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VOLUME 2.

THE BETTER WAY.

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AMPLE COPIES from our latest issues, but Tair sample will be sent to all applic rithout regard to date. It is a pleasu Il such orders.

THE ROSTRUM.

The Persistence, Permanence and Purpose of Spiritualism.

Lecture delivered by Mn. J. FRANK BAXTER, Grand Army Hall, Cincinnati, Sunday Evening, June 3, 1888, for the Congregation of the Society of Union Spiritualiata.

"If Christ be not risen from the dead, your faith is vain," wrote St. Paul to the ancient church and with him for authority, so preach and teach the clergy of the presont church. By this statement Christians arrogate a belief in immortality, and to it cling as the basic teaching of immortal life. The story of Jesus' crucifixion and

throughout Southern Europe, while a thousand years later its working was noticably great among the Greeks and Romans, and in the days of Jesus and his disciples that all religions, so far as known, recog-Pliny, Xenophon, Seneca, Socrates, Virmany others, besides a large number of natural occurrences, it is recorded, have attended the births and deaths of great historic personages, as for instance, those of Mohamed, Jesus, Romulus and Casar; also the establishment and downfall of

the history of Rome and of Jerusalum. Scarcely a page of Sacred History but that phenomena are recorded, and teachings are conveyed, more or less in harmony with what we to: day understand as Spiritism.

Allusion is here made to these things, because so frequently are objections raised This is illustrative of the persistence of respect this, advantage was taken of all to Spiritism, in consequence of its so all truths, including that of Spiritism. evils and sufferings happening among and been delayed till the middle of the As a truth it is im

tne matter of spirit-intercourse has not now, that the earth was a sphere, and was been vouchsafed to us and ours of this age revolving about the sun, as well as roas an exclusive privilege, but has been held tating on its axis, as were all other a fact by all mankind in all ages. History planets; and that most of the motions of informs us that something similar was the stars, planets and sun were apparent common among the Egyptian priesthood rather than real: but although this was between four and five thousand years ago, true then, ages must needs go by before and that three thousand years back it this truth became admissible. Some 2,600 passed from Egypt and became familiar years ago a philosopher declared and attempted to prove this fact; but the world ignored the idea-put out of existence the thought, by stamping the soul from the man. The world toiled on in ignorance it was of very common practice and belief. till the truth, once more, appealed to It has been asserted by an eminent scholar, Copernicus, who acknowledged it and presented it as a discoverer, but found nized the facts of spirit-intercourse among it useless, for the world was not ready their followers; and, with the exception of then. More time passed and Galileo the Confucian or Chinese religion, they found this truth knocking at his door. the thereafter. Special contracts for long all claimed their foundations in direct spirit He received it, he advocated it, was puncommunion. Confucius, Herodotus, Plato, ished, nearly to the extinction of his earthly existence, and died possessed of rel, Homer, Cicero, Demothenes and it, leaving only a few believing, while the world, as a whole, ignored. Columbus the early Christian fathers have left us and Kepler followed and with the practitheir testimony. Startling so-called super- cal demonstrations of the former, and the revelations and experiments of the latter, the probability of the truth became apparent, its probability gained place in public opinion, and then, after all these thousands of years, the truth became accities and empires, as observable in knowledged as such. This too, within 300 years of now, but at a time when the the "ordained of the Lord" to receive and age was ripe enough to receive it, and it could not have been before; that science the priests, as the reliable expounders of came forward and secured it for the world and to-day our little children are wat in scientific fact, when a tew years since is-

CINCINNATI

dom was ignorance.

these commands, direct and indirect, from ever we may think of His reported works "Take the spiritual phenomena from the Bible, scarcely ought else would remain." Said the Rev. Dr. Burton, speaking of the and of marvelous dreams."

JUNE 9, 1888.

Without Virtue Are Paltering Vanities."

the New Testament is replete with spirit phenomena. Jesus' whole life and work upon the floor. was accordant with Spiritualism. The spiritual truths revealed to and through Jesus, and his disciples, and through St. Christian church; and history bears a record of uninterrupted intercourse with the "departed" till Christinity becaame buried in creeds and forms, and the priestliberties of the masses to receive these communications for themselves. Here it was that spiritual gifts began to ceasewhen the priests declared themselves as the authority to dictate what should be received by the people and what rejected. Although spirit revelations were, yet it was taught they were only intended for distribute. The people must accept them, what had already been revealed, or should to vealed through them, rather than seek for light through any other source. As a successful step toward awing the masses to

But whatever interpretation we give to ones, while they reject all manifestations through others as demonical and evil. God, as in Scripture pronounced, or what- Thus spiritism, though gaining position, was yet destined to further delay. It was and acts, remember, aside from all these in this Swedenborgian period that Wesley is the record of incessant angel visits and was visited by the spirit world in his parvoicings. Said the Rev. Lyman Beecher: sonage at Epworth, Lincolnshire, where for two months spirit rappings were heard, that Nature's revelations-and spiritism and this in 1716, one hundred and thirty years before the "Rochester Knockings." Bible: "It is a book of visions, of spirits Responsive raps to the amens of his prayers, and imitated sounds by these rappings

ATT E D BUILD

213 E Oblo at

to those produced by Mr. Wesley's knocks Even so, and not only the Old but also with his cane, and Mrs. Wesley's stamps

Then, in history, follows a long line of detached efforts and we come down to the present attempt of the spirit-world, desig-Paul also, were accepted by the early nated improperly modern "Spiritualism." Thus it is spiritism is ages old, with its revivals to mark its existence in the past. We have attempted to show how at its hood became jealous of the rights and in accordance with the need for it. For world again, and the great and important question to-day is, whether the world is ready to accept it now? For if another period move by, followed in turn by a more momentous series of manifestations by which it will again appeal in the future. We have seen that until the present manifestation, the peoples among whom it has appeared, have not in any numbers to do with it. We know it finds itself to-day among the educated and unusang prople, a people free enough to regard it with reason. It has also appeared relieved in a great measure from the oppression of earchurch authority, so that it is seen capable of elevating, as well as pleasing, of openof a future existence through the return of spirits, as glorious and sufficient as this might seem; but revealing in addition, a philosophy grand and sublime, a religious philosophy, at that, whereon may rest, and we believe will be established, a philosophical religion the one need of this fast age in which we are living. We feel that the world is ready for it. It looks so, at least, when with authority, we can name the number of Spiritualists by millions in the United States alone, the number of journals devoted to its dissemination as rising 100, and exhibit so many valuable volumes of its worthy literature; when we read the assertion of Prof. Phelps of Andover University, that the circulation of our principle organ is larger than that of any religious newspaper in the land; when we see how decidedly cosmopolitan it is, its journals, literature, lecturers and mediums located, as well as its direct influence felt, everywhere over the world and holdout from all quarters its claims for a candid investigation to scientists, to the clergy and to the materialists; when so long a list of scientists and scholars from our own and other countries can be presented, who

ONE DOLLAR for Five Months. NUMBER 49.

FIND

Spiritists, Spiritism, as if unmindful of these jars, has silently and surely made its onward way. By the persistence which belongs to truth, by its own inherent power, has it forced its claims-and by the same it marches on conquering and to conquer. Let us mark the fact, is one-as fiats of the Almighty: and who shall declare that such will not prevail?

There are those who fear its positiveness, its radical work. They are inside as well as outside our ranks. They maintain that it is better that truth be withheld at times lest offense is given. They hear radicals like what a Denton and a Wheeler were, or a Colby-Luther and a Chase are, and they are shocked, that is, not for themselves, it may be, but for some neighbor, some friend who is still in the church, yet who ventured out to hear. When we outbreaks it has been received and treated go to listen to Orthodoxy from the pulpit that is what we expect to hear, however four decades it has appealed to the distasteful it may be to us; so when one from the church comes to listen to heterodoxy we take it as a matter of course that he is prepared to hear he erodoxy. One not, then in time it may lose its hold and thing is sure, truth never fears and can never suffer so long as left free to defend itself. Truth carries a sharp axe and it lops off a branch here and there from the trees of belief as it sees need of such pruning, and if the tree is decayed to its heart, or it is yielding poisonous fruit, it understood it, and so have not known what ceases to lop and sees its duty is to chop at the base, and then not leave it until hold. Spiritism is iconoclastic and it demolishes idols and opposes idolatry wherever found, whether amid pagan sun, recent origin. Why should its advent It is a fact no greater to-day, than ever. around them, beyond their ability to shun ly Christian dross, doctrinal dogma, and moon and fire adorers, heathen reverencers f golden images and wooden deities, or nearer home, among Christian manworshipers and supplicants to personal gods. Recognizing, however, the worshipful and religious in man, it teaches him rationalism in his religion, and his devotion to the same. Destructive has it been, and is it, of shallow forms and heartless ceremonies, of unfounded formulas and their consequential dogmatic errors, of beliefs in the infallibility of men, books and creeds, of evil and crime; but constructive of natural law, scientific fact and reason. It bids success to whatever tends to elevate and enoble man, woman or child; but aims to defeat whatever tends to their degradation and ruin. It rains blessings on all which tends to make them good; but visits vengeance dire and curses deep and strong on that which leads them to error and sin. And directly to the church, we would say, it honors and upholds all that saves souls, but it despises and would sink into utter oblivion all that damns. Thus Spiritualism is destructive, but it is also constructive, and if needful, re-constructive. It is likewise offensive and defensive. The church sees the inroad Liberalism and Spiritualism is making into its domain; it yields dogma after dogma, reluctantly, 'tis true, holding tenaciously on till the force of progress is impossible longer to resist. To-day no one endorses the "creed of the fa thers" literally; the "articles of faith" need only be accepted in part, to insure membership, and those subscribed to, in the light of as liberal an interpretation as compatible with the text. It is not the man who so much preaches doctrine, that is desired to-day, but he who spasmodic periods of its revival, and too, will subscribe to it privately, and say the least about it publicly except in emergency. Churches vie with each other, seemingly, now to see which can offer the best "drawing card" in the shape of elaborate and fashionable music, trained quartettes and eccentric ministers. We find no fault; we merely note it, also its significance. Whither are they tending? Are they voyaging, or are they drifting? We think the latter; for on every hand we hear them ask, "What do your spiritual and liberal reformers propose to give us as a substitute for that you have destroyed or would destroy?" Certainly, we would not tender another superstition. We give you knowledge for your faith. Although we would retain the Bible as a valuable and historic record, yet as a mat-[Concluded on Page 8.]

resurrection, traditional and doubtful as it is, gives to the church what it is pleased to call an assurance of immortality. The longings and aspirations within the human breast, the universal desire for continuous be intuitive, and hence prophetic of a life beyond the tomb, are what have always made the story of the resurrection and the theory of St. Paul so easily accepted. But assurance of immortal life doos not and cannot rest on any belief, either on a belief that our longings are intuitional, or on any faith that Christ was raised from the dead. If we knew our aspirations and feelings truly were intuitive, if we could know absolutely that Jesus was resurrected from the dead, then could we positively assert immortal life a fact and truthfully write on the tombstone above the buried form, "He is risen!"

In the absence of positive proof that our desires are intuitive, or that Jesus ever lived, or if so, that, dying, he was ever resurrected, the Spiritualists generally care tional nature of man, and are also most and resurrection (assuming sacred history in this instance correct) in view of the demonstrations to them given within the spiritual resurrection.

Belief and faith carry us far; blind are by Christians, if mere faith that we shall pleasure and happiness, as constantly asfloral displays and decorations, what can | century.

be said, or must be thought of knowledge pertaining to this great question of continlarge reunions, conventions and associa-

comparatively speaking, has ever been unknown. In the light of this, the believed as spoken "Thus saith the Lord" explanation, and we are hereby shown whereby it was that in those early and have been given from God, the visitations, unadvanced ages, Polytheism found so many ready adherents. The fact becomes apparent that gods, demons, angels messengers, spirits and all other celestial visitants were, after all, as now, but human beings-mortals clothed upon with immortality.

It is not, either, that the mode of its manifestations is especially new, that we limit Modern Spiritualism to 40 years growth, for "raps," as implied by the not to discard such thoughts, in fact, pre- conversation at the time of Peter's refer to accept them for all they are worth. lease from prison when Rhoda was sent to Spiritualists believe strongly in the intui- the gate, would teach to the contrary. As to "table tippings," history tells us ready to accept the story of Jesus' death that nearly 5,000 years ago the Egyptian priests were edified by the gods, who were accustomed to move and tip their consecrated tri-pod-or three-legged stand past forty years that every mortal living --which was placed in a large round basin. and moving presages physical death and a and by these movements point out certain letters and symbols, from the many en-

graved on the basin's margin, sufficient to they often, and may lead us astray as well convey their revelations. And, may we as aright. Now, if belief in immortal can ask, what was the signification of David's afford so much consolation, as is asserted prayer, viz.. "Let their table become a snara before them !" Then again, indesurvive death, is productive of so much pendent writings, suspending of objects, levitation of persons, materializations of serted, particularly emphasized on each hands-of individuals-cases of trance, Easter day, when the joy takes form in pre and clair-voyance, clairaudience, &c., chime ringing, anthem and carol singing, all had been long previous to the present

Truth, per se., is persistent-it was, is now and ever will be. Truths are stubued existence? Why the Spiritualist's born facts; and facts are stubborn truths. Easter is a perpetual one! Every day one Truths are not revealed at once, and if not of rejoicing. Last spring, as yearly, in apparent it is not because the truth is not, but because of man's insufficiency. Nations, millions were celebrating an import- tures facts are exposed to him only ant event. It was the Fortieth Annivers- advanced enough to comprehend. The ary of Modern Spiritualism. It was a earth was globose for periods before the celebration and perpetuation of the fact advent of organic life-in fact, assumed that on March 31, 1848, the spirit world its spheroidal form while in its igneous omnipotence and omnipresence? And that on March 31, 1848, the spirit world its spheroidal form while in its igneous omnipotence and omnipresence? And successfully inauguarated a spiritual era. and plastic state; yet it is evident that yet, again, are they not more probable, ably evil spirits, and like the priesthood of revolution and we are in its midst. Against But if Spiritism is true, why has its in Moses' time no one believed it other- more significant, when read in the light of old receive only that as God-sent which fearful opositions from without, and amid advent been so long delayed? We answer, wise than flat. But it was then a fact, as human spirit visitations?

nineteenth century, since the spirit world. ful fact is, as it has been, and as it will be, things were because of God's displeasure persistent. We can trace its efforts to at their attempts at wresting from Him ing to the senses, not alone the knowledge inhabited ? To this we answer, its advent establish itself through all history. We his hidden secrets. In their i Corance and is not recent-is not limited to 40 years, can see its efforts in ancient days, and how fear they believed. Yet the spirits came. existence, which, by the way, I believe to nor 4,000 years, but dates back to ages through the ignorance of those days it The next step was to teach these people was often misapprehended and misinterpreted. As an illustration of such misunassumes the possibility of a more rational derstanding we may see it in the beliefs meaning, if not a more intelligible in- of the people of old, relative to God's terpretation. In this aspect, too, the alleged messages to men through certain worship of tutelary deities, gods, etc., finds denominated prophets and chosen leaders.

as a truth

Certainly the communications said to commands and actions of Jehovah, as recorded, are altogether too human, not to say brutal, at times, to be attributed to such a source. Think of it! "Thus saith the Lord." Think!

I can't help asking—Did he say it? Did "Our Father" ever say: Gird your swerds, and each his neighbor, Each his friend and brother slay?

Did he say to any father: Slay your only, first-born son-Burn his body on the altar; I command-it must be done?

Did he say to any people: I command you go and kill All the men of such a nation; Go it is my holy will?

Only spare the female children, And young women, for your lust? 'Tis not sin when God commands it— Thus the Lord saith, go ye must.

Homeward with their spoils returning Did God crave those spoils to share One of each five hundred cattle, Sheep, and maidens young and fair?

Did he say, if one should gather Sticks upon the Sabbath day, Stone to death the vile offender, 'Tis God speaks, ye must obey?

Did God fight one day for Israel-Make the sun and moon stand still-Cast great stones from heaven, yet tell them, Solemnly, "Thou shalt not kill?"

In the Bible these are written--"God's own Book," "His sacred word;" Is it sin to doubt these horrors, After a "Thus saith the Lord? "

Still this heart of mine is asking, Did the Lord thus speak and do? And forever comes the answer. Neverl Neverl 'tis untrus!

So an "infidel" they call me, Taking reason for my guide; Tremble for me, lest in Judgment I shall vainly seek to hide.

Never care I, never fear I Loving God and all mankind; Heaven within, though hell surround me, Happiness I still should find.

In my heart I find it written, God's most true and perfect word; And the conscience he has given Is to me "Thus saith the Lord."

At least, are not many of these recordings insignificant in a Being of omniscience,

or rectify; and they were taught these that they were evil spirits and that had no safety from their advances, except through the powers of the priesthood to shelter them. Thus followed the revived practice practice of "casting out devils."

Through all this time the truth of spirit intercourse was persistent, and if the manifestation occurred among the masses it was to be considered evil and of the devil; but if among the priests it was a revelation direct from God. The priest through whom a revelation was made was canonized and exalted, while the subject known to be conscious of spirit presence was victimized and persecuted.

Then followed the "dark ages" when it seems as though all spirit intercourse was effectually blocked out. Not until the days of Luther and the Reformation do we find any decided spirit outbreak again. But here men were so engrossed in the new Protestant church in fixing their new boundaries and keeping watch of the Catholic enemy, that spiritism was unimportant in comparison.

Then came another interim, bringing us down to the witchcraft days of England and Germany, extending soon after even to the newly-settled America. We not only have an evidence of the persistence of the spirit world in those days, but also another instance of the people's misapprehension and misinterpretation and consequent persecution, which was the barrier of those times.

Another respite, with only here and there an isolated case, and Swedenborg appeared and the people seemed more lenient, but in no great numbers were moved. For twenty-seven years this man held daily intercourse with the spirit-world, and considerable many were, and are his followers. But even these disciples arrogated and limited the possibility of spirit communications to Jesus and Swedenborg. The Swedenborgians to-day, although believing in common with the Spiritualists, in a real spirit realm, inhabited by spirits departed from this life, who have communicated, or can communicate from that world to ours, discard Spiritism as possi-

have attended its claims, investigated and to-day stand firm as advocates of the cause.

Still we are asked, "If its age equals that of the race why has it not accomplished more?" To this we would say, as a truth and yet as old as man, like all other truths, as we have ilustrated, it has only been observed from time to time during the

only noticed and applied by the fow-and these few opposed and even crushed in their attempts to promulgate, preach, practice or even privately enjoy it, by a cruel, harsh and unthinking world-or to be more correct, by a persecuting priesthood, a soul-crushing religion and an arbitrary church with its ignorant membership-i.e. ignorant, surely, on this matter of spiritism.

With no respect to our wishes, or considerations as to our ideas of the fitnes of its modes or matter, we have learned that as inaugurated by the spirit-world. So the spirit-world has developed it and will independently carry it forward to successful issues. Surely this spirit movement, is a became manifest through certain selected shameful contentions within the ranks of

Written for The Better Way. March On.

"March on, O, ye great army of infidels and athe-ists."- Talu age. ENMA TRAIN.

March on! march on for truth and right; Tear down the fence round broader plains; Explore the superstitious night That long has held the world in chains. With brave, true hands dispel the gloom The past has hung about the tomb.

March on! march on though cherished creed Shall crumble down to senseless dust, March on, till every soul is freed From falschood with its eating rust. Till priest and bigot shall no more Demand the people's hard-earned store.

March ont If error dares to stand. Or e'er obstruct the public view, Cleave off its wing with steady hand, And leave but what it pure and true. And where a chiseled lie is found, O, nolly raze it to the ground.

March on, to where the child is taught, And stay the lessons false and crud-Give them the higher teachings brought From realms where dwell the wise and good; Each precious truth 'neath stars and suns Teach to the waiting little ones

March on! march on! Hew down the cross, And place instead this truth alone-Each sin will bring its doer loss, And none can for its blight atone. Its load of wrong each soul must bear Till it shall turn to ways more fair.

March on, and with the key of law Unlock the sacred, golden door; No need of hill on hill to draw The angels from the heavenly shore. And with this truth dry all the tears, And glorify the coming years.

March on! Tear down the gleaming threne That long has held a tyrant high. The living God is love alone And ever to his children nigh. He has no orphans anywhere, For all'are objects of his care.

March on! the restless hight leave! Amid his rantings so uncouth; With soul too narrow to receive The glory of the dawning truth. Sometime, as ages come and go, His poor, dwarfed soul will surely grow.

March on, ve saviors of the race. Ye tireless leaders of the van; Sometime you'll claim your rightful place Mid blessings of your fellow-man March on, and trust the future years To those who look from higher spheres.

Medical Conspiracy.

The Combat Thickens. Conspiracy to Put God further into the Constitution. The Dogs of War Loose all Along the Line.

I am again compelled to call the attention of all Liberalists, and especially Spiritualists, to the various movements aiming directly at an abridgement of individual rights and the freedom of the press.

Conscious of its waning power, the Church is steadily moving towards the complete domination of the State, that the strong arm of the law may be made to do what it has failed to do by moral suasion and logic. The plea is, "Wide-spread immorality;" the instrument at present is "the U. S. Mails;" the method, " Do evil, that good may come;" or, the "End justifies

in boston, new rork, Chicago and Grand Rapids large prosecutions are in progress. In Brooklyn, Talmage has hurled at us an avalanche of vituperation and falsehood, which has been heralded by the press all over the land, and without allowing defense.

