spiritual Meetings; Advs.

SEVENTH PAGE—Timely Topics, by Charles Cromwell; An Old, New Discovery; Lyman C. Howe; Literary; Advs.

EIGHTH PAGE—Correspondence; Movements of Mediums; Advs.

Introduce the paper to your neighbor. Aid us in the grand work in which we are engaged. THE BETTER WAY is to be a great agent for doing good everywhere. Pass the sample copy that reaches you to some acquaintance in order to spread the good news.

A REMARKABLE CURE.

Dear Dr. Dobson: It becomes a duty, as well as pleasure, to make due acknowledgment to you of the benefit my husband has received from your treatment. For six weeks previous, he had been sick with pain in the head, face, and eye. We used such remedies and appliances as are usually administered, but without effect. Finally he grew so bad we called in an allopathic physician, the best in town, who used his medical skill to no purpose in the case as he steadily declined. He maintained that one eye must be removed to save the other, etc., but his remedies only made him worse. Husband himself, friends, and the doctor all despaired of his life, as a steady decline of his age, sixty-nine years, usually terminates at the grave. But I and one other faithful friend would not give up yet. So upon his suggestion I wrote you. A perfect diagnosis was given; remedies sent promptly and treatment begun. He had not been using your medicine and magnetized paper four days till a change for the better was manifested, and his improvement is such, that now, after two months, he considers himself well—better, in fact, than for twenty-five years. He has some hopes that sight might be in some degree restored to his eye. Whether it is or not, you and your band of healers have accomplished great things for him and we are truly grateful. He might have been saved much suffering had we employed you sooner. Blessings attend you.

F. E. P. MALCOLM. N. MALCOLM. Glidden, Iowa, July 12, 1889.

P. S.—My husband's recovery is a great surprise to his family and neighbors, and they can not account for it; but to me, a Spiritualist, it is no mystery. You are doing a noble work. Continue working in harmony with nature's laws. People should be taught what those laws are and how they operate. Truly, F. E. P. M.

[NOTE—Having carefully copied the above from the original and read it by copy, we can testify to its correctness. We can also testify as to the truthfulness, honesty, and intelligence of Mr. and Mrs. Malcolm.—Ed. N. T.] See ad in another column.

Exchanges carrying our advertisements will please change the subscription price of THE BETTER WAY from \$1.00 to \$1.00 per year.

MOVEMENTS OF MEDIUMS.

Bishop A. Beals serves the Albany, (N. Y.) Spiritualists during October.

Mrs. Nellie B. Baude may be addressed for full and winter engagements at Capac, Mich.

Moses and Mattie H. Hull hold meetings this month in Duluth, Minn. Address accordingly.

Mrs. M. T. Allen may be addressed for engagements to lecture at Springfield, Mo., Lock box 1082.

Mrs. Lillian L. Wood, of 704 Jefferson Street, Topeka, Kan., may be engaged to lecture and attend funerals.

Mrs. Effie Moss, the materializing medium, may be addressed for engagements at 304 Scoville avenue, Cleveland, O.

Mrs. Elizabeth Strong, lecturer and test medium. Calls will receive prompt attention. Address 91 McConnell street, Grand Rapids, Mich.

Miss A. E. Sheets may be addressed Grand Lodge, Mich., P. O. Box, 841, by parties wishing to engage the services of an inspirational speaker. Will attend funerals.

Florence K. Rich, trance medium, of Boston, will spend the winter in Los Angeles, Cal. On the way will visit Topeka, Kansas City, Denver, and Minneapolis for spiritual work.

A. W. S. Rothermel, M. D., is now in Kansas City, Mo., and will remain there until further notice. Late in the season he proposes to make a trip toward Denver and California.

Carrie C. Van Duse, of Geneva, O., will start for the Pacific slope in the early spring—going first to Oregon, then to California. Will take engagements en route. Address as above.

Dr. Marguerite St. Omer, of London, England, trance speaker, psychometrist and platform test medium, will accept engagements for the coming winter. Address Box 1056, Fitchburg, Mass.

