TWO DOLLARS and a HALF per Year.

Without Virtue Are Paltering Vanities."

ONE DOLLAR for Four Months

VOLUME 3.

CINCINNATI, SEPTEMBER 22, 1888.

NUMBER 64.

THE BETTER WAY.

ISSUED EVERY SATURDAY.

THE WAY PUBLISHING CO., Proprietors

L. BARNEY..... Assisted by a Corps of Able Writers

....SEPTEMBER 22, 1888 CINCINNATI.....

SUBSCRIPTION PRICE - - TWO DOLLARS and a Half per Year, strictly in advance. Three Dollars to any Foreign Country in the Postal Union. In the United States THE BETTER WAY will be sent Four Months for

ADVERTISEMENTS

Will be inserted at Fyteen Cents per li Nonpareil, for first Insertion, and Ten Cents se thereafter. Special contracts for long

Publication Office, 222 West Pearl Street, Cincinnati, Ohio.

SAMPLE COPIES from our latest issues, but a fair sample will be sent to all applicants

Written for The Better Way.

The Awaking.

BELEN HAWTHORNE, Out from a vast dream forest I come With a sense of a thousand things that stir The depths of its shades profound. Out from its last leafy covert I slip, Feeling that this is the stranger ground:-That 'mid the shadows reality lies, Love walks erect, without disguise; Life wears a more noble and earnest mien. And things are not what here they seem. Before stretch the plains with sands that burn,

Behind the wonderful land of dreams. From these I shrink, to that would fain return-Upon my brow dawn's rosy lips are laid, Her breath enfolds me, and my feet are stay'd.

Observatious,

BY R. N.

During a long and uniform life my obman. To do this I used the world as a school where I learned my lessons by ex perience and observation. My first observation was on the use and abuse of intoxicating liquor, and tobacco, both of which I saw were expensive and injurious when used unnecessarily and to excess.

Therefore I decided against these unnecessary excesses. But I still kept myself free to use all the bounties of nature in their proper time and place, trusting the the habits of the outer man.

My next observation was that religionist did not always practice what they professed. This surprised me very much. I regard man as constitutionally a religious being, and true progress as the harmoni ous development of both the divine and past very imperfect condition his evolution has been a tragic scene of violence and discord. Amianus, writer in the Roman always produces barrenness. age, says: "My experience convinced me that the enmity of Christians toward each other surpassed the fury of wild beasts against man" My own experience convinced me that instead of being governed by the laws of the spirit angularities of ill balanced brains were allowed full play under cover of a profession of religion, and the beautiful unfolding of the soul was kept back by selfish propensities and overindulgence in sensual gratifications, and right to rule the body, and in many cases the physical prevails over the spirit to such an extent as to banish all spiritual aspirations, and may be called spiritually dead.

When Spiritualism first came into my life it opened a new field of observation and experience. I thought, now the harmonial philosophy (as it was sometimes called) will supercede the inharmony which annoyed me so much in the church, and we shall have more brotherly love and good will, and surely Spiritualist will be spiritual. In this I made a great mistake, I expected too much, and had to learn that all reforms to be permanent must be slow and gradual, that Spiritualism had to take the world as it found it and work according to the processes of natural growth, and development. I also found it true in this as in the parable where the good seed was productive or otherwise ac-cording to the nature of the soil on which the same. I vouch for this statement.

This I perceive to be an eternal princiole. I have observed the perversity of persons coming from under the restraints of the church, rejoicing because they disthe letter of the scripture. A clergyman once said to a Spiritualist, "if I believed as you do I would steal and do every-thing I felt inclined to do." "Yes," said ment and not the love of right that reright, and avoid wrong because it is wrong." I said if that is Spiritualism, I am with you, but a true man will do that that the evil is so mingled with good that I whether he is a Christian, a Spiritualist, or

was quite a furor and everybody was ex of Puck-like jokes? cited over the new revelations. Among a certain class it was: "Hurrah boys, there is no hell, and we can do as we -- please!" Then free love came on the scene, and its great apostle Victoria Woodhull was made President of the national association.

