



TWO DOLLARS per Year. "Creeds Without Virtue Are Paltering Vanities." ONE DOLLAR for Five Months. VOLUME 2. CINCINNATI, APRIL 28, 1888. NUMBER 43.

THE BETTER WAY.

ISSUED EVERY SATURDAY. THE WAY PUBLISHING CO., Proprietors. M. G. YOUNG, President. I. S. MOORHEAD, Treasurer.

L. BARNEY, Editor. Assisted by a Corps of Able Writers. CINCINNATI, APRIL 28, 1888.

SUBSCRIPTION PRICE - TWO DOLLARS per Year, strictly in advance. Two Dollars and Fifty Cents to any Foreign Country in the Postal Union. In the United States THE BETTER WAY will be sent Five Months for One Dollar.

ADVERTISEMENTS Will be inserted at Fifteen Cents per line, Nonpareil, for first insertion, and Ten Cents per line thereafter. Special contracts for long time advertisements. Publication Office, 222 West Pearl Street, Cincinnati, Ohio.

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THE ROSTRUM.

Extract from Lecture delivered by MRS. NELLIE J. T. BRIGMAN, at Grand Army Hall, Cincinnati, Sunday, April 25, 1888, for the Congregation of the Society of Union Spiritualists.

INVOCATION.

Oh Thou to whom the shadows are even as the light, who canst see through the densest cloud that gathers, Thou who canst read our thoughts, and remove all difficulties, all our doubt and grieving and misunderstanding; to Thee we lift our thoughts to-day, not in fear and trembling, but in that loving trust which opens wide a sunny avenue between the soul and Thee and through which we feel that thou art our Father and our Mother God, and that Thy loving care is with us always. Oh, Spirit Divine help us to understand the lesson which nature is giving to the external life now, for under or within all material things there is always something spiritual, some beautiful spiritual mission, some spiritual significance, some lovely lesson for the soul to learn and to-day while the air is heavy, and the clouds heavy and low, and here and there we find the mist gathering or the little rain drops falling gently, or the soft showers coming, we know that it is only a little way through the cloud and above it the sun is shining and the sky deeply and continually blue, and we know that nature is gathering inspiration now, and the little thirsty buds are reaching upward and praying for nourishment and strength that they may unfold. Every little blade of grass, the swelling buds of the tree branches unfolding blossoms peculiar to the trees, are all praying and their prayer is in silence and yet in wonderful potency and their breath is the breath of fragrance everywhere. They are praying for strength and inspiration. Thou hast answered their prayer in sunshine and Thou art answering it just as truly in the rain, for after the rain how green are the fields, how fresh the breath of the forest, how beautiful the unfolding gardens. All nature laughs and sings because the prayer has been answered in the silvery voices of the rain. And Oh Father when the sun is shining, when we do not doubt, when we are glad and happy, when our wishes have been granted as it seems, and all is smiling about us, it is not difficult to feel that the world is a good and bright and beautiful place to live in until we find a more beautiful place to live on forever, but when we are sad, when our hopes are fading, when the way is dark, and we know not where to go in our wide wanderings, when we have been misunderstood, when our efforts seem indifferent or futile to us, when our best and fairest efforts are broken into fragments and our idols crumble into dust, then it is that we cry "Oh my God why hast Thou forsaken me?" Yet Oh Father Thou dost comfort in all these things, and after the rain, and the tears are wiped from our eyes we see more clearly and we know that we are educated, nourished and strengthened. Even all that which is denied us by crosses, and the many temptations and the many trials that come to our existence, help us Oh Father to appreciate and to understand in the very depths of our beings, that even these things are true. We pray that we may better understand the truth that has come to us, that we may not take it in a narrow way nor in prejudice, that it may Oh Father help us to live the truth and show that we live it in the lives that we live, help us to make it blossom in the gardens of our hearts day by day and bear its blessed fruit for eternal good. It is not easy to be patient when we find in our pathway in-

justice, and unmerited censure, when we find coarseness and cruelty. It is not easy to forgive, to be patient, and so we ask Thee for Thou art infinitely patient. Help us through the angels who bring Thy messages. Through the agency of these intermediate beings who are between the lowest child on earth and the glory of thy beneficence and wisdom. May there come just the inspiration that is fitted for those who are in sorrow, it shall be comfort for those who are in doubt, it shall bear the light of the truth and a higher explanation for those who are impatient; it shall be as a gentle breath of charity which beareth all things, believeth all things, hopeth all things, endureth all things. "It suffereth long and is kind." So help us to see the truth, to love it and to make it our light and our love now and forever more, Amen.

DISCOURSE. "The light that lighteth every man that cometh into the world." It may be that the subject for this morning's address was suggested partly by the day itself and partly by the remarks of our chairman, who spoke of the darkness and the gloom of the morning

One of the common theories of old theology and one which has been laid down as carefully as anything could be, was that the questioning world might not see that theology had grown a little, as some people imagine that to live wider or to grow is to evidence a weakness, an inexcusable thing among sectarians and theologians according to their understanding. The common idea was then that people started in this world utterly lost sinful and corrupt, that there was not in human nature anything good; that there was nothing that was beautiful or true; that all was covered by that stain of original sin, even the brightest and the best and plainest conditions of humanity; the tail of the serpent was over them all, and when questioners—those who were not thoroughly acquainted with these teachings—asked for the origin of evil, the answer was that humanity started all pure. There was no wrong in our first parents, in that fair garden hedged in from all wicked things; and yet in that fair garden, according to theology the serpent "found a lurking place," and they were innocent and pure and withal that grew in the garden, they were welcome to do whatsoever they chose, except the fruit of the tree of knowledge and the tree of life, and in this innocent state we are told they did not know the difference between right and wrong because they had not yet eaten of the fruit of the tree of knowledge. There came a temptation, and the woman yielded and when she had tasted of the fruit, with her wiselike, womanly, tenderly, generous being willing to divide with others she offered it to her husband and "he ate also" and so we are told that the fall of man and the coming of evil for humanity originated there, that from that time all was sadness and sin; that these our first parents were excluded from the garden and that an angel with a flaming sword was placed at the gate to keep them from ever returning. We are told that upon one family, God bestowed his tenderness and loving kindness and sheltered them. These were the Jews. All others on the face of the earth as humanity multiplied and increased were counted as the heathen and these had not the loving tender mercy of the Lord to carry them; and so it was some four thousand years we are told, and then think how long a time that was. During all that time children were being born, the children of the heathen and if there was only love enough in the spirit of God for the Jews to bless and save this "peculiar people," when these children that grew to manhood and womanhood died, was there any hope for them in the great hereafter, we are told by some that it may be they were blotted out because of their sinfulness, and others tell us that their lives were perpetuated that they were morally and eternally lost, and when we who believe in divine justice, ask how this could be, they tell us: "Because they were not of the 'peculiar people,' because they were not of the Jews, and no plan of salvation had yet been perfected for them." These people were damned to all eternity because they had been guilty of the great offence and terrible sin of having been born not of the Jews, and previous to the coming of Jesus of Nazareth. They say

at last the plan of salvation opened and there came one into the world whose life was a sacrifice and atonement and offering and those who believed on him, turned to him and trusted in him, might be saved through him. You are near to the dawning of a new day, yet of all the inhabitants on the face of the earth how many are called Christians, and of those who are called Christians, this minority, how many are really Christians? And if it takes so long a time—two thousand years—to convert the whole human family, if the world shall stand long enough, it is a puzzling mathematical problem for clergymen, when they believe that the angel song in which the light of the truth was shining when they sung, and the watching shepherds by night heard, "Behold we bring glad tidings of great joy, it shall be for all people, for all nations. Glory to God in the highest, on earth peace and good will to man." We have been talking about what theologians have believed; what they have preached for many years; the foundation for many a sermon has run in these ideas. Are they reasonable? are they consistent? are they in accord with the idea of infinite wisdom and goodness? are they Christians? Oh yes. Are they what Jesus, who is called the Christ, taught? If you take his teachings you will find them very simple; they are natural, purely and beautifully so. The teachings of Paul are complicated, full of strange ideas, but the teachings of Jesus of Nazareth has simplicity; they are so simple any one might understand them. He says: "A new commandment I give unto you, that ye love one another." He gives us this for the eleventh commandment, and it is a simple, sum-total of the Ten Commandments. This commandment which teaches me to do as I would be done by. If you take all the parables that Jesus ever gave, you will find they were on this idea of action, or of deeds, or that which men should live, not believe, and the strongest words in all the Gospel is a word of just two letters, the little word "do." "Whatsoever ye would that men should do unto you, do ye even so to them." It is the strength of all religion. He did not give men strange ideas that they could not understand, and then say "believe and you are saved, doubt and be damned;" but he taught men to work out their own salvation. There was one parable he gave; it is the parable of the good Samaritan. You have all read it and thought of it undoubtedly. He was speaking to a very critical set of listeners. They were watching to trap him with some sentence, and asked him about the kingdom of heaven and how man was to enter, and he said: "Love God with all your heart and your neighbor as yourselves." That simple word "neighbor" that was there might be a loop, in that it was a good thing to catch on, and so they said, "Who is my neighbor," and he answered them explicitly, giving them a parable. He was speaking to an exclusive class of people, those who were the aristocrats of that day. They felt that they were not made of common clay; that there was something nobler and more refined about them of their class. It is written that the Jews and the Samaritans had no dealings one with another. If a Pharisee was traveling through the country of the Samaritans he would not take water or bread of one of these people, so great was the prejudice at that time. Jesus told them that a certain man was coming from Jerusalem to Jericho, and fell among thieves, who robbed him and stripped him of his raiment, and left him wounded and dying, as it would seem, by the roadside. And then he said there came a certain priest, and he saw the man and passed by on the other side. Next came a Levite, and he passed by on the other side;—and by the way this reminds us of a certain question asked in a Sabbath-school. The teacher had been reading this parable and explained it. The priest and the Levite passed by and left this man who was robbed; had left their neighbor, and the teacher wishing to impress it on the minds of the pupils, says: "Now, tell me, children, why did the priest and Levite pass by on the other side?" and

there was silence; not one had thought to say because they were cruelly selfish or indifferent, and at last a little boy in the front seat held up his hand and his eyes were bright with some reply he had ready to give. Well," said the teacher, "my little fellow, why did the priest and the Levite pass by on the other side?" and quick his reply was, "Because the man was robbed already" [Applause]. There are lessons which contain so much that some point may be misunderstood by men, as well as by little children; but even a misunderstanding sometimes conveys just as much as a clear and correct piece of information. There came, it seems, in the story, a Samaritan, and when he saw him he had compassion on him, went to him, bound up his wounds, set him on his own beast, and brought him to an inn and took care of him. And on the morrow he gave the host two pence and asked him to care for him; "and whatsoever thou spendest more, when I come I will repay thee." Friends, this is a great thing. And when Jesus had given them this lovely lesson of pure disinterested charity, he turned to them and said: "Which, now, of these three thinketh thou, was neighbor unto him that fell among the thieves? and they answered, "Why, him that showed mercy unto him." Jesus did not say you are mistaken or you have not the right idea, but said, "Go and do likewise." He put the whole force of his Gospel and religion in that one word, "do." Him that showed mercy. Go and do likewise. There is a lesson, and that is precisely what the spirit of Christianity means; but sectarianism does not take it that way. We would not speak of it with censure nor bitterness. We may make many mistakes, many errors, and we would wish to be charitably considered when we do these things. We turn to men and find them holding to this idea of atonement and the sacrifice, and not that which is the light of religion which opens for us the door of the kingdom of heaven, and when we strive to know, so far as possible, what they think, and just how they feel about it, we find that this is so with them. There must be always, for wrong doing, some kind of a sacrifice. There must be always, before we can reach the kingdom of heaven, some kind of atonement. Do you notice that in everything in this world, people reason from lower things to higher ones? from coarseness to refinement, from matter to spirit. It is the way everything goes. It begins coarse and rough, and then rises to some higher refinement. We find this fulfilled with a plant, because when the seed first sprouts, the first two leaves that come out are unlike any that come after them. It is the progress of nature. It is the natural unfolding, and when we look at humanity's growths, we take their religious ideas, and see the first class were only the people who could do no better, and therefore we ought to be patient with them, and all we need is to do our very best to help them understand something better and help them to some grander and nobler ideas than these they have had heretofore, and so we find this idea of a sacrifice, and atonement as far back as we know. People are always unhappy because of their wrong doing, because they can never do wrong and feel easy. There is restlessness and uneasiness, this mental disquiet, this inharmonious, to disturb them, and they think something ought to be done to atone for the wrong, and so their idea naturally turned to this— that something ought to suffer, and of course it was much more comfortable to make something suffer outside of themselves, and they said "we have sinned; let us kill something"; let us make an offering, an atonement. God is angry. We are pleased when some one brings to us a present and offers to us words of praise, and if we bring to him our sacrifice and our atonement here we should serve a double use in that two are benefited; deity has received an offering from a person and we have peace and prosperity; and so this is their thought and feeling. They take an animal; it is slain and burned. They have made that which was visible invisible, and to the invisible God they have given this invisible offering. It has gone up in in-

ference through the smoke that is lost in space, and deity has received the gift and they now go out to pleasure and happiness because they have done these things. That is what a sacrifice and atonement meant long ago. Just as when the wind blows even the blades of grass bend and tell us which direction the wind comes from, and even a myth, a mistake may tell us as much as a blade of grass does, but in this case that which we learn points to the highest and the grandest truths which you are to receive in spiritual things, and it is right where a wrong has been done that there should be a sacrifice. They said for a little sin, (and by the way they had a sort of way to measure their sins) a dove may do; for a little greater we must have a greater number of these offerings, for a greater than this we must have a goat, and for a much larger one we must have an ox. That is the way they used to judge of all these things. Truth teaches you that if you have committed a wrong, the offering must be in your own self. They used to sacrifice animals. That which is to be burned or destroyed in you is the animal; and the cleansing, purifying fires, let them be in your own spirit. If you have done a wrong and it was through envy, hate, jealousy, or selfishness, which is so animal, so close to the earth, and "of the earth earthly," do not go and make some animal outside of yourself suffer. Do not kill something outside, but go into your own nature and take the animal element there that made these things possible to yourself and burn that. Friends, we believe in offerings as much as any Jew, or as much as any Pagan that ever lived on the face of the earth, only we tell you the offering must be within yourself. People had not grown away from these old ideas of external offerings, and so when Jesus came and taught as any one might teach who has a heart, the beautiful principle that he had, "the Fatherhood of God and the Brotherhood of Man," he, of course, was unpopular. They do not like it to-day, and much more so in those dark days when almost everything seemed to them external and they knew so little of the spiritual and the "light that lighteth every man that cometh into the world," and so after his three perfect years of ministration, of healing the bodies and the minds of the people, there came a time when he was to be put to death. Why, after a little time how natural it was for the people to deify him. When Julius Caesar was assassinated, in a little time the people deified even him, and if such a thing as that could be, how much easier to deify a life that was not stained with human gore, but one which taught the principles of kindness, and forgiveness, and charity, and that tender love which would make your very earth a heaven. No wonder they deified him; they have done it over and over again. Yet out of their old idea of sacrifice grew the doctrine that all men were sinners. All the doves, and all the kids, and all the animals on the face of the earth would not be a sufficient atonement for all human sin, and so they said if man should die that would not be enough, and so they naturally felt that the cover for all human sin, the expiation for all offenses could only be the sacrifice of a God, and that is why they teach what they do concerning Jesus of Nazareth. Now this old idea of sacrifice grew less and men learning that it is themselves they have to overcome, build up the good, and light the purifying forces there. This old idea, born of superstition of the angelhood of humanity, opens, and the flower of spiritual truth blossoms above it and out of it. Is it not a wonderful thing to think it could be so?

ancient Nile. If such a thing ever was, it could be. We tell you that in every heart, even the worst and the grossest and the most animal, in every heart in the dust it may be, in some tomb of degradation and selfishness, there is a seed, and that seed is divine. What we want you to do is to give it the right conditions; give it favorable surroundings, and we promise you that with these environments inside, the divine will grow in you. It will send out its roots; it will blossom at last, and you will find manhood there and a life that is worth the living; a womanhood that is worthy of its name. You will find in it the angelhood that is possible to mortals. We have spoken of this life. What do we mean by it? There never was a person born that was totally depraved, that was lost, and when we look at any human being, coarse and low and sensual as it may be, we think we are looking into a tomb; into a sarcophagus. We do not know how, or when or where, but the flower of the Divine will blossom in every one some time; and you are not to put it off until you reach the summer land, but to make the summer land here until this earth shall not be dark and cold as it has been. . . . We know that in the Sabbath schools the little children are taught many unnatural and false things, and when we think of them we are constrained almost to bitterness, but not quite, because we remember those who are teaching blindly, themselves have made mistakes which they are not conscious of, and we long and pray and watch and work to take the light to them. It is spreading, increasing; there is a promising day for every church in the land. People cannot long be kept in darkness. The church teaches that you were originally not the children of God, but because of original sin, you were the children of satan, but you can become a child of God by getting a new heart through religious experience, then you are his by adoption, and God is the God of wisdom. If you were to adopt a child, you would wish to know something of the parentage of that child. You naturally would be desirous of knowing it. If any human being was the child of the devil, as the church has said, we tell you that God would never adopt a child from such a family as that. [Applause.] We know that slumbering in the human heart the good lies, the beautiful, the bright, and that which we wait for is unfolding, and so God loved the world enough to prove to you that infinite justice would not be wasted in love if there was not something worth loving, and it is that we are preaching for and working for; to rise, and raise every one to the highest and the noblest plane. It is said that at a certain time when Jesus was teaching, there came mothers with their children. How natural that is. The same spirit of motherhood and the same feeling is awake to-day. When they heard the words of life and truth, they came near to the teacher and felt that if he could lay his hands on the children in blessing, it would be something to remember; and when the disciples rebuked them and said: "Stand back. Why should you trouble the Master?" Jesus said, "Suffer little children to come unto me, and forbid them not, for such is the kingdom of heaven." These children had not been born again, they had not experienced that agony of regret which comes to those who are totally depraved. They were impatient. We do not know if they had been baptized. Instead of taking a book and preaching from it, at one time Jesus took one pure life, a little child, and sat him in the midst of his audience, and taught them to receive the kingdom of heaven like as a little child; and that unless they did receive it as a little child they could not enter the kingdom of heaven. That is from the bible of nature, and certainly you must believe in that. We know that the kingdom of heaven is within you, but it is wrapped up so that it does not shine out to the world at all. So, friends, we say to you, let your light shine, for it should be like a city set upon a hill, whose light cannot be hid. Spiritu-

(Concluded on Page Eight.)