These encroachments are going on, step by step steadily, and unless we arouse and

committee, and raise funds to defend other cases; and to pay the expenses of resisting improper legislation, National and State. The persons who are prosecuted repre-sent us and our cause, and if we sllow them to suffer and bear the burden alone,

we are no better than Christians who sail The Materialists, when their rights are assailed in the person of one of their num-

ber, contribute to the defense on general principles. They have a regular Defense Association, and an attorney at the National Capital to watch and oppose all in-novations. We, who claim the position of positive knowledge as to the other life, battle alone.

In the case of Dr. Knowles we have an opportunity to make a big fight for our in-herent rights by carrying the case to the Supreme Court of the United States; and

We should have National, State and County organizations, with attorneys, volunteer or pay as the case may be, so that by petitions, protests and legal processes we may vindicate our rights.

we may vindicate our rights. It may be mentioned that Senator Blair, who has the presidential bee in his bonnet, is booming himself on the Educa-tional Bill, the Labor Question, Temper-ance, Suffrage, etc., and is also bidding for the Church influence, en masse, by a bill to promote the better observance of the Setbeth latted intended Sabbath, lately introduced.

We are hampered and menaced on ev-ery hand, allowing ourselves to be handi-capped by default, and deserve all we get by our supineness.

Another matter germane to this subject is the patronage of papers which traduce on all occasions and allow no defense. As an individual, I have concluded to stop paying for abuse. I stop the paper and serve notice as to reason.

We have now a practical union of Church and State. Public legislation is dominated effectually by church influence. We are taxed to relieve hundreds of millions of church-property. Sectarian insti-tutions are subsidized out of the public treasury; Sabbath and profanity laws are upon all statute books; chaplains are paid out of the public funds; the nominees of the church supervise Indian affairs. A bill was before the last Congress to allow the vice-Secretary to supervise the morality of all mail matter, and another bill of the same tone is now before the Committee on P. O. and P. R., H. of R. The divine right of the church to dictate creeds and morality, is ever despotic and aggressive. Now, as in the past, the end justifies the means, and they will only cease when they

are over-slaughed. I hope all liberal papers will take up this subject and sound the alarm all along the line. Let us agitate, organize and act in concert. At the earliest opportunity, by way of commencement, we will organize a National Detense Association in the city Washington, and incorporate. I thought at one time that it might be possible to unite all liberals in a common

defense association, but I give it up. The Materialists and Agnostics are unwilling to do anything that would seem to concede our right to the same liberty they claim. They have the same conceit of infallibility which makes despots of all churches and men. We freely concede their right of negation, but not their right Liberalism-a paradox, I concede, but a fact all the same. Well, it is best not to attempt the impossible; so let them go their own road, and have the credit at last of being in advance of us in the attempt to maintain their rights. Once more: As Spiritualists, we may as

well make up our minds that there will be no let-up on us, until we come to the front and assert ourselves. The persecutions and prosecutions of the past will continue and greent until we intercose formida-and greent unt d augment un

nature recoils from. We could not carry ut such a plan if we should try, but we will relate a case in point :

Two mormons, as good men as I ever met, believers in polygamy because they thought it a Bible doctrine, and one of them living it, became dissatisfied thought it a Bible doctrine, and one of them living it, became dissatisfied with the course being pursued by Brigham Young and others in the church. They dare not breathe their dissatisfaction, for to do so was to endanger life itself. They talked and wept and prayed over it, these two, when business had called them to New York City, the railroad not yet having reached Utah. That far away they had ventured to express their feeling positive knowledge as to the other life, have no such organization, and allow rep-resentative individuals to do, dare and suffer on our behalf, and leave them to hattle alone. As they talked and wept, and prayed, they had a wonderful spirit-ual experience. An angel, or spirit, came to them and told them what to do.

They were directed to go back, and, un der the sanction of the church, to publish a paper, and in that paper to write upon subjects—discuss them in their various Supreme Court of the United States; and we surely should come promptly to the front and push it to the last degree. Out to their logical conclusion, they were sapping church usurpation; and yet this was the deliberate purpose of the spirit and of the men under spirit direction. This went on for a year or more, when about the time the railroad reached that point, Brigham made a move that these men, through the columns of their church sanctioned paper, opposed. Brigham laid his commands upon them and they rebelled. Not against the church, for they still believed in that, but against what they looked upon as transcending the real teachings of the church. Brigham had them expelled, and five hundred of the best men and women in the church went out with them. This was the end sought by that spirit, but he had to use strategy and deception; and to-day those two men, with mnny of that five hundred have entirely outgrown that church, and are Spiritualists.

You will justify that spirit, and those men under the circumstances, but it will not do to condemn either man or spirit as very bad, who, acting with an equally honest motive, may, through ignorance, false teaching, etc., happen to be on the wrong side of a question. The world must learn that the moral and the spiritual may be highly developed, and yet the individ-ual, for a lack of a proper use of his in-tellectual faculties, for the lack of knowledge applied with reason and judgment, may be entirely wrong in the course pur-sued. LOIS WAISBROOKER.

Christian Spiritualism.

To the Editor of The Better Way. I would like a word, if you please, upon the vexed question of Christian Spiritualism. The question is not haps, to that class of Spiritualists who, whether Christ lived or what he taught | having become convinced of the reali-

-granting that he did live. Since reading Dr. Robert Taylor's Diegesis of the Bible I have regarded emtracing the fall, original sin, the im-Christ as a myth, a fiction with next to maculate conception, the trinity, perno evidence to support it as a historic sonal devil, eternal hell torments, salvafact, and scarcely more worthy of credence or serious consideration, as such, than the story of Sinbad and his old Christian theology; Christians who reman of the sea.

The question is one of fitness, consistency, congruity, relationship; and as the light of the world; Christians tested, not by proof or want of proof, that Chain lines, and y what He taught -granting that he did live-for all he of the church, or, if averting the gaze,

submitted for trial at the court of dis- beams the imps and devils, and weird of the dark ages was the legitimate

of Christianity,-are as radically differ- proves by the plainest passages of scripent from, as foreign and bitterly opposed ture that "the sun do move."

to Spiritualism as those of any other religion, it follows that the appellation fidel world laugh thee to scorn, if they religion, it follows that the appellation of "Christian Spiritualism" is either a de-siguing misnomer or one born of a lam-ntable misconception of doctrines fun-damental to Christianity, which an-tagonize those fundamental to Spiritual-indeed, the Rev. Jasper is right; for ism. It would be, therefore, when used to designate the great body of Spiritualists who have outgrown the doctrine of the vicarious atonement, vital to reminded of an incident I witnessed on her path. Let us not stop to haggle and Christianity, as incommiscible as oil a Confederate battlefield in 1864. The and water as decidedly incompatible energy was giving us grape and shell and water, as decidedly incompatible enemy was giving us grape and shell, with the fitness of things, as would be and some of the men were falling back. the term, "monarchal-democracy," to a A gallant general rode down the line, pure democracy, and ten times more crying at the top of his voice: "Men, in objectionable than "Prodestine Catholics," as an appellation for the great go back to your works." And so I would body of Christians, who, rejecting the authority of the Catholic church, though believing in, almost worshiping the same Bible, and teaching essentially a theology fundamentally the same, are known as Prodistens.

If Spiritualists can show-as the unmental in one is not so in the other; nized as Christian theology is the very philosophy; which might, for that reason, be called with a thousand times of its author, "Other foundation can no itualism," then, indeed, will they have shown enough to satisfy any logical mind that the apellation of "Christian taught by the great body of Spiritualists is an abuse of language that amounts

selves who believe in a continuation of the cardinal teachings of the church, tion by faith, the resurrection, the judgment day, and like doctrines peculiar to maining within the gloom of the catheevirit communion, have their gloating yes fixed upon the taper-lighted altars by Spiritualism and Christianity, with without, where the sun shines, the sun

Ah! good old honest John, let an in-Jasper is sustained by Jehovah, and modern astronomy is but another insideous form of infidelity. Here I am the name of God go back to your works, name of Jehovah, go back to your tian Superstitution. Behind were left works, in the name of Moses, Jesus the civilization, the learning and glory works, in the name of Moses, Jesus

Christ and consistency, go back to

which the stupendous structure of Christhat, in fact, what is known and recog- tian Spiritualism, known as the church, is erected, and the Christians have converse, the antipodes of the spiritual pointed to this "books of books" a thoussand times with the proud declaration

more propriety, "Anti Christian Spir-itualism." then, indeed, will they have Brother Keith, I feel a serious apprehension that the attempt to put the structure of Christianity on "other mind that the apellation of "Christian Spiritualism" to philosophy evolved and the Bible, is a serious mistake; for it ap-pears to the Rev. John Jasper, now the most logical reasoner in the church, to a monstrous misnomer, and looks that it is an attempt to lift it from the

a serious proposition. It follows, therefore, that whilst the term, "Christian Spiritualists" might be proper enough for Christians themhas not imbibed some of the rational earth life, either in hell or heaven, it eternal hell torments for all who reject would be a perversion of language to apply it to any other class, uoless, per base to that class of Spiritualists who tion of the universe; of the first human having become convinced of the realipair, Adam and Eve; of the garden in ty of spirit communion, still hold on to which they were placed; of the tree of knowledge that stood in the midst of the garden; of the Almighty's injunc-tion to Adam and Eve with regard to partaking the fruit of this tree; of the beguiling serpent communing with Eve and overcoming her scruples with re-gord to partaking of the fruit; of the temptation, the fall, the banishment from the garden, etc. In this fall all subsequent generations are involved, dral, yet look upon its waxen candles cursed with original sin, from which nothing can save them from eternal punthis fliness and relationship must be who, though convinced of the reali y of on child-like faith, rather than on manly wisdom and worth. This story of crea-tive wisdom, with its sequal, Christ and Calvary, constitutes the groundwork upon which the temple of Christianity taught was second-hand, had been see through the stained glass nothing rests, and no one can be a sound and taught centures before his time; but the beyond to convince them that there is consistent Christian who does not imquestion of congruity of doctrines taught another and brighter light in the realms plicitly believe these plain accounts and eachings of the Christian Bible. TY ignore them and claim to be a Christhe corollary of name fitness, must be of Spiritualism, in whose effulgent tim is illogical. The Catholic Church

Huxley, Alfred R. Wallace, and a hos of other distinguished scientists-the vanguard of a higher civilization-as her most dreaded enemies. The writings of these men are treated with indifference, them to be separate things;" so there might between the playful kitten of the tigress and its old mother ready to pounce upon and devour everything in stract and Christiauity in the concrete The difference is the difference between the kitten and the cat. Christianity and churchanity are to us synonyms, interchangeable terms. The advent of Christianity was the advent of the dark ages—one long appalling night of menof ancient Greece and Rome, before us is a still grander civilization, if the If Spiritualists can show—as the un-questionably can and do—that the teachings, philosophy and animus of Christianity differ radically from those of Spiritualism, that what is funda-the block in the church is a still grander civilization, if the army still stand like a stone wall in this hour of battle." The Bible is the foundation upon which the stunendousstructure of Christ conclude that there is not much significance in this attempt to fasten this everlasting word "Christian" onto your beautiful religion of Spiritualism. There is a deep sigificance in the attempt. It means all and more than Brother E. T. Curtis warns you against. "Trust it not, it will prove a snare to your feet; suffer not yourselves to be betrayed by a kiss;" there is a dagger under the cloak of your supposed friend ready to pierce you to the heart. Not one cloud of the dark ages was ever rifted or driven from the mental sky of humanity by the teach-ings of the church, but all the while the smoke of her guns was floating over the plains of Europe, filling the air with its sulphurous fumes and settling like a black pall of death over the beautiful landscapes of moral and intellectual progression.

To science, so-called infidelity, and progressive thought outside of the church, sustained and justified by her infernal theology and the character of her jealous, vengeful, ired God, did her utmost to suppress with instruments of torture, dungeons, fire and death—are we indebted for our inheritage of liberty and civil, zstion. And yet astound-ing to tell, this old painted harlot has the presumption to aver that she has been the fostering mother of the children of progression whom she burned in the past or would crush to-day if she had the power!

Christianity ever has been, is still, the old man of the sea, riding on the back of infidel progress. This old imp of the ages has strangled many a noble victim and if ever Spiritualism.the youthful and prosperous Sinbad of progress, now sailing in new oceans of philosophy, and exploring new lands of Spiritual wealth-should be overcome by the importuni ties of this old fraud for a ride upon his shoulders, it is only a question of time when this noble youth, now exulting in the exuberbance of his strength and intellectual vigor, will be strangled, and we shall behold naught else save the bloated form of his consumer-the old man of the sea. S. L. RUFFNER. P. S.-Before closing, Mr. Editor, I

would like to propose to the subscribers of THE BETTER WAY that we take a vote on the question:

S. L. R. PINE GROVE, ARK., May 21, '88

resist, ere we are aware we shall be in the toils without remedy. The Comstock "obscene" literature law was instigated by the church, enacted surreptitiously at the very close of the session, has been amended once by enlarging its area, and another act is now pending for its further enlargement. At a late meeting of a sub-committee of the Committee on Post-offices and Postroads, H. of R., the church was fully represented, and practically asserted its determination to use the secular power to promote its objects. President of Wayland College spoke; a Baptist minister read en. dorsing resolutions passed by a large Baptist Convention then in session in this city.

In the discussion they used the vilest epithets possible within the decency of debate, and which conveyed by inference more than was expressed.

Our people seem not to be aware of the fact, or not to care, that,"in nearly every State there are laws discriminating in favor of the Doctors of Physic. In the others there has been a constant effort to complete the domination. And now, at the late medical convocation at Cincinnati,a scheme was set in motion to limit the numbe rof medical graduates, and thus create a monopoly; to repeal the charters of medical institutions which fall below a minimum of graduates, and to have boards of examiners, which all doctors must pass before registering. Having thus mapped their work they will proceed to execute it.

All this is aimed at all reform schools of medicine, and all healers who cannot pronounce their Shibboleth. The doctors, like the clergy, find their hold on public confidence growing weaker, and hence have resolved to invoke the law to protect them, and not to protect the people, as pretended. Here, as in Spiritualism, the press akest he side of the doctors. The "Post," of this city having published the action of the convention, I furnished an article criticising the conduct of the doctors, but it lieve that they were personations, made

il we interpose formidi ble resistance. We are strong enough to do this, and the kooner we begin the better. JOHN B. WOLFF.

Prest. 1st. Nat. Ass. Spiritualists, Wash-ington D. C. May 22, 1888,

Personations.

I am not aware that I have often been approached by personating spirits, but more so of late years than formerly. The reason for this lies in the fact that I see more clearly and so am more determinedly opposed to our present system of society in its various] branches than ever before, This being true, Christian spirits or church spirits, if the term suits you better, have an object in deceiving me, in order to defeat my efforts. For this and this only do deceiving spirits reach me when they can and from no other standpoint have I even been so troubled.

They never come to me personating some noted man or woman from the fact that what, not who has ever been my motto. They know that I had as soon listen to a coachman as to a king; to a servant girl as to a queen, so far as the personality is concerned.

Now, to your assertion that a personating spirit must necessarily be a "very bad one," I emphatically deny it. During our late war, if you were in sympathy with the North, would you have thought the man who played spy to gather information that would benefit the Union forces necessarily very bad? or, if in sympathy with he South, would you have passed that kind of judgment on a southern soldier who did the same for his cause? No. In either case you would have sheltered and aided. We must judge spirits as we would mortals under similar circumstances.

In the early history of Spiritualism, mediums were very often controlled by spirits claiming to be Moses, David, Isaiah, Matthew, John, Paul and other bible characters, and we now have good reasons to be cising the conduct of the doctors, but it was declined. This will be the case gen-erally; and we may as well recognize the fact and meet it squarely. The first thing to be done, is to raise unds to have he case of Dr. Knowless carried to the Supreme Court. And I sug-gest that each of our papers be a commit-te of one to raise the necessary means. Call, and call loudly. The next thing in order, is to organize a Defense Association, with an executive

we investigate the character and de- into the shadow of the church; Chris- claimed legitimacy for a bastard, and uslist? ism; and thus we may inferentially de- to learn and accept its iconoclastic phi- mercy skies of assumption. termine the fitness or unfitness of the losophy which, like a dissolving view, term "Christian Spiritualism" for that is replacing the phantamagoria of devils, philosophy.

cause and entitle themselves to verdict for their appellation, must show that Spiritualism is an outgrowth and con want of concurrent views between them; and hence, that those Christians who quit the church to embrace Spirit. name for the Mosaic or Christian sysualism are chargeable with no serious schism or new departure from the teachings of Christianity. That the appellation of "Christian Spiritualism" is justifiable on the grounds that each

teaches the immortality of the soul, is a claim that cannot be sustained, seeing about all other religions of mankind teach this, and hence if no more satisfactory plea can be offered than this, then respectively any one of the adjuncts, Buddistic, Islamitic, Neo-Platonic, Jewistic, would be as appropriate an appellation as the adjunct of Christianity, because not one of them teaches fundamental doctrines more hostile, repugnant or dissimilar to the philosophy of Spiritual than the church of Christianity. Indeed it is doubtful if any other religion of the civilized world-I might, perhaps, include the civilized races as well-is so radically different from Spiritualism as Christianity. Certainly no other, to Spiritualists, appears to have a more absurd system of holi-

their class, can be employed to deter- to altar or revise the old church exegemine the name befiting Spiritualists sis of the scriptures, but in simply a who believe in spirit communion and wish to be permitted to add a new

lurid flames, jealous, angry gods, flop-Friend Keith et al, to sustain their winged saints, big white throne in a infinite wisdom, justice and love. They have yet to learn that theology of the ceived unquestioned for ages. This Ptolemaic system—which is but another name for the Mosaic or Christian sys-tem—is, in the opinion of Christian The sculture is described by friend and

scientists and Spiritualists, as compatible with divine wisdom, as is the entire woof and warp of Christian theology from the same loom of ignorance and fantasy; and could men but divest themreadily as they abandon those of a purely scientific character, when shown to be erroneous, certainly the whole structure of theology builded upon a cosmology as "baseless as the fabric of with its commensurate cosmology now wholly rejected.

Let me see! Am I quite sure? Ah! how we do forget! I remember it now! This Mosoa-Ptolemao Christian coscentury lingering specimens of consistent Christians. They are scarce, however, as was the dodo, now extinct, a century ago. With the dodo they, too, will soon be numbered with the things that were-gone to the tomb of the

termine the relation, rank and order of tians, whose only departure from the r now comes Brother Keith with the in things, and name them according to brethren in Christ consists not in a wish tensified audacity of a rebel of rebels to claim legitimacy for the monstrous progeny-" Christian Spiritualism "bastard of bastards!

Here, Spiritualists, we behold a travaccept, in the main, what is known as clause embracing scriptural doctrine of esty whose burlesquing features are exthe religion or philosophy of Spiritual-spirit communion; and who have yet

To ignore the fundamental teachings of the Bible, which ought to be apparent to every consistent believer in its divine origin, is equivolent to a rejection of its plainest, most vital teachings. senseless psalm singing heaven, with It is a falling back from the works, a desertion from the ramparts, a sculking in the hour of battle from the citadel Spiritualism is an outgrowth and con comitant of Christianity; that they ac-cord with each other; that they go hand in hand, teaching in the main, similar religious doctrines; that there is little from which the heroes of the church There is no half-way house where one

The sculker is despised by friend and foe, and a man who has not the courage of his convictions is a sculker in

selves of religious error and prejudice as to succumb to this inexorable law. One generation and they fade from the gaze like the visions of a midnight dream. Spiritualism and Coristianity are dis-tinct and separate religions. They are no more alike than chalk and cheese. As well attempt to make a healthful, a vision," would have been abandoned palatable compound of equal portions of sugar and salt. As well claim to be

a Spiritualist and deny spirit commun-ion as to claim to te a Christian, and yet ignore the scriptural doctine of the vicarious atonement. It is the play of Hamlet with Hamlet left out.

It is idle to talk of reconciling the somology is not wholly abandoned. There called Mosnic account of creation with are yet in the evening of this nineteeth the teachings of astronomy, geology and kindred sciences. In the sciences and kindred sciences. In the sciences we find many salisfactory explanations of the phenomena, methods and evolu-tions of nature compared with which the Mosaic fable sounds like the gibberish of an idiot. The wily priests of Chris-tianity perceiving the impossibility of reconciling the great sciences with their stupid fable of creation, burnt and perse-cuted their authors as infidels, and would do so now if they had the power. They have never admitted a discovery or consented to a scientific induction from one that conflicted with their the-

from one that conflicted with their the-ology and Bible cosmology until forced to do so by outside pressure. The church to-day looks upon Darwin, Dr. J. B. Buchanan, Herbert Spencer, Prof. T.

Dr. Rothermell.

CRESCENT CITY, FLA., May 29, 1888. To the Editor of The Better Way.

We have had a rare treat in spiritual phenomena in this place lately, us a short visit. He gave before a public audience in Lyceum Hall one of his unique physical seances in the light to the great wonderment of the audience, for only a few had ever seen such a performance before. A few nights after he held a full form materialization seance in the parlors of Prof. Frank Bosworth. The room was filled with invited ladies and gentlemen. The seance opened with a short physical seance in the light. after which the lights were adjusted for the full form seance.