Talk about "courage of convictions," a confirmed Spiritualist, but I do not be lieve in free love or profane swearing. I too much on the prefix, and I said to him, if this is a great truth you should bear your testimony to it on its own merits. Time was when Christianity was as unpopular is Spiritualism is now though it stood for all that was pure and spiritual in human heathen idolatry.

t anity mixed up with anti-Christ and for the best information as to what to do would admit of no difference. They were and how to do it. very willing, at least some of them, to rid Another class, the merely curious, may ject was, and is now, to acquire those prin- themselves of the disgraceful incubus of be unreservedly advised to pause before ciples and habits which constitute a true free love, but they were either too ignor- they play with fire. If any one desires ant, or too vicious to distinguish between words, between truth and priestcraft.

and the Christian church a monster of iniquity with which they had to "grapple" forgetting that truth, justice, charity, puri ty and all other Christian graces underlie human progress and must be respected wherever they are found, whether in the church or out of it. This is my position and "I will fight it out on this line if it takes all summer." Let the opposition divert the subject of all they think is false God principle within to rule and regulate and unhistorical; let them even prove that "Jesus taught no new doctrine" and it will still be true that he taught a new and truer life than anyone before him.

He says, "a new commandment I give unto you that ye love one another." This may be called the eleventh command ment and is the sum and substance of his gospel. It is the good seed sown by the good sower, and if it has not "brought human sides of his nature. But in his forth thirty, sixty, and a hundred fold" it is not the fault of the seed or the sower, but of the soil, and if any are not benefit-

> It is not my wish to advocate Christianity at the expense of Spiritualism. The point I want to make is this, the fundaby Christ himself-the fatherhood of God. culminate in the universal freedom and notism, is very dangerous. brotherhood of man, are true and spiritual, and cannot be ignored or superceded by any subsequent dispensation.

I think that Spiritualists above all people in the world should be spiritual, pure ple in the world should be spiritual, pure and tender hearted as the angels are. Let the best results. The developing circle each individual reform himself and live a unless the incipient medium knows its conthe spirit is seldom if ever at peace and pure life and then he can begin to reform stituent elements, is to be avoided. It is rest in the warfare where it asserts its the world. Let the combined forces of better to develop the gift, some trace of pure spiritual lives be set against the evils which has been manifest, by patient efof society and it will do more to elevate forts alone, or in company with some mankind than polemical discussions. That is what spirits tell me.

> of spiritual life. Let these be the motto of every Spiritualist now and forever. CHICAGO, ILL., September 5, 1888.

Quite Strange.

COLD SPRING, KY., September 8, 1888. To the Editor of The Better Way.

Please publish this, giving to the readers of your paper the strange experience I have recently had while being engaged in writing a letter to a friend of mine. I was seated at a table. For some time I heard raps on the under side of the table, and at last I stopped writing and listened and became interested, and spelled out the alphabet and put down the letters which were answered by raps, and it spelled out, "Charley, your friend B. is dead." The next morning I received a letter stating It is then that harm is done by the the same. I vouch for this statement. intervention of other spirits, who are WM, WRIGHT.

Mediumship, and its Development. that they find ready to their hands. On

those who have some experience in the ins and outs of Spiritualism, is in some form or other, such as this: Is it wise to seek and brimstone, a thing they might have to develop physical mediumship, and esknown if they had taken the spirit and not pecially in the young? How can I cultivate the gift of automatic or passive wri ting? What must I do to stimulate the clairvoyant sense? And then others of another group: How can I be sure that the Spiritualist, "it is the fear of punish I am in communication with what is pure and good in the world of spirit? How strains you, but we do right because it is am I to account for the fact that, while my aspirations are pure I am apparently surrounded by deceiving spirits, or at least cannot separate them? Why am I deceived by an intelligence which is certainly My first observation of Christian Spirit-ualism was a long time ago when there leading? Why am I the sport of a series

Any one who has had much experience of practical Spiritualism will recognize these questions as, in one form or other, repeatedly recurring. There are some, no doubt, who, having been so fortunate, in the early days of their experience, as to form relations with an intelligence at but that was the time that required both once good, wise and powerful, are outside nerve and courage. A man whom we will of the pale of risk. But these are not so all Patterson, a real good man and a much the seekers as the sought. They staunch Presbyterian but had been initiated have possibly not set themselves at all to into the facts of Spiritualism said: "I am search out the hidden mysteries, but the powers that govern these occult realms, have, for purposes of their own, sought out want it understood that I can live as good these persons, discerning in them gifts and true a life as any Christian. I am a which they could profitably utilize. The Christian Spiritualist. I admired his love of a good name but felt that he relied truths of Spiritualism comes from such sources; the most striking evidence of the set purpose with which the world of spirit impinges on this world of ours.