FROM FAR AND NEAR.

The working day in Paris has been reduced from eleven hours to ten hours. QUEEN KAPOLANI says a London policeman has more power than the King of Hawaii.

BABY KING ALFONSO XIII. is suffering from epilepsy, an hereditary disease in his mother's family, the Hapsburgs. CHINA seems to be particularly favored with catastrophes. Not long since the land was devastated by floods, and at late accounts was suffering from severe drought.

At Prague a condemned murderer had just mounted the scaffold, when he was struck with apoplexy within a minute of his execution; but as the wretch was not dead, but only insensible, the function proceeded as usual, and he was promptly despatched.

An African traveler says the intoxicating liquor now chiefly exported to Africa from Bremen and Hamburg is a poisonous distillation from the potato and produced very cheaply. Chemists state that there is more fusel oil in it than in any other known spirit. The natives give it the appropriate name of Death.

The cowboys of the West frequently dye their dogs different colors. The most brilliant specimens of dyed dogs are colored a superb tint of sky blue. The dye ends with artistic precision in a sharply defined line on each leg, leaving the foot white and around the head, leaving the nose, eyes and entire mask the natural color.

A RUSSIAN saloon for tea-drinking is an interesting feature of life in Russian cities. The waiters are dressed in white from the waist, and wear all men. Tea is drank alone or with a lemon, and the sugar comes from the hand. Eleven or fifteen cups are not too many for an old tea-drinker.

At Port Sandwich, Madicula Island, some time since, a phenomenon occurred which greatly alarmed the inhabitants. In the middle of the port the waves were rolling as usual, when suddenly a column of water was projected upward and flames leaped up lighting the sea and land for some distance around. It is feared that Port Sandwich may some day meet with the fate which befell Fort Resolution, which is now almost blocked up, owing to the upheaval wrought by an earthquake.

MANY prominent and wealthy Jews gave Pope Leo valuable presents on the occasion of his jubilee. Among these is San Andra, the great Rabbi of Vienna, who is commonly called the "Pope of the Jews," on account of his immense influence. He has sent the Pope a fine copy of the Talmud, said to be over nine hundred years old. Other leading rabbis have sent the Pope valuable gifts, and a leading Jewish banker has presented one of the first microscopes ever made.

The "Carthusian Table" near Monterey, Mex., is one of the greatest natural curiosities on the continent. It is a table of land 8,000 acres in extent, 1,400 feet high and 2,500 above sea level. It is reached only by a road five feet wide and three miles long. This singular mountain was named for the Carthusian monks by a former tribe of Indians who occupied it and were taught by the fathers. It is now owned as a summer resort by Senor Don Patricio Melmo, a rich banker of Monterey, a lucky Irishman, who in his native land was known as plain Pat Mullens.

IN THE FIELD OF LETTERS. JULES VERNE is just sixty years old. Mrs. SOUTHWORTH is the author of seventy-one novels. RIDER HAGGARD finds that onions assist him greatly in his literary labors.

MISS DELPHINE BAKER is about to establish a Christian newspaper in Jerusalem. The King of Holland keeps a fine portrait of the American historian, Motley, in his bedroom. ALTOGETHER, 1,022 novels, of which 625 were reprints of English works, were published in the United States last year.

The copyright of Carlyle's earlier volumes expired recently, and within a week two London publishers produced cheap editions of "The French Revolution." Mrs. E. D. E. SOUTHWORTH has had the gold pens with which her novels were written melted up and turned into two rings—one for each of her children.

QUEEN MARGHERITA, of Italy, has collected a large Hebrew library, with the latest works on Jewish literature. She is proficient in Hebrew, and reads the Old Testament with ease. A SENTENCE in an American novel, "He alighted, and tied his horse to a large locust in front of the house," was rendered in a French translation so that it read that he fastened his horse to a huge grass-hopper.

HALLIWELL PHILLIPS, the Shakespearean scholar, says that all the documents lately discovered at Stratford-on-Avon were long ago scrutinized by antiquaries, and that in the "find" no new Shakespearean fact could possibly have been found. ONE of the most entertaining volumes of the late Miss Alcott was a series of letters which she wrote to her mother and sisters describing hospital life and experience in Washington, and which in 1863 were published in book form under the title of "Hospital Sketches."

An English paper declares that "one of the saddest domestic tragedies in modern literature was largely due to no other cause than that Mrs. Carlyle had not learned to like a cigar." Carlyle was leaving once for Scotland in 1851, and went to his wife for a parting kiss with a lighted cigar in his mouth. She resented this. Though Carlyle constantly fell out with his wife, he never fell out with his mother, simply because the old lady had been brought up on tobacco, and mother and son always smoked their pipes of peace together in the kitchen.

CONGRESSMAN MCKINNEY, of New Hampshire, is said to read the Bible in the original Hebrew. BRITISH MINISTER WEST and Miss West always speak Spanish when alone together. Spanish was the native tongue of the late Mrs. West. SENATOR PALMER, of Michigan, has the reputation of being the finest linguist in the upper house of Congress. He can make a speech in English, French or Spanish. GENERAL SHERIDAN is still able to speak in the Indian tongue that he learned as a Lieutenant among the Umpahills of Oregon thirty years ago.

PRESIDENT CLEVELAND reads French readily. Garfield was the only President who ever made a speech in a foreign language. He could make a fluent oration in German. DR. SCHWENNFURTH says that Emin Pacha before going to the Sudan became a master of German, English, French, Italian and several Russian dialects, Turkish, Arabic and Persian; and he is now probably familiar with half the tongues of Central Africa.

It is the part of wisdom to enjoy what we have, rather than to make life miserable by pining for things beyond our reach. The poorest among us are in possession of luxuries denied to Kings a few centuries ago. A NEW contemporary is the Curio. It is devoted largely to books, coins and pedigrees. It hardly seems necessary to devote much space to pedigrees. If one has coins pedigrees become an unnecessary luxury. The road to success leads out by the gate of opportunity, which opens but once. The time to do a thing is when the opportunity offers, for in the kaleidoscopic changes of life it is all but impossible that the same conditions will again be presented.

"My dear, look down below," said a grandiose, as he stood on Waterloo bridge with his wife, gazing at a tug hauling a long line of barges. "Such is life—the tug is like a man, working and toiling, while the barges, like women, are—" "I know," interrupted Mrs. G., acidly, "the tug does all the blowing, and the barges bear all the burden."

It is a very bad plan, and one that should never be adopted, to allow children to sleep with aged persons. It saps vitality from the child, and supplies it to the old person at its expense. Even children, unless in a perfectly equal state of health, should as far as possible have separate beds, if not separate rooms, which should always be well ventilated at night, and the bed clothes, being well aired.

When a politician desires an office very much he always either "reluctantly yields to the importunities of friends" that he shall be a candidate, or accords them generous "permission to use his name." It is the familiar and easily-recognized formula.

FIRESIDE FRAGMENTS.

A TURNED-DOWN lamp is a magazine of deadly gas which the healthiest lungs can not be exposed to safely. HALF a teaspoonful of common salt dissolved in a little cold water and drank will instantly relieve heartburn.

Never scratch the ears with any thing but the finger tips if they itch. Do not use the head of a pin, hairpins, pencil tips, or any thing of that nature. To CLEAR japanned goods do not use hot water, but wash with soap suds of warm water and very little white soap; wipe dry and sprinkle with flour, then polish with a dry, soft cloth.

A NARROW shelf about eight inches above the mantel board, with a row of Japanese fans placed behind it as a boarder, serves admirably for holding and displaying the smaller bits of bric-a-brac. A GOOD powder for cleaning jewelry, silver watch cases, etc., is made by mixing about four parts of whiting with one of rouge, using with alcohol or water. This, it will be found, is easily brushed out of crevices, engravings, etc.

SICK headache, dependent on a bad condition of the stomach, will often disappear in half an hour under the influence of two grains of potassium iodide dissolved in water, and taken in divided doses at intervals of three to five minutes. A NOTED physician makes the following statement: "When properly cooked and used, I consider whole wheat one of the most healthy and efficient remedies for that malady, constipation, a trouble that destroys annually thousands of valuable lives, directly or indirectly."

WOMEN suffer sometimes from what is called "hair-pin headaches," as well as nervous headache. Both often may be cured by taking out the steel hair-pins and letting the hair down for awhile. Sometimes a quick brushing of the hair over the seat of the pain will drive it off entirely. AN English woman or a French woman of the better class not only never dreams of using a toothpick before people, but she considers it something that it is more pleasant not even to mention. Here, however, it is no uncommon occurrence to hear a lady ask for the toothpicks, and select one that she thinks will fit her needs.

An eminent physician of New York is of the opinion that pneumonia is a house disease, and is infectious, but not contagious. He says: "In the warm air of the house the system is made sensitive to the cold, but the cold is only the producing cause. It prepares the coddled lungs for the pneumonia poison, which has its real origin in damp and dirty rooms or cellars.

A VERY pretty piano-key cover is made out of white satin cut the width and length of the keyboard. Sew pieces of black velvet to correspond with the keys and finish them around with fine silver cord, then put a silver fringe across the front edge to drop downward. A heavy silver cord finishes the other side and ends. The satin must be lined with something heavy to keep it in place.

A STEAM catamaran, intended for whale and walrus hunting in the arctic regions, is being built at Montreal, Can. The Glasgow yachtmen have decided to admit center-boarders in small yachts built for racing purposes. The Royal Clyde Club is about to follow suit.

The steel steamer Ocean, 2,500 tons, the first of a new fleet for carrying petroleum between New York and Europe, was launched at Greenock lately. The Chinese iron-clad Ting-yueh, the flagship of Admiral Lang, carries an excellent band. The performers are all Chinese, but they play English and "Melican" music.

RECOGNIZING the necessity of carrying out target practice at night, the Admiralty have directed that once in each year, whenever practicable, seamen are to be drilled after dark with quick firing and machine guns. MR. LEARY, the builder of the big raft which was recently lost at sea, will make his next venture with a timber ship, which is now being built at Port Joggins, N. S. It will be about 650 feet long, with six masts and ship-rigged, composed entirely of logs.

The French Government has again taken up the building of great armor-clad ships. Eight are now being pressed forward to completion. Admiral Pallu de la Barriere has caused a vessel to be built incased with cocoon fiber instead of armor plates. It is said to have greater power of resisting than steel.

The emigration from Ireland to the United States during the coming year promises to eclipse that of previous years. Already a large number of emigrants have secured passage on the various transatlantic liners, and to meet the exigencies of the busy season, two new Atlantic companies have announced their intention of sending a fleet of steamers to call at Queenstown from Liverpool to embark passengers for America, when no less than ten transatlantic steamships will sail each week from Queenstown for the United States.

PATIENT and long-continued experiment and observation by the distinguished physician, Dr. Klein, seem to have thoroughly demonstrated that scarlet fever is induced by a germ, or microbe, microcosm scarletine, which is formed in the milk of cows affected by a certain disease. The same microbe is obtained from the diseased cow, from her milk, and from patients suffering from scarlet fever. Fortunately the infectious property of the milk can be destroyed by heating it to 185 degrees Fahrenheit. This precaution should never be neglected when scarlet fever is prevalent.

THE balky horse is the usual product of the balky driver. LADIES who complain of insolent shop-girls are some times responsible for a good deal of it themselves. "NINE hours sleep are enough for a fool." That may be, but they are none too many for a wise man who needs them.

A MEDICAL man compares an old man to an old wagon; with light loading and careful usage it will last for years, but one heavy load or sudden strain will break it and ruin it forever. DISCARD the old opinion that "one piece of work should be completed before another began." You will find that a change of work affords rest; sometimes it even seems to give fresh vigor to the mind.

In these days of fierce competition, success comes to the man who, keeping the standard of the articles he sells fully up to that of his competitors, yet he has used his brains to devise a plan by which he can undersell them all. It is a very bad plan, and one that should never be adopted, to allow children to sleep with aged persons. It saps vitality from the child, and supplies it to the old person at its expense. Even children, unless in a perfectly equal state of health, should as far as possible have separate beds, if not separate rooms, which should always be well ventilated at night, and the bed clothes, being well aired.

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CURRENT BREVITIES.

SINCE the advent of natural gas the consumption of coal has diminished 4,500,000 tons a year. MRS. CHARLES RECTOR, of Chicago, owns the pillow on which President Lincoln breathed his last.

ONE who seems to know 8875 there are 172 species of creatures that are blind—in addition to lovers. AMONG the murderers hung during the past three years, the name of John led all others by a large majority.

A MAN at Garden City, Kan., has a herd of thirty-five bison, thoroughly domesticated, docile and thriving. THE centennial of Washington's inauguration in New York as President, occurs April 29, 1889. It will be duly celebrated.

THE shopkeepers of Washington have been officially requested to withdraw Mrs. Cleveland's picture from all advertisements and signs. THEY have at last discovered the remains of Alexander the Great, and they look just like the remains of any John Smith who has been dead two thousand years and more.

A RANCHMAN at Sayara, Col., has a pig that has a perfect dog's head, with dog's hair covering the head and neck. Excepting this and a short and bushy tail the rest of the animal is like a pig.

WASHINGTON rivals Philadelphia in tall women. Secretary Bayard has a niece six feet tall; Speaker Carlisle's wife is five feet nine inches, and there are many more women of about the same height. A ST. LOUIS lawyer has invented a new street-car motor operated by compressed air or steam, the wheels or miniature engines of which are placed under ground, in the middle of the track, and connect with an elongated shoe underneath the car.

A SOCIETY woman who wishes to add to her fortune and at the same time enact the role of a missionary has formed a class to teach young girls how to behave like ladies in public. Her charges are ten dollars per lesson, payable in advance, and it is said that sometimes the money is well earned.

At the sale of the Escosura collection at the Bucken art galleries, New York City, a pair of gold-enamelled scissors and a pen-knife, once the property of Marie Antoinette, brought \$180 after spirited bidding. A certificate accompanied the scissors attesting the fact that the ill-starred French Queen once owned them.

A LADY in Greenwood, Mass., gave a cat to a friend living in Somerville, nine miles distant. The cat was taken at evening, put in a box, which was placed in a buggy and covered with a horse blanket and carriage robe. The cat was put in the cellar of its new owner, but escaped the next day. On the following day it turned up at the old home.

THE weight of air on each person's body is about fifteen tons. A surface covering of lead of equal weight with the air would be a little over five feet thick. A NOTED scientist has examined four samples of pigment that are used to color coffee, and found them to consist of mixtures of indigo, carbon, chrome yellow, porcelain clay, ultramarine, and an unrecognizable yellow organic coloring matter.

In a new and curious experiment, a disk of iron, with a spindle through it so that it can be spun like a top, is attracted by the poles of a magnet when at rest or moving slowly, but is repelled by the magnet when spinning with sufficient velocity. The reaction of the induced currents exceeds the magnetic attraction.

An eminent physician says that the practice of the wholesale use of smelling salts, which came in with the universal fashion of carrying smelling bottles, is sure to have its influence on the olfactory nerves sooner or later, and render the victim unable to distinguish cologne from asafetida. More than all that, it causes headaches, sore throats and red noses.

A METHOD of making sugar without crushing or pressing the canes has been discovered. The cane is cut into strips, and the water is extracted by alcoholic vapor, which leaves the saccharine to be dissolved into liquid. The alcohol and sugar are filtered out by means of lime and chalk. It is claimed that this process of manufacture will add one-third to the production over and above any process now in use.

MILK on ice, in the milkman's can or in the domestic refrigerator, is continually receiving and becoming more and more infected with the germs of decomposition. The practical lesson from all this is the necessity of boiling milk or other artificial food for children shortly before it is given as nourishment. This can not be too strongly impressed upon the minds of all concerned in the welfare of children, and the younger the child, the greater the importance of observing the rule.

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YARNLETS RARE.

"AND what does the poet say?" asked the speaker. He paused to give his next sentence full effect, but before he could proceed, the force of his oratory was spoiled by the reply of an innocent-looking individual in the back seat, who informed the speaker: "The poet usually says: 'This is a little thing I have just dashed off,' but then you ain't obliged to believe him."

A MAN once went into a Turkish neighbor and solicited the loan of a rope. The Turk went into his house, and after a delay of several minutes, returned and told the borrower that the rope was in use tying up flour. "What do you mean?" said the neighbor. "How can a rope be used to bind up flour?" "A rope may be applied to any use," replied the Turk, "when I do not wish to lend it."

A GLASGOW draper, who was narrating his experience during his first visit to England, said he stepped into an Episcopal church in the middle of the service, just to see what they did. "I hadn't been well seated," he said, "when the minister awoke at the other end, cried out: 'Lord, have mercy on us all!' and then a' the folks about me cried: 'Lord preserve us all!' 'Mercy on us!' says I, 'Did ye ever see a man frae Glasca afore?'"

SAMUEL WARREN, of "Ten Thousand a Year" fame, had a great liking for great people. Once, when sitting in the court by the side of a brother barrister, he said to him: "I must go now, Davison, as I am going to dine with Lord Lyndhurst." "So am I," returned Davison. Warren looked somewhat disconcerted, but went out of court and quickly came in again, and said to Davison: "When I said I was going to dine with Lord Lyndhurst, I was joking." "Well," acknowledged Davison, "so was I."