Mr. J. Frank Baxter is engaged during the Sundays of October in Cincinnati, O.: Sundays, Nov. 1st, in Brockton; Nov. 8th, in East Dennis; Nov. 15th in Haverhill, and Nov. 22nd and 29th in Lynn. For week evenings address him 181 Walnut street, Chelsea, Mass.

C. H. Brooks began a month's engagement in Whitewater, Wis., at Mr. Pratt's Science Hall, September 20th. His time is not all taken; he would like to make engagements with societies. He gives public platform reading after his lectures. Address him at 124 Charter Street, Madison, Wis.

Willard J. Hull is engaged at Indianapolis for November, at Boston for December, at Philadelphia for January, at Norwich, Conn., for February, and at Cincinnati for March and April. Will also answer calls for week evening lectures while in Indianapolis and other places. Address 280 Dewitt street, Buffalo, N. Y.

Edgar W. Emerson has the following engagements for the year 1891: November 1st and 8th, Fitchburg, Mass.; November 15th and 22nd, New Bedford, Mass.; November 29th, Haverhill, Mass.; December 6th, Lynn, Mass.; December 13th, Providence, R. I.; December 20th, Salem, Mass.; December 27th, Haverhill, Mass.

Geo. A. Fuller, M. D., of Worcester, Mass., has the following dates unengaged between now and the year 1892: October 18th, November 22nd and 29th, and December 20th: would like engagements for the same. Address him, 42 Portland street, Westboro, Mass., Sept. 19th; West

Helen Stuart Richings is engaged in Butler, Pa., October 18th and 25th; in Boston for November; in Philadelphia for December; in New York for January 3d, 10th, and 17th; in Norwich, Conn., for January 24th and 31st, and in Grand Rapids, Mich., for February, March, and April.

Mrs. Ada P. A. Whitlock is to speak at Wilbraham, Conn., Sunday the 15th of October; Fitchburg, Mass., October 25th. She would like to make arrangements for week-day lectures near Boston, Mass. Address Madison Park Hotel, Sterling street, Boston, Mass.

Prof. J. M. and Mrs. M. T. Allen have been under engagement with the Spiritual Society, of Wichita, Kansas, during a portion of June, July, August, and September. Mrs. Allen has also visited Topeka, Delphos, and other Kansas points during the summer, and is at present on a flying visit to Florida, Ill. Their next engagement is at Springfield, Mo., where they may be addressed in care of W. J. Black.

Lyman C. Howe speaks in Detroit, Mich., the Sundays of October. He will answer calls for week evening lectures during the month and for Sundays in November, January and February. Address care of H. W. Tibbals, 109 Columbia East, Detroit, Mich. In order to arrange for lectures in October calls should be made as early as the last of September. December is taken at Pittsburg, Pa., January at Grand Rapids, Mich., and March at Indianapolis, Ind.

A SHAMEFUL TREATY.

The treaty of 1817, which prohibits the United States from having a fleet on the lakes, ought to be abrogated. Its existence is too much like a tribute to fear. Although the prohibitory feature ostensibly applies also to England, as a matter of fact it applies in practice only to America. England can have a fleet of light draught gunboats on the lakes on short notice, by way of the St. Lawrence and the canals, whereas the United States must build at lake ports any naval vessels required. Therefore, a war with Great Britain would find all the American cities of the lake shores at the mercy of a British fleet.

Although Americans came out victors from the war of 1812-14, yet we submitted substantially to the same restriction regarding the lakes to which vanquished Russia reluctantly consented respecting the Black Sea after the Crimean war.

There is, of course, no prospect of war with England, but that is no good reason why Chicago, Buffalo, Milwaukee, and other great centers of American population, commerce and industry should be kept naked and defenseless against naval attack. Such a situation is apt to make England more stubborn and exacting as to any matter of difference between the two nations.