Many forms appeared at the curtain and some came out where the sitters were. The well-known, sprightly "Emma, (one of the Dr.'s controls), came out and danced, also Ed. Wheeler came the battle of life. The hybrid is an abomination which outraged nature cuts short with the fiat of impotency. Mules and mugwumps are destined the bright moonlight so that all could see him plainly. Many friends of the sitters came, but all could not give their names, at one time two forms appeared at the curtain at once, one of them holding a little child. The seance was quite a success, especially so considering it was in a newly constructed cabinet.

Most of the sitters were truly wonderstruck, only four of them ever having witnessed full form materialization before, it will give them food for thought for some time to come. Dr. Rothermell left bere last week in company with Prof. Frank Bosworth-a practical mineralogist-for Bear Mountain Arkansas, where they will work the mines of the precious metals that the Dr. has located by his wonderful powers of Psychometry. A. JOSSELYN.

"Edward, why do I hear that you "Edward, why do I hear that you have disobeyed your grandmother, who told you just now not to jump down these steps?"—"Grandma didn't tell me not to, papa. She only came to the door and said: 'I wouldn't jump down these steps, boys.' And I should not think she would—an old lady like her!" -[Examiner.





The Human Body. [Selected.]

How many bones in the human face? Fourteen, when they're all in place. How many bones in the human head? Kight, my child, as I often said.

How many bones in the human ear? Four in each, and they help to hear.

How many bones in the human spine? Twenty-four, like a climbing vine,

How many bones in the human chest? Twenty-four ribs, and two of the rest. How many bones in shoulder bind?

Two in each-one before, one behind.

How many bones in the human arm? In each arm one; two in each forearm. How many bones in the human wrist?

Eight in each if none are missed. How many hones in the palm of the hand?

Five in each with many a band, How many bones in the fingers ten?

Twenty-sight, and by joints they hand

How many bones in the human hip? One in each; like a dish they dip.

How many bones in the human thigh? One in each, and deep they lie.

How many bones in the human knees? One in each, the knee-pan, please.

How many bones in the leg from the knee? Two in each we can plainly see.

How many bones in the ankle strong? Seven in each, but none are long.

How many bones in the ball of the foot? Five in each, as the palms were put.

How many bones in the toes, half a score? Twenty-eight, and there are no more.

And now, altogether, these many bones wait, And they count, in the body, two hundred and eight.

And then we have in human mouth, Of apper and under, thirty-two teeth.

And now and then have a bone, I should think That forms on a joint to fill up a chink-

A Sesamoid bone, or a Wormain, we call; And now we may rest, for we've told them al

A Bright Dog.

A dog story comes from Manchester. A bright-witted girl telephoned to her father at his office asking if her dog, "Curly," was there. Reply came on that he was. "Well, take him up in your arms and hold the receiver to his ear; I want to tell him to come home," said the girl. Her father did so. The dog's countenance wore, momentarily, a look of astonishment at hearing, "Come home, Curly! Come home!" in the feminine tones of his mistress, but it took him only an instant to understand what was wanted, and he made a break for home as fast as he could go .--Woburn Advertiser.

The Ruins of Kenilworth,

John for this naughty habit, telling heart is that her child may be good and him that the horse would burt him true, and of some great benefit to husometime, if he continued his insults. One day, when Uncle George was away, John went into the stable to bridle Byron and lead him to the well. But, as he was reaching up to take hold o' his mane, Byron opened his mouth, seized John by his thick, curly hair, lifted him from the floor, and walked I sisurely out into the barnyard. Grandma heard a loud scream, and ran to the kitchen door to see what was the matter. There was Byron, with

John hanging from his mouth, marching across the yard ; he was not trying to hurt the boy, but only giving him a and, like a clean sheet of paper, porvigorous shake now and then, to show him what he could do if he had a mind to. When he had punished him suffi ciently, he dropped him on the ground children, what is evil for a child is evil and trotted away to the well. In this for the parents. novel way John was taught to abandon the cruel and dangerous habit of teasing animals. We all thought Byron's trick a very smart one for a horse.

John never ventured to play any tricks upon him again, and there was no further trouble between them. All with proper respect.-Our Dumb Ani- respect. mals.

A Hen's Nest up in a Tree.

Mrs. Samuel Jones, of this county, discovered a hen, a week or two ago, sitting on top of an old snag in her dooryard. She supposed, at the time, that the hen was sunning herself, and dismissed the subject from her mind. Yesterday she heard a cackling in her yard, and, on going to the door, saw the hen on the ground with two young chicks. A "chlrp, chirp," from the tree indicated there were more to follow. A young chick peeped over the edge of the nest, and after some time spent in prospecting and conjecturing on the consequences of a fall, tumbled out and down to the ground. Much to the consternation of Mrs. Jones, the little leaper rolled over once or twice, arose to its feet and ran unburt to its mother. This performance was repeat ed from the nest in the tree until a dozen young chickens were successfully landed on the ground. The top of the snag is twenty feet from the ground and free from branches. When the old hen had counted her brood and found all present, she clucked a satisfied cluck and strutted around in a way that was

proud.-Globe-Democrat. The Legend of the Water Lily. To whom this flower is dear the little

legend that belongs to it will prove interesting. Long years ago, before any of us were living, a lonely star glowed brightly in the sky. Her face was shining with a strange, brilliant beauty, but in her breast her heart was cold and desolate, with its constant sighing for love and the companionship of some

manity, and yet how often is the fact lost sight of, that she must be all she would have her child become. She must watch constantly and patiently the little being, who, hour by hour, is growing and absorbing 'all which is approaching him. No thought, word, or deed must be allowed place which would sully the purity and perfection of a new born soul. Thoughts will make their impress upon the little sensitive mind, just as surely as they do upon grown people. Yea, even more so, for the infant mind has less to occupy it, trays whatever touches it. The parents cannot have one code of conduct for themselves, and a different one for their

Let cleanliness in all things be the first requisite, accustom a child to pure tastes and smells, and the desire for such conditions will be firmly implanted. Do not think a child's preference must be ignored because it happens to be a child, he is as much an individual as that Byron wanted was to be treated you are, and entitled to just as much

> Teach him to be courteous and considerate by treating him with courtesy and consideration, always remembering his propensity to "do as pa does" and "say what pa says." Allow a child to ask as many questions as come into his little brain, and never grow weary or impatient. Always endeavor to give him a satisfactory reply within his comprehension, and under no circumstances tell him what is not true. If you cannot answer his questions, find a friend or a book that can, and learn yourself what your child wants to know, thus your own mind will become enlarged, your information increased, and your manhood be the better for the little one's questions.

Never check a child in the expression of opinions, rather encourage him to talk freely, and so grant him the liberty of free thought you would have the world enjoy. If his opinions be erronenous, convince him of it by sound argument or evidence which is better. Many children grow up reserved and deceitful, because they know by experience that if they express any thought which differs from the family routine snubbing and reproof will be the consequence. Children should learn obedience certainly, because the parent is wiser and knows better what is right than the child can know, but when a a parent becomes domineering and dictatorial for no better reason than because he is the parent, the children lose sight of the father, and see only the selfimportant tyrant, whom they will either despise, or by imitation become tyrannical and oppressive to those who are in any sense beneath them. By ever being gentle, considerate and truthful, arents can do much more for the



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 inspira rationally communicated through Tun WonLp' ADVANCE-TROUGHT for Soul Communion of humanitarians throughout the world, regardless of race and religious faith-the object being to invoke h rough co-operation in though and uniy in spiritual aspiration the blessings 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-

Austin, Texas 1:43 p. 3:28 p. m 3;18 p. m 4:18 p. m 2:48 p. r 3:43 p. s Detroit, Mich...... Detroit, Mich..... Frankfort, Germany... Frankfort, Ky.... Fredrickton, New Brt Halifax, N. S..... 2:20 p. m 2:38 p 8:43 New Brunswick ... 3:18 p Harrisburg, Pa. lowa City, la.... London, Eng.... 3:03 1:48 p. 2:03 Mobile, Ala..... Memphis, Tenn..... Nashville, Tenn..... New York City..... 2:11 p. n 3:15 p. n Norfolk, Va Omaha, Neb. Philadolphia, Penn. Pittsburg, Penn. Rome, Italy Savaannh, Ga. Santa Fe, N. M. St. Domingo, W. I. St. Paul Minn. Savtiago, Chili. Norfolk, Va 3:11 p 2:51 1:07 p. 1:58 St. Paul Minn..... Santiago, Ohili. Sioux Falls, Dakota.... San Francisco, Cal...... Vionna, Austria...... Vera Oruz, Moxico........ Walla Walla, Wash. Tor....... Augusta, Maine.... Baitimore, Md...... Berne, Switzerland...... 3:38 p 3:08 p. 2:26 p. m. 2:38 p. m. 3:46 p. m Cincinnati, Ohio. Columbus, Ohio..... Caracas, Venezuela. Charlottown, Frince Edward's Island... 3:58 p. m. Charlottown, Trince Edward's Island... Bublin, Ireland... Edinburg, Scotland... Dover, Delaware... Ft. Kearney, Neb. Georgeton, British Gua. Havana, Cuba. Honolulu, S. I.... Jorusalom, Palestine... Lishon Portural. 7:46 P 8:09 p. m. 1:83 p. m. 4:18 10:31 p. m. Lisbon, Portugal..... 7:49 2:28 p. m. 3:18 p 3:28 p. m. 2:11 p. m. 3:08 Panama, New Granada 2:53 St. Johns, New Foundland 3:21 p. 12:43 p 2:33 p. m. 2:08 p. m. 2:59 p. m 3:01 p. m

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How to Form Spirit Circles. Inquirers into Spiritualism should begin by form ng spirit-circles in their own homes, with no Spirtualist or professiona me lium present, Should no results be obtained, on the first occasion, try again with other sitters. One or more persons possessing medial 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 interuption for one hour during the sit-ting of the circle. 2. Let the circle consist of four, five or six indi-

ing of the circle.
 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 neually of no importance. Any table will do, just large enough p to conveniently accomdate 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.
 Before the sitting begins, place some pointed so that may be obtained.
 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.
 Before the manifestations begin it is well to engage in general conversation or in singing, and it is heat that pether should be of a firelows char.

manifestations, but an acrid feeling against them thas a weakening influence.
6. Before the manifestations begin it is well to engage in general conversation or in singlag, and it is best that neither should be of a frivolous character. A prayerful, estnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more different is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.
7. When motions 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 be given in answer, then any "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 plan proposed tand, from this time, an intelligent system of communication is established.
8. Afterwards the question should be put, "Are two slitting in the right order to get the best manifest taions?" Probably some members of the circle will be afterwards strengthened. Next ask, "Who is the medium?" When spirits for any of the signals will be afterwards strengthened.
9. A powerful physical medium is usually a performant of the body present, well-chosen questions should be put, to test the accuracy of the statem nts, 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 performant of the best manifestations. The manifestations are obtained.
9. A powerful physical medium is usually a performant of the body have all the virtues and all the failings of spirits in the body.
9. A powerful physical medium is usually a performant of the body have all the virtues and all the methers of the chosen dense and the signale weak the interview of the down and the signale weak the interview and the signale weak the sectin the sody and very sensitive to mesmeric influences. The ma-jority of media are ladies. The best manifestations are obtained when the medium and all the members of the circle are har-moniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink 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 symtoms of other forms of mediumship than tilts or raps may make their appearance. make their appearance. THOUGHT CONFERENCE TO BE

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MEETINGS.

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street-Beances are held every Tuesday and Thursday afternoon at 3 o'clock prompily, 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 10½ A. M. and 7½ r. M. Richard Holmes, President; O. F. Bockwood, Scoretary; Mrs. Mary F. Lovering, Cor-responding Secretary; W. A. Dunklee Treasurer.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1. -Sessions every Sunday at 11 A. m. in (large) Palme Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 46 Indiana Place, Boston. Sewing circle at 1031 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 service Sundays at 2% r. M. Seats

SPIRITUALISTIC PHENOMENA ASSOCIA-TION, LADIES' AID PARLORS, 1031 Washington street.-Sunday meetings at 2% and 7% p. m. Social meetings Thursdays at 7% p. m. Jackson Hall, President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Yaughn Secretary. ecretary.

COLLEGE HALL, 34 Essex street-Sundays at 0 34 A. M. 23 and 73 P. M. Eben Cobb, Conductor

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New York, N. Y.

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All Splittualists are cordially invited to be-come connected with The ALLIANCE-either as redi-dent 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. J. F. JEANERET, Secretary, Maiden Lane, N. Y.

Philadelphia, Pa.

The Second Association of Spiritualists of Phila-delphia meet every Sunday at 3 r. m. at their courch, Thompson Street Seats free. Public in-vited. T. J. Annuosry, President.

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7% o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dorn, President.

Cincinnati, Ohio.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 P.M. at the American Health College, Fairmount, Free to all.

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

Cleveland.

Alas for the man who has read Scott's Kenilworth! The castle is almost an entire ruin. The outline can indeed be traced, but battlement and tower have crumbled to dust. Not a vestige of the roof remains. The lake where the fetes were held is dry, and the moat is filled with the shattered wall, while the ivy grows in luxuriance wherever it can find root. The walls of the banqueting hall and the tower where Queen Elizabeth lodged, are standing, and to save them from further ruin they have been propped with iron rails. The courtyard, where once the joists and games were held, where brave knights, tilted and fair ladies smiled on the victor, is overgrown with weeds. Here and there, as sentinels, stand tall holly trees.

Love Conquers.

What is the best way to conquer? "I'll master it," said the axe; and his blows fell heavily on the iron.

But every blow made his edge more blunt, till he ceased to strike.

"Leave it to me," said the saw. And ken, and he fell aside.

"Ha, ha!" said the hammer. "I knew you wouldn't succeed, I knew you wouldn't succeed. I'll show you the way."

But at the first fierce stroke off flew hi head, and the iron remained as before.

"Shall I try?" said the soft, small flame.

They all despised the flame; but he curled gently round the iron and emunder its irresistible influence.

And what is that flame whose "irre sistible influence" cannot but melt iron? It is assuredly love .- The New Dispensation.

John and Byron.

John had a habit that Byron disliked. hay and golden corn, John would stand der the dark side at present. in front of the stall and tease him, by making all sorts of ugly grimaces.

et angry, and try to bite him through he have of the stall.

warm heart. In the great dark forests the dusky red men's children were at play every evening, and watching their happy moods, the star would sigh more deeply and become possessed of a greater yearning for love, so one night she dropped from the sky and rested upon a tree to be more near the little children. They did not notice her, however, but continued rowing on the river, little guessing the misery of the lonely watcher. "I will go right to them,' the star said, piteously; and so she fell to the boat. As she did so, the boat shot out into the stream and the star fell with a crash upon the waves, broken into a thousand pieces. Every wave caught upon its crest a scintillating beam, and each became a water lily. At last the little star had affection, for who does not love this perfect flow-

er?-[Atlanta Journal.

The best thing to give your enemy is Forgiveness; to an opponent, Tolerance; to a friend, your heart; to a child, a Good Example; to a father, Deferwith his relentless teeth, he worked ence; to your mother, Conduct that backward and forward on its surface will make her proud of you, to yourtill they were all worn down and bro- self, Respect; to all men, Charity .-- The Watchman.

The Children.

Jesus said, "Suffer little children and orbid them not to come unto me." Motion is one of, if not the greatest of, the laws of life. All things have a con dition of growth, whether stone, plant, animal or spirit, and it is according to the available elements during the earlier stages of growth that color or character is given and strengthened in braced it, and never left it till it melted anything. The human being, having the most sensitive nature, is consequently the most dependent upon surroundings and associations. A little child coming into this life is completely in the power of the parents, and upon their care and guidance depends the

future of the little one. At least in so John was a negro boy full of fun and great a degree that it may be asserted frolic. Byron was a large, white horse. positively to be the case, so far as influ-Both lived on Grandma Hudson's farm. ence for good is concerned; and as no one desires to use an influence for harm While he was eating his supper of sweet in training children, we will not consi-

A babe will cling to and love a tender and gentle mother, and as quickly Johon thught it fine fun to see Byron notice a cross tone and grieve over it, if it does not immediately imitate the irritability which gave utterance to the Lotte earge had often reproved words. The dearest wish of a mother's

uplifting of future generations than by lecturing, talking and doing nothing.

The signs of the times point to great and terrible strife between good and evil, right and might, and upon the goodness of the rising generation depends ithe i sue of the struggle. Not the "issue," either, for there can be but one issue, i.e., the triumph of goodness and truth, but the more who are prepared (with a pure life record) for the conflict, the less will be the suffering. The evil must and will be destroyed, and those with most of evil in their characters will suffer the greater loss. The light of spiritual truth has been abundantly shed and seen by most of the world, therefore, "He who knew his Lord's will and did it not, knew his Lord's will and did it not, shall be punished with many stripes." To know of the life in the spirit world, involves the necessity of fitting one's soul for that life, free from the desires of the flesh and the means to gratify them them

Let the young be taught to walk in pure and honest ways, and be impressed earnestly with the condition of soul life hereafter. Teach them by example to love all that is wise, true and kind, then will they follow where you lead, and thank God for the guides of their youth, and for the communion of spirits to show them the way to happiness, which C. M. KEITH. is perfection.

"The Spirits' Welcome."

Mrs. Elizabeth Newcomer, one of Cleveland's most prominent mediums and wife of Dr. Geo. Newcomer, recently fitted up in her cozy home, an apartment especially for spiritual purposes; a few of her most intimate friends learning of this, met by appointment for the purpose of dedicating the room to the sacred uses designed for it.

Mr. Thos. Lees was asked to act as Chairman and after stating the object of der of the evening.

chosen.

Spiritualists visiting Cleveland will always be interested in calling on Dr. Newcomer, 32 Bolivar street, who has probably the largest and best collection of shells and geological specimens in the city. The Dr. and his wife cordially invite strangers from abroad.

In the home of every Spiritualist should be found just such a room as "the spirit welcome," and set apart excusive-ly for circles and seances.



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

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Avenue Hall, 159 22d street. Children's Lyceum Susday, at 1½ r. M. Spiritualists and Mediums' Meeting, 3 r. M. Mediums' Receptions, first and third Tuesday evenings. Society Sociales, second and fourth Tuesdays in each month. The Young Peoples' Progressive Society of Chi-cago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10% and 7%. The best speakers and mediums are always engaged. Mrs. Cora L. V. Richmond discourses before the

Mrs. Cora L. V. Richmond discourses before the Mrs. Cora L. V. Richmond discourses before the First Society of Sp Itualists in Martine's (Ada street) Hall every Sunday morning and evening. The Chicago Association of Universal Radical Progressive Spiritualists and Mediums Society was organized May 9, 1884, under the constitution of the United States, and the State of Illinois, with Dr. Norman MacLeod as its permanent President, This society meets in Spirits' Liberty hall, at No. 517 West Madison street, at 10:30 A. M., 2:30 and 6:30 P. M., every Sunday untill further notice. The public are cordially invited to attend. Admission five cents to each meeting. NORMAN MACLEOD, Permanent President.

Detroit, Mich.

Fraternity Hall, corner State Street and Park Place. Meetings held every Sunday at 10:30 A. M. and 7:30 P. M. Augustus Day, Manager.

St. Louis, Mo.

The First Association of Spiritualists meets 2½ r. m. every Sunday in Brandt's Hall, southwe corner of Franklin Avenue and Ninth street, Friends of the cause invited to attend, and corre-spondence solicited from America and Europe. H. W. Fay, President, No. 313 Market Street. Milton Lyle, Cor. Sec., 3006 Olive Street, St. Louis, Mo.

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CONDITIONS: Self must be lost sight of during the half hour of Communion and every soul given up to

Universal Love. Be wary on the side of the right and true!

the gathering, called on the company present for remarks. Dr. Geo. Ferris, a lately developed and very promising medium, spoke under control, as did also Mrs. Newcomer. Singing, speaking and a good social time was the or-

A vote was taken as to what name the sanctuary should be called by, and, "The Spirits' Welcome" was the one

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JUNE 9, 1888. **GINCINNATI...**

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.

All work and no play makes Jack a dull boy. Let's have a Pic-nic; a real good, old-fashioned day of fun and enjoyment to brighten us up.

We call attention to the article on Medical Conspiracy, in this issue. The situa. tion is ably and truthfully given, and the action of all lovers of freedom and progress well and timely suggested. The time is ripe for us to rally in defense of our standard.

Mrs. Lizzie S. Green, 291 W. Fourth street Cincinnati, started for Chicago June 4th; stopping off at Indianapolis for a few days.

or first of July, will be 220 W. Monroe street. After that, she will be permanently settled among us.

"One of the famous Fox sisters, of Rochester no longer 'cares a rap' for Spiritualism. She may be said to be no longer en rap-port with the ghosts."-[Boston Glob

We presume this is the "sister" whom Roman Catholic priest made drunk, and then, while she was practically unaccountable, seduced. She had a child by the infamous scoundrel, which, fortunately, did not live, so he as a measure of redress, paid the cost of burial and preached the funeral sermon! Roman Catholicism is more competent to attack Spiritualism in this way than through any brain work of which it is capable, but it occurs to us that the result is a poor sort of triumph for a first-class newspaper to celebrate.

YOUR ANSWER OR YOUR LIFE.

Fresh from the hands of the author, Moses Hull, a prominent werstern Spiritualist and Reformer, has been carefully read by us. Mr. Hull is a very forcible writer, fortifying his own statements with authorities which are unquestioned. In this work he has endeavored to solve the labor problem by showing the dangers of capital and corparation monopolies to the Republic, and prescribing the remedies for preventing the almost inevitable calamity.