TIME flies, in some places. Los Angeles, Cal. for instance. Man goes to the Southern Pacific railway station. "What time does to-day's train go to San Francisco?" Station Agent—"Three o'clock to-morrow afternoon." Man—"What train was that went out half an hour ago?" Agent—"Day before yesterday's." Man—"Won't yesterday's go out to-day?" Agent—"No; it's laid out till next week, so that we can get trains in their right places and have 'em all on time." Man waits till next week and goes to San Francisco yesterday.—Burdette.

THE Raleigh (N. C.) Observer says that when President Cleveland was at Weldon, N. C., among the crowd that shook hands with him was a lank countryman who, as he shook, said: "Well, are you the President?" The President said that he was. "Well," continued the Tar-heel, "I have voted for many a President, but I never seed one before." And as he stood looking at him all over, up and down, and from one side to the other, he exclaimed: "Well, you are a whopper in fact." Whereupon the President smiled uncomfortably, and Mrs. Cleveland, who was near by, laughed till she cried.

THE haircloth factory at Pawtucket, R. I., uses 1,000,000 horse-tails a year. COLORADO'S coal output for 1887 was 1,791,735 tons. Pretty good for a young State. MANY American Merino sheep are annually shipped to Spain, and not a few to Australia.

A MAPLE SUGAR exchange is proposed in Vermont. The crop last year was 12,000,000 pounds. PHILADELPHIA exported last year 162,149,742 gallons of petroleum—ten millions more than in 1886.

DURING ten months, from January to October last, Yokohama exported 9,011,500 pounds of tea. CHEMICALLY prepared cigarette paper is imported into this country at the rate of \$1,000 worth a day.

The largest fish market in the world is Billingsgate, London, where 132,000 tons of fish are sold a year. THE Boston Bulletin makes the surprising statement that there are fifty firms in that city who deal in sheepskins, and they sell \$,000,000 annually.

The shipments of citron to the United States from Leghorn during January were 100 half-cases, against 305 half-cases for the corresponding month last year. PHILADELPHIA uses 100,000 tons of sugar in the manufacture of candy every year. During the winter the candy factories of that city turn out 125 tons of candy every week.

A CHECK for \$2,000,000, drawn on a National bank in Sheffield, Ala., recently passed between two merchants of that place. It was one of the largest, if not the largest, check ever drawn in the State.

An English cigarette maker explained recently how cheap cigarettes were introduced in the London markets. There are at the present time between two and three million cigarettes in bond at the London docks, having been damaged on the voyage from America or Turkey. These are sold at auction for about one shilling and sixpence a thousand. A duty of four shillings and sixpence a pound is paid by the Jew buyers, who cut the damaged ends off, pack them into gaudy boxes and make a very handsome profit.

A SCOTCHMAN left to each of his daughters her weight in \$5 bank notes. One got \$250,000 and the other \$255,000. A MAN named Furstone left \$35,000 for any man legitimately bearing the name of Furstone who would find and marry a female Furstone.

A WOMAN anxious to give to her servant her clothing, jewelry and other little articles, called them her "personality" in her will, and her servant came in for \$50,000 cash. JOHN REED, the gas-lighter of the Walnut Street Theater in Philadelphia, willed that his head be taken from his body and the skull be duly prepared and employed to represent Yorick's in the play of "Hamlet."

DR. ELLERY, of London, willed his heart to one friend, his lungs to another and his brains to a third, with orders that they should be preserved properly, and declared that if either were unfaithful to the trust he would come back and torment the unfaithful one. The legacies were refused, nevertheless.

WHILE drawing up a rich old man's will the lawyer said: "How is this? You leave all to a stranger when you have relatives, a nephew?"—"My nephew is a good-for-nothing spendthrift, not worth a penny."—"Oh, dear, no; since you last saw him, two years ago, he has made a large fortune."—"Dear me, that is quite another thing. In that case I make him absolutely my heir."

A NEW YORK man is said to have willed that his seventy-one pairs of trousers should be sold at auction for the benefit of the poor, and that they should in no way be meddled with or examined before the sale, and that no person should be allowed to buy more than one pair. The seventy-one pairs, it is said, were duly sold to seventy-one different purchasers, and each found \$1,000 in the pockets of his purchase.

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WORK AND WORKERS.

A SHONAGE of plates prevents the nail factory at Hammond, Ind., from running double turn. FIFTY-five heats, or 275 tons of steel, were made by Bellaire (O.) employes in one turn recently.

THE Eagle stove foundry, at Geneseo, Ill., has started up under new management after two years' idleness. THE Western nail works, at Belleville, Ill., will resume operations soon, and will roll nail plate from old steel rails.

THE employes on the Scott foundry, at Reading, Pa., have lately been granted time and quarter time for night work, which the firm had previously refused to give. THE Globe Rolling Mill Company, of Cincinnati, are engaged in constructing a 60-ton double reversible Smith furnace, to be used for heating iron on their own trains of rolls.

THE Elyton Land Company, of Birmingham, Ala., has purchased the Nashville (Tenn.) rolling mill and will remove it to Birmingham. Five hundred men will be employed. BAY CITY, Mich., never had a busier ship-building season. Orders for sixteen new vessels, worth \$1,500,000, have been received. Buffalo (N. Y.) ship-builders have been busy all winter.

It is rumored that the Indianapolis steel mill will be converted from a steel rail mill to a rolling mill for the manufacture of heavy iron structural work, such as girders for buildings and bridge structures. THE miners of Phoenix, Franklin and Hampshire mines at a mass meeting in Reh's Park, Md., adopted resolutions to restrict the hours of labor to nine, and to increase the miners' output thereby. The Legislature will be appealed to.

WORK has been commenced on the iron and steel plant at Duluth, Minn., which will consist of a large dock for receiving coal, ovens for cooking it, two 80-ton furnace stacks, a rolling mill, steel works, machine shops, etc. Coal gas will be the fuel to be used in puddling.

THE Warren (Idaho) Chinese mining camp is said to employ more Chinese than any mine in the country. The white miners abandoned these mines some time ago, yet some of the Chinamen go home every year with from \$2,000 to \$5,000 to live in ease the remainder of their lives.

DE WARMAN'S investigations in Europe show that operatives in American potteries enjoy better health than their European brothers and live longer. He accounts for this by the fact that the mills here are of more recent erection and more work is done by machinery. Besides, our climate is dryer than that of Europe.

MUTUAL organizations to insure against epidemics are being established in some of the large manufacturing of Sheffield, England. Each workman contributes 2 or 2½ per cent. of his wages, and in return is guaranteed a payment equal to his average wages should he be obliged to quit work on account of any epidemic in his family. The proprietors of the manufacturing have charge of the funds.

DENVER (Col.) Knights have discovered that the boss over the trackmen was in league with an employment agency which procured positions under him for \$2 a head. The men were discharged after working a few days. The superintendent of the company has put a stop to this at the request of the Knights. The boss was paid \$1 for each man by the employment agency as his share of the "divy."

OMAHA brick-layers say that they will not work until their demand for an eight-hour day at \$4.50 a day shall have been granted. The brick contractors reply that they will not employ the men unless they shall agree to work a nine-hour day at \$4.50 a day, and eight hours on Saturday with eight hours' pay. In 1886 the brick-layers worked ten hours for 4. They struck last spring for \$4.50 for a ten-hour day and won. Last year they were granted a nine-hour day and \$4.50 a day, with a full day's pay for an eight-hour Saturday.

A STRIKE of long standing of Weymouth (Mass.) shoemakers has led to interesting legal complications. The manufacturers recently made an announcement of a boycotting nature against certain of the strikers. The result is that Thomas Williams began suit against John Carroll, one of the manufacturers, for damages on account of Carroll having, as he alleges, caused his discharge from the employment of Stetson & Heald. It is understood that this will be watched with a great deal of interest by workmen in all branches of employment.

PINS IN HIS MOUTH. THE Peculiar Habits of an Old California Colored Man. A tall, stoop-shouldered colored man came along the street the other day. A pack of small boys stood at a street corner waiting for him to come up. As he got to the corner one of them greeted him with:

"Hello, Al!" "Hello y' self, chile," retorted Al. "Gimme a pin, Al!" "Sartinly!" The aged negro screwed his mouth into half a dozen shapes, inserted his thumb and forefinger into the capacious cavity, shut one eye and opened the other wide, like a man feeling of a sore tooth, hunted around in his mouth and then drew out a pin, which he handed to the youngster.

"Hyar, boy," he said to another of the gamins, "hyar's another," and he went through a like performance and brought out a second pin.

The operation was repeated until the pack of seven or eight urchins had all got one. "They call him 'Nigger Al,'" said the constable who told a Stockton Mail reporter about the street-corner scene, "and they say he sleeps with them pins in his mouth. He's done that sort of thing for fifty years, I guess, because nobody ever knew Al to run short of pins, and it's likely he learned the trick when he was a boy, and now he'd feel lonesome if he didn't have a lot of 'em in his mouth. I've seen that same thing happen twenty times, I reckon. Every boy in town knows Nigger Al, and whenever they see him coming they stop and ask him for a pin.

"But the funniest thing, he sleeps with them in his mouth, that's what the colored people say. I suppose his lungs must be chock full of rusty pins, sticking around inside of his lights like porcupine quills. Some of 'em work out through the skin occasionally, and it bothers the old man to put on his clothes in the morning—finding a miscellaneous assortment of pins sticking out of his body and hooking into his shirt, that way, so he can't get it on without slipping something."

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AGRICULTURAL ATOMS.



Children's Progressive Lyceum.

Lyceums for the education of our children are the hope of Spiritualists, and should be the pride of Spiritualists. Communications for this Department should be addressed to ALONZO DANFORTH, No. 2 Fountain Square, Roxbury, Mass.

Written for The Better Way. Public Schools vs. Parochial Schools.

America, thou art child of the world, the brightest jewel in the crown the goddess of nations wears.

Beware of the influx of accumulation of centuries, of superstition, ignorance and crime of the Catholic church, that compels its priests to take an oath that renders them unfaithful to the civil liberties of our country.

What is a concerted plan on the part of the Catholic church?

To undermine the existing common school system, from which such beneficent results have flowed.

What would follow? To supplant it with one that owes its direct allegiance to the Pope of Rome.

What should be kept before the American people?

That the intention is to break up the existing system of free schools entirely and in their place to put an educational system for the young that is in no sense whatever free.

What do intelligent people know? That the Public School system is an established one and cannot be supplemented by any other system whatever; irreligion or non-religion.

Why? Because it is as much a part of our Republican system of government, as the air we all breathe is a necessity to our physical existence.

What should be the tendency of our Public Schools?

To emancipate itself from ecclesiastical authority and the spirit of the school should be the scientific spirit, believing that all attempts at education would prove abortive if made subject to church authority.

What is the tendency of the Parochial School? To repress inquiry, its work being secret and subtle and under the immediate and direct government of the Catholic priesthood.

Why was the Public School created? Not to inculcate religious ideas; but to educate young minds preparatory to their assuming the duties of citizenship.

From the Parochial School question, what will be the best effort on the part of the Roman priesthood? To central legislation in order to hold their position, by escaping taxation for the support of the Public School.

What are our Public Schools? The bulwark of American institutions and civil liberty.

Why were they instituted? To support our government, which supports them by educating the incoming generations in the principles of civil and religious liberty.

What have we tolerated? A foreign power whose purpose is to destroy our civil and religious liberty.

How does this power subvert our religious freedom?

By instituting a class of sectarian and bigoted religious schools called parochial schools, and taking children of Catholics out of the public schools to have them educated under the sectarian devotion to this foreign power.

What should State Legislatures do? To require all schools in which children between the ages of six and sixteen are educated to use the same books and lessons as are used in the public schools and be under the direct control of the public schools.

What should all Americans know and ponder over? That the vast machinery of the Catholic church is being used to destroy our public schools and to bewilder the American people.

What is Romanism guilty of? Of making two-thirds of the criminals and for that reason, if for no other, she has no business to enter our institutions as teachers.

The Church of Rome has intimidated every Catholic, telling him that it will withhold the sacrament from him if he dare send his children to a public school when he has the opportunity to send them to a parochial school.

The teachings in a parochial school are not elevating and cannot be trusted as a training school for true American citizenship.

The Catholic church is not aiming to educate the children, but to get control of the public school system in order to corrupt the sources of true citizenship.

The objection to parochial schools is: they are in the dark, and their teachings are contrary to truth.

Pius IX. said: "Public schools should be under the control of the church, and not subject to the civil power, nor made to conform to the age."

The public school is necessary to secure to our children an instruction true to the facts of history and requisite to fit them for the responsibilities of free government.

A Catholic priest says: "The American system of public schools is heartless, headless and Godless, that the common schools are schools of immorality in which divorces originate, and the system is managed by corrupt politicians."

LaFayette said in 1824: "If ever the liberty of this country is destroyed, it will be by Roman Catholic priests."

Pope Pius IX. made the assertion that "Liberty of conscience and of worship is each man's personal right," was an erroneous opinion, a heresy and a crime.

Pope Leo XIII. in 1879, said: "Had I full liberty I would close all Protestant places of public worship."

The Catholic church, if it had the power, would destroy the common school system of America to-day.

All public school instruction should be based on the single idea of a general development and preparation for the duties of active life, and no study should be allowed a place which cannot be shown to have a positive educational value.

How is This.

To the Editor of The Better Way. I went to church last Sunday and a little slim man in the pulpit, who must have been a good man, preached to us upon the prophecy or the coming of Jesus the Christ.

Well he started away back to the end, that is, the fore end of the Christian's Bible, and traced the thing all the way down to the birth of Christ; and every now and then along down the ages could be found that the prophecy was being fulfilled. Well after a while it was fulfilled in the birth of their Saviour, Jesus, and at last he got down to the crucifixion of their Saviour. All the time and all the way down he was detecting the hand of the Almighty God in this wonderful work; and at last he got through with the crucifixion, and turned around and damned the Jews, a Judas Iscariot, for the part they had taken in carrying out the great plan of their great God.

Now Mr. Editor, it may be that you cannot explain this mix up. But if their God planned and carried out all this great scheme, first, by prophesying that their Saviour would come, of course he attended to the details; and of course Mary, the mother of Christ, was brought on earth for this purpose, and the disciples were all gotten up for this express purpose, and Peter was to be one of them; Judas was also appointed to be the one to betray him, and the Jews of course were appointed to crucify him, and Pilate was appointed by this great God to try him. Now what puzzles me is: why the Christians condemn and curse a portion of the plan of their great God and thank him for the balance. Jesus was to come out of the Jews that their God appointed to take part in this great work. Judas was appointed to betray Jesus, yet they curse him for fulfilling his mission. Well I don't know. Ask C. M. Keith, maybe he knows.

Yours for getting this matter straightened out.

J. W. DENNIS.

Truths Known Should be Considered.

The indulgence of any evil desire on the part of the mother, during the period of gestation is likely to infuse a subtle, moral virus into the very texture of the young life that is being so marvelously wrought within her own.

When we realize the large number of children that are conceived when the demon alcohol is coursing through the blood of one or both parents, we are not surprised that drunkards and criminals are the result.

The mental and moral imperfections of the rising generation are largely the result of outraged motherhood.

Let us boldly face the truth, and work at the spreading of truth, till the people no longer love a lie; then, when the thoughts, long since familiar to students and philosophers, are the common property of the multitude, we may hope to attack the question of marriage reform backed up by the intelligence of the nations.

The right of every child to be well born is one that is hoped society in the future will sacredly guard.

Will the day ever dawn when man coming into the society of woman shall reverence her as a woman, accepted as a friend, loved as a mother, sister, or daughter, cherished in a more tender relation which should be pure and free from sensual desire.

As men and women learn to purify their lives, the world will grow more tolerant and love will become more universal.

So long as we consent to live on a lower plane than the beasts of the field, we must renounce the rights of manhood and not expect to taste the joys consecrated for the pure in heart.

By the voices and pens of progressed souls let woman know the horrors of enforced maternity, and the glorious possibilities of an enlightened one.

It is certainly a higher, far nobler aim to strive to see that healthy human beings are brought into the world, than that sickly ones should be kept alive.

We maintain that it were far better for the world, were the weak or sickly ones to die before they should, from day to day, absorb the energy in nature so much needed for the healthy living.

The physician sees the terrible meaning of the law of heredity, when the sins of the fathers are visited on the third and fourth generations.

While the mother presides in priestly office over the sacred flame of a newly-kindled life, no foothold of carnality should pollute the temple.

The cry of defenseless, wronged womanhood, motherhood and childhood, has reached the skies, and with its heart-rending cries pierced the ears of the God of purity and justice, and he is sending forth light and truth.

Let the young women of to-day be guided by facts from the records of ages, and let their decision be free from tobacco and alcoholic liquors, or no husbands.

Think of the consequences to the race when with the pervasions of sex to sensuality, when its original design was to be origin.

It is excessive sensuality, and child-birth and abortion that is killing so many women and rendering them and their daughters delicate, miserable creatures.

"Motherhood under righteous conditions is a crown of glory and honor, and if left free to seek motherhood, after providing sanctity of heart and health of body, the race would make rapid strides out of its present wretchedness in crime, and women, so far from being excluded from the inner courts of the temple, will become ministering priestesses, as they are fast becoming in our day, in their capacity of teachers and preachers."

WHOLE WORLD

SOUL COMMUNION

MAY 27, 1888.

ALL MANKIND

WITHOUT REGARD TO RACE OR CREEDS.

ARE CALLED TO UNITE FOR

30 MINUTES IN SOUL COMMUNION.

TIME: 12 M. SALEM, OREGON.