She knows that in the event of an appeal to arms she could cover the lakes almost immediately with vessels of destruction, whereas the United States at the best could not be ready for a lake fight until many months had elapsed.

The treaty can be abrogated on six months' notice, and the American people will support the administration in giving that notice.—N. Y. Press.

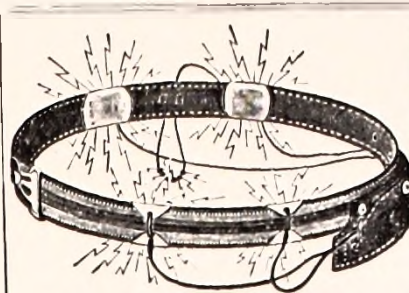
What! only \$1 a year? Yes, yes. THE BETTER WAY is on a boom, and can afford to give the best paper for the least money. Try a three months' subscription and convince yourself of that fact.

Sprains, Bruises, Burns and Cuts

are always relieved at once and a cure will follow the faithful use of

Perry Davis' Pain-Killer

Bathe the parts affected and wrap in a woolen cloth saturated with Pain-Killer. Price, 25c., 50c., and \$1.00, at Druggists.



Aluminum

A beautiful, white, non-corrosive metal made by electricity from clay, is what the Electrodes or Disks on the JOHN A. CRISP ELECTRO GALVANIC BODY BATTERY are made of.

NO VERDIGRIS.

No Blood Poisoning.

NO SOFT SOLDER

Used in the construction of these Body Batteries.

There is a CONSTANT Current of Electricity all the time the battery is in use, and it produces no shocks.

It is the best Electric Body Battery or Belt in the world for the Cure of all Nervous and Chronic Diseases.

Each guaranteed and kept in repair for one year. Send \$6.00, \$10.00, \$15.00 or \$20.00, with waist measure, and be convinced. Ladies' belts silk lined. Gents' have suspensory. The finest ladies' belt in the world.

Send for pamphlets. JOHN A. CRISP, JEFFERSON, O. Mention THE BETTER WAY.

Have you read the Doctrines of Emanuel Swedenborg,

In regard to Man as a Spiritual Being and Life after Death? If not, send to Adolph Roeder, Vineland, N. J., for Catalogues. Swedenborg's works and New Church literature in English, German and French in stock.

DO YOUR OWN ELECTRIC LIGHTING
HOW? WHICH SYSTEM? AND WHERE?
BEHOLD THE HOUSE OF SHOP
C. E. JONES & BRO. CINCINNATI, O.