But outside of these favored few are nany in whom the desire stirs for communion with the unseen world. The very life, as against Jewish ceremonials and fact that such a desire exists foreshadows the probability that it is designedly im-"It was some time after that before planted, and will be gratified if due regard Christian Spiritualism became a subject of is had to the methods by which the latent dispute and then the opposition had Chrise gift is developed. These may fully seek

only to gratify a morbid curiosity, will Christianity and its corruption, or in other take no pains in himself to subdue the flesh to the spirit before he penetrates the They made Jesus, the Christ, a myth, realm where spirit is all potent, will treat the matter as an after-dinner game, play ing his pranks, or even seeking nothing more than some tricks of physical conjuring, then assuredly he will not in the best result, benefit himself, and runs grievous danger, if he be sensitively organized, of attracting to himself some being in harmony with his own mental state who may "enter in and dwell there" to his abundant torment. It has been a curse to Spiritualism that so much of what has been made known of its phenomena has been derived from a source which wisdom must condemn. It is not safe, on the grounds of mere prudence, to trifle with dark seances, or to yield an unreserved welcome to the beings that too often haunt them. They will not benefit those who come into relations with them. Not unfrequently they will obsess the careless sensitive, and are responsible for what ignorance mistakes for insanity. We are as far as possible from giving any countenance to ed the fault is in themselves. Hypocracy the foolish opinion for which Dr. Hammond in America and Dr. Lyttleton Winslow in England, are responsible, viz., that the pursuit of Spiritualism, in some of its phases, has filled some of our lunatic asymental principles of Christianity as taught 1 ms. That falsehood has been abundantly disproved, notably by Dr. Crowell. But and love, or Charity, which is destined to the abuse of Spiritualism, as of hypo-

Assuming, then, that the inquirer has some proper sense of the end in view, some regard for self-culture and the development of latent gifts, we are disposed to chosen friends, who are willing to devote time to the endeavor. If the mediumship Truth, love and justice are the elements takes the form of clairvoyance, or automatic writing, or clairaudience, this may be done alone. If, on the other hand, the physical gift depends on the conjunction of two persons, as was the case with Mr. Oliphant and his late wife, their regular sittings, preferably in the early morning or ate evening, should be commence and continued till results are obtained. These may be such as are desired. In that case the sittings should be continued as directed by the invisible beings who communicate. They will know best how to proceed, and the judgment of the sitters must be exercised as to the character of those with whom they have entered into relations. Probably by the addition of some chosen triends to the circle may be needed. The sittings should always be regular and short. In no case should a scance be continued after the word has been given to cease. often deceptive, and who use the "power"

One of the questions frequently put to the other hand, the result from the first may be unpleasant; manifestations frivolous or noisy; communications false or foolish. In such a case the inquirer should patiently try to open relations with some more desirable source of information. Failng in this, and the frivolous or lying messages continuing, the circle should be broken up and a fresh one constituted.

It is, perhaps, not necessary to add that he mental attitude of the sitters should be one of as perfect passivity as possible; that the aspirations should be such as benefit a serious and solemn act; and that any attempts to evoke any particular spirit should be discountenanced. We do not, by this advice, mean to say that there should be no desire for the presence of a particular friend; we allude only to that ceremonial evocation which belongs to the domain of black magic.-[Light.

How it Feels to be be Cremated.

Mrs. Althea Romeyn-Roberts is a Spirtualistic medium at No 36 Cottage Place. She is one of the many who give seances in which forms emerge from a cabinet and present themselves to be re-embodied spir-

its. There are twenty to thirty such establishments in town, and they have not had any essential differences. In her parlor a cabinet stands against the wall, and from this, after some preliminary speaking and singing, white-robed forms come out into the very dimly-lighted room.