While we do not agree with him in all of his prescriptions, nor sanction all that seems right to him, we have to admit that the work is one of merit and should be in hands of every friend of progress, Although the book has only one hundred pages, it contains a store of information. We presume the work can be had by writing to Mr. Hull at St. Louis, Mo.

If you want and expect it to be one when it reaches maturity "and can choose for itself," don't for charity's sake allow it to accumulate so many hedges and stumbling blocks to fight through,-if it should choose as you wish it, which is very doubt-

ful Send your child where its early training and impulses will be in the right direction, and go yourself and see that the school is all it should be, help to make it so.

ATTENTION!

Officers of the Ohio Valley, the Indiana and the Southern Associations of Spiritualists! You are requested to consider the subject of a Grand Reunion of the three Associations, during the first week in August, at the Lookout Mountain Camp Grounds.

Discuss the feasibility of the plan; consider the good to be derived by each Association and the benefit and enjoyment to each member at very small cost. They offer the pavilion free of charge, and board at \$1.00 per day. No need to employ speakers, and the receipts at the doorprobably 10 cents each-to be divided between the three Associations. Very Her address until the latter part of June probably the C. S. R. R. will grant tickets at low rates, good for ten days.

> You are asked to inquire into it. See what favor the proposition meets with. Find out what can be done, and notify Mr. G. W. Kates, Lookout Mountain, Chattanooga, Tenn., as soon as possible, that he may make suitable arrangements. We hope the proposition will meet with a hearty approval, and an early action be taken by the Officers of each Association, that it may be all settled in time to be well advertised.

"These preachers are very learned, but they lack common sense," remarked a practical business man recently. This remark illustrates a general rule, with few exceptions. The most impractical man in the average community is the preacher. Why this is so, however, there is no substantial reason, except the fact that he is habituated to impractical things, devils, scape-goats, and other impossibilities. His realm is that of the unreal, the assumed, the spurious. By a system specially devised for the purpose, he has learned to be a moral cripple, and he limps in everything. Even worse than this, he imagines everybody ought to keep step with his flounderings and limp as badly as he does, and if they do not, he assures them of a terrible damnation. But his influence is derness, reinforced by godlike strength, not so fearful as it was a few years ago. In the simple minds of the people there has always arisen a misconception of the office of the "parson," for the title itself is

In its present state of development me-

diumship is so gentle a power that it is unable to resist the brutal attacks of its enemies, except through means it shrinks from using-those electric forces which are peculiarly dangerous to human life. They have been occasionally resorted to, and the utter discomfiture of the attacking forces has resulted; but at some time they may prove fatal. The genius of Spiritual ism is in direct opposition to the use of such means, and under no circumstances should they be employed, except to repel a murderous attack, and then strictly in self defense.

Most of the life of the good medium is in another sphere than this, and is governed by other than human laws. Therefore it is peculiarly in need of protection. And this protection should be constant and alert, not only from the mere physical standpoint, but from the entire range of psychic observation as well. A declaration so sweeping necessarily involves problems not immediately soluable, for the entire range of psychic observation is a broader field than any one really comprehends. Who can measure its extent? We are to measure it so far as present ability permits, and make sure that this measurement takes in all we can now legitimately claim. This realm and everything pertaining to it must be jealously guarded, and to do this from the impulse of the best motives we must

"Fasten our souls so high that constantly The smile of our heroic cheer may float Above all floods of earthly agonies."

In what does mediumship consist, really and truly? Who shall define it and set its boundaries ? Those who think it represents the power which produces those physical phenomena so astounding to the untutored mind, are right to only a very limited extent-just to the extent that a harp is the representative of music. Without the fingers of the expert manipulator, no music would be elicited from the instrument. Unless spirits manifest through the medium, no manifestation of spirit power can be enjoyed. So far we know. And we are convinced that, as a rule, the medium must be passive to the will of the spirit, although some mediums are controlled very much against their will, and occasionally to their apparent disadvan-

Nowhere can the weary heart find solace equal to that afforded by the good and honest medium, for however near despair a mortal may have approached, there is yet some promise of rescue in the efforts of spirit friends. These are more heroic than anything earthly, and when tremblers upon the verge of the dark hereafter, just ready to faint in the gloom of dread and uncertainty, are able to clasp the hand of human tenand hear voices of sympathy and love from the veiled confines of the great beyond, encouragement gathers and hope is revived, and the rainbow of promise again grossly misunderstood. It is only a cor- spans the horizon of earthly experience.

Editorial Correspondence.

Spiritualism at "The Hub!"

Effect of the Conspiracy-Comparison Beteen the Spiritualism of Boston and New York-Protection to Mediums-Miss M. T. Shelhamer and the Banner of Light Free Circles-Questions and Answers-Not a "Grab"-Anticipated Attentions to a Jesuitical Grandee-Meetings Closed for the Sommer.

NEW YORK, June 5, 1888.

Spiritualists of New England have found out that when bad men combine it is time for the good to more firmly associate. Conspiracy for the injury of Spiritualism exists in this city in quite as virulent form as in New York, but it cannot make as mpudent demonstrations here as there, for Spiritualism in Boston has ten times the strength it possesses in the commercial netropolis of the country, and twenty

boastfully, but to emphasize a fact. There are no better mediums in the York, and this proves that truth is bound to make its way there; but these medium,

could be more securely protected from that city perform their duty as faithfully as do those of Boston. Still, there are protection nor confidence.

No manifestation of mediumship anywhere is superior to that witnessed here of Miss M. T. Shelhamer. Thousands of angels are her active coadjutors. the good readers of THE BETTER WAY understand what is done at these meetings but they can have no good idea of their advantages unless personally present at one or two of these gatherings. They are unique and instructive.

After the invocation and some excellent chairman. The medium answers at once. logically and exhaustively, in a flow of lauguage as free and euphoneous as that of the most accomplished orator. In confirmation of the manner in which this is done, we copy three questions and their answers from the report of a recent seance in the Banner of Light:

"Q.-If the physical and spiritual organisms "Q.-If the physical and spiritual organisms are so closely related that what affects one affects the other, what is the meaning of those words of the medium of Nszareth, 'It is not what entereth into a man that defileth him, etc.? Does not our material food affect our spiritnal body through our physical organ-

"A.-To an extent yes; but nothing to the extent that your thoughts, aspirations and desires aff.ct the body which you are by-and-bye to wear, and also the surroundings and habitations which are to be yours in another life. We know that a man may take in his mouth food that is of a poisonous nature, so that through its influence his blood may be-come vitilated and his entire system diseased. This will, to a certain extent, affect the ap-pearance of the spiritual body, if long con-tinued, and we know that the man who delights in refined food, that which is dainty, and we might almost say of a spiritual nature, will find his physical body becoming finer in its elements and more spiritualized in ap-pearance, while the spirit body which is being built up will correspond in a degree. And again, we see that the thought, the aspiration and the tendency of the mind the "A .- To an extent yes; but nothing to the And again, we see that the thought, the aspiration and the tendency of the mind, the moral part of the man, in fact, the character of the individual, determines more largely than anything else the appearance of the spirit after it loosens itself from the corporeal frame. We have no doubt that the man of Nazareth meant to imply, by his statement, that it did not matter whether an individual on earth was obliged to live in a humble, fruggl manner, partaking of the coarsest food, provided that his mind was clear, his spirit intensely seeking after that which is elevat-ing and purifying its character, growing wide and serene, through the varying experi-ences of life, for if this were to be the result of a man's career, then would he find nimself after his passage from the outward body

periences are to open before us. Very we inst has been done, as far as the first passay from one plane of existence to another

worlds upon worlds in space, planets upon planets revolving with their grand conditions for affording life, intelligence and knowledge to human beings. May it not be that the advancing man may by-and-bye find the conditions for reaching those planes of exist-ence and reaping the experience which they afford?

afford? "So we believe, and we do know that as man advances in the spiritual realm he grows more refined in appearance and in knowledge gains greater powers to overcome the limita-tions which have confined his energies, and we have seen those who have traveled on from planet to planet, sending back the information and knowledge which they have

found. "In the spirit world such changes are not deplored. We do not look upon the trans formation or elevation of a spirit to a higher world in the light that you gaze upon death it brings no suddening reflection to ou minds; we know that if our friends hav passed onward to grander elevations, so may we do so; it is in our power to so expand and so grow in thought and in active expres-sion as to find our limited conditions meles and so grow in thought and in active expres-sion as to find our limited conditions useless to us, and we may also rise to those other planes of which we speak; therefore we know no such word as death over there; we know of changing experiences, of gradual eleva-tions, of grander unfoldments for the human scol."

All the questions sent in, except those imes the determination. This is not said of a personal or political character, are read, and the answers come with prompt-

ness, address and precision, of which only world than those who are sustained in New the most exalted gifts are capable. Those it will scarcely be of the sort they will who are privileged to attend these circles relish. are enjoying the best things the spirit world has to bestow upon mortals, and pharisaical attack did the Spiritualists of they should be thankful indeed. These gatherings have not made Miss Shelhamer famous, but she has made them remarkmediums here whom a little more judicious able and desirable, and it is hoped she may protection would not injure, and there are be spared to a long life of such practical some, so said to be, who deserve neither usefulness. Much of her time is employed by lectures in Boston and near-by

towns, and demands for her services are always much more numerous than her every Tuesday afternoon at the Banner of opportunities to respond. She is perform-Light Free Circle, through the organism ing a great and noble work, and good

NOT A GRAP.

Mrs. Amanda M. Cowan is holding seances as usual, notwithstanding the recent attempt to grab a spirit in her circle rooms. Nobody was grabbed. Bundy

testifies to the contrary, but it seems his vocalization, a question is read by the evidence is always on tap "to the contrary" when the reputation of a medium is in question, He calls Mrs. Cowan's seance rooms "a fraud shop." Why is it that he does not come to Boston for a personal inspection of these rooms? His mal temperature of this hospitable city, tences over and over two or three times, and attentions showered upon his vener-

> rumored that a committee of invitation will soon wait upon him "by authority,' and gently urge his attendance, and, if

needs be, pay his keep and passage. This will be rare entertainment for a jesuitical grandee! There is talk of a similar reunion in New York, and really more talk than "action," again demonstrating the cheapness of wind; but it is hoped that Col. Bundy will not be wholly neglected. He begs for the poor privilege of proving something. Let him bring proof, or its equivalent, with all the promptness possiis the fact is worth finding out. J.C.B., to

Hundreds of the best people throughout the land know from their own experience that Mrs. Wells is a medium good and true, above suspicion and superior to reproach, and yet scoundrels in New York and Chicago, (one in each city) call her a fraud because she refused to do their bidbing! They say they can prove her "a fraud," when, in fact, neither has a scrap of information regarding her mediumship, and they dare not attempt to bring proof of their foul misrepresentations. Such an attempt would indict them as the sworn enemies of truth, and this fact is already advertised more than they desire. It gives us pleasure to state that neither of these persons is a Spiritualist, but, as the Irish gentleman expresses it, "quoite the revarse o' the contrairy"-both are Jesuits. Pretty birds to criticise a spirit medium!

Who are these worthies that always stand ready to arraign truth as a liar? Do they expect to be credited? They may obtain recognition in the next world, but

As Others Sec Us. To the Editor of The Better Way.

Enclosed please find \$2.00 (Two Dollars) for your paper for another year, and if you don't hear from me by the time my subscription expires, stop the paper, as I may not be here in the flesh. I am now over seventy years old and my eyes and strength are failing, so I cannot read all there is in my paper, but I should feel lost without it. My son takes the Toledo Blade, so we have a sermon from Talmage once a week. I always look them over, but seldom get interested enough to read one through, until he took Spiritualism for a text, and with his mighty power of eloquence, struck it out of existence, or tried to make his hearers think he had. That one I read through.

Years ago, when my children were small, my little boy had met with an accident, and was very nervous. He cried and complained that his sister, who had been sent in to read little stories to him, would preach. So I listened at the door. Sure enough, she would spread her hands, welcome would be warmer than the nor- raise and lower her voice, and repeat senand after all it amounted to nothing. Well, able head would be intensely interesting I just think that kind of preaching that to the Spiritualists of the world. It is amounts to nothing is better than telling such abominable lies as Talmage did.

> SYLVIA HIGLEY. ANGOLA, N. Y., May 24.

Orthodox vs. Spiritual Heaven.

The orthodox or credal heaven is said to be a place somewhere in the universe, where God sits on His throne with Jesus on His right hand, surrounded by angels and the spirits of men, who happen to have been elected or become the favorites of God or Jesus Christ, possibly through, and possibly not through, an agency of ble, for if there is a "fraud shop" among their own, but by some lucky circumstance not very well understood. Those favored ones, it is supposed, will inhabit a new Jerusalem that is to be let down from heaven to receive them, and the throne of God is to be in the midst of it. The streets are to be paved with gold, the warm season has not yet opened, and and the gates made of all kinds of precions the camps have scarcely begun to air their stones, which seems a very odd picture, to summer rig. Boston, with its east winds say the least, to draw of heaven after havfringed with saline sharpness, is as cool a ing been taught so persistently to ignore summer resort as any one without surplus all such things here. The occupation of adipose could ask for. In the month of the saints and hosts of heaven is to be May there were twenty one rainy days praying to, and praising God for ever and ever. Now, it strikes us there would be a great deal of monotony about that, and God Himself would get very tired of it, while it would seem to be a great waste of time, that might be employed to great advantage in assisting God to bring up matter, animate and inanimate, to a higher state of perfection, through the action of mind upon matter, and when you think of We have repeatedly placed the Banner that sort of employment, if it may be called employment, to last for all eternity, it is simply fearful to contemplate. But thanks to the spirit world, that has found ways and means, through the tiny raps, and the thousand other channels, that are opened, we now know there is no such heaven as that awaiting any, except such as persist in blind superstition, and will not see the light. The future life that is now held out to all who will open their eyes and investigate, is one where any faculty of the mind will be brought into play by those who will take advantage of it, and where there are no bounds set, to the extent or scope of investigation or attainment, and where the very elements "help those that help themselves." Can the mind of man conceive of any thing better calculated to call out anthems of praise and adoration to God from man, even here; with such a prospect, such a future in view, and laid up in store for him when he is ready to enter upon it ? Who would not, with such a promised land in view, cheerfully bear the ills of life, and struggle in making life's journey ring with praise and adoration to God for having, as it were, taken man into his partnership and confidence, to be a co-worker with him, in the unfolding of matter. Truly, it is a boon to have been born an individual-ized spirit, with all the possibilities that lie before it. And yet how many mar it; how many degrade it to the level of the brute; how many seem to try to drown or annihilate that spark of the Deity, that was intended to light us back to him, laden with the rich treasures of experience, of the various conditions through which we have passed. If the in-finitesm al coral,

We are in receipt of circulars of the Belvidere Seminary, at Belvidere, N. J. and, so far as our knowledge goes, it is a model school; and if the plans and objects of the institution are well carried out, as we have no doubt of, it will, beyond a peradventure, send its pupils out into the world better equipped for life-real life-than any other temple of education we have any knowledge of. The magnitude of the great work, and the unestimable value its perfecting will be to humanity, should meet with a hearty approval from all who claim liberty and absolute emancipation as a birthright; and the "brave and hardy few" who have conceived the plan, and are laboring hard for its success should be encouraged, upheld and assisted. The advantage of such a liberal, healthy, unsectarian education as this, to our children and youth, cannot be too highly estimated. May all such institutions flourish and multiply.

Mr. Baxter's subjects for Sunday June 10, Grand Army Hall 115 W. Sixth street. Morning: The Independence and Positiveness of Spiritualism.

Evening:

Spiritualism: its Facts, Philosophy and Fancies.

Our Lyceum which is still very young, is most a promising child. It has taken a healthy start in life and gives evidence of disappointed, no purposed end defeated, in a robust nature and longevity.

an organization, and the pains and trouble it is worth to Spiritualist fathers and moth- gently guided. ers, becomes apparent, when they look the fact square in the face, that they themare too old for them," and the early imyears and expect it to be a Spiritualist?

ruption of the word person-that is, the individual person set apart for the service of a church ; in the Latin, persona Personatus is a personage. The canon-lawyers applied personatus to any dignity or preferment in the church. Many of these persons were mediums in the early days. In the sixteenth century good John Selden placed on record this sentiment : "There never was a merry world since the fairies left dancing and the parsons left conjuring. The opinion of the latter kept thieves in awe, and did as much in a country as a ustice of the peace." Why is it that they

cannot be induced to make themselves correspondingly useful in this age ?

MEDIUMSHIP.

Not in this century will the general public understand the full signification of mediumship, for, standing outside of its influence, people see none of its power, nor is it possible for them to conceive how this power is exercised; standing within its atmosphere, every ray of light reveals a harmony of unspeakable truth. Experience alone is potent to translate it.

There are times when mediumship is but the mournful follower in the track of truth, and catches only the faint echo of divine inspiration; but instances of this kind are becoming rarer day by day, for in the entire realm of nature there is an invariable response to every truly instructive impression. Every insect knows where to deposit its eggs so that its offspring, alone and unguided, may find necessary sustenance. The rules by which the work of the bee, the bird and the otter is done, never change or fail. If no calculation is

these minor forms of life, how much more The real value and importance of such shall this universal human longing after immortality be enlightened and intelli-

Mediumship is of more delicate construction than any rules yet devised by selves attend the lectures and seances and man for its guidance, and when it fails to grow and progress spiritually, while mean- respond to these rules we ought not be time they send their little ones to Ortho- surprised. Until we fully understand the dox Sabbath Schools because "these things regime of the spirit world, it will be impossible for us to make first-rate laws for pressions and tendencies are all in a direc- spirit government, and rules for the regution contrary to what they wish the child lation of mediumship are nothing less. to travel when maturity is reached. Thus Then we know it to be true that those yearly the gulf widens between parent and rules which are admirable for one phase child, and there are sighs and tears and of mediumship are wholly inapplicable to distressing inharmony, and families are another, and it is almost equally well esdivided and each faction unhappy in the tablished that the manifestations through contemplation of the fact that the other is any spirit medium are in some regards going all wrong. Who is to blame? Pa- peculiar to that medium, and therefore no rents look at it. Can you raise your child set of rules can now be of general appliin orthodoxy all through its growing cation. The time may come when they will be so devised as to universally apply.

These conditions are superior to the misty uncertainties of faith, to the totterings of mere belief, for they disclose positive evidence of immortal life, and bring proof that there is no death, but that the transition we so name is an uplifting into a state of infinite progression and constantly enlarging knowledge. It may be that some trifle with these conditions and simulate mediumship. Woe unto them! True mediumship is that which commands all our regards.

Is there anything to say about that mediumship, so-called, which is essentially fraudulent? Only a few words. It is well for investigators to bear in mind that the methods of nature cannot be reproduced in art, and that imitation of mediumship will invariably detect itself. Every genuine condition is equal to the requirements of the most rigid investigation, and proper tests should be applied to every case of doubt. Such is unquestionably the desire of the spirit world, for the best of its denizens are but agents in the development of God's providence, and this is founded in those laws of nature which we know to be the essence of truth. Mediumship only partially developed will disclose truth; mediumship imperfectly employed will do the same thing ; but fraud has no refuge in anything beyond its own gauzy habiliments.

"When by night the frogs are croaking, Kindle but a torch's fire-Ha! how soon they all are silent! Thus truth silences the liar."

There is a disposition to require too

much from mediums who are not sufficiently developed for their work, and to cry "fraud" when they fail to accomplish that which experienced mediums have done. When schools of mediumship are established-a work which has been neglected too long-this embarrassment will not arise, for then undeveloped mediums will not be permitted to give sittings for anybody and everybody, as at present, the manifestations of the spirit will be everywhere enjoyed in greater perfection. It must not be thought that we need a school to realize the best ideals of mediumship, however, but rather to cultivate and systematise them generally. It has already developed many of its best phases without instruction, but schools will give us a larger supply of first-class mediums, and these are in demand.

Those are not the best mediums who assume to enjoy the greatest gifts. Genuine merit is modest. "Truth hath a quiet breast." There is neither moral nor men-tal injury in that which it excites, nor aught that is harmful in its most astound-ing phenomena.

"The only amaranthine flower on earth Is virtue; the only lasting treasure, irnth."

the rescue, "and d--- be he who first cries, 'Hold! enough!'"