THE WORLD'S SOUL COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of humankind throughout the world, regardless of race and religious faith—the object being to invoke through co-operation in thought and unity in spiritual aspiration the blessing of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Salem, Oregon, it is at—

Table listing various cities and their corresponding times for Soul Communion, such as Austin, Texas (1:43 p.m.), Boston, Mass. (8:28 p.m.), Burlington, Vt. (3:15 p.m.), Buenos Ayres, S. A. (4:18 p.m.), Buffalo, N. Y. (2:55 p.m.), Columbia, S. C. (2:48 p.m.), Cape Horn, S. (3:43 p.m.), Cape of Good Hope, Africa (9:26 p.m.), Chicago (2:20 p.m.), Detroit, Mich. (2:38 p.m.), Hartford, Conn. (2:53 p.m.), Frankfurt, Germany (2:33 p.m.), Fredericktown, New Brunswick (3:43 p.m.), Halifax, N. S. (3:18 p.m.), Harbin, China (3:03 p.m.), Iowa City, Ia. (2:53 p.m.), London, Eng. (8:11 p.m.), Leocompton, Kan. (1:48 p.m.), Little Rock, Ark. (2:03 p.m.), Mobile, Ala. (2:18 p.m.), Memphis, Tenn. (2:11 p.m.), Nashville, Tenn. (2:23 p.m.), New York City (3:15 p.m.), Norfolk, Va. (2:53 p.m.), Omaha, Neb. (2:33 p.m.), Philadelphia, Penn. (3:11 p.m.), Pittsburgh, Penn. (2:51 p.m.), Rome, Italy (9:01 p.m.), St. Paul, Minn. (2:48 p.m.), Santa Fe, N. M. (1:07 p.m.), St. Domingo, W. I. (3:33 p.m.), St. Paul, Minn. (2:48 p.m.), Sioux Falls, Dakota (1:48 p.m.), San Francisco, Cal. (12:01 p.m.), Vienna, Austria (9:21 p.m.), Vera Cruz, Mexico (9:48 p.m.), Walks, Wash. D.C. (3:33 p.m.), Augusta, Maine (3:33 p.m.), Baltimore, Md. (3:08 p.m.), Bern, Switzerland (8:11 p.m.), Berlin, Prussia (2:48 p.m.), Constantinople, Turkey (10:11 p.m.), Cincinnati, Ohio (2:26 p.m.), Columbus, Ohio (2:38 p.m.), Caracas, Venezuela (3:46 p.m.), Charleston, S. C. (2:48 p.m.), Dublin, Ireland (7:46 p.m.), Edinburgh, Scotland (8:01 p.m.), Dover, Delaware (3:09 p.m.), Frankfurt, Germany (2:33 p.m.), Georgetown, British Guiana (4:18 p.m.), Havana, Cuba (2:51 p.m.), Honolulu, S. I. (9:51 p.m.), Jerusalem, Palestine (10:31 p.m.), Lisbon, Portugal (7:49 p.m.), Lima, Peru (2:18 p.m.), Milwaukee, Wis. (2:28 p.m.), Indianapolis, Ind. (2:18 p.m.), Montreal, Canada (2:18 p.m.), New Haven, Conn. (3:38 p.m.), Newport, B. I. (3:18 p.m.), New Orleans, La. (2:11 p.m.), Ottawa, Canada (3:08 p.m.), Panama, New Granada (3:33 p.m.), Paris, France (10:11 p.m.), St. Petersburg, Russia (10:11 p.m.), St. Louis, Mo. (2:11 p.m.), St. John, New Foundland (8:38 p.m.), St. Paul, Minn. (2:48 p.m.), Smithtown, Jamaica (3:36 p.m.), Springfield, Mass. (3:21 p.m.), Salt Lake City, Utah (12:43 p.m.), Tallahassee, Fla. (2:33 p.m.), Vicksburg, Miss. (2:08 p.m.), Wilmington, N. C. (2:59 p.m.), Washington, D. C. (3:01 p.m.)

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How to Form Spirit Circles.

Inquirers into Spiritualism should begin by forming spirit-circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained, on the first occasion, try again with other altars. One or more persons possessing mental powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm—let the arrangement be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character. A prayerful earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to come near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When the manifestations of the table or sounds are produced freely, to avoid confusion, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed and, from this time, an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened.

Next ask, "Who is the medium?" When the answer comes, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, as "spirits out of the body have all the virtues and all the failings of spirits in the body."

9. A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and very sensitive to magnetic influences. The majority of mediums are ladies.

The best manifestations are obtained when the medium and all the members of the circle are harmoniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and strike somewhat from the lower mental influences of earth. Family circles with no strangers present are usually the best.

Possibly at the first sitting of a circle systems of other forms of mediumship than tilts or raps may make their appearance.

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MEETINGS.

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CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Meets every Sunday at 10:30 a. m. In G. A. H. Hall, 170 Superior St. Spiritualists and Liberalists earnestly invited to send their children, and the public cordially invited to attend FREE. RICHARD CARLETON, Conductor

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bowditch street—Seances are held every Tuesday and Thursday afternoon at 3 o'clock promptly. Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall.—Lectures by able speakers Sundays at 10:45 a. m. and 7:30 p. m. Richard Holmes, President; O. F. Hookwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunlops, Treasurer.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Sessions every Sunday at 11 a. m. In (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary; 45 Indiana street, Boston. Sewing circle at 101 Washington street Wednesdays at 3 p. m. Supper and social meeting in the evening.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will hold public seances Sundays at 2:30 p. m. Seats free.

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' and PARLORS, 1011 Washington street—Sunday meetings at 2:30 and 7:30 p. m. Social meetings Thursdays at 7:30 p. m. Jackson Hall, President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. O. Vaughan, Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10:30 a. m. 2:30 and 7:30 p. m. Eben Cobb, Conductor

EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2:30 and 7:30 p. m.; also Thursdays at 8 p. m. Able speakers and test mediums. Excellent music. Pres: H. Robinson, Chairman.

103 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary.

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7:30 o'clock at Liberal League Hall, No. 171 Liberty street. Mrs. G. Dora, President.

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Avenue Hall, 159 22d street. Children's Lyceum Sunday, at 1:30 p. m. Spiritualists and Mediums Meeting, 3 p. m. Mediums, Receptions, first and third Tuesday evenings. Society Socials, second and fourth Tuesdays in each month.

The Young People's Progressive Society of Chicago, hold their Friday morning and evening in their hall, Wabash Avenue and 22d street, at 10:30 and 7:30. The best speakers and mediums are always engaged.

Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Adda street) Hall every Sunday morning and evening.

The Chicago Association of Universal Medical Progressive Spiritualists and Mediums Society was organized May 9, 1888, under the constitution of the United States, and the State of Illinois, with Dr. Norman MacLeod as its permanent President. This society meets in Spirit's Liberty hall, at No. 517 West Madison street, every Sunday at 10:30 a. m. and 8:30 p. m., every Sunday until further notice. The public are cordially invited to attend. Admission five cents to each meeting. NORMAN MACLEOD, Permanent President.

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Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 p. m. at the American Health College, Fairmount. Free.

The First New Spiritual Church, of Cincinnati, Ohio, meets every Sunday at 3 p. m., at Murch's Hall, No. 278 West Sixth Street, Dr. James A. Biles, Pastor. The public are cordially invited. Seats free. Sunday School, every Sunday at 1:30 p. m. Mrs. M. L. Jackson, Superintendent. Spiritualists are cordially invited. Bring your children with you.

St. Louis, Mo.

The First Association of Spiritualists meets 2:30 p. m. every Sunday in Brandt's Hall, southeast corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from the increasing number. H. W. Fry, President, No. 313 Market Street, Milton Lyie, Cor. Sec., 306 Olive Street, St. Louis, Mo.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. A. H. Newcomb, President; W. M. Smith, Secretary.

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All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

The ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

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THE BETTER WAY

THE BETTER WAY PUBLISHING COMPANY
Every Saturday.

L. BARNEY, EDITOR
Assisted by a Corps of able Writers.

CINCINNATI, APRIL 28, 1888.

At Two Dollars per Year to Subscribers in the United States; Two Dollars and Fifty Cents to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

A number of contributions of excellent merit, intended for this week's publication, are omitted for want of space. Our contributors are asked to exercise patience, as the same will appear in the coming issue.

The truth-seeker is the only earnest seeker after God, and therefore investigation should be free and untrammelled in every department of human thought and effort. The right to inquire is as naturally the property of humanity as the right to breathe, if indeed the word "right" is applicable in any way to these offices; but really inquiry is a duty, and every rational person owes it to himself and the world as sacredly as it is possible to owe any moral or material debt. Truth is our heritage from the Infinite, when we know how to receive it, and those who fail to find it are disinherited.

Eternity is something which the human mind cannot grasp, except when received as an immensity with which we have nothing to do, but to view as a thing apart. It is about all we can do to cope with this little beginning of it, that merely opens the door of our existence so far as we know.

If we can, with calmness, contemplate and comprehend the first few eras of life, we are doing what we can to increase our capacity, and it may be after we have arisen to the spheres we will be able to have some conception of its enjoyment in its contemplation. As it is now to us on this first plane our greatest feeling on the subject can be expressed thusly: "Ain't it awful and won't it be abominable if everything is to be eternal!!!"

To the Editor of The Better Way.

DEAR SIR—Your statement of April 17th at hand. I had been looking for a blue cross, but saw none, as I thought my time must be near about out. To say that THE BETTER WAY gives satisfaction would faintly express my feelings. Its theology, the best ever given to man, and the able manner and good judgment used in the management of the paper deserves the highest praise. It certainly must have a bright future. God bless you in your good work.

I have the promise of one subscriber, and I hope to add several more before the year closes. I place the good seed where I think it will do the most good as soon as I read them. I enclose Postoffice order for two dollars. Please accept me as a true friend. Will do all I can for you.
W. E. FRASER,
April 20, 1888. Fernandina, Florida.

The above is one of many letters received by us in reply to our circulars sent out notifying subscribers of their indebtedness.

HONEST PATRONS (?)

It is apparently easy for some people to refuse to pay for a paper after enjoying its perusal for the best part of a year, upon the plea that they never subscribed for it, although their names were transferred to its list from that of preceding publication. We find several of these extremely particular people, who were in arrears to the "Offering" or one of the "Lights," and they have been carried upon our books ever since, in the hope that a little more credit would do them good and finally result in payment of the whole score. But now two or three hundred of them curtly inform us that they never, never subscribed for THE BETTER WAY, and therefore will not pay for it. The technical point they make is substantially this: That although they were duly notified of the transfer of their names to our list from the paper to which they were subscribers, because they did not subscribe for this journal by name, they are not legally responsible to us, although they have taken THE BETTER WAY from the post-office and read it for ten months past without showing any symptom that they did not want it. Thus they propose to get out on a quibble. But they are legally liable for the whole term, and would be had they not subscribed for any paper preceding this, all of which we will prove to them. But before doing so their names shall be duly published in these columns, after we hear from all of this class, to enable Spiritualists to see who are willing to sell themselves at so paltry and insignificant a figure. Therefore, hurry up your objections, that the list may be completed.

A medium, who is a lady of education and culture, remarked that the literature of Spiritualism was improving. Had advanced considerable since she had been in the work. While this is indeed true, it yet has plenty of room for improvement. It does make a difference—many good people to the contrary notwithstanding—what garb a truth is dressed in, especially when thrown before the public in its many stages of enlightenment and unenlightenment. By the letters received at this office it is difficult to know which class is the hardest to reach and please. The more uncultivated masses or the highly intelligent scientific few. If the thought is clothed for the former, then the chopping knives of the latter soon reduce the whole fabric to a meaningless hash. If clothed

for latter, it sails far above the heads of the former like a radiant comet, and is as little understood by them. But the mediocre millions are the ones who hold the happiest position, in that they can readily adapt, from the expressions of either.

To the media in general I would like to say: Cultivate yourself to the highest degree possible, for the value of the great truths you are instrumental in giving to the world is greatly enhanced by being expressed correctly and beautifully. The thought itself may be perfectly true and undeniable, yet the bad expression of it may deprive it of all force and power to convince; and it is with regret that many good conceptions which were designed to enlighten the public, are consigned to the editorial waste-basket, for want of time to pick out the kernel and make it palatable. After all it is the exterior of a thing that must make it attractive enough to cause the rushing populace to pause long enough to take any interest, and induce them to look beneath the exterior.

The more you are cultivated and the better you are able to express these higher messages, the more you will be appreciated by those who give and those who receive them. You are an instrument far superior to any designed and constructed by man, in as much as you are capable of growth. You are endowed with a mind, have a mental capacity apart from your gift, but in unison with it—at least that should be the case. This mentality, by cultivation, can increase your gift, it will carry it upward with it. In turn, by means of your gift, the cultivation of intellect can be furthered.

UNITY IN SOUL COMMUNION.

I am impressed to say that in thought conference (or soul communion) imperfect results only will be obtained, until by study we learn what the soul is and the influence of its relations upon the mind. We know that man is a living soul, but what this soul is remains a mystery, apparently impenetrable to mortals, and, therefore, it is not easy to direct its powers or control its movements. Psychological knowledge has made but little progress, because too many absurd things have been taken for granted, and thus popular investigation of psychological subjects is prosecuted from a wrong standpoint, whence correct views cannot be obtained. Diversity of soul is that which makes diversity of human intelligence and variety of motive, and there are so many shades of difference in individuals that the plan of a whole world soul communion will never be realized until the world agrees upon invariable rules for the guidance of such a Congress of Thought—rules to which everybody not only agrees, but which are in perfect accord with everybody's intelligence, sense of propriety and best convenience. This means harmony, and it is scarcely possible on the large scale comprised in the whole world.

Great numbers of good people in all parts of the world may agree upon a plan for the enjoyment of soul communion, and to this end adopt rules for their government which will redound to the general benefit, but for a time the best results will be obtained by those who conduct the communion upon a less ambitious scale. Absent friends may be communicated with through thought conference, after considerable practice, if rules are adopted and positively understood; and then communications may be carried on across the continent and oceans with the same ease as across an ordinary room, and with almost the same satisfaction. This fact has already been demonstrated by adepts in the esoteric philosophy, and to some extent by Spiritualists, proving that when the powers of the soul are fully understood we will be as well prepared to use them as will be those who are no longer encumbered by the mortal organism.

Conferences of this kind between individuals who are in accord upon general principles will increase psychic power and enlarge spiritual vision in a more appreciable degree than any other known exercise of the dormant powers of the soul, and for this reason, if for no other, they should be encouraged, and assisted, and so they will be, by the best influences of the spirit world.

Thought.

The great work of reformation of every kind commences in the human mind. Each thought has an identity of its own, a world of its own construction, its own atmosphere, and a material dress and surroundings, and each thought holds its relative position to every other thought in the vast universe of force.

If we take a thought and positively center upon it, with the idea to produce a certain result, the whole mind of an individual will pass through a change, a disorganization of ideas and reorganization true to the power of the new thought that under the law of force has entered to commence its labor of transformation, very few at the present time but what have felt the potent power of thought to some extent, and will agree in part with what is here written.

How many have said to me, "I have lived years on what you said to me." When bowed under a burden of sorrow and grief. "You opened the door of joy and splendor and I was strengthened." Of a truth the world is moved and governed by the power of thought. It is the lever and fulcrum which moves the universe in all its interchanges of life with radiation of garments befitting each manifestation. Faithfully for truth,
MRS. MARY C. KNIGHT.

Influence of Evil Spirits.

PROF. KIDDLE'S REPLY TO MR. CONKLIN. To the Editor of The Better Way.

My friend, Mr. N. A. Conklin, of Brooklyn, kindly calls attention to what he thinks to be a want of consistency or an obscurity in my recent article on "Good and Evil in Spiritualism," and suggests that the brevity of treatment, unavoidable in a newspaper article, was the cause of the error or omission referred to. Undoubtedly greater perspicuity would have been attained by a fuller statement and a more copious illustration of the principles presented, and I am glad to be called upon to say a few words more on the subject.

The point presented by Mr. Conklin seems to be that the alleged operation of the general law of spirit affinity reflects unjustly upon mediums who, though pure and good, are often, at seances, while in the exercise of their vocation, controlled by undeveloped spirits. He cites the following passage in my article as leading to a "misconception on the point at issue."

"We belong, even while in the body, to the spirit-world, and reside in a certain sphere of it. If that sphere is high, no evil spirits can come in contact with us; if otherwise, they are our invisible companions. * * * * * You are required to fight your own evil nature, and if you do so persistently, * * * you will soar beyond their reach into a pure element in which they cannot dwell. This is the 'wall' which shuts from us the wicked (not wrecked, as misrepresented) spirits."

Upon this Mr. C. remarks: "Now, while this is true in the sense the writer probably intended, those who not only come in contact with evil (?) spirits, but have been entranced by them, are not so ready to assent to the proposition as presented. And to my certain knowledge it would in many cases be extremely unjust to some of the purest of women who have for years dedicated almost unexampled mediumistic talent to the scientific development of the spirit philosophy. Most of those I have in mind support themselves by physical labor, and have never yet accepted a dollar for their mediumship."

Of course, had I made no qualifications in the explanation of the principle of affinity, this charge of injustice to mediums would be perfectly tenable, and I freely admit that I might, and probably should, have made a more direct and emphatic qualification in the enunciation of the general law, particularly as regards mediums while giving individual sittings, or holding seances with circles, their own spiritual influence being thus overruled by that of their special environment. I was careful, however, to say:

"It is said that the medium must be passive—must surrender, for the time being, his or her volitional control; but to be taken possession of by whom? Of course, by those whom the sitters attract; and if you attack an 'evil control,' are you not responsible?"

And I remarked moreover: "The very passivity of the medium often renders her, as an instrument of the spirits, who are often brought to the circle by its own attractions, a victim of the most terrible injustice; and those who go to such seances, indeed to all seances—should test themselves with the utmost care, so that they may enter the circles with pure, loving truth-seeking hearts."

And again, the following, which seems to be the only one of those passages which did not escape Mr. Conklin's attention:

"Don't, however, condemn a medium for the acts of spirits whom you have really invited to take control."

From these remarks, it appears to me, most readers would perceive that I did not intend to "pnt in a hole," as Mr. Conklin says, any medium who, owing to adverse psychological conditions while *en seance*, might be subjected to an "evil control." This does not, however, constitute an exception to the law of spirit affinity, but is in fact an illustration of it; just as much so, indeed, as the ascension of a balloon is an illustration of the law of gravitation, which under other conditions causes bodies to fall to earth. It is simply the stronger psychological force prevailing over the weaker.