Accepting the theory of unbelievers that these appairtions are either the medium herself or her assistants, there is nothing puzzling about the exhibition. They could be easily introduced into the cabinet through a secret pannel, or might sneak comes total darkness. But of late Mrs. Romeyn-Roberts has bettered the doings of her rivals by introducing a spirit character who tells a sensational story. He purports to be the late James Allen, and he relates to each successive audience that he was cremated alive.

unconsciousness I came to myself, so far move a muscle. I soon discovered that I being buried alive took possession of me. But soon I learned that I was not to be buried—I was to be sent to the crematory at Washington, Penn. I then remembered very well that I had expressed a preference for cremation over interment, and that my family were also converts to that new method. I think that I lost conwas regarded as a corpse, and a horror of sciousness several times, but only for short periods, and nearly all the while I was his hearers, he certainly must have dispelled fully aware of all that was going on. But them all by his logic and relation of experi-I could not make the slightest motiod or ence. We had several entertainments, in the faintest sound. They put a shroud on charge of Mrs. Marcy, of Lyons, who made me, laid me in a coffin, shut me up and this her especial work, and she did it well. shipped me to Washington. At that place The last Sunday eve she gave an old 'elks' is the first furnace ever built for cremation I suppose in the country. I had read descriptions of the process, and I knew what was coming to me unless I could re gain vitality enough to show that I was alive. Struggle as I would I could not get myself at all out of the condition of seeming death. The preparations for burning me went on-enough of them in my presence, too, to keep me aware of them. was mentally wide awake when they took me out of the coffin and laid me on the iror carrier, which, when all is ready is run into the superheated furnace." At this point the alleged ghost launched

into a fighty and oratorical description of the horror which he felt at his impending fate. Then he concluded: The white-hot doors of the furnace were at length opened, and the glare of the intense heat drove the attendant for an instant away from the opening. Four attaches of the crematory were doing the work. My relatives, who had accompanied me to the place, were withdrawn from the room. I made a last frantc exertion to stir and to give utterance to my terror. But I was relentlessty held by the trance, and probably the most careful examination would not have developed evidence of life. The iron carriageruns on iron tracks that led directly into the fiery furnace. Then men laid hold of it and moved it nearer. A hot blast almost compelled them to let go, and as for me I seemed to be actually melted in the irdescribable temperature. Then they shoved the apparatus suddenly clear into the furnice and shut the door. The clang of the melal was the last thing of which I was conscious. Death came instantly and was conscious. Death came instantly and painless. Within a few hours my mortal form was reduced to a few pounds of ashes which was delivered to my relatives, encaædin a tin box, to be conveyed to my home and there reverently inurned."-Philadephia Times.

indivdual life and happiness in the happi-ness n life of others,—Dr. Baird.

Hasiett Park Camp, Mich. MADISON, W18., Sept. 14, 1888.

To the Editor of The Better Way.

It may be a little late to send you word from Haslett Park, but it has been impossible to write before, so better late than never. Then, besides, after the camp is over, it gives has been done, so in the light of many hours of reflection, I can say that Haslett Park experience of those who have attempted to meeting was a success in every sense of the word, and the campers have great reason to one poor meeting during the whole of the

Mr. and Mrs. Lillie were with us two Sun-Mr. Lillie was always present at our afternoon meetings to aid with his songs.

Friday, August 3d was Memorial day. and myself. Seventeen of our friends had liberal people perform no good works, and passed to the higher life, most of them were seventy. One was over ninety. The services were impressive.

past nine, a Children's Progressive Lyceum. They formed themselves into groups, and the reform, societies must be organized and order teachers would choose their subjects from day to day, and in this manner, the meetings were decidedly educational. At half past ten we would have a reading circle or class. Some one of the class would be chosen, from day to day, to regul from Emerson. This gave ly supported and encouraged. Let local us a wide field for thought and discussion, and there was always a large attendance. I on how to organize a society for general shall write more fully in regard to this plan | work may be found in any manual of parliaof work. At half past two we would have a conference or a lecture; these meetings were | competent to proceed without them. A prealways full of interest, and many times were arried beyond the usual hour. They were dedications of tents and new cottages, on a particular subject, with discussions of which there were several; also, receptions and select readings bearing on the subject, and circles.

friends gave us a genuine surprise and a distribution from societies already in existhandsome present. The third Sunday in ence. A list of suitable pamphlets will be "Folks thought I died at Binghampton August Mrs. Booth of Capac, Mich., spoke in prepared and furnished by the Secretary of about three yeare ago," he said, on the oc- the morning, which was enjoyed by her tde U. C. T. U. to all who may apply. It is casion of the Times correspondent's visit to the seance, "but I didn't. I was taken singularly ill and fell into a condition that profoundest lectures ever heard, and made them."