The Temple, and several other places where Spiritualists most do congregate, have closed for the warm season, although of a man's career, then would he find himself after his passage from the outward body surrounded by beautiful scanes and elevating objects, then would he discover that he had built up for himself a home, fair to look upon, and that the elements of his spirit body had only r-tained the finer qualities and emanations of that which he had exter-nally used. And it is a truth that even coarse food on earth possesses certain qualities, and has a power of exhaling special emanations which are of a refined or spiritual character and the man of spiritually would, even if obliged to partake of coarse food, retain only in his spiritual system the most refined quality of that food; therefore, we say, that the Nazarene intended to teach a lesson, that while much may depend upon external here, and upon this identical day of grace your correspondent has seen fire in heating stoves for the purpose of mellowing the atmosphere to an endurable temperature! The admonition to "keep cool" is out of date. Fraternally,

IOE FAXON. MEDIUMSHIP OF MRS. WELLS.

the Nazarene interned to teach a lessol, that while much may depend upon external things and conditions, it is also in the power of man to extract from the coarsest and most rude of these that which may prove a lesson to his soul, even that which may prove a stepping stone to higher things and grander results." of Light on record as an unflinching endorser of the genuine character of the de-Q'-Music is sometimes heard from invisi-

ble sources during the night, and sometimes like choirs singing beautiful anthems. What velopment of Mrs. E. A. Wells as a medium for the presentation of the materializing and other phases of the spiritual

phenomena. While we were temporarily sojourning in New York City some months since, we were privileged to receive on several occasions at her seances indubitable and personal evidence of her reliability, and so stated in these columns at the time.

ble sources during the night, and sometimes like choirs singing beautiful anthems. What is the cause?" "A --We should judge the questioner to be highly endowed with mediumistic power, especially clairaudience, and undoubtedly during the hours of the night, when the bodily powers are relaxed and the nervous system has come into a state of quietude, his spirit is enabled, in a measure, to detach itself from the outward body and from the things of physical life, and to enter into an atmosphere which belongs really to the spir-itual state. Under such conditions that are unheard by mortal ears may, at the time, be sensed and realized, and even plainly heard, because of the mediumstic unfold-mediumship, which one would do well to culitivate, for not only does its exercise afford enjoyment to him who may possess it, but it may also lead to the unfoldment of other medial powers and to certain communica-tion between the two worlds." "Q.-Isilfe, after death of the mortal body, eternal; and does the spirit then go through other similar deaths?" "A.-So far as we know, life is eternal, continuous, for, having passed through that What we then said we take occasion to repeat with emphasis at the present hour. Above item appeared in the Banner of March 3. ultimo, from the pen of its veteran editor, Luther Colby. It is sufficiently direct. The terms used admit of but one definition. There is no better judge of mediumship than Luther Colby. He has investigated it, patiently, intelligently and

other similar deatbs? " "A.-So far as we know, life is eternal, continuous, for, having passed through that which was called death on earth, and flad-ing himself alive, filed with consciousness, activity, and with memories, a spirit is safe in concluding that there is no death in the universe after all; that what seems to be so is merely a transformation or change. Change always leads to something else; so if we proceed onward, and by-and-bye meet with a change, we understand that new ex-periences are to open before us. Very well; honestly, for more than thirty-five years, and he knows the gennine article from the counterfeit with all the precision of an expert. He does not endorse without positive knowledge, and thus he is left in that happy situation where there is nothing to recant.

hat has been done, as far as the first passage from one plane of existence to another is concerned. The man who down in the throes of death on earth opens his eyes in the spirit world to new conditions and surroundings, and he discovers that he never was more alive in his life; perhaps he feels quickened in thought and active in expression. Natur-ally he tooks around him and degins to pronder upon the things he may see and hear, and he discovers that his experience has been the experience of all whom he may proach, and he discovers that his experience has been the experience of all whom he may meet. It is only natural for a thinking mind to conclude that, having passed through one such experience, he may do so an infinite humber of times; having realized that he has haken dp a new plane of activity, to extract from it all that he possibly can, for his ex-pansion or his convenience. It may follow, hen, that when he has received all that is possible from that plane of existence, other cenes, other changes, await him; there are A few days ago Mr. William Wheelock, of Boston, visited Watkins, the independent slate writer. On the way to Watkins's place he purchased two ordinary slates. He asked a mental question regarding the mediumship of Mrs. Wells, and almost immediately the following message appeared upon one of the slates:

"My Dear Son: Time will prove her one of the grandest mediums, but we do wish she would keep all mean, low influ-ences out of her circles We cannot give truth with out, at al!. Yes, my son, she is herself true and honest. I am certain of this, or I would not say so. Your Affec-tionate Father ionate Father.

WM. WHEELOCK." Can build continents beneath the ses, How much should man accomplish through eternity

PERSONAL.

Geo. P. Colby is lecturing at Louisville.

The friends of Professor J. D. Lyon will be

pleased to know that he is well again, and has resumed giving sittings and circles as usual at his residence, 188 Richmond st.

J. W. Kenyon will answer calls to lecture on scientific and philosophic Spiritualism anywhere in the States or Canada. Address 54 Bostwick street, Grand Rapids, Mich.

Master Albert Harwood Groom made his first appearance in society last Sunday. He early dawn of life, and promises to become a favorite.

G. W. Kates and wife are engaged for the grove meeting at Hicksville, Ohio, August 11 and 12, and filnton, Iowa, camp meeting, August 19 and 25. They would like to make engagements in the West for months of September and October. Address, Chattanooga, Tenn.

May 28, 1888,

Dear Friend:-I am, as you see, on my way way here, at various places .- Oh so hot; still I shall keep right on. Friend Bosworth is with me. Regards,

A. W S. ROTHERMELL. BIRMINGHAM, ALA.

Movement of Mediums.

Mrs. Lunt Parker and Lily May, at hall 106 Washington avenue, Lansing, Mich.

J.S. Loveland is speaking at Milwaukee. Large audiences and good interest. J. W. Fletcher will speak at Parkland, Pa.

and Sunapoe, N. H. Camp Meetings. Mrs. L. A. Logan conducts meetings Sunday evenings at Harmony Hall, Denver. Col.

J. Clegg Wright speaks during June at Philadelphia; corner Eighth and Spring Garden streets.

Mrs. Clara A. Field would like to engage for the Sundays of June. Care of Banner of Light, Boston, Mass.

Mrs. Anna Orvis conducts services for The Chicago Spiritual Fraternity, at 3 p. m. Sundays, for this month.

Mrs. Mary C. Wright can be secured for lectures or grove meetings, by addressing her at Fulton, Oswego Co., N. Y.

Dr. Dean Clark is open for engagements for June and July. Can be addressed care of Colby & Rich, Boston, Mass.

Walter Howell's engagement list is filled to the close of 1888. Casadaga Camp Meeting. July 21st. His address is 248 N. Division St. Buffalo, N Y.

Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists, on Ada street, Chicago, Ill., morning and evening each Sunday.

Mrs. E. A. Wells, test and materializing residence to 990 Sixth avenue, where she has the people. commodious apartments.

John Siater, of New York, is giving scances on the Sundays of this month, at 3 p. m. and 7:45 p. m., at Martine Hall, corner of Indiana avenue and 22d street, Chicago, Ill.

Mary A. Charter's engagements for the

CAMP MEETINGS.

Cassada Camp Meeting begins July 21. California Camp Meeting, at Oakland, Cal., from June 3 to July I.

Leavenworth Co. Association of Spiritual. ists hold their second semi-annual Camp Meeting at Deuel's Grove, near Fairmount, Leavenworth Co., Kansas, on the 26th of May.

The Friends of Human Progress will hold a Spiritual Festival at Forest Temple, North Collins, N. Y., June 16 and 17. Mrs. Elizabeth is a bright and blooming youth, just in the L. Watson, of California, and Dr. F. L. H. Willis, of Rochester, N. Y., are the speakers engaged. They are too well known to require

any recommendation. Visitors will receive cordial welcome and their stay be made as pleasant as possible. By order of Committee, EMMA TRAIN, Secretary.

The Fourth Association of Spiritualists of Philadelphia, Penn., are located during the summer at Parkland, holding circles every

Sunday afternoon and evening in the Eureka tent. This Association was formed June | To the Editor of The Better Way. to Mazaro, Ark. Have held seances all the 7, 1888, by the guide and medium, Eureka. with thirteen members. Present membership, twenty-five; applicants, seventy-three. Cash in hand at date, \$230; property value, \$70.

> The Iowa State Campmeeting have had five successful seasons, and this season promises to be the best of all. The scelal month of the camp opens July 1st, the camp meeting proper, on the last Sunday of July, and continue for five weeks. No nicer place for the invalid, no cooler place for any one in hot weather can be found in the West. A large delegation for both July and August will be in attendance from Cincinnati.

The Mantua Association of Spiritualists will hold a Union Basket Picnic, Sunday, July 1, 1888, in Atwater's Grove, Mantua Station, Ohio. All spiritualistic societies and Spiritualists of Northern Ohio are cordially invited to attend and unite in proclaiming the truths of a positive knowledge of immortality and spirit return. The questions of forming an alliance of the several associations, also a camp meeting association will be considered. Good speakers and good music will be provided to make the occasion one of much enjoyment to all. Reduced rates have been secured on the Mahoning Branch and main line, N. Y., P. & O. R. R., by which tickets will be sold at two cents per mile in each direction on June 30 and July 1, good returning until July 4, inclusive. The reduction extends to Oll City and Jamestown east, and Marion west, Everybody invited, In case of bad weather, the exercises will be held in King's Opera House. Lewis King, President; Henry Cobb, Secretary.

Sturgis Annual Meeting.

The Harmonial Society of Sturgis, Mich. will hold their annual meeting in the Free Church in Sturgis, on June 12, 15 and 17, 1888. Lyman C. Howe and other prominent speakmedium of New York City, has changed her ers and mediums will be present to address brain power, the only actual recuperation of ren, being too tired to comply with the re-D. R. PARKER, Pres.

> You and your friends are cordially invited assembly of the Cassadaga Lake Free Asso clation at Cassadaga, (camp grounds) Chautauqua, N. Y., June 8, 9 and 10, 1888. Mrs.

Written for The Better Way. The Better Way MAT SWRETHER.

Would that our follies we could plainly see, From the world's opinion our thoughts were free, There would be less vice on the earth to-day;-May kind heaven teach us the better way.

If each man was taught to his conscience heed, Religeous praining we would not need. And the mind would never be led astray;-May good angels teach us the better way,

All through this stormy life's unsettlod tide. Let good reason be allowed to guide, And the higher minds allowed to sway ;-May kind angels teach us the better way,

May dear spirits from that heavenly sphere Be with and teach us while we linger here, And make us happy the short while we stay :--Ever leading us in the better way.

FLINY, April 2, 1888.

result:

Election of Officers,

PHILADELPHIA, PA., May 18, 1888.

President-T. J. Ambrosia. Vice President-Joseph Laberger. Secretary-Leonard I. Abbott. Treasurer-Mrs. T. B. Ambrosia. Trustees for three years-Edward F. Rob-erts, Joseph Leiberger, John Kurtz. Trustee for one year-Mrs. Lydia Leidy, T. J. AMBROSIA, President. LEONARD I. ABBOTT, Secretary.

Annual Meeting at Potterville, Mich.

To the Editor of The Better Way.

Sunday June 3, 1888, the Eleventh Annual Meeting of the Society of Spiritualists of Eaton County, Mich., met. Meeting called to order at 11 A.M. by the President pro tem. Pauline Schmidt; Mischlef, Elma Fray; Conference meeting was then held until Sailor Boy, Frank Fray; Winter, Mary Carbasket dinner was served.

Called to order again at 2 P.M. The Constimembership solicitated. Seven members

were added to our society. The following officers were then elected: President—Addison Koon. Vice President—Irs Smith. Secretary—Jennie Rosenberger. Treasurer—Adelia Koon. Representative—Mrs. Carpenter. Trustees—William Divine, J. Ashley, H. P. Onderdunk.

Onderdunk. Collector-Sarah Ann Martin. After busiuess matters were transacted, an appropriate lecture was given by Ira Smith of Grand Lodge, and during our meeting we were favored with music by Miss Laura Stannerd. MRS. JENNIE ROSENBERGER, Secretary

The Value of Sleep.

The best possible thing for a man to do when he feels too weak to carry anything tainment. through, is to go to bed and sleep as long as he can. This is the only recuperation of the May Pole dance in the evening, but the childthe brain force; because during sleep the brain is in a state of rest, in a condition to

receive and appropriate particles of nutri-ment from the blood, which take the place of those which have been consumed by pre-vious labor, since the very act of thinking to attend the annual picnic and Sunday ment from the blood, which take the place burns up solid particles, as every turn of the left Parkland at 10:30 P. M. Jor Philadelphia,

Vicasburg, Mich. Cincinnati Lyceum at G. A. R. Hall As the coming season promises to be char-

are presented for proclaiming its truths and philosophy, and of witnessing the various fifty and sixty person responded. The mornphenomena, in proof of the same, we may be pardoned for offering a few words in behalf of a locality which has already become some-what noted for its many advantages. We refer to the Vicksburg camp in Kala-mazoo Co., Mich It is beautifully situated, and convenient to railroad stations.

to railroad stations. Extensive preparations and improvements have been made, and the camp will be open-ed July 13, to continue until August 14. Good speakers and mediums are engaged, and there is no doubt it will prove a season of great enjoyment, recreation and rest to all who attend.

W.S. WANDELL, Cor. Sec'y.

Parkland, Pa.

To the Editor of The Better Way.

The opening excursion of the season took place to-day under the auspices of the Lyceum, Ladies' Aid and First Association. The The Second Association of Spiritualists of programme of the day was, dancing in the Philadelphia held their annual election of morning, the Lyceum May Party and May officers on May 14th, with the following Polsdance in the afternoon, and grand ball in the evening, all being free. The feature of the day being the Lyceum's May Queen Entertainment and May Pole dance, which took place at 3 o'clock in our large pavillion. The Grand Banner and Flag March of Lyceum children, entering the pavillion at 3 oclock, led by Mr. Chas. L. Smith and Miss Ella Dangler, being one of the grandest sights ever witnessed at Parkland, Next came the May Queen Entertainment; the following being the characters:

May Queen, Alice Lomadue; Scepter Bearer, Ellen Garlick; Crowner, Mary Garlick, Spring Ella Dangler; Summer, Lydia Hortch; Autamn, Linda Schmidt; Queen of Fairies, rol; Drummer Boy, James Langham; News Boy, Arthur Lomadue; Fire Fly, Pauline tation and by-laws were then read and Buntz; Hope, Mamie Hankinson; Highland Hunter, Eddle Lomadue; Soldiers of Glory, Frank Russell; Wit, Philip Bankert; Little Elf, Ida Smith; Innocence, May Jacoe; Queen of Flowers, Jesse Benner; Goddess of Morning, Mamie Hutchinson; Faith, Laura Hutchinson; The Rose, Minnie Albright; Humor, Louis Sinker; Purity, Clara Dangler; Gallantry, Clarence Lomadue; Temperance. Harry Buntz; Gypsy Boy, John Langham Pink, Little Miss Russell; Violet, Little Miss, Hankinson.

> The address of the Queen of May to her subjects was so well delivered that she received many praises from the people. The Queen Alice ordered her subjects to dance the May Pole dance, which closed the enter-

There was a general request to repeat the quest, promised to give it some time again during camp meeting.

The Progressive Lyceum was opened Sunacterized by an unusual interest in the in- day, May 27, 1888, by the President, Mrs. M. vestigation of Spiritualism at all the public E. Roberts. An opening hymn was sung by places of resort, where the best opportunities the school, after which Mrs. Sheehan, Secretary pro. tem., called the roll, and between ing lesson was laught by the different guardi-ans, followed by an interesting march and song, "Our Lyceum Band." by the school. Mrs. Sheehan was appointed Treasurer and Miss Birdle De Witt, Secretary. Several new members were enrolled, and it is hoped that a great many more will follow their exam-ple. The Lyceum is not for the children alone, but for sduits as well. Liberty Group, with Mr. Youmans as guardian, is composed entirely of adults, and while parents are urged to send their children, they are carnest-ly requested to come themselves, and by their presence encourage the noble few who are devoir g their time to this grand cause. The Lyceum meets at 9 o'clock A.M. every Sun-day at G. A. R. Hall. ing lesson was taught by the different guardi-





Send 5 2-cent stamps, your age, and One Dollar, I will send you by mail one pair of Melted Pebble Spectacles, that will restore perfect vision and strengthen the eyes. Address B. F. POOLE, Clinton, Iowa.

END description of yourself, with 15c. for com-plete written prediction of your future life, to N. M. GEER, Port Homer, Jefferson County, Ohio.



Answers Sealed Letters. Terms, \$1.00, and two 2-cent stamps. Address Station A, Boston, Mass.

For ONE DOLLAR I will answer commun-Mrs. S. R. CHALLONER. cations promptly. Oshkosh-Wis

Speakers and Mediums, Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named:

JUNE: J. Frank Baxter, speaker and plat-form test medium.

JULY: No meeting. AUGUST: No meeting. SEPTEMBER: Corn L. V. Richmond, Inspira-

tional speaker. DOTOBER: Mrs. A. M. Glading, speaker and platform test medium.

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SPECIAL NOTICE.

ale by the following news-dealers :

J. F. Jones-272 Vine street, City.

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Perry & Morten-162 Vine street, City.

H. Watkin-26 Longworth street, City.

Colby & Rich-9 Bosworth street Bos-

Bentona Brothers-5 Union Square,

Dr. J. H. Rhodes-722 Spring Garden

Mrs. Robt. Rhodes -46 N. Pearl street

J. L. Jackson-1903 Fenn ave. N. W.

Chas. McDonald & Co .- 55 Washing-

E. T. Jett-So2 Olive street, St. Louis,

Thos. McAboy-727 Twelfth street,

Geo. Ellis-11 Decatur street, New Or-

Thos. Lees-142 Ontario street, Cleve

Edwards & Mercer-10 W First street,

NOTICE TO SPEAKERS AND MEDI-

UMS

The Society of Union Spiritualists, of Cin-

cinnati, are desirous of corresponding with

Speakers and Platform Test Mediums com-

bined, relative to engagements for months of

1889. State what months they can be en-

gaged for and phases of Mediumship. Ad-

Mantua Station, Ohio.

The annual meeting of Dr. Underhill's will be held on Sunday, June 24, 1888, in the grove near his old residence. Good speakers and music will be on hand. Basket picnic at noon. D. M. King and others have promised to be present. Let everybody come and keep up the dear old plan of progress. D. M. K.

Wisconsin Spiritualists.

The Wisconsin State Association of Spirit-nalists will hold its next meeting in Milwau-kee June, 22, 23 and 24. Mr. John L. Potter and Mrs. A. H. Colby-Luther are the speak-ers engaged. DR. J. C. PHILLIPS, Sec.

HEALING.

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street, Philadelphia.

witness the convincing tests is far "better

most eminently successful of the

than the fatness of a feast."

summer months are at Adrian, Detroit, Lansing and Munroe, Mich., and South Bend, Ind. She can be addressed at Carleton, Mich.

J. W. Fletcher appears at Parkersburg Camp in July; in Sunapee, N. H., in August. Will also occupy his house at Lake Pleasant. These are all the outdoor engagements possible for him to accept. Address 5 Beacon st., Boston, Mass.

Bishop A. Beale, at Glen Falls, N Y., for the rest of May; at Bridgeport. Conn., first two Sundays of June, and the last two at Stafford, Conn. Will speak at Onset Bay Camp Meeting the last of July, at Queen City Park the last of August.

Edgar W. Emerson will be at the Oakland Cal., Camp Meeting during the month of the following speakers and mediums: June; July 21st to 30th, at Onset Bay, Mass., Camp Meeting; August 4th to 13th, at Suna-Cassadaga, N. Y., Camp Meeting; September, at Buffalo, N. Y., and October at Troy, N. Y.

Hon. Warren Chase may be addressed at Cobden, Ill., and his books ordered from him there till the camp meeting at Clinton, Iowa. He is open for engagements in Iowa, Minnesota and Wisconsin for September, October and the last half of August. During the winter his address will be St. Louis, Mo., and he will lecture in places not too far from that city during the winter.

Miss Jennie B. Hagan's lecture engagement for July, August, and September, 1888 will be

July 1st at Hanson, Mass., Camp Meeting. " 4th to 9th, Parkland, Penn., Camp Meeting.

July 14th to 18th, Harwich, Mass., Camp Meeting.

July 20th to August 3rd, at Cassadaga, N.Y. Camp Meeting.

August 6th to 12th, Onset Bay, Mass., Camp Meeting.

August 13th to 21st, Sunapee Lake, N. H. August 22nd to 25th Queen City Park, Vt., Camp Meeting.

August 26th to 31st, Etna, Me. Camp Meet ing.

September 2nd and 9th, Bridgeport, Conn.,

Camp Meeting. September 16th, 23rd and 80th, Trenton, N.

J., Camp Meeting . Will be pleased to make weekly evening engagements during the month of June, in the vicinity of Boston and Worcester, Mass.

CINCINNATI MEDIUMS.

Mrs.S. Seerey, 34 Gest street, Trumpet and State Writing.

J. D. Lyons, 188 Richmond street. Trance, Readings from Letters, Photos, Hair, etc. Mrs. M. Englert, Trampet. 67 Marshall

Ave. Mrs. Stewart. Trumpet and Independent

Slate Writing. 10 Addison street. Mrs. Anna Cissna. Independent Slate Wri-

ter. 83 Mill street. Mrs. Belle Ireland. Trance. 365 Elm street.

Mrs. A. M. Glading (for May), 43 W. Seventh street. Trance and Psychometic Reading.

Mrs. Laura A. Carter, Hawthorne avenue Price Hill, Independent Slate Writer.

Mrs. Lizzle Green, 291 W. Fourth street. In ependent Slate Writer.

Mr. and Mrs. S. J. Winchester, 371 Elm street. Trumpet.

Dr. R. C. Flower, of Boston.

Dr. R. C. Flower, the distinguished Boston physician, has arranged to stop at the following places on dates given. This will enable many of his friends and patients to consult him close to their own homes. He will be at Memphis, Tenn., Guycsa House, June 4 and

Nashville, Tenn., Maxwell House, June and 7; Louisville, Ky., Galt House, 8 and 9; Cincinnati, O., Grand Hotel, June 11 and 12; Columbus, Q., Neil House, June 18 and 14; Cleveland, O., Etillman House, June 16.

Elizabeth L. Watson, of California, and Mr. J. Clegg Wright, of New Jersey, will be the

Lookout Mountain.

This famous place of meeting for the Spiritualists of the South and West, will be of such attraction this year that great numbers wil attend.