The interesting incidents related by Mr. Conklin are further illustrations of the action of the same principle. Each involved a change of spiritual environment. A powerful battery was suddenly brought to bear upon the weaker forces surrounding and protecting the medium, who, being under control, could not exert her own volitional force to repel the disorderly human elements so closely approximate to her. This shows how pure, harmonious and exclusive should be the conditions under which seances should be held, and how thoroughly mediums should be guarded from extraneous disturbing conditions. When these principles are duly considered, it ceases to be a matter of surprise that public mediums should so often and so rapidly undergo deterioration in their physical, moral and spiritual conditions.

The point I wished especially to make in my article was, that allowance should always be made for the spiritual environment of the medium, in judging the incidents and results of a seance. This Mr. Conklin intimates is beyond what we can expect at the present time, when the knowledge of spiritual laws is so imperfect and rudimentary. Probably he is right; but we should not relax our efforts to enforce and elucidate the principle I have referred to, which, during the last few years has been endorsed by many of the best and most experienced investigators, and has made considerable progress toward a general acceptance, as one of the most important truths of spiritual science.

HENRY KIDDLE.
NEW YORK, March 26, 1888.

If you would not cease to love mankind you must not cease to do them good.—Maria Eschenbach.
The blessedness of life depends far more upon its interest than upon its comforts.—MacDonald.

A. Newton, Kan.

To the Editor of The Better Way.

I notice a great deal of feeling shown over an article entitled "Experiences with Spiritualism No. 3," published in THE BETTER WAY.

The controversy upon "evil control" I am very much interested in, but this talk about "insulting Associations" and "attacking mediums" at wholesale is giving a wide scope to an article relating what we saw at four different seances; every one of which, excepting the last we went to, expecting to see genuine materialization.

As we received nothing genuine, we went to the last named, resolved to do as the others did and see if we could succeed. When we were called to the cabinet we asked if it was our daughter and our brother, giving names. We received reply that it was, and that they were happy to come.

But it was not our daughter, nor our brother; it was the lady medium who officiated. She gave us nothing only as we helped her.

In writing the article I did not expect to "hit" in any manner, Spiritualism or a true Spiritualist. I did not know that such things were upheld—consequently I wrote the article without any thought of doing our cause harm.

If we were not misinformed, "Onset Bay Association" did not uphold such doings. We feel certain the said Association did not uphold a quarrel between three lady mediums on one occasion last summer, which was witnessed by a large number of people.

When they began calling each other frauds and liars, we thought maybe they knew what they were talking about.

I have noticed that there was very little said in answer to Charles Dawbarn's article "Spirit Problems" in a recent number of THE BETTER WAY. I am sure the latter part of it hit you mediums full worse than I did. Why do you not assail him? He could say any amount of good things back and not half try. Is it because he did not mention any particular camp? If that is it, why next time I will place my experience in the Sandwich Islands or some other heathenish place.

No wonder Mr. Dawbarn is tired of that "same old girl and that same old play." I can't see how Spiritualists have endured it for ten years, as two has been enough for me.

We thought a while ago that those mediums were all at Mount Vernon, but it seems that now they are all in Boston—We don't know where they will turn up next—I had no idea there were so many.

Mr. H. Arthur Root states that he has attended their seances and found not "one particle of evidence" to show that deception was practiced. In another place, "that he does not say that fraud is not practiced by them."

If there is no evidence of fraud, and yet there is fraud, it must be done by those from the other side. For as he says, "materialization is at best a species of make up."

It makes no difference then to him what tögery his spirit friends put on. If his wife dons a pair of pantaloons it is all right; or if his brother comes with false beard and petticoats, it is all a secondary matter, as he is not like "A" looking for too much. If a form appears and says it is a daughter or other friend, that is all that is necessary. An impartial investigator surely!

When my friends come to me from the other side I want them to come as good and pure as they were when they left me. And not on account of anxiety to meet their friends take any means to reach them, and do things that on our side would not seem strictly honest. According to his own ideas, Spiritualism in the hands of mortals (for which he consoles himself that it is not) would be much worse than it is, and yet makes our spirit friends descend to the use of fraud in order to come back.

"If we would commune with the angels we must have clean bodies, pure hearts and right minds." That is it. I look upon my friends as angels, and to think they will take any means to communicate seems to me preposterous. Will it not be truer charity Mr. Root, to give every mortal a chance to work for truth as he sees it? This slurring about "ignorance of the subject" "expecting too much," "laws and conditions," "smattering of Spiritualism," "Heaven sent mission" &c., can do no good.

If one is new in the cause is it any reason they cannot see clearly or receive true impressions, as well as those who are old in the cause and maybe have become "old fogies" and do not care for progression?

"Learn to look for intelligence through the form and not the form itself." My friend, we were looking for intelligence. That was what convinced us of the truth of spirit return in the first place. Before we ever went to Onset Bay we saw materialization, my husband having a wonderful experience, which was so good I freely gave it to the public. The forms came and made themselves known; first by faces like our lost friends, and then the intelligence given plainly showed that it was really them. Does it amount to anything to have a dozen so-called spirits come out and say "I am so happy" "so glad to come" if that is all they can say?

We do not wonder that Mr. Root says it is "involved in mystery." Some of it is as mysterious as the creation of the world, as given in Genesis, and as hard to swallow.
I am glad he has found so much honesty among materializing mediums, considering the temptations to which they are exposed. But to what temptations are they exposed more than the rest of us? The first and most beautiful

lesson that we learned in Spiritualism, was that we had angel guides, ever trying to lead us onward to spheres of light. Knowing this we felt that we had a powerful motive for doing right. Think of a dear friend knowing every thought of your heart, would you not try to have those thoughts pure? If mediums believe this they must know that they have manifold powers for resisting evil.

Our world here below is governed by law. We are taught morality, and that if we sin or commit a crime we suffer or are punished accordingly. Shall we believe that they do less in the spirit world? Have they no law there to keep evil-disposed spirits from coming back here to do us harm? Is not the law of progression so well established that we know that the future life must be an improvement on this? If a bad man dies, is not his condition bettered, and influences thrown around him that shall not only keep him from doing evil, but shall lift him up and out of the darkness of sin, and start him on the progressive road to light and Heaven? I wish that every Spiritualist in our land would give some honest, earnest thought to this subject, "Evil Control." And may the spirit world combine with mortals to give us light.

I have not a personal feeling against any medium and grieve over every exposure that has been made. I thought for a while that it would hurt Spiritualism, but have changed my mind in regard to it. For what is really fraud must go, truth cannot be harmed and our cause shall prosper. A host of good spirits are at work. Purification is going on, and our beautiful philosophy shall grow until all in our broad land shall clasp hands and sing a song of joy that shall be as unending as eternity.

One more quotation and I am done. "In view of these facts, it is best to have the broadest charity for the opinion of others, and not hastily condemn that which we do not understand, lest we do more harm than good." In the first place the gentleman failed to give us any facts; in the second place he has shown no charity whatever, and in the third place has shown his ignorance by writing upon a subject which even one with little experience can see that he does not understand, and consequently has done more harm than good.
"A." NEWTON, KAN., April 18, 1888.

As it Appears to Me.

Written for The Better Way.

By R. NEELY.

It appears to me there is a great deal being said about Christian Spiritualism that might be as well unsaid. Mrs. F. F. Allen's letter is all right except where she says "the Medium Christ." Jesus was the medium and Christ an official title. My letter to C. M. Keith was not an apology for Christian Spiritualism, but an effort to approve of "truth wherever found."

I subscribed for THE BETTER WAY with the understanding that it was to be the organ and advocate of modern Spiritualism as the present truth, that is, the phase of truth being developed at the present time, and therefore of the greatest importance to us, and whenever I find that it has become the organ of dead issues to the neglect of what more immediately concerns us at the present time, then I will cease to support it or speak of it as "our paper." But so far it has done as well as I expected in voicing the different shades of opinion on this great subject.

Every age has had its theological issues, as every election season has its political issues, and dead issues are ignored. The first five or six centuries were consumed in theological wrangling and bloody persecution over the qualities of the son (Jesus Christ), whether he was God equal with the Father, or nearly, but not quite so. In my younger days it had simmered down to a question of the divinity of that individual whom they always called Christ instead of Jesus. I have listened to sermons from an hour and a half to two hours long to prove that he was divine. Now wouldn't that be a strange subject for a spiritual paper to discuss pro. and con. when it is a settled proposition that all the offspring of God are partakers of the divine nature, as well as a human side which is capable of development and cultivation, and Jesus could not be otherwise than divine, as every other human being is. That he was very much so may not be denied, as there are men in every age who excel the mass of mankind in godliness.

There are theological waves as there are atmospheric waves, and this generation has not forgotten the one that started from Cannon Farrer, in England, crossed the ocean and struck Henry Ward Beecher, broke the back of Andover, and now the heathen converts may hope their forefathers though dying in their sins, may have "future probation," and the missionaries will have to change their tactics and urge "the goodness of God" instead of the fear of hell to lead to repentance.

It appears to me as if spirits and mortals have communed more or less always, but as certain conditions are necessary for said communion it was consequently admitted to the few individuals who possessed the requisite qualifications. Many attempts have been made by the spirit world to introduce the spiritual dispensation, but they could not force conditions, and were obliged to wait till mankind progressed so far as to make those conditions favorable and general. The middle of the nineteenth century found the world ready to take another step forward in the path of human progress, hence we have modern Spiritualism. The whole

universe is an undivided indissoluble system of cause and effect; effects in their turn becoming causes and producing their legitimate effects. Spiritualism comes in its proper time and place in this grand order of nature, claiming attention as a present truth, connected with and consequential to all that preceded it, and in its turn may give place to something higher and better when it has done its work and outlived its usefulness. Its mission is to demonstrate the immortality of the soul and spirit, and bridge over the chasm between the two worlds, and looking along the line of human progress we can see, (an old fashioned Christian would say by the eye of faith,) the time when this fact shall be realized by every individual without phenomenal exhibitions; then the race will pass on to higher altitudes than modern Spiritualism.

But now that it is a present truth what use should we make of it? It is a very sad consideration that in all the systems of religion, inaugurated for the edification of mankind, so much time and talent has been spent in polemic discussions and angry disputations, not to speak of persecutions and blood-sheds, and every species of inquisitorial villiany, while the main object, the building up of character, was merely incidental. Do you, my dear readers, propose to follow this example, or will you be governed by the laws of the spirit, and think kindly and act charitably toward all others?

Every one who enters the ranks of Spiritualism comes with some preconceived opinion or habit, which they rarely ever get altogether rid of. In this I am no exception. Raised in the orthodox church, and familiar with the scriptures from childhood, I feel inclined to use them when I can, though I subject them to reason as I do any other book, and I see in them the history of an undeveloped people, and a primitive form of religion and the struggle of man in the race of progress from the low, envious Cain who slew his brother, up to the loving Jesus, who taught and practiced non-resistance, and although much that J. W. Dennis says is true, and if said in a different spirit might enlighten many a sluggish thinker, yet there is much that is the very essence of spirituality, when their spiritual meaning is understood. I once met with a man who claimed to be a spiritual lecturer and said he had discovered that there was no God. I was liberal enough to allow him the benefit of his discovery, but I did not care to hear him lecture, because that scripture came to my mind, "The fool hath said in his heart that there is no God." Some who call themselves Spiritualists say there is nothing but matter. Just think of that. One man who held that opinion returned and said materialism nearly ruined him. This proves that Spiritualism does not always spiritualize. Others take it up for the money they can make out of it, and there are men who, if Jesus Christ came down from heaven in bodily form as the Second Adventists say he will, would take him up as a lecturer to make money by him, and how many do even worse than that by trifling with the finest feelings of humanity in simulating the loved ones from beyond, scoundrel's devoid of the first elements of spirituality. But we want to speak more particularly of those who aspire to the spiritual yet differ through a mistaken narrowness as exhibited in the controversy now going on between Spiritualism proper and Christian Spiritualism. In my novelty I thought that Spiritualism was destined to supersede Christianity, and my first impulse was to hate and despise all who taught for truth what I now disbelieve, and I was even angry with my parents for teaching me what made me miserable—the fear of an endless hell and an angry God, and I was all my life in bondage through fear of death, till the new revelation made me free and happy, and I barely escaped fanaticism. But reason soon came to my assistance, and I began to reflect that my parents were good, honest, conscientious people, and taught me what they believed to be true, that the churches, notwithstanding incidental error, were "the pillar and ground of the truth," that I had learned many good things there, and had endeavored by their guidance to walk in the path of righteousness, and if I had now made a step in advance of them should I despise all past endeavors or those people who stood where I once did? And I learned that to be liberal I must not only have enlarged views but respect the opinions of those who differed from me. That Spiritualism, like every other department of human progress is growth, and every one must have time to grow, and the churches are growing and must either grow or die. My father, who had been many years in the spirit world came back to me and acknowledged his error, and begged me to think kindly of him and he would try to give me ideas. My mother, who is over sixty years in spirit, says, "we roam through the elysian fields of our heavenly home and return to try if we can impress our good thoughts on the children of earth, and you, my child, was always good." My son, a pious youth, who passed away at the age of puberty, says, "It is not what you believe but what you do that saves, and every good act helps to build your spirit home." Others, without number, speak of a life of rational enjoyment unmingled with injustice to others as the duty and privilege of mortals, "and are they not all ministering spirits sent forth to minister to them who shall be the heirs of salvation?"

"Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that so easily besets us, and run with patience the race set before us." Let the wisdom of the serpent be always tempered with the harmlessness of the dove. Paul, in winding up his epistle to the Philippians, says: "Finally, brethren, whatsoever things are true, honest, just, pure, lovely and of good report, if there be any virtue; and if there be any praise think of these things. . . . and the God of peace shall be with you."

CHICAGO, April 20, 1888.

Married in the Seance Room.

Under the Direction of Spirit Friends. CINCINNATI, O., April 25, 1888.

Perhaps never before did a wedding occur under such peculiar circumstances as that of Mr. Geo. E. Bartholomew, and Mrs. Josephine B. DeGraf, both of this city, at the home of Mr. W. S. King, Saxony Building, Cincinnati, this evening.

A number of select friends from this side, and a host from the other were present to witness the novel ceremony, and to bid the happy ones God speed.

The seance room contained cabinets for materialization, the walls decorated profusely with spirit pictures of noted controls, and the room generally strewn with the most beautiful and fragrant flowers for the occasion.

The circle was under the management of Mr. Jas. Grisard, who arranged the sitters according to the instructions given by the spirit friends last evening.

Promptly at half past eight, the charming bride and happy groom were escorted by their angel friends to the center of the room, just under a "merry wedding bell" which hung gracefully from a chandelier, where the Rev. Henry D. Moore performed the following unique ceremony:

"You are now in the presence of these kind friends and of the All Loving Father and the invisible ones who participate in our earthly affairs, to be united together in the bonds of holy matrimony. Will you please join your right hands."

"Now then do you, George E. Bartholomew, take Josephine B. DeGraf to be your wedded wife? Do you promise to love, honor and keep her in sickness and in health, and forsaking all others keep you only unto her so long as you both shall live?"

"I do."

"And do you, Josephine B. DeGraf, take George E. Bartholomew for your wedded husband? Will you promise to love, honor and keep him in sickness and in health, and forsaking all others, keep you only unto him so long as you both shall live?"

"I do."

"Everlasting and All Loving Father, we implore Thy blessing to rest upon these two persons, who have now consented together before Thee and in the presence of Thy holy angels, to be united together in the bonds of holy matrimony, as husband and wife. Accept and ratify the vows which they have exchanged, and upon the new path of life which open to them from henceforth, let the smile of Thy Providence and the blessing of Thy love rest."

Dwell with them in their home and in their hearts. May they be happy in each other. May their family and friends be happy, and may their life be a life of blessing to all who are near or far. Amen."

"These whom God hath joined together let man put asunder, for as much as you have consented together in holy wedlock and have witnessed the same in the presence of God and this company, and have pledged your faith one to the other, I pronounce you husband and wife, in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

After he had pronounced them man and wife, three trumpets were placed in the center of the room, and the light put out when the wedding bell was rung very enthusiastically by the spirit friends, and spirit lights were visible in all parts of the room. Those present then sang, "Happy Wedding, All, and the unseen visitors, once acknowledged the greeting by showering the newly-wedded pair with the most lavish congratulations and blessings through the trumpets; the mortals having given them the precedence, reserving their own congratulations until those of a higher sphere should extend theirs. The first to come was the sainted mother of the bride, then her brother Harvey; also, the mother and brother of the bridegroom, as well as their various controls, and Dr. Woods, Peter Mitchell, Father John McDonald, James Flak, Jr., Bishop Purcell, John E. Norton (representing the press) and "Uncle Ned" (representing the laity), and a large band of Indians under the skillful leadership of Fleetfoot (the fleetest foot of all, who helped to make the affair very entertaining).

Among those with him were, Thomas, Kain Face, White Cloud and Miami. The mortals present were Rev. Henry D. Moore, Dr. E. S. Walker, Mr. and Mrs. James Grisard, Mrs. Alice Denning, Mrs. Cecelia Cochran, Mr. Andrew J. Workman and Mr. and Mrs. W. S. King, who tendered their congratulations after the seance closed. Then a beautiful collation was served, among the rare dainties being "angel cake."

The bride, well known in this city as a Masseuse and Electrician, and is very highly thought of in her profession. Her many friends will regret to lose her in her profession, and will all wish her a happy, prosperous and beautiful life.

The bridegroom, formerly of New York City, is a patient of great ability, and is now the Superintendent of the Patent Department of the A. L. Knoblauch Co., of this city. He is highly respected by those who know him, a thorough Spiritualist, and a man of integrity and honor. His numerous friends will be glad to hear of his advance.

Mr. and Mrs. Bartholomew will be located in the Saxony, and will be happy to greet their friends at their new home.

It should be stated that after the collation a public sale was held, presided over by Mrs. Denning and Mr. King, and the following communication was written upon the slate, no pencil being used:

"I saw two clouds at morning, tinged by the rising sun, and in the dawn they floated on, and mingled into one; I thought that morning cloud was blest, it moved so sweetly to the west."