DR. SYKES' SURE CURE FOR CATARRH
ESTABLISHED 1870
CURED MANY CASES OF CATARRH OF THE BLADDER, UTERUS, AND VAGINA. Send for Free Book. Cures in 10 Days. No Pain. No Discharge. No Odor. No Danger. No Expense. No Delay. No Suffering. No Shame. No Secrecy. No Hypocrisy. No Deceit. No Trickery. No Fraud. No Swindling. No Quackery. No Puffery. No Boasting. No Lying. No Cheating. No Stealing. No Murder. No Treason. No Rebellion. No Insurrection. No Revolution. No War. No Peace. No Love. No Hate. No Good. No Evil. No Life. No Death. No Hell. No Heaven. No God. No Devil. No Angels. No Demons. No Spirits. No Ghosts. No Witches. No Wizards. No Sorcerers. No Enchanters. No Magicians. No Priests. No Ministers. No Rabbis. No Doctors. No Lawyers. No Judges. No Politicians. No Soldiers. No Sailors. No Farmers. No Merchants. No Tradesmen. No Artisans. No Laborers. No Masters. No Servants. No Free Men. No Slave Men. No Kings. No Queens. No Princes. No Princesses. No Dukes. No Duchesses. No Counts. No Countesses. No Barons. No Baronesses. No Bishops. No Bishesses. No Abbots. No Abbesses. No Monks. No Monesses. No Nuns. No Nunsesses. No Priests. No Priestesses. No Deacons. No Deaconesses. No Archbishops. No Archbishes. No Cardinals. No Cardinales. No Popes. No Popesses. No Emperors. No Empresses. No Emperresses. No Queens. No Queenesses. No Kings. No Kingesses. No Princes. No Princesses. No Dukes. No Duchessesses. No Counts. No Countesses. No Barons. No Baronesses. No Bishops. No Bishesses. No Abbots. No Abbesses. No Monks. No Monesses. No Nuns. No Nunsesses. No Priests. No Priestesses. No Deacons. No Deaconesses. No Archbishops. No Archbishes. No Cardinals. No Cardinales. No Popes. No Popesses. No Emperors. No Empresses. No Emperresses. No Queens. No Queenesses. No Kings. No Kingesses. No Princes. No Princesses. No Dukes. No Duchessesses. No Counts. No Countesses. No Barons. No Baronesses. No Bishops. No Bishesses. No Abbots. No Abbesses. No Monks. No Monesses. No Nuns. No Nunsesses. No Priests. No Priestesses. No Deacons. No Deaconesses. No Archbishops. No Archbishes. No Cardinals. No Cardinales. No Popes. No Popesses. No Emperors. No Empresses. No Emperresses. No Queens. No Queenesses. No Kings. No Kingesses. No Princes. No Princesses. No Dukes. No Duchessesses. No Counts. No Countesses. No Barons. No Baronesses. No Bishops. No Bishesses. No Abbots. No Abbesses. No Monks. No Monesses. No Nuns. No Nunsesses. No Priests. No Priestesses. No Deacons. No Deaconesses. No Archbishops. No Archbishes. No Cardinals. No Cardinales. No Popes. No Popesses. No Emperors. No Empresses. No Emperresses. No Queens. No Queenesses. No Kings. No Kingesses. No Princes. No Princesses. No Dukes. No Duchessesses. No Counts. No Countesses. No Barons. No Baronesses. No Bishops. No Bishesses. No Abbots. No Abbesses. No Monks. No Monesses. No Nuns. No Nunsesses. No Priests. No Priestesses. No Deacons. No Deaconesses. No Archbishops. No Archbishes. No Cardinals. No Cardinales. No Popes. No Popesses. No Emperors. No Empresses. No Emperresses. No Queens. No Queenesses. No Kings. No Kingesses. No Princes. No Princesses. No Dukes. No Duchessesses. No Counts. No Countesses. No Barons. No Baronesses. No Bishops. No Bishesses. No Abbots. No Abbesses. No Monks. No Monesses. No Nuns. No Nunsesses. No Priests. No Priestesses. No Deacons. No Deaconesses. No Archbishops. No Archbishes. No Cardinals. No Cardinales. No Popes. No Popesses. No Emperors. No Empresses. No Emperresses. No Queens. No Queenesses. No Kings. No Kingesses. No Princes. No Princesses. No Dukes. No Duchessesses. No Counts. No Countesses. No Barons. No Baronesses. No Bishops. No Bishesses. No Abbots. No Abbesses. No Monks. No Monesses. No Nuns. No Nunsesses. No Priests. No Priestesses. No Deacons. No Deaconesses. No Archbishops. No Archbishes. No Cardinals. No Cardinales. No Popes. No Popesses. No