The meetings occur daily during the entire month of July. Besides the engaged speakers and mediums

a number of noted mediums will be on the ground to hold private seances.

The public exercises will be conducted by

Mrs. Cora L. V. Richmond, Mrs. Adeline M. Glading, Mrs. S. A. H. Talbot, George A. Fulpee Lake, N. H., Camp Meeting; 16th to 27th, ler, Esq., Dr. H. F. Merrill, Dr. Samuel Watson, A. C. Ladd, G. W. Kates and wife, and several others of noted ability. Mrs. Ross and orchestra will furnish excellent music. Ample hotel facilities will be furnished to all at low rates. Special R. R. rates will begiven from all points. Tenting space will be given free. For further particulars address G. W. Kates, Secretary, Lookout Mountain, Chattanooga, Tenn.

Miss Jennie B. Hagan, have made the readers of THE BETTER WAY somewhat acquainted with the delights of a summer's camping season at Sunapee Lake, N. H. This is the gem of the New.England lakes, 1000 feet above tide water, a pearl of purity in the emerald setting of the New Hamphire hills. For ten years past camp meetings have been annually held at Blodgett's Landing, Sunapee Lake, in the town of Newbury, N. H., and this year's meeting, commencing July 29th and closing August 29th, will probably surpass in the talent and variety of its speakers and me-diums, and in the musical and literary char-acter of the evening entertainments, any previous season.

Dr. H. B. Storer, the veteran medium and lecturer, formerly President of the Onset Bay Association, is now President of the Sunapee Association, and will have entire charge of the exercises.

he exercises. Among the speakers engaged are: Dr. Geo. A. Fuller, Mrs. Juliette Yeau, Mr. J. Wm. Fletcher, Mrs. Susie Willis Fletcher, Mrs IE. B. Craddock, Miss Jennie B. Hagan, Dr. H.B Storer, Mr. Eben Cobb, and A. B. Tisdale

"I don't believe in these secret societies," said one Austin lady to another.

"That's very singular," replied the other: 'your husband is a Forester, a Knight of

J. Clegg Wright, of New Jersey, will be the speakers. Send your name on a postal card for August camp circulars to Archie Gaston, Secretary, Meadville, Pa. Whet of the supply of the fuel in the fur-nace. The supply of consumed brain sub-stance can only be had from the nutritive particles in the blood, which were obtained from the food eaten previously; and the brain is so constituted that it can best receive and is so constituted that it can best receive and appropriate to itself those nutritive particles during a state of rest, of quiet and stillness of sleep. Mere stimulants supply nothing in themselves; they goad the brain and force it to a greater consumption of its substance, until it is so exhausted that there is not enough power left to receive a supply.--Her- of July.

Stenography, Typewriting and Bookkeeping.

The Principals of Belvidere Seminary would respectfully inform the public that they have made arrangements for giving lessons in month, \$1.25 per day. Apply early for rooms. Pitman's stenography during the summer and fall months, the course to begin June 18. tents. Thorough instructions in typewriting will also be given and a first-class machine used. This course will include legal and commercial forms, documents and correspondence with general and ornamental work. Pupils will have three lessons in stenography per week, with daily correction of exercises, and daily practice on the typewriter.

practice on the typewriter. Lessons in Bryant & Stratton's bookkeeping and Ward's business forms will be included in the full course of six months. "The de-mand for shorthand writers was never so great as at present, and the profession is one of the few in which the demand is in excess of the supply. A shorthand writer never need Sunapee Lake. Your correspondents, Mrs. Churchill and diss Jennie B. Hagan, have made the read-rs of THE BETTER WAY somewhat acquaints great Greek scholar." An expert typewriter can always command a good salary, and the employment is one peculiarly suited to young men and women. Terms for the above course will be reasonable. For further par-ticulars call at the Seminary or address the Principals. B. FRANKLIN CLARK, M. D., E. L. B. CLARK, BELLE BUSH.

Annual Meeting.

To the Editor of The Better Way.

May the 26th and 27 h, the dates announced for the semi-annual meeting of the Leavenworth County Association, has come and gone, and with it a most enjoyable time for the many congenial friends assembled at the residence and grove of T. C. Deuel, near Fairmount; a country place convenient to railroads, there being three stations within a mile and a half of the grove, which was A. Fuller, Mrs. Juliette Yeau, Mr. J. Wm. Fietcher, Mrs. Essel Willis Fietcher, Mrs. E. B. Craddock, Miss Jennle B. Hagan, Dr. H.B. Storer, Mr. Eben Cobb, and A. B. Tisdaie while Mr. Fletcher, Dr. C. H. Harding, Mr. Joseph D. Stiles, and Edgar W. Emerson will exercise their wonderful psychical powers as test mediums upon the platform. The "Fisternity Quarteter," of Boston, Miss netter Wentworth, director, will furnish music for the meeting, and be assisted by other talent in the entertainments, which are given every Sturday evening. The "Fisternity Quarteter," of Boston, Miss netties and cotarges about the lake, and from hotels and cotarges about the lake, and from the lighboring villages visitors come by boats and enjoy the dance in the evening. A Ladies Aid Fair and Entertsiment will be held Aucust Hth and 15th, in charge of Mrs. Addie L. Stevens, who will be alded by Miss Jennie B. Hagan, Madam Snow, Mrs. Fietcher and the ladies of the camp, in mak the pate and a practical id to the Association. Excension trains from Concord, Manchester and Claremont on Sundays bring hundreds of usitors, and Leweil R. R. and ils con-metions, partical sr of which will be found the scann and Loweil R. R. and lis con-metions, partical sr of which will be found and free on application to Dr. H. B. Storer, do Shmut Avenue, Roston, or to Miss Jennie Hasy, of Topeks, Dr. Gles, of Topeks, Mrs. Dr. M. P. Henderson, of Olathe, Kans., who all avord us with remarks and conviculary to the solution of soul." Mrs. Luil, of Lawrence, Kans., was the main speeker. Mather the boston and Loweil R. R. and lis con-to the squate of the solution of Mrs. Holi-day, of Topeks, Mrs. Dr. M. P. Henderson, of Olathe, Kans., who all avord us with remarks and convincing tests and proofs that so called death does not in the carp meeting circulars. These can be had free on application to Dr. H. B. Storer, of the popular landlord Mr. F. E. Nelson, who always looks personality to the comfort of his guests, and visitors will find ample accommodarion planted twenty years ago by its present all direction, certainly a place well suited for Mrs. Anna Cisna, Cincinnati, O.; Dr. A. W.S.

angel visitors to call. In the midst of this beautiful grove stands the Denel residence; a neat and commotius frame dwelling, once visited never to be forgotten, but ever re-membered as an oasis or the shadow of a great rock in a dreary land. To make all complete, Mr. Deuel, the pioneer Spiritualist of Lesvenworth County, has built "New Era Hall," which, just being finished last Octo-ber, was dedicated to Spiritualism at the annual meeting of the Association by Mattie F. Hull, of Des Moines, Iowa. The meeting lasted only two days. We will not attempt to give even a synopsis of the meeting save that it was one continuous "feast of reason and flow of soul." Mrs. Luil, of Lawrence, Kans., was the main speaker, but we must not fail to mention Mrs. Holi-day, of Topeks, Dr. Giles, of Topeka, Mrs. Dr. M. P. Henderson, of Olathe, Kans., who all favored us with remarks and convincing tests and proofs that so called departed loved opportunities to sid and cheer us. We wish to say that we are a constant reader of Tite BETTER WAY, though not a subscriber; we get every copy in exchange for New Thought and Golden Gate. MARY R. HUTCHESON. The Lyceum for children and adults meets

at G. A. R. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 9 A.M. All are cordially invited.

The Society of Union Spiritualists, of Cin-

well pleased with the day's fun. CHAS. F. PETERSON. Secretary of Lyceum.

Lookout Mountain Notes. The camp meeting will last the entire month of July, and there will be daily ses-

slons. Mrs. Corn L. V. Richmond is engaged to lecture at this camp the first three Suudays

All inquiries should be addressed to Geo. W. Kates, Secretary, Lookout Mountain, Chattapooga, Tenn.

Hotel rates at the Natural Bridge will be \$30. to \$40. per month. One week, or part of earnestly working.

Tenting space free to all who bring their

The Southern Association will hold its annual convention and reunion on the camp grounds, Friday, July 27th. Dr. Samuel Watson, Memphis, Tenn., is President. He urgently request all interested in the cause of

Spiritualism to attend. The camp association owns the Natural Bridge hotel and are operating it under the management of Charles H. Donahower. All the guests and mediums will be "at home" to hold seances, conferences, and to freely enjoy themselves.

There are prospects for an Ohio day and Indiana day during the second week in July, We also hope for friends to arrange special days for other other States when low excursion rates may be obtained. Try and arrange your parties and write to the Secretary.

To reach the camp meeting, go to Chattanooga, Tenn., and there take either of the railroads up Lookout Mountain, which will convey you to the summit. There you will find carriages, or a short walk will convey you to the Natural Bridge Springs hotel, situated on the Camp grounds.

There are now two railroads up Lookout Mountain. The broad guage tram way opened to traffic May 29th. The company sold lots at prices ranging \$500 to \$1600. This makes the Spirilualists' camp ground worth five times it cost, and yet there is some stock at par unsold. The association needs funds for building purposes.

There are a number of mediums who signify their intention of being at the camp who are not mentioned in the advertisement. The following additions have been promised: Rothermell, Brooklyn, N. Y.; Mrs. Thomas

Traffic Association, Trunk Line Passenger Address 143 Washington St.,

a membership of over three hundred, and it is only six months old. Its motto, "Speak no evil," will commend itself to all.

Mr J. W. Fletcher gave the closing lecture at the Boston Spiritual Temple, on Sunday, May 27th. In the evening he delivered the Given Personally. Also Letter, Photograph, by Mail, \$1,00, And Four 2-cent Stamps. No. 63 East Town St., Columbus, O.

CINCINNATI. O. Orders promptly attended to. Telephone 7921. No Admission Fee is charged in the SoBE eyes cured when doctors fail. Cases of long Mail. Address E. J. ERTZBERGER, 75 Myrtle Ave., Albany, N. Y. morning. To the evening service tickets

Notice to Spiritualists of Wisconsin.

Dr. J. C. Phillips, of Omro, has been appointed agent for the State to solicit subscriptions and advertisements for this paper. We hope that all Spiritualists will give him their ald in furthering the cause for which he is so THE WAY PUBLISHING CO.

MEDIUMS.

MRS. S. SEERY. No. 34 Gest St., Bet. Freeman Ave, and Baymiller St.

Cincinnati SPIRIT MEDIUM

For the Trumpet and Slate-Writing. Sittings Dally, from 9 o'clock till 4, for Business and Social information. Evening Scances by ar-rangement, either at her residence or that of patrons



SEANCES Tuesday and Friday evenings at 5 'clock, and Wednesday and Saturday afternoons at 2 o'clock

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And Business. Psychometric Readings from Articles.

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Mrs. L. A. Estes, CLAIRVOYANT AND TEND ONE DOLLAB, two-cent stamp, lock of PSYCHOMETRIC READING



Children's Progressive Lyceum.

6

Lyceums for the education of our children' are the hope of Spiritualism, and should be the pride of Spiritualists. Communications for this Depart-ment should be addressed to ALONG DAYONTH, No. 2 Fountain Square, Roxbury, Mass.

The Influence of Hunger for the World's Good.

In what; light may; we look at hunger?

As a fact in the economy of nature, as a fact in human life, the far-reachedhand, the thirsty lips, the open mouth, the unquenched aspiration are phases of hunger.

How can we illustrate the facts of hunger?

From the garret comes the despair ing cry, "O, God, that bread should be so dear, and flesh and blood so cheap." Those who hunger for fame and power, the yes ning of lorely souls that go through life hungering for a companion- pivot of all? ship and sympathy they never find, the opening flower in spring holding up its cup to be filled with sunshine and to drink the welcome rain, and plants must hunger for moisture, flowers light, bodies for food, minds for truths and hearts for love.

What does every human hunger imply?

The existence of that for which it craves.

growth?

of man, hunger must always precede Perhaps one side of the husband's nathe supply as it creates the demand that ture the wife fails to appreciate, or the shall stimulate to activity, enterprise, wife has two or three rooms in her nadiscovery and labor.

What is our whole modern American found the key. life?

The eager opening of a million hungers of this life? mouths, the reaching out of a million for which we hunger.

What is one of the world's unsatusfied hungers?

The hunger for bread is the hunger hunger has stalked the earth, the pinchwailing of children crying for food has points toward an endless life. re-echoed back from the unanswering heavens.

Accept for illustration the "Garden of Eden Story" what can we justly say?

That the best thing that ever happened to the race was the driving of meant life instead of death.

What have hunger and labor been? Twin angels to lead man out of the wilderness of barbarism where he was these phases of hunger have wrought. born, to teach him to turn the earth into a garden, and the curse-fable instead of destroying, has created the only Eden man has ever known and will create fairer still in the future.

What is another phase of hunger? Man's unsatisfied thirst for power. What was victory in a lower grade of hell in the onward march to the Tem ple of Truth. What other hunger deserves our

attention? The desire for love and the physical

basis of this is at once the life and the bane of the world.

What is this love when analyzed? The mightiest and most universal of all human forces for it has devastated human lives and undermined homes but-beyond all other agencies it has quirers will find their answers in future present and seeing a form standing bebeen the active force that has created issues .- [ED and built the temple of human happi-0.658

Where do we witness this hunger of ove?

Was drama ever acted, was story evr written, what painting ever touched the human heart, what opera ever thrilled the world that love was not the

Where do we see the devotion of love?

In the world's great sisterhoods of mercy-the tender women who shrink not from the horrors of battlefields or he worse horrors of plague-infested nospitals and when you read the secret of this devotion you will find it is the unsatisfied hunger of woman's love.

Where is this hunger for love seen? In thousands of homes where either

What are the true conditions of husband or wife has on his or her face the look of hunger that tells of a life-Hunger and supply, and in this world hope disappointed and of hearts unfed. ture to which the husband has never

What is very true in regard to the

That from the unfed hungers of this hands in the effort to grasp the objects life unnumbered woes have sprung but when we calmly read the lesson of huma i history we cannot fail to see that

these unsatisfied hungers of man have been the mainsprings of human profor physical life, and the gaunt figure of gress, and we must feel that the hunger for life, for the ideal, for the forever uned features of famine have accused the attained, is a promise written by the diapparent negligence of nature and the vine finger in the soul of man that

In conclusion what can we say?

That "Excelsior" rings out through every age, that though we may perish by the way we must never cease the attempt, and to sleep even with truth for a pillow is not so grand and noble as Adam from Paradise and we should this eternal search. We may not discovthank Eve for her disobedience and er the origin of man but we will either smile at the impotent curse of labor do it or try forever-or that God is past knowing it to be a blessing and the finding out, for this God-thirst possesses Serpent told the truth when he said their souls and the infinite lore is that the eating of the forbidden fruit mightier that any Syren song of peace or any threat of endless torment, for all this accumulated knowledge of the world is the fruit of the conquests that

Memorial Sunday.

NORTH COLLINS, N. Y.. April 27. To the Editor of The Better Way.

Memorial Services, from a spiritual standpoint, were observed by the Lyceum and spiritual society to-day. A large and ntelligent audience were present, and the members of S. C. Noyes Post G. A. R. attended in a body. The exercises were opened by reading the beautiful Memorial Service from the Lyceum Educator, published by Alonzo Danforth, of Boston, Mass. Songs and recitations followed by the children,-telling over the sweet, sad story of those martyr heroes who fought and fell for their country, and in the sublime teaching of the spiritual philosophy, recognizing the fact that they are not dead but marching on just across the line. After the Lyceum program, Geo. W. Taylor gave a very able and appropriate address, showing forth the beauties and glories of peace, and advocating measures to preserve the same. Fine instrumental music was furnished by Joseph and May Taylor. Last, but not least in the day's record, was the evening session. A company of about thirty persons gathered at the home of Mr. and Mrs. Train on Spruce Street, for a Memorial Circle. Several mediums were present, and after the song, "My Country 'tis of Thee," the gates were thrown open and the invisible army invited to enter, which they did in hosts. Several of the comrades were present, and one after another the promoted ones made their presence known; some by wounds which caused their transition; some by reminiscences, and others by personal description. Colonel Chapin made a short but stirring address. He said that this was the anniversary of the charge on Port Hudson, where he received the wound from the rebel bullet which sent him so

Questions and Answers.

We open with a series of five questions from an inquirer of Cleveland whatever comes within range of the Ohio, answered by Henry the Eighth. instrument, whether seen or unseen, To any thinking mind there is much in will leave its impression. Therefore, it all, but we can readily see that the first because the artist is a medium, see propounder will understand more from ondly because of the delicacy of the it than the general reader. He who lens and sensitiveness of the plate, spirknows the motive prompting a ques- its can, nay do, leave indisputable imtion, best comprehends the answer. press Much good may he derive. Other in-

C. F. Christian, Cleveland Ohio,

sin:-Most thoroughly do I comprehend your motives, and with full knowledge of the use to which my article may be put, do I answer you.

1. "Is the spirit of man after death capable of or does it return again to mortal?"

We are all as much spirits before we leave the earth as we ever become after we leave it. In other words, the spirit is the reality, and therefore the motor power of the shadowed physical body. o you learn that man uses his physical temple, merely to gain the experience of earth. Now if man has learned wisdom while upon the earth, and goodness which is true wisdom, his course after throwing off the physical will be upward and onward in the realms of knowledge, and therefore instructive to the mortals left behind, for know ye sir, that throwing off the mortal body in no sense diminishes his power as a spirit If therefore he has failed to seek good. ness here, and his desire is dark, he can and will return and cast upon one whose nature is capable of attracting him, any of the inharmony within himself, whether of disease or wickedness. 2. "If we cannot see the spirit, what proof have we that the so-called materialized forms are spirit forms?"

I cannot see the workings of your brain, what proof have I that you have one, reasoning from such analogy? You cannot see the indwelling spirit of your friend while he remain in the mortal form, would you be satisfied to think your friend a mummy or a mechanical contrivance? Know you not that all mortals are spirit materializa tions? If scientists have proved beyond question that man rematerializes his body every seven years, why could not, or rather, why cannot man by the same 1xw of God, draw unto himself particles of matter sufficient to create for a time, a visible form? The proof of all things my friend, lies for the most part in their relative relation to individuals, and individual thought or reason. In short, the proof of spirit materialization, either in this life or spirit life, rests in this one great fact, that matter is, was, and ever shall be, governed by spirit forces.

3. "By what means does a spirit who has passed from this earth at the age of seven months, after being in spirit life forty years, return to earth as a child seven months old? If they progress in the spirit world the same as they do here, he would be a man."

To the "if" or doubt implied in that Alcyone Free for Two Months. question I make answer thus: Spirit children do learn and grow and develop until they come to maturity. They retain the knowledge of their loved ones in this wise. When so ever the parents or parent of a child is in the smallest sense fitted to benefit or aid in its magnetic growth, the child is brought back and permitted to breathe the magnetic air surrounding that home, thus he is George Chainey, Anna K. Chainey, greatly advantaged, being able of course to see and know the loved ones left for a season, but the loved ones not being spiritually able to discern the child, could not in any manuer or possible intellectual sense, recognize the matured man or woman. Therefore the spirit guide who has had the care of that child from its infancy mayhaps, and doubtless remembers the baby image, creates for the clairvoyant, the image creates for the clairvoyant, the image The Heavens and the Earth and Man and Animals and individuality of the little child, and PHILBROOK. the spirit itself, whose memory is freed from all carnal obstruction, reverts to its babyhood and furnishes evidence of itself from its own memory. The great God who is love, displayed wisdom in the fact that the mother would first know her baby by this means, and afterward her soul would be filled to overflowing with a sense of its glorious maturity.

p sent themselves within the range of the camera and plate, as flies. In short,

5. "Again, when a clairvoyant being side a sitter, how was it that when the plate was developed there was simply the picture of the sitter, minus the form?"

Because at the instant the picture was impressed, the spirit, for reasons probably and very probably, best known to himself, retreated from the focus, and earth with power to disease the body of hence was not imaged. This is often done. Reasons for the non-impressing may be traced to inharmony, timidity, grief by reason of the doubt in the sitter's mind, and by mine halidom, ten thousand and one causations of that sort. You may as well ask why a man seen at the window by another, would by withdrawing his head, not be found there when the man came nearer to seek him.

> Thus and thus have I answered you. In conclusion, let me again impress upon you this divine truth, you are as

> much a spirit now, as you ever will be, see to it, that you are a good one.

Humanity's friend, HENRY THE EIGHTH.

Truth is an immortal and an eternal thing.

He that would enjoy the fruit must not gather the flower.

All perfect things are saddening in effect.-Ella Wheeler.



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civilization?

When it came to the battle of tribe with tribe and nation with nation, the strongest then was the best and out of such winning the world progressed.

What was the next step in the progressive enfoldment?

Mind became stronger than muscle and thought climbed the throne and seized the sceptre.

What was still another step?

That moral sense of collective humanity became stronger than intellect, so that now in the great nations of the world, conscience asserts its rights as king over both brute force and mind.

What is the verdict for conscience? The mightiest governments have to bring their deeds, both of war and peace, before the world's judgment seat for sentence and they dare not disregard the verdict.

What then?