"I saw two summer currents flow smoothly to their meeting, and join their course with silent flow, in peace each other greeting, calm was their course through banks of green, while dimpling eddies played between."

"Such be your gentle motion, till life's last pulse shall beat, like summer's beam, and summer's stream, float on in joy to meet a calmer sea where storms shall cease—a purer sky, where all is peace."

Boston Lyceum No. 1. To the Editor of The Better Way.

An interesting session of the Lyceum was held to-day. After the opening song and lesson from the Instructor came the Banner March, 105 pupils participating, before a fair-sized audience. The following programme was presented:

Hesse Beaman, Reading; Grace Seales, Song (encore); Lottie Giles, Reading; Allie Cummings, Reading; Mamie Barnes, Song; Elia Wendworth, Reading; Jessie Judkins, Song; Rebecca Axe, Song; all of which were beautifully rendered.

The Lyceum's friend and worker, Mrs. Wm S. Butler, was present to-day, and being called on by Conductor Weaver, addressed the school, stating her position in regard to the Lyceum, and saying she would work in the future as she had in the past, for the benefit of the young; also gave an account of her visit to the Lyceum in Sag Harbor, her visits to the different Spiritualistic meetings, adding accounts of sitting with a slate writing medium, and of messages received on slates from her father and others in the spirit world. She was warmly applauded.

Transition.

Passed to spirit-life from her home in Middlefield, Ohio, March 14th, Mrs. Mary Jane Morse, in the 69th year of her age. She was born in the western part of New York State; early in life she moved to Middlefield Ohio and married and reared her family.

She leaves a husband and children to miss her presence, and many kind friends. But not without an open door for communicating through, in spirit; for she has children that are mediums. She early accepted the beautiful teachings of Spiritualism and was firm to express her ideas, whenever opportunity would permit, for the benefit of others.

She endeared her memory to all who knew her by an earnest, industrious life. The funeral service was conducted by Mrs. Mary C. Knight, of Fulton, Oswego County, New York.

The Hon. John A. Cappy, passed on from the mundane to the spirit realm, from Fontaine, Washington County, Nebraska, on the evening of the 8th of April, 1888, as the result of heart affection and other physical afflictions, aged 56 years, one month and one day.

For many years the deceased has been a frankly and openly pronounced Spiritualist, and there-through the way was lighted up for him in this, his late journey, so that misgivings, doubt and fear found no room to take up their abode with him. To him the law of transition revealed no dark features, no terrors, but was one of the most important arrangements in the universe of spirit and matter, for the more complete unfoldment of all souled beings.

Free from all creed influence of a synodical character, he accepted the DIVINE book of NATURE as his best biblical instructor, and welcomed to his earth home the angel friends and teachers from the schools of the celestial realm, and feasted the inner man on their sweet and cheering presentations. Tender and sympathetic as a loving mother, it grieved him at heart to see suffering with others.

The funeral obsequies were rendered at the earth home of the deceased on Tuesday, April 10th, at 10:30 o'clock, a. m., in the presence of a large concourse of people, the writer officiating.

May the comforting and peaceful smiles of heaven rest ever with our bereaved sister and the little daughter, and all others made sad by the transition of this, our friend.

M. E. T.

New Era, Oregon. The Clackamas County Society of Spiritualists will hold a Grove Meeting on their grounds at New Era, Oregon, beginning Friday, June 8th, and holding over two Sundays. The committee of arrangements will use every reasonable endeavor, including the usual reduction of fare, to those attending the meeting, to make the meeting a success.

The Society has a good Hall on the grounds and a Hotel for the accommodation of boarders and lodgers. A cordial invitation is extended to all.

PERSONAL. Prof. Philbrook's great works, advertised in this impression of THE BETTER WAY, are sold in this city by Alfred Warren, on Sixth street, near Central avenue.

Mrs. Dr. Smith, who lately came to our city, is meeting with great success as a Healer. The Doctor also gives sittings. See add. in another column.

The many friends and acquaintances of the well-known Spiritualist and Trance Medium, Mrs. J. H. Stowell, who has been severely ill for the past two weeks, at her residence 232 Findlay street, will be pleased to learn that she is convalescent, and will soon be able to meet her numerous friends.

The editor is absent for a few days' vacation. Those who discern improvement in the management of this journal will please give due credit to those faithful workers now in immediate charge—sub-editors and correspondents. These are the people who perform most of the work at all times, and the editor complacently reaps the glory! 'Twas ever thus.

Sterling (Ill.) Standard: An audience highly respectable in appearance and intelligence greeted Mrs. S. E. Bishop last Sunday afternoon at the handsomely decorated and tastefully furnished hall of the A. O. U. W. over Melvin & Son's store. Contrary to general expectation, Mrs. Bishop did not give an exhibition of her powers as a trance-medium, but gave a lecture of ninety minutes duration on the theme, "Spiritualism, and its Relation to Human Development." Without commenting upon the peculiar tenets of the Spiritualists, and the methods to which it is said they resort to expound them, candor compels us to state that if all members of the sect entertained the belief, and aspire to the purposes voiced by Mrs. Bishop last Sunday, the world would be the better if we had more of them. The most prejudiced spectators frankly admitted that the doctrines preached were excellent, and the sentiments to which she gave expression were pure, lofty and of such a character that any Christian could cheerfully indorse them. Mrs. Bishop possesses an excellent delivery; graceful in manner, and speaks eloquently, fluently and intelligently.

WASHINGTON, D. C., April 15, 1888. To the Editor of The Better Way.

In your issue of April 7th, containing an article in which I relate some of my experience at Onset, there are some typographical errors, none especially important except the following, which please correct: On the 23th line from the top it should be Mrs. N., not Mrs. W. On the 21st, 18th and 8th lines from the bottom read Mr. Morse, not Mr. Norris. On the 40th line from top, 3d column, read Mrs. Norris came, etc., instead of Mrs. Ross came, etc. Very truly yours,

M. L. JULIEN.

Washington, D. C. Lyceum. Our Lyceum is improving and the cause generally advancing. Last Sunday night Mr. P. L. O. A. Keeler gave a slate-writing under absolute test conditions in presence of a full house. A committee of skeptics was chosen, and Keeler did not touch the slates after they were washed, but stood away and gave tests while the writing progressed. And yet there were a few simpletons who imagined that we were tricking them. But the mass of the audience accepted the fact as it was, and was confounded.

J. B. WOLFE.

We often do more good by our sympathy than by our labor.—Canon Farrar. How long He waits for us to learn the lesson!—Kuskin.

Jesus Spiritualism vs. Peddler Spiritualism.

By agitating the question of reform we are simply looking over the products of a past harvest for the purpose of separating the worm eaten and decayed fruit from the more perfect, and as the new harvest approaches we set about removing the dried up and worthless, preparing to fill our storehouses with the new crop.

While many deplore and rave over the opposition dust raised, consequent upon this very important renovation, the more progressive are rejoiced, to see the work go on. From time to time energetic souls have raised a dust in attempting to brush theological cob-webs from the mental storehouse of humanity and each and every time have been accused of being the immoral originators and ingenious inventors of the compound for the sole purpose of blinding the eyes and filling the nostrils of sedate and virtuous worshippers of some real or imaginary hero. If the thousands of spirit mediums of to day were lost sight of through corrupt authority destroying our modern records, and some particular one mentioned and given credit for all reform work accomplished within the last forty years, it would be a good foundation for establishing a future religious monarchy, a modern spiritual popery, a genuine Jesus Spiritualism which so many are hankering after. The coming of Jesus was heralded with such pomp and show that it provoked the envy of tyrants and the jealousy of kings, his birth was so miraculous and wonderful that a star of the universe, a planet shot from its course and stood still over the spot where the supernatural child was being nursed.

Wise men, we suppose ancient astronomers, consulted the heavens and a stray world pointed its finger to the place where they could fall down and worship a baby boy for what he was going to do when he grew up to be a man. Taking the historical account, it is safe to affirm that there was pomp and fiction concerning Jesus' birth and childhood; also pomp and foolishness about his entering Jerusalem in his manhood. If it is true that Jesus was born of the virgin Mary, Hell of the Christian God, and the Devil hatched himself, as a scheme of human salvation, what on earth were they all thinking about forty years ago, when they let that Peddler get out of his grave and commence his rapping at Hydesville, N. Y. They might have known that their pet scheme, Christianity, with all its sacred wonders, would be upset, Jesus was buried in a sepulchre; the Peddler in a cellar. Jesus was worshipped by wise men when a child. The Peddler instructed a child to teach wise men something better than worship. Priestcraft, persecution and blind following the teachings of Jesus; knowledge, liberty of thought and speech followed the raps of the Peddler. Jesus Spiritualism having for eighteen hundred years neglected or failed to rap out the fact of immortal life for its priests or laity, has no right to step in at this late hour and demand any part of the honor due Peddler Spiritualism. We propose to stand by Peddler Spiritualism and its mediums, and let Jesus Spiritualism slide.

Believing something we know nothing about, is a crutch for those who have mental goals; caused by being gladdened with superstition. While the brain is in a pained condition. Friends, if this mental goal you'd overcome commence at once to think out your own sum; Discharge your priestly Greek and Latin crooks, With their Hebrew, humping, dyspeptic looks. Protect your children from Sunday-school crooks—There's too much hell both in their talk and looks; They'll teach them stuff which stultifies the mind; They'll brand them to fill up orthodox lines—Pious never tire in urging these plans For they know'twill place your child in their hands.

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Written for the Better Way.

Life, Intelligence, God.

BY A. F. MELCHERS.

Life is the vital essence of existence—the principle, force or substance which moves, actuates, develops, unfolds, ripens and perfects matter in its various forms—every such form being an expression of the inner life, and every material form having its spiritual counterpart which remains intact after its decay or disintegration as a material body—such being the effect which partakes of the nature of the cause in being indestructible or immortal, so to say.

Whatever its ingredients, composition or nature, must be inferred by each individual truth-seeker—it being subject to an eternal analysis, and the farther we penetrate into its infinitude, the more we will see or understand of its contents. As a unity of existence it is best comprehended as spirit or intelligence—considering that the so-called spirit-body of man is a magnetic condition of existence, or composed of magnetism, and not of spirit as its name would infer. His material body is certainly composed of matter, and is consistent with its calling, and if his spirit-body were likewise consistent with appellation, it should be composed of spirit; but as it is an essence or etherealized counterpart of his material body, it cannot be termed spirit, if spirit and intelligence are one, for this would make intelligence an outcome of matter, and constitute matter the life-principle of existence and the controlling power of intelligence, while it is just the reverse. Thus, if spirit is intelligence, or to be regarded as intelligence, man's spirit-body is not composed of spirit, but must be an etherealized or a sublimated form of matter, and to which we have given the name of magnetism. Not because we believe it to be such, but because we infer this from experience—thus knowing it to be magnetism from facts cognizable to our senses. But if it is regarded as spirit, then spirit is not intelligence, for intelligence cannot be cognized with the material senses, i. e., cannot be seen, felt, heard, smelt or tasted. Has any one ever seen or tasted a thought, or heard or smelt a man's will-power acting, or tasted of his love? Are not these all manifestations of the soul—his intelligent life-principle? But we have seen, felt and heard both spirits so called and the atmosphere they dwell in—spiritual nature or that condition of existence in which our departed spirits exist or dwell, having the sound of gently rustling leaves or the rushing of waters in the distance accompanied by a sweet harmony or tranquility of feeling coursing through our person—physically considered. Nothing of an intelligent nature was cognized in conjunction with it. Our mind was a blank at the time, nor did we obtain any impression as to the cause of it, until we set our own intelligence in motion to inquire its meaning. Whether the exercise of our will placed us in rapport with it, and thus received the answer by intuition, or whether some loving spirit friend answered our mental query, is indifferent. Fact is, that no intelligence was manifested in conjunction with it, until we made inquiry. When we were informed that it was the atmosphere surrounding our so-called spirit-body that we had heard, or were hearing. This repeated itself almost daily after that, and we found that during this period, we could enter into a much better converse with spirits than on ordinary occasions, and consequently profited by it very much, whereas when this was not heard, our mind involuntarily ran on material things or worldly affairs. Thus if the spirit-world was composed of intelligence it could not be heard, nor seen or felt, either, and if spirit is to be regarded as intelligence, it is not composed of spirit, but of something else, and as both our sight and sense of feeling has been regaled with a similar treat as our ear was, we concluded it to be magnetism. Outside of hearing a portion of the spiritual atmosphere, we were once brought in contact with it, so we could both see and feel it simultaneously. We saw before us a spiritual being of the male order. It was a man in the prime of life, handsome, erect and symmetrical in proportion or figure. But to our surprise he was translucent in outward appearance, i. e., in his dimensional part, and although able to peer through him, we could see nothing that indicated his soul-nature, nor the life principle which actuated him. But upon nearer approach we felt him, and it seemed like a pleasant magnetic or electric vibration coursing through our being. Suddenly he passed or floated out of sight, and left us staring at the spiritual atmosphere, and riveting our mind on this, we not only saw that it was of a similar composition (only more transparent or ethereal), but came in rapport with it, as we do with mortals when psychometrizing them, and felt our whole being enveloped in a magnetic atmosphere, and virtually felt as if we were taking an electric bath. As soon as we came to the conclusion that man's spirit-body so-called, was composed of magnetism, or the same individualized, and the atmosphere of the spirit world was of a similar composition,

tion, the whole vanished. Such are the facts as they have been brought to our notice; and if spirit and intelligence are one, then man's so-called spirit-body should be termed his magnetic body, and under such circumstances, we can speak of his soul and spirit as one and the same entity, and regard the life-principle of the universe as spirit or intelligence. And as spiritual or magnetic sensibility is to the spiritual or magnetic body, what feeling, sight, hearing, etc., is to the physical body, it is to the gift of Psychometry that we must trust for information concerning the spirit-world, its inhabitants, their conditions, their sensations, sufferings, etc., as mortals thus gifted are the only ones who can speak from experience, and therefore need not believe or speculate on the probable nature of the supramundane world. Now, such is the initial step to the penetration of spirit or intelligence itself—the life-principle of the universe, and the cause of all effects that may be cognized with the exterior senses, qualifications, faculties or functions; and though psychometry is a contradiction of all these, and therefore a higher condition of consciousness, it is still an exterior sense or qualification of the human being or spirit, either, for it cognizes that which has dimensions only, and not the non-dimensional—the vital principle of effects—spirits so-called or spiritual or magnetic nature being as much effects, as the material or non-transparent, the opaque conditions of the universe. How to analyze the non-dimensional, the purely spiritual or intelligent is therefore the question. We can perceive love by an apparent rising emotion of the inner consciousness when directed at us by a living being, but which we also perceive at times when no one is near, (so far as our natural sight is concerned), and from which we may infer that it emanates from a spirit. Now, this is not cognized either materially or magnetically, i. e., in our exterior, but at the centre of our being—in the same locality from whence we propel this emotion or action, and where we perceive our will-power acting when exercising it either to overcome our animal passions, or to make ourselves positive to pain, suffering, heat, cold, fear, grief, sorrow, etc., proving that our life's force, our vital energy is centered in that portion of our being, and from which point we are not only governed, but by an impulse having neither dimensions, sensation nor material impetus as that conducted by magnetism, material force as wind, etc., and gives us reasons to believe that the whole of our existence is dependent on this intangible but powerful centralized governing agency, whatever it may be composed of. Motion is the first thought that manifests itself to our consciousness, but that it is an intelligent motive power also must be admitted, and that it is capable of loving cannot be denied. Thus if it is possessed of force or motion, intelligence or consciousness, and love, and if it constitutes an emanation from the original life-principle of the universe, we may infer the nature of the same from our own being, and thus know by experience the component parts of life as a cause, or life simply. Whatever else it contains, may be inferred in a similar manner, and as intuition is to the soul, what psychometry is to the spirit or the magnetic body, the one thus gifted may penetrate into the depths of causation in life, in comparison to the force or power of this qualification—intuition being the centralization of intelligence, will-power and love, as psychometry is the centralization of the physical senses into one sense or gift. And as the latter is dependent on exterior purification for its unfoldment, intuition must be dependent on interior purification for its superior exercise. And as exterior purification means a subjugation of the animal or material sensations, so-called, the interior must signify or constitute a subjugation of these interior or soul-emotions which we perceive arising from the same center that our intelligence, will and love emanate from, but which have an opposite tendency, and manifest themselves as impure thoughts or lust, pride or annoyance, and selfishness or hatred, etc. This physical purification leads to psychometry or magnetic sensibility, and enables us to comprehend the higher effects of life, while soul-purification leads to intuition, and enables us to comprehend the senses of life, or life as a cause itself, and as the aim of existence or of man is a return to the origin as life individualized, the magnetic state must be a nearer approach to it than the mortal or material, and those who have reached magnetic sensibility already obtain an advanced idea of it, or, at least, must have a better comprehension of the original than the non-sensitive have, and psychometry will therefore be the advance guard to absolute truth or light on causation generally, while those who reach soul-perfection first, will obtain this much-desired information through their intuition powers, their inner consciousness, their soul direct, and as such will not only obtain absolute truth, but happiness besides, for while the spirits, rapport with higher conditions conduces peace, tranquility and harmony, the soul's rapport with like conditions will reap true happiness—such being love, the coalition of the individualized soul with universal soul—God, causation, or real life!

How to Read.

When a boy I began to read very earnestly, but, at the foot of every page I read, I stopped and obliged myself to give an account of what I had read on that page. At first I had to read it three or four times before I got my mind firmly fixed. But I compelled myself to comply with the plan, until now, after I have read a book through once, I can almost recite it from the beginning to the end. It is a very simple habit to form early in life, and is valuable as a means of making our reading serve the best purpose.—Macaulay.

Ah, the earth's best can be but the earth's best.—(Robert Browning.)

There is no better excess in the world than the excess of gratitude.—(La Bruyere.)

Man cannot stay the mightiness of the march of his love.—(Bishop Wilberforce.)

"Experiences No. 3."

Written for the Better Way.