Emperors. No Empresses. No Emperresses. No Queens. No Queenesses. No Kings. No Kingesses. No Princes. No Princesses. No Dukes. No Duchessesses. No Counts. No Countesses. No Barons. No Baronesses. No Bishops. No Bishesses. No Abbots. No Abbesses. No Monks. No Monesses. No Nuns. No Nunsesses. No Priests. No Priestesses. No Deacons. No Deaconesses. No Archbishops. No Archbishes. No Cardinals. No Cardinales. No Popes. No Popesses. No Emperors. No Empresses. No Emperresses. No Queens. No Queenesses. No Kings. No Kingesses. No Princes. No Princesses. No Dukes. No Duchessesses. No Counts. No Countesses. No Barons. No Baronesses. No Bishops. No Bishesses. No Abbots. No Abbesses. No Monks. No Monesses. No Nuns. No Nunsesses. No Priests. No Priestesses. No Deacons. No Deaconesses. No Archbishops. No Archbishes. No Cardinals. No Cardinales. No Popes. No Popesses. No Emperors. No Empresses. No Emperresses. No Queens. No Queenesses. No Kings. No Kingesses. No Princes. No Princesses. No Dukes. No Duchessesses. No Counts. No Countesses. No Barons. No Baronesses. No Bishops. No Bishesses. No Abbots. No Abbesses. No Monks. No Monesses. No Nuns. No Nunsesses. No Priests. No Priestesses. No Deacons. No Deaconesses. No Archbishops. No Archbishes. No Cardinals. No Cardinales. No Popes. No Popesses. No Emperors. No Empresses. No Emperresses. No Queens. No Queenesses. No Kings. No Kingesses. No Princes. No Princesses. No Dukes. No Duchessesses. No Counts. No Countesses. No Barons. No Baronesses. No Bishops. No Bishesses. No Abbots. No Abbesses. No Monks. No Monesses. No Nuns. No Nunsesses. No Priests. No Priestesses. No Deacons. No Deaconesses. No Archbishops. No Archbishes. No Cardinals. No Cardinales. No Popes. No Popesses. No Emperors. No Empresses. No Emperresses. No Queens. No Queenesses. No Kings. No Kingesses. No Princes. No Princesses. No Dukes. No Duchessesses. No Counts. No Countesses. No Barons. No Baronesses. No Bishops. No Bishesses. No Abbots. No Abbesses. No Monks. No Monesses. No Nuns. No Nunsesses. No Priests. No Priestesses. No Deacons. No Deaconesses. No Archbishops. No Archbishes. No Cardinals. No Cardinales. No Popes. No Popesses. No Emperors. No Empresses. No Emperresses. No Queens. No Queenesses. No Kings. No Kingesses. No Princes. No Princesses. No Dukes. No Duchessesses. No Counts. No Countesses. No Barons. No Baronesses. No Bishops. No Bishesses. No Abbots. No Abbesses. No Monks. No Monesses. No Nuns. No Nunsesses. No Priests. No Priestesses. No Deacons. No Deaconesses. No Archbishops. No Archbishes. No Cardinals. No Cardinales. No Popes. No Popesses. No Emperors. No Empresses. No Emperresses. No Queens. No Queenesses. No Kings. No Kingesses. No Princes. No Princesses. No Dukes. No Duchessesses. No Counts. No Countesses. No Barons. No Baronesses. No Bishops. No Bishesses. No Abbots. No Abbesses. No Monks. No Monesses. No Nuns. No Nunsesses. No Priests. No Priestesses. No Deacons. No Deaconesses. No Archbishops. No Archbishes. No Cardinals. No Cardinales. No Popes. No Popesses. No Emperors. No Empresses. No Emperresses. No Queens. No Queenesses. No Kings. No Kingesses. No Princes. No Princesses. No Dukes. No Duchessesses. No Counts. No Countesses. No Barons. No Baronesses. No Bishops. No Bishesses. No Abbots. No Abbesses. No Monks. No Monesses. No Nuns. No Nunsesses. No Priests. No Priestesses. No Deacons. No Deaconesses. No Archbishops. No Archbishes. No Cardinals. No Cardinales. No Popes. No Popesses. No Emperors. No Empresses. No Emperresses. No Queens. No Queenesses. No Kings. No Kingesses. No Princes. No Princesses. No Dukes. No Duchessesses. No Counts. No Countesses. No Barons. No Baronesses. No Bishops. No Bishesses. No Abbots. No Abbesses. No Monks. No Monesses. No Nuns. No Nunsesses. No Priests. No Priestesses. No Deacons. No Deaconesses. No Archbishops. No Archbishes. No Cardinals. No