Why this, that the world's age-long hunger for power has turned from selfish domination to the universal service of man and he that will be great, must now be a servant; and the same power that formerly devastated, now organizes the world's commerce, explores the heavens, dredges the deep seas for their secrets, tunnels the earth's mountains, and converts her deserts into cities, and her forests into gardens, and changed is the hunger for power, into the hunger for the elevation and the service of man.

What has been the routine toward the development of truth?

The attempt has been repeated over and over again to make men content with such driblets of supposed knowl- its defense. edge as the various revelations and infallibilities have chosen to dole out to them.

What has been the religious scheme?

To hedge in with a fence of dogmas, to have mythical dragons, angels with flaming swords, with threats of endless pain, but-the desire for the fruit of the tree of knowledge has overborne them all.

What have progressive minds done?

Broken through the hedges of dogmas shattered the schemes of the universe all the way from the baby-house of the the way from the baby-house of the Jews to the Better Way of to-day, defied colors, all of which come from the one the dragons, and dared the penalties of sun.

suddenly into spirit life; that honorable peace is best, but rather than have the dear old flag trailed in the dust, he would see his countrymen again take up arms in

its defense. The invocation and closing remarks given by E. W. Sprague, under control of his spirit guide, were very fine, and will be long remembered by those present. The services of this hallowed day may

be made very beautiful, keeping alive the true spirit of patriotism in our nation, and we hope that spiritual societies everywhere in America will soon take public obser-vance of Memorial Sunday.

Yours for the advance of truth, EMMA TRAIN.

We should remember the truth is many ided; that all truth comes from one source There is only one sun in the heavens, yet

4. "Please state how and by what process, what is called a spirit picture is taken when the photographer can see but the form of the sitter."

We all know that what-so-ever is photographed at all, is so done by means, first of the camera, second of the sensitive plate prepared for that purpose. The photographer has naught to do with the picture taken, save to rightly adjust the plate, and to properly dispose the individual to be photographed. Now as the image depends wholly upon light and chemical combinations, what-soever comes within the focus of the camera, will most assuredly be photographed upon the sensitive plate. For instance, if all were in readiness, and at the instant of the taking a fly were to light upon the sitter's nose, he would be photographed, and photographed most assuredly without the knowledge of the knowledge of the artist, who would not be employed to take files. Now if the photographer possesses the required maguetism, spirit faces can as easily assuredly without the knowledge of the

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brain Prof. Bu"naman is the hignest living authority."-N. Y. Medical Advocate. "He stands at the head of the thinkers of this nation."-Golden Gate. "His work is a plon-eer in the progress of science."-Louisville Democrat. "Perhaps no Journal published in the world is so far in advance of the age". -Plain Dealer. "By pursuing almost an un-trodden mental path he leads the reader into new and unexplored fields of thought."-Herald-Times. "It is so full of valuable mat-ter, that to the thoughtful man it is a mine of gold."-Deutsche Zeitung. THE NEW EDUCATION.-By Professor Bu-chanan. - Price by mail \$1.50. Rev. B. F. Barrett says of this work : "I consider it by far the most valuable work on eduation ever published." Many similar expressions have been published. MANUAL OF PSYCHOMETRT.-"TheDawn of a New Civilization." By mail \$2.6. The New York Home Journal says: "The like of this work is not to be found in the literature sf the past." The Theosophist of Madras, India, says, it presents "A discovery which the future historian must place among the noblest and greatest of this great epoch of human thought." COLLEGE OF THERAPEUTUS. - The tenth Session of six weeks, begins May ist, 1885. The course of instruction presents, with the anatomy of the brain, an exposition of the discovered and demonstrated relations of the soul, brain and body, and the new methods of electro magnetic and mental Thorapeuties

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SPIRIT MESSAGES.

THROUGH THE MEDIUMSHIP OF MES. S. E. CALDWELL St. Louis, Mo.

1.

I wish to state that I was a man advanced crime I was accused of. The man who put me on this side, by not understanding how my own cousin. EDWARD C. STACK. to crush down the thorns instead of letting them pierce me till I forgot my duty to Through the 'Mediumship of HELEN MARE CAMP God, and to myself. R. S. MATHEWS. CARLINVILLE, ILL.

2 If I am permitted to speak in this way. I would like to any to the friends I left upon earth that I am far happier than I had any right to expect, although I strove to lay up treasures in heaven. I felt often that my efforts were failures; but I found, upon entering here, that every effort for good had been set down to my account, which footed up much more than I ever dreamed of; so this, as a nucleus, has en-

abled me to enlarge my credit, till now I'm not ashamed of my record. GEO. THOMAS, Russellville, Ky.

In the depths of despair I cried aloud to God and his angels to free me from the darkness that fell upon me as I emerged from the old body into, what was to me, an unknown region. Oh! the agony of finding myself in such a fog of bewilderment as rolled over me, and I knew net whether I should go upward or downward. My cry of anguish brought a bright angel to me, who assured me that I was not eternally lost, but that I could, gradually, rise above that darkness by striving for light, and doing good as far as laid in my power. On looking around, I saw many as miserable as myself, and in pity for them I forgot my own misery. In this way I commenced my ascent, till now I can truly say I am out of the depths.

THOS. C. REYNOLDS, St. Louis, Mo.

4.

redeemed from the selfishness of human nature. "I have put off the old man, and put on the new," which is in the power of all if they only strive for it. My case was, at one time, one of Egyptian darkness, but I resurrected myself by constant efforts to in man's path. Now I am free. WILLIAM R. STOWERS, Washington City. May 31, 1888.

Through the Mediumship of H. H. WARNER. 5.

My name is Gideon J. Brown. I was born in Danvers, Mass., and passed to

When I was hurled into the spirit life by that mob. I was in a terrible state of mind. I longed for revenge, but there came to me loving ones who said they were sent to lead me to a place of rest. I was innocent of the

12.

in years, yet not advanced spiritually be- the noose around my neck was the guilty fore my advent here; but on looking around man. He has come into spirit life; he has I see advantages for progress that I never had a bitter time, but I am trying to help found upon earth, where I was hedged him. I forgive all, and hope my old about by circumstances over which I had neighbors will recognize me and do me jusno control. I may say that I did not lie tice now. I was hung in a town in Indiana, upon a bed of roses, but rather upon thorns, down toward the southeast corner, for killthat pricked me on every side. I do not ing a man and robbing him, because they come back to complain, but to shew how I found a revolver that I used to own near missed the blessings that should have met him. The man who did the killing was

> suit, Washington, D. C., by the Controling Spirit, King Henry VIII.

13.

I'm little Walter; I want Miss Lou. I went over way out in the prairie land. Lou loved me-I loved Lou. I'm quite a large boy now; I dont wear dresses. I want Lou to know I came here with her. I am little Walter-Lou's little Walter.

14.

I am Winifred Southcome. I wish to find a way to reach mother, Mary W. Southcome, who lives in Macon, Georgia. I left her in '79 to go on a journey to seek employment. I was unfortunate, and, until I passed away, I was ashamed to write to my mother. Any one wishing to trace the truth of this message, may inquire in Phildelphia for Ida Bell, who recently died in a house upon Mackinaw Street. This will attest the truth of what I just now said. I was a victim, but l've found the light."

WINIFRED SOUTHCOME. 15.

I am John Sydeney Hoffman. My home s in Middleburg, where I was long time oostmaster. Everybody will remember me when they think two years back, upon the accident at the switch. Now I come back with the hope of sending a word of warning to William Fleming, of St. Michaels, Maryland. He is a telegraphist. Do not take the position on the road ; the office near the tunnel is often exposed to great danger, and you, are not capable of so responsible a position. Now, we were friends, and I said I'd come back to you if I could, Who will believe my report. I am one so here I am. Take care of yourself, old fellow, and look into this.

JCHN SYDENEY HOFFMAN.

My Vision.

On the 20th of last May, I was in our neighboring town of Benivia, in poor overcome self, that great stumbling block health, which has been such for several years. I lay down on that afternoon and immediately fell into an abnormal condition and had the following vision: "I found myself taking a long journey. I had already crossed mountains, travelled deserts and passed through

many difficult places. I had walked all this journey and had been obliged to spirit life twenty-five years ago, from the All this time I knew I was getting near carry an exceedingly heavy burden. What is Said of "Psychical Phe-

Dr. Robert Chambers .- "I have for many years Dr. Robert Chambers...."I have for many years knows that these phenomena are real as distin-guished from impostures, and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters."..... Extract from a Letter to A. Russel Wallace.

Extract from a Letter to A. Russet Wallace, Professor Mare, Emerilus Professor of Chemistry in he University of Pennsylvania — "Far from abal-ing my confidence in the inferences respecting the syncics of the spirits of decreased mortals, in the manifestations of which I have given an account n my work, I have, within the last nine months" this was written in 1858), "had more striking evi-lences of that agency than those given in the work a quastion " a question.

In question," Professor Challis, the Late Planarian Professor of Astronomy at Cambridge.—"I have been unable to resist 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 testimony has been so abundant and consantaneons, that either the facts must be ad milited to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—[Cierical Journal, June, 1863. Professors Transform and Edland, the Swediah

of certifying ficts by human testimony must be given up.'---[Clerical Journal, June, 1862. Professors Tornsedom and Edland, the Succiah Phenomena who have never examined these, but protound 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 to what new spheres of Nature's kingdom they may open the way, but that they will bring for-ward important results is already made clear to us by the revelations of matural history in all ages.'--[Aftonblad (Stotkholm), October 30, 1879. Professor 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 asy that the higher phenomona, recorded by so many truthful and honorable men, appear to me to ren-der the spiritual by othest almost certain. I believe that if I could myself see the higher phe-nomena alludet to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory.''

Lord Drougham.-"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 varie is of mind which

deny their axistence " Camille Flammarion, the French Astronomer, and Member of the Academie Francoise..."I do not hest-tate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'mag-netic,' 'somnambulic,' mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his pro-fessional avocations, to scientific observation...pro. vided that his mind be not biassed by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion unhappily too com ...on in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formula is impossible— may acquire a radical and absolute certainty of the reality of the facts alluded to." Adjred Russel Wallacs, F. G. S.- "My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advo-cates; and when they can discover and show in detail, either how the phenomena are produced or how the many same and able men there referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally same and able unbe-lievers-then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and ind#putable to satisfy any honest and persevering inquirer.--[Miracles and Modern Spir-itualism. Dr. Lockhart Roberison.--**The writer'' (i.e. Dr ited. Dr. Lockhart Robertson,--"The writer" (i. e. Dr. L. Robertson) "can now no more doubt the physi-cal manifestations of so-called Spiritualism than he cal 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 in-formed him. As stated above, there was no place or chance of any legerdemain or frand in these physi-cal manifestations. He is aware, even from recent experience, of the impossibility of convincing any-one, by a mere narrative of events apparently so 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 he had elsewhere doubted and desired, than with either the desire or hope 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 manifestations, and a strange and wide 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 divines of by sical manifestations, and a strange and wide 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 divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evel."—From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Beport on spiritualism, p. 2.
Tassas William Sesior.—"No one can doubt that the momenalise these (Phrenology, Homeopathy and Mesmerism, deserve to be observed, recorded and Arranged; and whether we call it by the name of the momenalise these (Phrenology, Homeopathy and Mesmerism, deserve to be observed, recorded and Arranged; and whether we call it by the name of the science there may be careless observers, projudiced recorders, and rash systematisers; their errors and they will not stop it. And we have no doubt that, beyone the subject to ascertained laws-in they will not stop it. And we have no doubt that, beyone the subject to ascertained is a science." These views will prepare us for the following statement, word, will be ome the subject of a science." These views will prepare us for the following statement, was by long inquiry and experience a firm believer to subject of happened to a subject of happened to

bles a human being, as well in the degree of its in telligence as in the mistakes sometimes made. These beings are, therefore, although invisible, of human nature or species. It is no use whatever to dight against this proposition. (9) if these beings speak, they do so in human langnage. (10) if they are asked who they are, they answer that they are beings who have left this world. (11) When these apparances 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. Spirifulism 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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WOULD MENTION

FIRST-Whether they were transferred to our list from The Offering, Light for

WHICH ONE.

ally and enable us to make a more prompt

battlefield of Bull Run (the second). I was in Company C, of 230th Massachusetts living still, in Danvers. I say to them, all will be well. I am not able to say much now; will some other time, perhaps.

I am Charles E. Welles, of Washington, Ohio. I passed to spirit life by being killed in a quarry explosion about five years ago. This may reach the eye of James Willis and Mary Welles, of the same place. I want them to take good care of little Charley, and I thank them for what they did for me.

7.

wants to say that Edward must not go to Washington Territory; Oregon, in Willamette Valley, is far better for him.

I am Constance Pearl Bennet. I passed out of this life into the spirit with scarlet fever, from Cincinnati, Ohio. My papa lives upon one of the hills; guess it is Walnut, in a big house. He is interested in some iron works down near the river towards Covington. I am so happy up here, and I come quite often to see you all. Good-by, Connie.

Editha May Barker comes to say to Grandma and Grandpa Brownell, that all is well. Dr. Casey is up here, and he and I have happy times talking about you ull. You may want to know where we lived. On Euclid Avenue, Cleveland; I cant re so where it run over me.

My dear Father:-I am ever near you and care for you. Don't trust that man in regard to that title; it is worthless, Three mortgages on the place. Yours, CHARLES E. SHARP, Gallipolis, Ohio.

11.

10.

Well, my friends, I see that everybody Walnut Hill many years ago.

HANS GOTTFRIED ALBRECH TSON.

the end of the journey, but now I was Volunteers. I have brothers and sisters ing lighter of late and I felt so thankso weary. The burden had been growful for it, for I thought I could not have borne it, if it had continued as heavy all the way-now that I was so weak and weary.

I now found myself standing by the side of a wide river. I knew all who journeyed this road must cross this river and I knew my journey would be over when I had done so. As I walked into the water, it felt cool and bracing and seemed to bouy me up. My burden was now so reduced, it consisted of only a hand bag. The water came nearly to my waist but got no deeper. Elizur Wheelock, of Roxbury, Mass., As I got out into the stream, I found

the current ran very strong directly across to the other side, where I was going.

It assisted me very much. The water was very clear. I could see the smallest pebble shining on the bottom. As I was walking in the current with so much ease, I thought "how foolish I am to carry this burden, I can throw it in the water and the current will sweep it over." So I gave it a toss, the current caught it and swept it with so much rapidity, that I soon lost sight of it. I then hurried, with a feeling that I did not want to loose it.

As I neared the other side, I found a very deep place in the water and looking at it, I began to sense that my burden had gone in there. While I was looking, my twin brother, (Jacob Wilson) who lives near Rock Island, member the number. That wheel hurt me Ill., came from the other side toward me. He came into the water above the deep place and as he drew near he said: "Pauline, I saw you coming and I came to meet you." I said: "Jacob, I was foolish enough to throw my burden into the current and am afraid I have lost it. I wish you would help me find it before I go."

He looked carelessly up and down the stream and then said: "It has gone into something to say have got, and I think I that hole. Everybody's burdens go in come and say something to my Trudchen, there. I crossed just a little while ago what lives in Cincinnati. I wants her to and my burdens fell off into it." He remember her old father loves her just the again [repeated: "Everybody's do, you same as ever, and she must take care of her- won't miss it when you get home. self and not let them people fools her what Come along, we are waiting for you." talks so smooth. I used to live way up on The vision then closed by my returning to my normal condition.

MRS. P. W. STEPHENS.

FURTHERMORE, When our good friends write us, they are

respectfully requested to refrain from mixing business affairs with communications intended for publication. We receive an average of near one hundred and fifty letters per day-almost a thousand per Being a Description of Localities, Emweek-some but a single page, but oftener from four to twenty pages each ; and it is a large contract to find out what they are all about, yet this must be done Then observe these five admonitions :

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tions for our columns, but remit in a separate letter.

4. Write name, post office address and the entire letter plainly.

5. Do us-THE BETTER WAY-all the

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[Concluded from Page 1.]

S

ter of God's revelation, we would open the pages of nature in preference to the Bible's; therein we bid you read and become conversant and obedient to natural law recorded there, rather than pin your faith on speculative doctrines derived from the Scriptures. We have no objection to anything scriptural, however, if comportable with natural development. We would set your Bibles, your creeds, and your "articles" aside, while you study science, art and philosophy, that you need not feel the necessity of reconciliation. We read direct from the church catechism and faith articles, "The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him, sinned in him and fell with him." For this false doctrine we offer for your consideration the possibility that mankind are and can be sinners only when they knowingly violate the law or laws of their own being .For the monstrous doctrine of the vicarious atonement, we would teach that salvation depends upon self; that punishment is inevitable to him who has violated the law, and would one avoid punishment, then he must avoid the act which will surely entail it. For the doctrine of regeneration, or the belief that man must be born again, we believe in a thorough study of, preaching and discussion upon the important subject of generation; or, as it has so tersely and pointedly been put, We would have man born just right the first time, so no need would exist for his being born a second time. For prayers we would prefer firm resolves; for oaths, affirmations on honor: but as a concom itant we would add, works are absolutely necessary. Although we like order, sys-tem and a time and place for everything, yet we would destroy all rites, ceremonies, and symbols insofar as they are mockeries. As for a future heaven or hell, as a reward for our goodness or a doom for our wickedness, we prefer people not to concern themselves; but to continually strive to make it heaven here in this life and to keep out of hell, here: and we would desire to see men do right simply because it is right and avoid wrong because it is wrong. We would take away fear, that great theological bugbear, and substitute love; for ignorance, we suggest knowlege; for selfishness, generosity; for love of power and arbitrary sway, tol-This is a eration; for bigotry, reason. part of its work, the mission of modern Spiritism in this great revolution that now is. Hence it is that every true Spiritualist finds himself constantly praying, by his acts particularly, but by his words as well :---

"From every binding, human creed, From every galling fetter That causes hearts to bleed And shuts away the better, From all the sedishness we see-To evil close related— Dear, loving God, we ask to be Excommunicated.

"From superstitions of the past. Unreasening believing And hoarded falschoods, however vast, That bring but doubt and grieving; From love of gain that bows the knee At altars better hated, Dear God of truth, we ask to be Excommunicated.

"From every vestige of the cross, With blood for sin atoning. That makes our gain some other's loss, Our joy some other's greaning; From doctrines that would set us free When wrongs we're perpetrated Dear God of justice let us be Excemmunicated.

"If we have sinned then let us bear The burden of our sinning, Until we seek those paths more fair, Some better glory winning. By claims through other's goodness, we Are ever descented; From such, dear God, O let us be Excommunicated."

The Folded Leaf.

A folded page, old, staired and tattered, I found within your book last night; I did not read the dim, dark word I saw in the slow-waning light:

But put it back and left it there, As if in truth I did not care. Abl we have each a folded leaf, That in time's book of long ago

We leave unread; a half relief Falls on us when we hide it so. We fold it down and turn away,

And who may read that page to-day? Not you, my child, not you, my wife, Who sit beside my study chair,

For all have something in their life That they, and they alone, may hear;-A triffing lie, a deadly sin, A something bought they did not win.

My folded leaff how blue eyes gleam And blot the dark brown eyes I see, And golden curls at evening beam

Above the dark locks at my knee. Ah me! that leaf is folded down, And aye for me the locks are brown! And yet I love them who sit by, My best and dearest, dearest now;

They may not know for what I sigh, What brings the shadow on my brow;-Ghosts at the best; so let them be, Nor come between my life and me.

They only rise at twilight hour, So light the lamp and close the blind; Small perfume lingers in the flower

That sleeps that folded page behind; So let it ever folded lie-

'fwill be unfolded when I die, ANON.

Written for The Better Way.

Christianity the Cause and Spiritualism the Cure of Crime. BY WARREN CHASE.

To some of our readers this may seem a heretical proposition, but as every Protestant sect of Christians started in a heresy and every important discovery in the established sciences was a heresy, they should not be shocked at a declaration but wait and see if it can be proved. No one can deny that Catholicism and orthodoxy both teach a horrible and horrifying doctrine of a future life for all except those saved by their respect- tle child, who wants to write her name ive organizations from endless misery after death. These doctrines are so ridiculous, so unjust so obnoxious to reason and common sense and so opposed to the fatherly care of a God as as intelligence has increased and the its reasoning powers increased, these rejected, and as the churches had no future life to present without these abfinally to reject all evidence of a life old, and could not write. after death and a future state of rewards death ended all consciousness of existence, and outside of Spiritualism this is to day the prevailing opinion, howordinary education and read freely our popular literature. This belief lies at the bottom of our numerous and in-

crimes as put an end to life here. The

leading daily papers are so largely sup-plied to feed the morbid appetites of WHY CLERGYMEN FIGHT SPIRITUALISM those who so eagerly devour accounts of horrors. Take away the belief in future I do not wonder that some clergymen existence with rewards and punishments for the actions of life here, and a fight Spiritualism like Bantam roosters, the diphtheria of a malignant type, and through Modern Spiritualism to prove an trivial affair of anger or revenge, of im- because they find themselves between it left her in such a state that it affected existance after death, and sublimely sits aginary wrong will prompt many per-sons to put an end to life, which at best with most persons has a very slight if any balance of pleasure and joy over into jeopardy. If not true, what then

Open Letter to Rev. Dr. Talmage, Brooklyn. VINELAND, N. J., May 21, '88.

DEAR SIR: "Error is mortal, and cannot live; Truth is immortal, and cannot die."

Your sermon against Spiritualism was just published by one of our local papers. As, in your ordinary moods, you seem to be a very gifted and intelligent gentleman, I send you, in reply, the following sentences. Please take them as

kindly as they are intended: Everybody thinks he is about right. An old Quaker told his wife: "All the world is queer except thee and me; and thee is a little queer."