"A's" number three has called out comments from the pens of several contributors to THE BETTER WAY, perhaps it will not be amiss for me to add my mite, though I must do so in favor of "A." While visiting at her home a month since, we had several laughs over the "almighty dollar" article. To those who know her luxurious surroundings it was very amusing to read the supposition that the "silver" dollar over each eye" was the cause of her receiving fraudulent manifestations at the Lake Pleasant materializing seances two years since. To those who know her noble nature and earnest advocacy of the truth of Spiritualism and how freely she opens her home to mediums and bids them welcome, the impressions of Mr. W. smack more of guess-work than inspiration. No person has visited Lake Pleasant since its opening year with more sincerity and helpfulness than did "A," but being quick witted and accompanied by her husband who, while earnest, is shrewd and open-eyed, they could not accept a "cosseted spirit" as her beloved daughter.

I honor "A" for her brave attempt to undisguise those who are so unprincipled as to traffic with the sacredness of spirit materialization in a fraudulent manner. I believe there is such a thing as materialization. I hope that materialization is also true. It seems to me that it would be an easy matter to prove its claims. What honest medium or genuine spirit could object to letting the attendant friends retain an easy hold upon the spirit's hand at the door of the cabinet until dematerialization conveyed the hand from mortal grasp? Nothing easier or more satisfactory, and it is useless to claim that spirits who are seeking to prove immortality would raise a single voice of objection to such handling. With such rules let media proclaim their honesty; but if a medium orders that silly rules must be obeyed or sitters may go before the seance begins, my advice to all is—get up and go. Honest spirits will not object to honest ways of demonstrating their presence; but be sure confederates and covered springs worked by the medium will. There are those that will cry out, "Why spirits are too delicate to permit of mortal handling." I think not when touched by loving earth friends; and if this be true, they dematerialize at once, the proof is obtained. If we do not convert another person to our belief within the next five years let us sift strenuously for the truth among those we number in our present ranks, and when once we have cast out all that savors of deception and can plainly and above board give such proofs as intelligent, truthful spirits will gladly aid in giving, then within one year we can gather into our folds many thousand more than now, when fraud stands abreast with genuine manifestations. Let "A," and all others who are positive of having detected impostors boldly proclaim such, even though our papers contain but little else than exposures. As Spiritualists we should be too noble to hide deception from fear of lessening our ranks. Spiritualism should mean nobility, purity, honor, and the Spiritualist who witnesses fraud and fears to openly avow such is aiding the medium to deceive his fellow mortals. Do not hastily jump at conclusions, but when positive inform the public. On the other hand Spiritualists are aiding in deception when they continue to patronize mediums who have been denounced by honest investigators, thinking to see for themselves. Perhaps you will be undeceived, but go away saying, "Well, it is not my business to give the medium away," and so day after day these are allowed to dupe and swindle the public with their "dollar shows"—and not always a single dollar, because you leave a duty undone, and others do the same.

I am not a "fraud hunter." My heart is in this work of truth and knowledge, as wholly as it is possible for a person's heart to be. I am even an instrument for the promulgation of Spiritualism, and with pen and tongue I seek to give it speed. To me its teachings are the grandest, most uplifting, soul inspiring ever taught. Years of struggling with blind faith failed to give me the peace and content, the purity of thought or the aspiration of mind that two years of Spiritualism's ennobling literature and unseen influences have brought upon me. My own band of guides can lead me closer to divine adoration than all the sermons ever listened to from orthodox pulpits. Let us, oh! Spiritualists, lift our grand cause up out of the mire that is adhering to its white skirts and place it above all suspicion.

Why do not visitors at these seances inquire of the cabinet spirits if they are willing to aid in establishing, beyond doubt, the fact of materialization by instructing those they permit to visit earth through their medium's instrumentality to let a mortal friend clasp their hand gently but firmly, while they withdraw. It can be plainly understood that a spirit's hand would dematerialize, but a confederate's would remain or be withdrawn by force, and proof would be easily established one way or the other, and no grabbing needed. I reiterate, honest spirits would not raise objection to this method, nor will honest mortals. Nothing is easier, nothing more simple, nothing more sure of success. Spirits tell us they are seeking to prove immortality, so that all minds may be led to grasp the truth and know that "death" is only change and the word a misnomer. Let us give them honest opportunities. Such treatment cannot injure the spirits.

ALLIE LINDSAY LYNCH.

Written for the Better Way.

Christian Spiritualism.

BY WARREN CHASE.

I am not a Christian Spiritualist, as I was never a Christian. Had I been a Christian I should probably for a time, longer or shorter, have been more or less of a Christian Spiritualist, in proportion to the depth of feeling and interest I had in Christianity, and no doubt should have held on to Christianity till I got a firm hold of Spiritualism, and felt that I had no longer any use for the former, as I never have had any use for it. If I had been a drunkard, a gambler, a thief, a cheat, a fraud, or a vagabond, and it had rescued me from any or all of these, it would have been a blessing to me, and I should not like to abandon it nor condemn it, and should no doubt be slow to give it up for a new and an untried doctrine. That Christianity has done such work, we have the testimony of Sam Jones and Sam Small and others, and I am willing to give it credit. Perhaps Spiritualism could not go down low enough to reach many such cases, and we should honor any power that will, but as a doctrine for mankind and the future, every Christian Spiritualist ought to read Oswald's "Secret of the East," a book first published at the Index office, and since that has gone up, is issued at the Truth Seeker's office. It is an eye-opener, and if any one cannot get it easier, I can send it for \$1.00 (its price) and six cents postage, by mail, and I think after carefully reading it, our friends will be ready (if they have a firm hold on Spiritualism, which the author has not) to give up the Christian part of our better philosophy and facts.

I have no doubt of the messages in both the old and new Testament being largely from spirits, but no more from God than those we are getting now, which are as much mixed with good and evil truth and error as those of the Bible, and not more so; and both and all go to show that the spirit world, which is peopled from this, has the same kind of beings we are, and as this has, with likes and dislikes, truth and fiction, prejudice and superstition, the same as here. We have to select our friends here and correspondents and our companions, and should do the same with spirits. The advocates of different creeds select from the messages in the Bible such as they base their creeds on, and our Spiritualists do the same with modern and ancient messages. I have no objection, but I prefer the modern as being from those of later and more advanced intelligence in general, and who knew much more when they went to spirit life. I find the ancient philosophers, so far as they report, if it is from them, give us no higher or better ideas than the Emersons, Phillips, Garrisons, Dentons, H. S. Wright, &c., did here, and do now from their new homes. I do not want to go into the dark ages of the Christian church, which caused and kept the darkness as long as it could, to find light and truth. The church shut out all science as long as it could, and it seems to me it would do it now if it could, and I look upon the late move in opening parochial schools as gotten up for that purpose by the Jesuit spirit in the oldest and strongest Christian church, and the one that made and held the darkness over Europe and America as long as it could. I am purely a Spiritualist, and need no Christian in mine. Evansville, Ind., April 12, 1888.

The Wickedest Place in Town.

A rather old-fashioned but very sincere and devout Christian minister, whose life had been devoted to ministering to the spiritual wants of smaller and perhaps better communities than Chicago, recently made Rev. C. M. Morton, the evangelist, a visit. He saw a great many things in the city, particularly on the Sabbath, that shocked his sense of propriety and morality, but he was assured that all great cities contained large numbers of godless people, and that Chicago was no worse than a dozen other places east or west of us. He was too well-bred to question the word of his host, but became thoroughly convinced that since the destruction of Sodom the world had never seen such a wicked city. His righteous indignation finally reached the point of explosion when he read an item in the paper in regard to the Woman's Exchange. "Is it true that there is a Woman's Exchange in Chicago?" he asked of Mr. Morton. That gentleman saw from the excitement of his guest that he misapprehended the use of that worthy institution, but he did not undeceive him. "I believe there is," he replied. "Can it have come to this in a Christian city!" exclaimed the indignant clergyman. "A public place, openly advertised, where men change their wives! I tell you that all the imps of hell are loose in your city, sir."

A Heroic Officer.

A story is told of the heroism displayed by a Kentucky colonel—a real colonel, who was out soldiering with the narrator. During the absence of the regimental surgeon one day the colonel was seized with a diligent discomfort in the region of the sword belt and he was advised to drink a scoundrelly potion compounded of turpentine and water. He took it down with never a wink. "How did you like it, sir?" asked the major, with mock solicitude. "Bah! it is nothing," said the hero of the performance as tranquilly as he would describe the loss of a leg by a cannon shot, "I could drink it without the turpentine."

Written for the Better Way.

The Christ.

The human mind is led up to great principles by slow stages and much preliminary thought. It is impossible to define such principles to another who has not passed through the same trains of thought in part, at least; just as it would be impossible to define the long period perturbation of Venus to one who had studied no astronomy but the geography of the heavens.

With the general knowledge of the possibility of converse between the living and the dead, there has come up a chaos of thoughts upon all subjects, especially religious subjects. Spirits, having a great love for talking and writing, naturally rush to the front, and assuming that, because they are able to do what their ancestors could not do, the latter were fools, and that wisdom has only now come to the earth through them, so far as the future life is concerned. While the spirits all give evidence that for a time, at least, they know no more than they did at death, and can not express that knowledge half so well through a medium as they did when alive; yet elevated by their ability to make wonders of themselves they load themselves with a few errors that in any age are always found to be in the past, and start forth to make war upon all history, and all knowledge, as well as the very social fabric that enables them to give the public samples of their wisdom. God is no fool, and is not mocked. He is also so much the master of the situation that He can afford to "let the heathen rage and the people imagine vain things." And who and what is God? All nations now have and always have had a word to stand for a conception of the mind, and that word in the English language is God. If the word is traced back to its origin it is found to have the same root as the word that means bright or shining.

The Jews, whose conceptions of the same kind were remarkably elevating, used the word Jehovah, which is best defined as meaning the "power that worketh for righteousness." Such words, as well as those of other nations, are too distinctive and too persistent not to have had a definite origin. We find, too, that when and where these words are first used there is an unusual tendency toward a higher culture and higher moral position in the human race; a tendency to tore down and subjugate the animal appetites, and look forward to a higher state of happiness in consequence of so doing. If we take up the Bible, the only history of ancient religion accessible to English readers, we find constant allusions made by clairvoyants and clairaudients (called prophets) to some being or person who, although sometimes made to connive at evil when a benefit was to be obtained by the medium for so doing, yet was always made responsible for all the commands to do good, and all the rebukes of evil, over a period in history of two thousand years. The spirit communications of this period, multitudes of which are found in both the Old and New Testaments, are all independently consistent and positive in one thing, and that is homage or profession of obedience to a superior Lord or God, invisible and all-powerful. Not only is this true of the Bible, but all nations, as soon as they are sufficiently educated to entertain the idea, connect the invisible life with a supreme being of some sort, who worketh for goodness.

What is there in the vagaries of those spirit platform speakers of recent origin—often associated with depraved social conditions, who defy the public love for social concert in goodness, to be found in all churches, and make tirades against all they hold sacred—what is there, I say, to make weight against the faith of ages through which the world has attained its present advance in spite of the concerted purposes of evil men to use that love for evil purposes?

We can not go into the abstract any further than to say, with a spirit of the old time, "Doubtless there is a God that judgeth the earth," who is the Theos of the Greeks, the Jehovah of the Jews, the Christ of the Christians, the sun or fire of the Persians, and the God of the English, and that this Theos is a personal spirit like other spirits that has at times during the past been seen in part, whose force of will penetrates every atom of nature, keeps it in existence, and is sensible of its movement. This spirit has been and is now setting up a kingdom among men, whose subjects are willing subjects, and the principle of whose kingdom is, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." This is the Christ principle, and the author of this principle is the Creator of all human spirits and all material things.

REUEL KEITH.

Pious Discourtesy.

The Presbyterian Witness (Halifax, N. S.) appears to be in a very bad humor because of the international courtesies extended to the Pope on the occasion of his jubilee. The Queen, the President of the United States, the Emperor of Germany, the Sultan of Turkey, the Austrian Emperor, all come in for a censure of our religious contemporary. Speaking of the present, Queen Victoria sent to His Holiness, the Witness politely says:—"Most other people do not like the performance in the least; but many are quite willing that the Queen and her advisers should coax or flatter the old gentleman into the useful business of snubbing the Irish priests, bishops and archbishops—(a semi-barbaric crowd) who have been of late treading on very dangerous ground. The Pope would gladly oblige his English flatters if he could. Indeed, it is quite certain that he has indicated to Pat his duty to behave himself with propriety." The italics are ours, but the whole paragraph is couched in language of studied insult to our Irish Catholic fellow-citizens. Pray, what is the necessity for indulging in this kind of writing at any time, and more especially at a time when peace, harmony and religious toleration is so gratifying a feature of this community? The course of our contemporary is to be sincerely deprecating on every ground. No possible good can come of it, while a great deal of harm may be done.—Chronicle, (Halifax, N. S.)



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SPIRIT MESSAGES.

12.

What is Said of Psychical Phenomena.

Through the Mediumship of Helen MARR CAMPBELL, Washington, D. C., by the Controlling Spirit, King Henry VIII.

I am Mary Mott, my home was in Philadelphia, and I have a brother Jerry still living there. My father loved me and grieved very much when I was taken from him. I come back principally to reach Bub who is very sad. If I could only assure him that Sallie will come out all right and he should be glad of her marriage. Keep away from those boys dear Bab and don't let them lead you wrong.

I am William H. Montgomery, I desire to reach friends in Texas, Charleston, and Washington. "I've been away from this world some time, and it is with the greatest love that I come to assure my dear ones of my continued care and interest in them. Thank you dear brother for the interest you take in our return. May this knowledge ever prove a blessing and may you go on and on successfully in the pursuit of it.

I am Anna E. Baker. I wish to find Samuel Wallis Baker of Wilmington Delaware. Dear Samuel take good care of Evie, teach her often of me, her mother. Tell Saddle and Harry of me, tell them to live such lives as will make me happy. O dearest husband, look well before you take any step which would lead to your removal from Wilmington.

I am George Eaker. I come to Eliza, and with this message. Speak of your knowledge to the dear Western ones. It is with feelings of devotion that I thus address you. Trust not the lady with whom you are in such close contact, I mean every day beginning at nine. Dear one, if you give her anything that she may give again you will lose prestige.

I am Hattie Lowe. I wish to reach my brother who is at present associated with Dr. Coarad. I come with comfort and consolation and with the assurance to Dr. Conrad that my brother John P. M. will get better. I also thank him from my soul for his kindness to my brother. Dr. Conrad has a responsible position and he appreciates it. This is the testimony of Hattie, well known to the inmates of said institution.

I am Emma J. Wheeler. I have a father living in South West Washington. I am happy, and so glad to be through with the change. Dear father blame yourself not at all, it was not your fault, my disease would have proved fatal, you did all you could my dearest father.

I am Robert Emmet Fitzgerald. I passed away when a little boy five years old. My papa is Joe, my mamma is Lucy and my grandpa's name is McCaffrey. I'm very pleased because I am big enough to come back and give a message. It is so sweet where I live, it is so good to be as well like I was, and I am learning many things. Little brother does not know half as much as I do and so tell mamma and papa that I will be his guardian angel. When they hear that they won't cry about Emmet any more, and mamma will say, "God is good and does just right." I come to see them and I love Old Prince too, and little brother turns his ears back just like I used to, and then I laugh. Now I said this cause mamma and papa will know it me. Mamma, give my clothes to the poor children what ain't got no mammas and papas.

I am William Filgham Johnston, a clergyman in the P. E. church. Carrie and I return to earth for the encouragement and solace of our own little niece Susan Caroline Brune. I also would testify to the glory, the unspeakable blessing and the immeasurable love beyond the mortal. Paradise has opened wide her gates and Carrie and I rest in the pure and sinless realm where hearts are loyal and true, and the great God is the eternal light.

I am Charles Fox, safely landed, full of a desire to thank the dear one George H. C., who gave his time and his loving care to relieve my pain. All is well, all is bright.

I am Martha E. Chase. I desire to reach Mary Chase. I most earnestly speak to her regarding her health. Mary you are doing too much, you are breaking down. If that condition in your throat increases, it will be bad for you. Stop while there is time. Heed my dear Mary the earnest solicitations of one who loves you.

I am Henry Stoddard. I have friends in Washington, St. Augustine, and Cincinnati. I am all right, there's no doubt on that matter. George and the little girl are both well and very near me. It is a great pleasure to come back, it is a great happiness to watch the development and progress of my dear ones on the earth. Now please go to a medium, you know who, and I will come to you and so will George. We are most anxious to say more to you.

Perhaps my friends think of me as one entirely lost,—according to orthodox teachings—as my career upon earth was one that would not be approved by that body; I was a Sportsman, and given to that life. My sudden demise brought grief to my family who could see no hope for me in the future, and mourned with a double grief on that account. I wish to assure them that my condition in the world of spirits is one that need cause no grief to their minds—I had not long been over before I discovered that man, no matter what he had been, could clear himself of all that cling to him upon earth as a hindrance to advancement; so, I took up the burden of my wrong acts, looked them carefully over, and saw, that, one by one, I could cast them aside, so striving for this, and light to arise, have been so far successful as now to be able to say that I am comparatively happy.

I am Thomas E. Seely, of St. Louis Mo. The day of my death was the day of my birth; for until then, I was in entire ignorance of life as I found it in the Spheres; for a long time I clung to those I had left on earth, their welfare the uppermost thought of my mind. This lasted for many years rendering my condition one of unhappiness until the conditions changed for the better with them, then I was comparatively happy, but my ignorance of spirit-life met me at every turn. I thought of my early teachings of God, heaven and hell, but failed to find either. My condition now, is an improvement upon my advent into spirit-life. I am now engaged in not only seeking light, but also in transmitting it to others less enlightened, such is my mission. R. C. Wheeler, of Texas.

Upon being thrust by violence into the unknown regions of spirit, my amazement, at first, absorbed every other feeling till I saw my assassin standing before me, sent out by the hand of my friend in the same ruthless manner. After gazing at each other for a second, we separated, each to his own sphere.