Of slander, I never take any notice; for, as noise is not music, so slander is not argument. A friend of mine said, a few days ago: "Slander is the homage paid by ordinary people to their superiors."

WHAT SPIRITUALISM DID FOR ME. Spiritualism did more for me in ten minutes, than one hundred preachers of one hundred different denominations every one of whom thinks himself the only true master of salvation) could have accomplished in one hundred years. Thirty-two years ago I lived in your city of churches. One fine morning a friend of mine induced me to call, with him, on Charles H. Foster, the then celebrated medium, in order to find out the fraud and denounce him. We expected to find a witch-like, halfparalyzed, cadaverous individual; but to our surprise found him to be just the contrary, a portly gentleman of about 200 pounds, the very picture of health and good humor, looking more like a happy, jolly, well-to-do German farmer than anything else.

Foster said: "Here is the spirit of a lit- miller street, was recognized. He said he on my arm."

In saying this he bared his arm, and, sure enough, we saw the letters just forming, in rainbow colors-ROSALY. There was no confederate, no hot iron, the author of all human existence, that no fraud in the case. We two, acute and wide-awake observers, had come public mind become enlightened and for the very purpose of finding fraud and denouncing it; but there was nothhorrible and abominable doctrines are ing of the kind to be discovered. However, while the above writing was going surd attachments, founded on its Bible on, the idea struck me that the child authority, people began to doubt and had recently died, was only five years

To this objection, in my mind, before and punishments and came to believe I had time to express it in words, Foster instantly replied:

"It is the mother, who, in recogniever secretly kept, of a large majority of the American people who have an to do the writing in order to convince to do the writing in order to convince you of immortality."

Rosaly was a poor, lonely Irish orcreasing number of suicides which are phan, to whom, on the previous Christmostly by, and in, this class of persons. mas-the last for her on earth-Ichad and it is also at the bottom as a cause of presented a Christmas tree loaded with the horrible murders often followed by presented a Christmas tree, loaded with suicide or lynching, with which our abundant gifts, adapted for a child of

LIKE BANTAM ROOSTERS.

J. Frank Baxter.

There is but one J. Frank Baxter. We consider him the most wonderful combination of the intellectual and spiritual we have ever seen in human form. He occupied the rostrum of the Union Society last Sunday, where he displayed numerous talents in as many directions, until we were almost ready to exclaim, "man omnipotent!" His method of conducting the exercises is certainly unique. He commences promptly on time by reading in a pleasing manner a well selected poem. He then steps to the organ and accompanies his own voice in a very appropriate selection. He can sing. His voice is rich and voluminous, filling the hall with melody. Not only this, but his music has the rare quality of heart and soul in it, that makes the listener feel all he hears.

He then proceeds to deliver his lecture and though sometimes lengthy his audience never tires.

We give in this issue of THE BETTER WAY one of his able addresses, which speaks for itself. To read it once will be but a temptation to give it a second perusal. We make no hesitancy in saying that his style is forcible, clear, logical, dramatic, and often sublime.

Although Mr. B. does not claim the name of test medium (so far as himself is concerned) we consider him one of the best. Last Sunday evening after closing his lecture he proceeded to hold a seance even more remarkable. He gives-usually the full names of persons. Sarah Ann Tappin was the first spirit who came. She said she was there to open the seance. Ida Stebbins' name was given in connection with the first. He saw emblematically a gold wedding ring having upon the inside the letters "E. H," which he was told stood for Emil Helleburg. John Sebastian We had scarcely taken our seats when Gettler, an old soldier, formerly of Bayhad a large family and dramatically described his suffering before passing over. Gave the name of Jacob Buerger. Saw in miniature a young ladv propped up in bed. Names of Lewis B. Donauer and Mary W. Donauer. Saw spirit with paper in his hand, who requested him to ask the people if they remembered the firm of Ehrgott & Krebs, or Ehrgott, Forbrigger & Co. Then gave his name as P. Ehrgott lithographer. He saw Uncle Jimmie Harworth holding a flower to his nose as of yore. Gave the name of Mrs. Emily May Eastman, Walnut Hills. In this connection sees a vial with something in it, indicating that death was caused prematurely. He saw a gentleman enter a carriage, drive along the street, look out give his name as Dr. Mendenhall. He told almost to the day the period spent in spirit life. Gets dates, day of the month and

year, and enters into the minutest details. Almost every one was recognized. As evidence of Mr. B.'s popularity as a spiritistic public platform medium,G. A.R. Hall was crowded to hear the great apos-

le of Spiritualism. A Mtracle-Dr. A. B. Dobson

Again. If the following cure had been performed in Bible times, it certainly would have been called a miracle. We will leave the father and mother of the little girl to tell the story:

Our little girl, twelve years old, had her mind and spine, and she was in such a condition she could not talk, walk or feed herself. She was continually in motion; her hands, head and limbs could not be kept still for a moment. We employed the best physi-cians, and they could not do anything to relieve her, and advised us to send her to he University at Ann Arbor, Mich. As we were preparing to send her to that institute, a Mrs. Potter, of Albion, came to our house and gave us one of Dr. A. B. Dobson's circulars, statone of Dr. A. B. Dobson's circulars, stat-ing he had cured her, and believed he could cure our little girl. We said we would not send Gertie to Ann Arbor un-til we first counseled the humbug at Maquoketa, Iowa. We wrote to Dr. Dobson, he answering immediately, calling her disease a fearful case of St. Vitus' dance. We lost no time in send-ing for his so-called spiritual remedies, and in two weeks after she commenced and in two weeks after she commenced taking them she was perfectly well and we soon sent her to school. This naturally created an excitment, and the sick flocked to us, asking who cured our child. We told them, and his address, and we wrote him many letters our-selves for the sick in this place, until his patience numbered hundreds, and many more wonderful cures were performed more wonderful cures were performed by him in this place. We heard Dr. Dobson was going to visit Jackson, and we wrote and asked him if he would not call on us, for we did so much want to see the man who had saved the life of our little pet. He said he would. We procured the best suite of rooms at the Donnelly House, and told our friends that Dr. Dobson would be there on the 14th of November for two days. He came, and so did the sick; and his 'rooms were full all the time of his stay. Over one hundred time of his stay. Over one hundred took his treatment. Our little Gertie met the Doctor several times, (she and us would naturally love the person that brought health to our child.) Whether this ours was done by subjict power was brought nearth to our child.) Whether this cure was done by spirit-power, we know not; but one thing we do know that our little girl was terribly affected unto death's door, and now she is as well as any member of our family; and by her getting well it has been the means by her getting well it has been the means of many more of this town sending to him and getting cured. If you have any doubt of the above facts, write to us or any responsible person of this place, and we will willingly answer your let-ters. J. C. KIMMEL. Mary KIMMEL. Mr. Kimmel is a prominent clothing MARY KIMMEL. Mr. Kimmel is a prominent clothing merchant, and he and his wife are mem-bers of the Presbyterian church, of Ma-son, Ingham county, Mich. Hundreds of such cases as this, Dr. Dobson and his band are euring month-ly, among them many old school physi-cians.—[Maquoketa Recorder.

Verification.

On arriving at home after an absence of about two months, I found in the message department of THE BETTER WAY, a message to me, bearing date April 28, from my old friend Charles Fox, of Rochester, Minn., who passed to the higher life the first of the month, thanking me for my kindness to him during his illness. This message is perfectly correct. Let them come. I very much enjoy their messages and herein send all my friends of the spirit-world a cordial invitation to come.

Yours Truly, GEO. H. CHAPMAN. ROCHESTER, MINN.

How shall we Distinguish?

In these days of dishonest mediums, we feel it the great duty of all candid seekers after spiritual truths, to exact such conditions as preclude the poss bility of human agency, as having anything to do with the manifestations produced.

Indeed we do not consider it incumbent on any one to give any credit to an exhibition of this kind, unless the medium is willing, and does place himself under conditions that will completely do away with every possible chance for trickery,

We would naturally suppose that all honest mediums, and especially just at this time, would desire the placing of such restraints on themselves as would at once establish them above all suspicion. Now these restraints may be efficient, and yet need not be of that character that would inflict personal injury to even the most delicate instrument, and need never be any excuse or cause for inharmony if the medium is honest. If good spirits wish to make their influence felt for the good of mortals here below,-and no doubt they do-they will certainly favor all honest efforts to reach that end.

It is a fact that there are too many tricksters, claiming to be reliable mediums, who delight to feed upon too large a per cent. of gullible people, and for the almighty dollar will resort to deceptions of the biggest kind, and not being caught at it half often enough, are encouraged to go on in

the hardening process. Remedy-Apply the test. We want more honest and less dishonest mediums. Let the honest ones be well cared for, but give the dishonest ones the go-by, is the feeling of yours truly, L. W. RICE. eeling of yours truly, WARREN OHIO.

The World of Mind and Matter. Written for The Botter Way.

All nature teems with intelligence. God is not a Creator of foolishness.

Out of the world of mind is evolved matter. Why? Because thought is the creative substance. We do not project into existence any invention composed of matter until mind first forms it into being, as a copy; we then fashion with our hands what first our minds have stamped upon the brain.

In the present day metaphysics is before the people with its varied claims. The Mary Eddy school proclaims the utter ignoring of matter as a claimant for any recognition, claiming these outer senses are all a cheat and a snare. Spiritualism, she makes out a deceitful delusion of these same senses. She utterly ignores all the grand demonstrations that have been given

Onset Letter.

DEAR BETTER WAY: A succession o rainy days during the entire month brings gloom, depression and radness, and to keep off "the blues" I will de vote a half hour to social conversation with your esteemed self. Frankly It like you. Your pages come traught with good things weekly. Words et good cheer, comfort and council, and like old wine you have improved with age, but lest you tremble, take alarm and dematerialize in my very presence, because of my boldness (it being lesp. year) I will refraid from flattery.

A certain prominent writer says boastingly that he never belonged to any church or sect, as though the fact showed superior wisdom or good for. tune, but between you and I, dear BETTER WAY, I think he has missed something, for if he has never belonged to a church he has never experienced the sensation of being baptized, dipped head and heels to the tune of "Hallslujah, 'tis done," etc., before a large congregation, and that alone is worth something, or if he has never looked into Catholicism, been to confession and received absolution he does not "know how it is himself." He may tell us that he never saw Niagara, and unless he has he cannot have an exact idea of it, no matter how minutely it may bave been described to him, so if we blunder into different churches and become connected therewith through our great zeal in trying to find the right way to our "mansion in the skies," let us cherish the experience that we gain as something that belongs especially to ourselves and is worth having, for erperiences in any direction are valuable, and the richer we are in experiences the more valuable our companionship to others, to say nothing of the benefit we may have derived from it. If we should buy a ticket to San Francisco and go directly there we could not give you a very good description of the town and cities along the route, but if we stop ove at the principle places we would able to tell you more about it. And so if we join a church and after learning the ins and outs of it, leave it for one more progressive we may earn the name of "turn coat," but we are gaining much valuable information for our own use, and also, that which we may impart to others. A friend may describe to us the view from the summit of the mountain, but unless we have toiled laboriously to the top and behold the scene with our own eyes, we can have no idea of the sublimity and grandeur of the sight. Then let us not boast of having escaped this or that experience in life since every experience leaves much good and lasting effect upon an observing mind. Yours for truth and advancent,

GUSTIE F. HOWE.

Hotel Onset is let to Murray & Ainslie, Boston. Fifty families have already engaged rooms for a month.

The Ancient Order of Hibernians, of Brockton, 400 strong, will make an excursion to Onset July 11.

Mr. Ed. Bullock is moving his c

Extract from a Private Letter. DEAR FRIEND :--- I was telling our mutnal friend of a seance I attended recently nal friend of a seance I attended recently with Mr. Willis of the Spencer House, and she requested me to write of it to you, as it was such pleasure to you to hear of such things. superstant source with the spencer House, and she requested me to write of it to you, as it things. superstant source with the spencer House, and she requested me to you to hear of such things. superstant source with the spencer House, and she requested me to you to hear of such things. superstant source with the spencer House, and she requested me to you to hear of such things. superstant source with the spencer House, and source house with the spencer House, and superstant source with the spencer House, and superstant source ho things.

The first part of the seance was very similar to the one I related to you before. similar to the one I related to you before. The old clock that doesn't go, struck over fifty times; we had any amount of rappings, and ever so many of the sitters received and ever so many of the sitters received written communications. The most wonderful of all was the materialization.

Seven spirits appeared, and I for one could not possibly doubt their genuineness, as I sat next to the medium and held one of his hands during the whole evening. There were four male and one female spirits, besides two children. On this occasion the room was quite light, the faces of the sitters could be distinctly seen. For awhile two spirits were out at a time,-an Indian chief called Omie, and Bright Star. The latter had a crown on her head, decor-ated all around with feathers, and with something bright in the center, which, I suppose, represented a star. The chief was immense fellow, with feathers in his

head that seemed to me to be a foot high. The spirit E. D. Waters, that took such a fancy to me when I was there before, wrote me a communication as soon as he came from the cabinet. He walked to the table and we all saw him write on a piece of paper, which he folded and handed to

me. These were the words: "N. _____, I have not forgotten you. Am ever with you, and want to communi-cate with you soon. Forever, "E. D. WATERS." He came very near to me. When his face came within a few inches of mine, I

face came within a few inches of mine, I felt such a sensation of awe creeping over me, for it looked so white, so set and ex-pressionless. One of the children was recognized. The lady sitting on the other side of the medium exclaimed, as soon as it stepped from the cabinet: "Oh, that's my little sid! Come closer dear and let my little girl! Come closer, dear, and let mamma see if it is you." The child came directly to her. She said: "It is! It is my little daughter," calling her by name. We noticed that the spirit did not stand errect but was bent as though human erect, but was bent, as though hump-backed. The lady explained: "My child was fourteen years old when she passed away, but was very small for her age, as she was crippled."

so that accounted for the spirit coming in that bent way. To the lady it was an excellent test. That is about all I can tell you now. Hope you will soon be able to Cincinnati and witness some of the manifestations yourself. Yours truly, N. Ich is about all reactions workers in our cause. Naw the angel world guide and help all the zealous workers in our cause. Naw the zealous workers in our cause.

Yours truly,

suffering and sorrow. of the spiritual performances mentioned in the Bible, the slate-writing by Moses,

Take the spiritual occurrences out of the book and the remainder would not be worth having. to be found in the Bible and none more

abundantly proved there than Mormon-THREE THINGS I DO NOT BELIEVE. 1. I do not believe in Gabriel's trum-

I do not believe in hanging my sins on the shoulders of an innocent popular preaching, the more we shall have of unbelief in all and any future man, or God.

I do not belive in eternal punish-3. existence, and hence the more of such ment.

THREE THINGS I KNOW.

remedy to me is plainly the knowledge we as Spiritualists have of the contin-ued existence with surer rewards and into spirit life. I know that at death we are born

I know that there is communion between this and the spirit world. 3. I know that the better the lives we

punishments (no forgiveness through innocent sacrifice) for all acts in this life that are voluntary and make others happy or make them suffer. When people come to know, as we do, that death does not relieve us from any conlead here, the better it will be for us hereafter.

HOW I WROTE A SCIENTIFIC ARTICLE. dition of mind but leaves us to repent and reform and make amends, or that AND WHAT BECAME OF IT.

dition of mind but leaves us to repent and reform and make amends, or that no Savior stands ready to forgive us on repentance, and that there is no release from conditions or consciousness and guilt, it will stop a large part of the murders and suicides. COBDEN, Ill., May 31, 1888. Letter from Louisville, Ky. LOUISVILLE, Ky., June 1, 1888. To the Editor of The Better Way. Deeming it justice due some of our self-sacrificing and noble-spirited advocates of the spiritual philosophy, to express the es-teem in which they are held by the First

To the Editor of The Better Way. Deeming it justice due some of our self-sacrificing and noble-spirited advocates of the spiritual philosophy, to express the es-teem in which they are held by the First Spiritual Church of this city, and knowing no better channel through which to ex-press this esteem than through the col-umns of your paper, I the following: Mrs. Edith Nickless, of New York, lec-tures for us on the mornings and evenings facilities and improvements (a reporter at my side) this can, and does occur, what of the reports that come to us of eighteen hundred, three thousand or four thousand years ago? I leave it for the numerous and intelligent readers of your sermons to draw their own conclu-

Mrs. Edith Nickless, of New York, lec-tures for us on the mornings and evenings of Sunday, April, 29th, drawing good au-diences and giving many good tests by her spirit guide, Sunflower. This good lady and her genial husband are held in high esteem by our little church. Next, Mrs. A. M. Glading, of Phila-delphia, Pennsylvania. That noble and bright light of the spirit world lectured for us on the evenings of May 18th and 19th, filling our hall with a large and intelligent audience notwithstanding the inclemency of the weather. The tests given by Hoo-lah, her control, could not have been sur-passed by any one in number and efficacy. Mr. Talmage, I am quite an old man, with a sound mind in a sound body, and give you, herewith, the well meant advice, to treat Spiritualism, in future, more candidly and cautiously, or else you will soon find that you are under mining your own position, and hand-

ands who have proved spirit return a fixed fact, by pronouncing her edict of "all non-sense." Now we would not detract one iota of merit from what she has done for the world, in bringing her individual light to shine in our midst, and for all inspired light we are truly thankful, for that light is to light us unto still more, and we must not forget that scriptural injunction which says: "He that would be greatest must first be least." Meaning I suppose that our minds must recognize the great fact of an unending store of thought so far superior to what we have received, that no vaulted self-laudatim should ever enter our minds. We are pleased to note that Helen Wil-mans stands upon a platform which seeks to gather more and more of truth from the divine kingdom of God. She will not let her mind be narrowed to one limited circle, but recognizes her own mortality and liability to err. She is fast making for herself a school of metaphysical thought distinct in itself, and I predict in the near future will outstrip all present acknowledged heads.

For ourselves we wish all spiritua thought could work together in more per-fect harmony, but the law of disintegration forbids it, for no sooner does a new thought materialize, than that thought brings to birth thousands of other thoughts, to war unceasingly until it is purged as it were of its foolisness and stands forth at last as unadulterated truth.

The metaphysical science is destined to do grand work in healing the "hurt of the

nations." We cannot begin to measure the depths of its usefulness. We can only hold ourselves in that attitude of receptivity to the divine, so we may each and all receive of that inspiration which is the

birthright of every soul. The projecting into being of this world of matter by the Infinite mind must ever hold much of mystery, at least so long as we are limited by the finite. "God dwells not in temples made by hands but is eter-nal in the heavens." Yes in the eternal infinitude of divine thought, which makes a heaven of itself, is what we call God, to be found

Nature lies before us as a scroll, upon which is his handiwork; and we the epi-tome of nature are the highest expression of his majestic mind, the crowning coro-nal upon which he has set his seal of eter-nal intelligence. The world of mind must ever lead, for

The world of mind must ever lead, for matter is its subject. Theretore as we ad-vance in truth we learn to hold the key that unlocks our outward being to expel all there is of detriment, by the all power-ful spirit which is of God. Thus becom-ing subject to the controling influence of the All Good in divine mind, proving in-deed that saying true, which says: "Ye are the temples of the living God." SARA L. MECRACKEN, DOUGLASVILLE, GA.

tage from 10th street, near the stables, to 4th & Longwood ave., Capt. Travers

having bought the lot. We have unbounded sympathy fa the poor Irish who are evicted for the non-payment of rent by cruel landlords but perhaps it will surprise some of your readers to learn that in 1887 there were ten times more people evicted for non-payment of rent in New York City than in all Ireland.

Five hundred barrels of herrings have been caught in Agawam river since this spring.

Mr. Emery, of Burgess Point, is hav-ing the new addition to his summer house shingled, inside as well as outside.

Mr. Garry Browne's household goods were taken from Onset to Boston, Tueslay, as his family will not summer here as formerly. Mr. Reynold's family moved to Taun-

ton the same day. Tautog, sea-bass, scup and some mackerel are being caught here this week.

S. P. Willis, a resident of Onset, formerly traveling engineer for the Old Colony R. R., has been promoted to Di-vision Master mechanic of the Central and Cape Cod Divison of the same road

Many visitors came to Onset Decora-tion Day and a clam bake was held "Over Jordan "

"Over Jordan" The rink will open next week. Mr. Dimick, proprieter of Hotel Brockton, passed away with consumption tion May 30th. Dr. Sturtevant has arrived at be "Summer Home" cottage, also Mrs. M. E. Cox at "White Feathers Wigwam." Rev. J. A. Bevington Episcopal min-ister of Wareham was called to unite Miss Eva M. Holt to Mr. Leonard J. Brownlie Friday June 1st., at Union Villa. Only a few immediate friends were present at the ceremony, but a re-ception was given at 8 in the evening. The happy couple, after returning from a short wedding journey, will settle down to house-keeping for the summer "on the moor."

"on the moor." When a good man dies all the com-munity mourn his loss, but when a rum-seller dies no one takes cognizance of his departure outside of his immediate his departure outside of his immediate family, even though he has a license to tempt young men to their destruction. A sermon might be written upon the doings in our midst. Mayor Robinson, of Gloucester, has resigned his office rather than sign licenses. "For what availeth it if a man gain the whole world and lose his own soul." The place familiarly known as "Aunt Hannah's farm" just outside of Onset is to let. G. F. H.

ling wasp nests. Yours for truth and progression. J. LOWENDAHL.