Then, I was overwhelmed at the thought of what my father and family would undergo when informed of what had happened. Instantly, I found myself by my father's side, and could see that his thoughts frequently reverted to me, and that he little dreamed of the blow in store for him. I lingered around him till the news—so long delayed—reached there. I witnessed the grief of all, but could not make my presence known. After waiting for some degree of calmness to ensue, I was led away by my mother who had been waiting for me, and I, at once, gravitated to my natural sphere. I have arisen to where my powers are called into play, and am happy at being useful, which is the natural desire of every soul in progression.

I am Theodore F. Wheeler, of Fort Smith, Ark. I have been long years in the spirit world, but have never forgotten those who were dear to me that I left upon earth. I passed out among strangers at Pensacola, Florida.

I am Elijah Bell, of Natchez, Miss. Judge Gary was hearing a case that called for a jury trial, and after the usual wrangling that always tries his patience, the jury was secured and sworn. The judge settled back in his chair, thinking that the case was fairly started, when up jumped a little German who was sitting in one end of the jury box.

"Shudge!" he exclaimed. "Well, what is it?" asked the Judge, shortly. "Shudge, I tink I like to go home." "You can't go; sit down!" "Shudge, I don't tink I make a good shuror." "You are the best on the panel; sit down."

"Well, Shudge," and the little fellow was getting desperate, "I don't speak good English."

"You'll not have to speak at all." "And, Shudge, I can't make nodings out of vot dose fellers (indicating the attorneys) are talking about."

"That's no excuse; neither can anyone else. Sit down!"—[Chicago Tribune.

Even those extraordinary Christians who fourteen years ago greeted Sir Henry Thompson's proposal to substitute cremation for burial as a means of disposing of the dead without injury to the living with "much bitter criticism on the 'pagan,' 'anti-Christian,' if not altogether irreligious tendency of the plan," ought, we should think, to have outlived their prejudices by this time. Still, as error dies hard, they may even yet consider that, in some indefinite manner, cremation is likely to interfere with the glorious resurrection which they anticipate. In his latest exposition of the progress made by cremation, Sir Henry, however, becomes almost poetical in his honest intention to make even the irrational take, for once in their lives, the side of reason and common sense. He says: "Cremation gives truth and reality to the grand and solemn words, 'Ashes to ashes, dust to dust,' and that impressive service, with slight change, will be read with a fullness of meaning never conveyed before. The last rite has purified the body, (we should think it had), its elements of physical evil have been annihilated by fire. Already its dispersed constituents, having escaped the long imprisonment of the tomb, pursue their eternal circuit, in harmony with nature's uniform and perfect course." Perhaps it would be just as well to explain to the afflicted religionists that the process of conversion of the body in the grave is one of slow combustion, so that what cremation effects in two hours the grave can only effect in a term of years. At any rate, it is certain that the bodies of some Christians will have been consumed before Gabriel's trumpet sounds.—[Secular Thought.

J. H. Pickett, the German Philosopher and Author—"Notwithstanding my age (83) and my infirmities, I have not ceased to feel it my duty to bear testimony to the great fact of spiritualism. No one should keep silent." Prof. J. H. Pickett, President of the Administrative Society of London—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things which cannot be explained by any natural being to be capable of explanation by imposture, coincidence or mistake. So far I feel the ground is clear."

Dr. Robert Chambers—"I have for many years known that these phenomena are real, as distinguished from impostures, and it is not of yesterday that I considered them worthy of explanation. I have been convinced that they are real, and when fully accepted, revolutionize the whole frame of human opinion on many important matters."—[Extract from a Letter to A. Russell Wallace.

Prof. Hare, Emeritus Professor of Chemistry in the University of Pennsylvania—"Far from abating my confidence in the inferences respecting the existence of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858) "had the striking confirmation of that agency that gives life to the work in question."

Prof. Challinor, the Late Professor of Anatomy at the University of Edinburgh—"I have been struck by the large amount of testimony to such facts, which have come from many independent sources, and from a vast number of witnesses. . . . In short, the facts which have been established, and which are so constant, that either the facts must be admitted to be such as are reported, or the possibility of fabricating facts by human testimony must be given up."—[Journal of the Royal Society.

Prof. Torstedt and Edlund, the Swedish Physicians—"Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or what new phases of Nature's kingdom they may open the way; but that they will bring forth important results is already made clear to us by the revelations of natural history in all ages."—[Atfoord's Stockholm, 1876.

Prof. Gregory, F. R. S. E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe in their coming, and that the spirit phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory."

Lord Brougham—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic manufacturing age? No; for amidst the varieties of mind which diverse circumstances produce are found those who cultivate man's highest faculties; to those who address himself. But even in the most clouded skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—[Practice by Lord Brougham, F. R. S. E. The London Dialectical Circle reported: "I. That sounds of a very varied character, apparently produced by muscular action, and mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. 3. That the above phenomena often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications."

Dr. Lockhart Robertson—"The writer" (i. e. Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground of which his senses informed him. As stated above, there was no place or chance of anylegermain or fraud in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone by a mere narrative of events apparently in out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements had elsewhere been doubted and denied, and who had justly hoped of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical facts, and, of course, the strange and weird world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divine of the English Church, doubts and denies all spiritual facts and means, and is distinguished by its 'evil.'"—[From a Letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism, p. 24.

Assoc. Wm. Semier—"No one can doubt that phenomena like these (Phenology, Homoeopathy and Mesmerism) deserve to be observed, recorded and arranged; and whether we call it by the name of 'spiritual power' or any other name, the science which proposes to do this is a most worthy one of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematizers; their errors and defects may impede the progress of the science, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex equally those who accept and those who reject modern means, will be distributed into their proper classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in Spiritual Mesmerism, vol. 1, p. 386: "We have only to add, as a further tribute to the attainments and honors of Mr. Semier, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Semier was his frequent guest, and Mr. Semier made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorized the publication under the title of one of the striking incidents there given, which happened to a near and dear member of his family."

Baron Cur de Feil (Munich) in Nord und Sud—"One thing is clear, that is, that the deeply must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the slates are placed is quite immaterial. (3) The medium, in some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate pencil. (4) That the writing is actually done at the time of the test. (5) That the writing is not writing. (6) The writing must be actually done with the morsel of slate or lead pencil. (7) The writing is done by an intelligent being, since news are actually pertinent to the question. (8) This being can read, write and understand the language of human beings, frequently such as is unknown to the medium. (9) It strongly resem-

bles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are, therefore, although invisible, of right against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

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The Rostrum.

Light is lighted and it is shining—shining far and wide, on the mountain, on the hill top, in the valley, on the great plains by the sea, on the islands, that light is shining; but, friends, there is many a one who says, "Spiritualism is not popular, and I think I had better not say anything about it yet."

CONDITIONS—GOOD DEEDS—TRAVELERS.

Long may be our journey, yes it must last forever; Every soul is on its way in its grand endeavor, it has opposition as it seeks the light, though its path is leading onward, upward, day and night.

If your deeds are low in grossness then from out the earthly deeds Grow the briars and the brambles and the bitter clumps of weeds.

Fortieth Anniversary in Chicago.

CHICAGO, ILL., April 20, 1888. To the Editor of The Better Way. The United Society of Spiritualists celebrated the Fortieth Anniversary of Modern Spiritualism on Sunday, April 1, at 2:30 P. M., at Madison Street Theater, to an audience of five hundred—the largest spiritual audience gathered that day in Chicago.

When the great object was accomplished the institution was destroyed, and all persons can see the fact, at least in part. I also stated that the spirit of Joseph Smith brought the man, John D. Lee, to trial and caused him to be shot on the spot where the Mountain Meadow massacre took place; all persons know that Lee was the bishop of the Church that instigated the foul murder of the emigrants.

1888—Anniversary Poem—1888

Underneath the crust of error A beautiful truth all hidden lay, Waiting for the glorious sunlight And the dawning of the day.

Mormonism.

To the Editor of The Better Way. I am informed, by one of the Congregation of Union Spiritualists, that my comment on the spirit performance of constructing the so-called Book of Mormon and the society of Mormons, was construed by some of the audience as a support of Mormonism.

The Simplest Thing Known.

Protoplasm is the simplest form of matter. The eminent Dr. Koderwald and Professor J. Reinke were able to obtain protoplasm in a state of purity from the fructification of aethalium septem, a fungus developed in heaps of tan, and find its composition, than which nothing could be simpler.

Written for The Better Way—The Great Conflict.

From Spirit Wm. Denton—Through the Mediumship of Henry H. Warner, Fairbault, Minnesota. NO. 11. MY FRIENDS: In my former article I touched upon that phase of the conflict between truth and error, which may properly be called "The inharmonious of orthodox interpretations of so-called divine revelations, with scientific and spiritual truths."

These reasoners argue, a priori, that God made the Jewish nation the fathers of all learning and true religion. The fallacy of such a proposition is evident at once. Josephus, the Jewish historian, does, indeed (Book I, chap. viii. of Antiquities), claim that Abram, the reputed ancestor of the Jewish nation, during his sojourn in Egypt, imparted to that people the knowledge of astronomy and arithmetic, from Chaldaic learning he possessed.

But Father Time—Father Kronos—interposes with an iron hand and declares: Ages before Abram dwelt among the Egyptian people those monuments Menonides had an existence. Ages of time and civilization had rolled over the nation ere Abram came as an exile from beside the waters of Babylon.

So the life of Egypt was running in one fixed and unalterable channel. On the monuments were inscriptions telling their story of kings dead and buried for ages, and the reason the monuments were erected, but who could decipher them among the common people? The priest held all learning, all knowledge of ancient mysteries in their own possession, and woe to the luckless night who dared to scoff at their interpretations or to penetrate within the sacred temples.

Have the modern savants, who claim to be translating these ancient inscriptions, given us the true explanations? No! For they are engaged in the vain attempt to verify the myths, the words and epic poems of barbaric nationality, who has given us a Jehovah too awful for a merciful being to worship. They are engaged in the work of forcing a correspondence between the chronologies of Usher, Hailes, and other commentators on the Bible and true chronology of the monuments.

The savant who will furnish us the translation will be a man worthy of the highest honors, but until the shackles of priestly influence are thrown off, it is no use to expect the truth except as told to us by the messengers from the unseen realms of eternal light and truth. The builders of the pyramids came from a far-off land. They came from the East westward; from the far-famed continent of Atlantis. Not the Atlantis of Plato in the Atlantic, but the true Atlantis of the ocean now called the Pacific, except those coral formation and the Asiatic continental group, are the table lands and mountain peaks left submerged by the throes of nature, which overwhelmed the fairest continent of ancient days.

Coming back now to our Atlantic emigrants sent out from their old home as colonizers and explorers, we find they entered the Arabian Gulf, now Red Sea and voyaging up to the Isthmus of Suez, brought civilization to the aboriginal inhabitants. Every continent has had its aboriginal race. They taught the arts and sciences to those native men and women, and establishing their laws and worship among this people, passed on over to the Isles of the Mediterranean, having cut a canal across the Isthmus, and thence to Greece, leaving workmen and teachers in each port who built the huge works of Mycenae and Southern Italy.

The modern priestocracy following in the footsteps of the ancient Egyptians would shut off all the sources of revelation from the spirit world, save such as recognize and teach the truth of orthodox dogmas. And here is where lies the conflict between them and Spiritism and spiritual science.

Who founded the great school of geometry and reduced it to an exact science? He was not an orthodox minister, neither was he a Christian, and the Christ of orthodox conceptions had no material or fancied being when Euclid formulated those famous propositions for the Greeks, and thus gave to them the benefits of his travel and learning.

Who, that has stood by the ocean, but has watched two waves rolling in toward the shore, and has seen one of them make a sudden rush and attempt to swallow up the foremost in its own engulfing waters? It is even so with the two forces which are now in conflict with each other. Orthodoxy represents the rearmost wave following sluggishly in the track of Spiritualistic progress, and at times making frantic efforts to overwhelm and absorb it into its own bosom.

The great conflict has many phases, and they come crowding before me, but I must draw this paper to a close, as my medium has other work to do, and I must preserve him for that work. Next week I shall present to your consideration a view of the phase of the conflict known as "Fraudulent Mediumship—Its Causes and Effects."

Her Little List.

Worse than Baby Bunting letters in a breach of promise suit or the revelation of the "burn this letter" correspondence of a politician, would be the weeping and wailing that would attend the disclosure of some of the visiting lists of fashionable women. It is the custom of a good many of them to make brief notes and comments opposite names, partly for their own gratification and partly to guide them in discriminating about making calls and sending out invitations, but always meant only for their own perusal.

Clearness vs. Vagueness.

After reading the article (March 31) of Reuel Keith, I am strongly inclined to give it the silent contempt it merits, for if your readers to any extent are impressed as he is, then it is time that I should stop writing for THE BETTER WAY. Intelligent people give no credit for terseness and clearness of expression. I am actually receiving complimentary letters for my articles in THE BETTER WAY, which might be consoling if I felt chagrined at his opinions.

How is this for high in truthfulness? "There is no single sentence in which some vague undefined term is not used." The terms miscegenation, unfoldment, truth, God and "a new era" are quoted, dismembered from their connections, as examples. All these terms, separated or connected in sentences, except "God," are well understood by the masses.

The "honest opinion" of any man, though an error, is truth to him, while the delusion lasts. "Where ignorance is bliss, it is folly to be wise," and "conceit is as good for a fool as physics, as long as it operates." But sensible people will demand of all assumptionists, of all dogmatists, demonstration. The truths of the Bible are such statements of fact and morality as strike the common sense of the average man as reasonable.

In speaking of Christ, he says: "But these spirits all recognize Jesus." How about those fellows casting out devils, but not in the name of Jesus, or the woman with the gift of divination, from whom the spirit was expelled by the apostle? How does he know that Jesus was the highest exponent of the law of Christ's kingdom? What is the kingdom? "His birth was in no way creditable to him or his parents?"

"The Christ-spirit," a being antecedent to all human beings; the Jehovah of the Jesus; the power that worketh goodness." Whence the "tangible" knowledge of all this? Who knows what existed before all human beings? How does he know that the Christ-spirit and the Jehovah of the Jews are identical. The one was a monstrous murderer, libertine, thief and liar; the other is pictured as exactly the opposite.

If the sudden general diffusions of knowledge heretofore limited to a favored few does not constitute a new era, then pray what does? I am fully advised that the return of spirits is not new. A new theology, a new moral code, a new form of government where in justice shall be done are much needed, and the whole, or any one, would constitute a new era. I did not intimate that spirit manifestations make a new era. I did say this age needs a new era; and that new era should have a sensible theology (not such stuff as I have quoted from my critic); a better

code of common morality than that taught from Tudor Castle, and a new political science, which shall give us the maximum of benefits, the minimum of evils," and wipe from the earth the heinous wrongs which have grown up under the Christian system, and which Tudor Castle remarks and calls "Christian Spiritualism."

I am sorry that there exists any occasion to notice such miserable twaddle. If this is the result of modern Spiritualism we may as well surrender and go back to the flesh pots of authority. Your readers deserve something better. It is their right, if they have risen no higher, to tackle an effete theology to the car of a living progressive science of life. It is ours to demand tangible proof or logical argument for their allegations.

I am still awaiting the definitions and explanations asked in my former letter. JOHN B. WOLFF.

A Public Seance for Investigation, in Adelphi Hall, New York City.

The mission of modern Spiritualism, namely: Promulgation of the knowledge that life continues after death, and the demonstration of that principle among the masses irrespective of caste or creed was never better illustrated than on Saturday evening, February 18th, when Mrs. M. E. Williams, the well-known and justly appreciated medium for materialization gave a public seance for that phase of phenomena (full form materialization) in Adelphi Hall, New York City.

Upwards of one hundred persons had, by eight o'clock, assembled to witness this experimental seance, for no such an attempt had ever been recorded in the annals of spiritual manifestations in New York City, and with many the success of this experiment was, to say the least, quite problematic. Mr. Wilson McDonald, one of the veteran workers in the field of spiritual phenomena and a staunch supporter of its facts, opened the exercises with appropriate remarks, supplemented by Mrs. Williams herself in a neat little speech, at the conclusion of which she entered the cabinet.

This cabinet, a light frame work of posts and cross pieces covered over with dark cloth, had until then been standing with its covering and curtains thrown up, exposing its structure to the view of all. The gas jets were then lowered to a dim light; sufficient, however, to discern objects in all parts of the hall, and after some singing, in which the audience joined, manifestations such as generally take place at Mrs. Williams' seances began to occur.

There is no necessity to describe in detail the occurrences of the evening; it is enough to say that although the manifestations were not so striking or so powerful as they sometimes are with this medium in her own seance room, enough of the wonderful was displayed to perfectly demonstrate that spirits can and do materialize. Among other occurrences, note the appearance of two forms at the same time claiming to be Fanny and Esther Hazard, both endowed with movement and speech; again a boy, apparently ten years of age, called his uncle in the audience, and taking that gentleman's hand, walked some distance from the cabinet coming so near the writer that the gray color of the boy's clothing was easily discernible. Certainly this boy was not the medium, nor could any boy have been smuggled into the cabinet. The massive form of one calling himself Amazona, as he slowly dematerialized between the curtains in plain sight of all, also called deserved attention.

The faithful guides or controls of the cabinet, so well known to Mrs. Williams' friends, Bright Eyes, Prentiss Holland and Frank Cushman, were in good voice and spirits, particularly Mr. Holland, whose words, as he spoke, were plainly understood all over the hall. The audience was undoubtedly interested, and its department was perfect. No levity or disorder of any kind were indulged in nor even hinted at. On the whole this first public seance was a great success, and it was so pronounced by all who subsequently conversed with the writer on that subject. It is to be hoped that this success will encourage Mrs. Williams to give a series of these public seances under conditions that will enhance their popularity and usefulness. With a little experience in that direction their exhibition and management can be much perfected and annoying details corrected. It certainly is a step in the right direction when the power is sufficient to permit manifestations of respect of the public; for the truth thereby demonstrated belongs to the public and should reach the many. OBSERVER.