In the afternoon Mr. G. W. suggested by the officers of the U. C. T. U. that a number of piedges be prepared for the singularly ill and fell into a condition that resimbled death. It was a ca'a eptic at for himself some strong friends. The fourth tack, I presume, and after a brief spell of Sunday, Mr. Glles B. Stebbins, of Detroit, lectured in the morning and gave us one of his best. In the afternoon Mrs. Woodruff, of South Haven, (our Emerson,) gave us a discourse full of fine thoughts and soul indiscourse full of fine thoughts and soul indistinct the soul indistinct of the soul indicates as my mind was concerned, but could not best. In the afternoon Mrs. Woodruff, of

were any lingering beliefs in the minds of concert, and a neat sum was obtained for the pavilion. The last Saturday the campers enjoyed a masquerade. It was a grand affair. Saturday August 24, the friends met to see about organizing a society. Mr. Haslett, of Port Huron, will give the camp to a society that will organize on business principles, and who will see that the grounds are kept for that purpose and no other.

that purpose and no other.

They chose a committee who are to see what can be done during the year. Dr. F. Shermerhorn, \$23 South Division street, Grand Rapids, Mich., is chairman of that committee, and all information will be given by addressing him. It is the duty of the Spiritualists of Michigan, Indiana, Chio and Illinois, to see that this society is made a success, to carry on the work so nobly done by Mr. Haslett for the last two years. I firmly believe an organization will be completed, that will, in time, be a credit to the cause, We had many mediums on the grounds, but only two for physical manifestations, Herrick and Barnes, and Dr. Shermerhorn. Herrick and Barnes were good, and were kept basy most of the time. Mr. Herrick did a good work with his slate writing, convincing many who were otherwise in the dark. One word in regard to Dr. Shermerhorn: he came among us an entire stranger but won all hearts by his earnest work in behalf of the camp.

He was always present at the meetings.

P. S.—I lecture in Washington, D. C. during the months of October and November. My address will be 423 Third street, North-East, care of Mrs. Turpin. Would like to correspond with societies for engagements,

O. V. A. Meeting.

An important meeting of the Ohio Valley Association of Spiritualists will be held at We grow n elevation and nobleness of the residence of Isaac S. McCracken, Esq., nature jist in proportion as we merge our No. 603 Freeman Avenue, to-morrow (Sunday) afternoon at 2:30. A full attendance is

U. C. T. U.

To the Editor of The Better Way,

The Universal Co-operation Temperance Union, recently organized at Cassadaga camp for the purpose of "eradicating vice in all its forms," is meeting with much hearty commendation and support among Spiritualists. one a good chance to reflect on the work that | That there is need of such organization on a humanitarian basis is demonstrated by the co-operate with temperance societies existing under orthodox control. With most of be thankful for the many glorious meetings | the temperance societies subscriptions to the that were held. In short I do not know of orthodox creed is considered of far more importance than signing the pledge of total abstinence from alcoholic liquors. It is time that the temperance sentiment and the sendays, and they added much to the interest of timent of general reform existing among the meetings during the week. Mrs. Lillie liberal minded people should find expression gave us several lectures on week days, while in an organization untrammeled by creed. People who believe that salvation is first for this world and afterward for the next, should unite to give their sentiment form in good the services were conducted by Mrs. Lillie deeds here and now. It is often asserted that the assertion sometimes contains too much truth; but we must remember that the great social machinery is mainly controlled by the During the week we would have at half orthodox church, and that before people of unorthodox belief can co-operate for social brought out of the chaos of individualism.

The Universal Co-operation Temperance Union offers such an opportunity for the association of all liberal minded people in the work of general reform and should be heartisocieties be at once organized. Instructions mentary rules, where there is no person gramme of work may be adopted and fold at every meeting, embracing an essay etc., and music or literary lectures may be Tuesday, August 14, was the fifth anniver- added to suit. Temperance and general resary of your correspondent's wedding, so the form pamphlets may be procured for general

> A pledge to abstain from alcoholic beverages, another to abstain from tobacco in all its forms, and others for abstinence from other injurious habits and practices, may be

LILY DALE, N. Y., September 15, 1888.

"Take My Hat."

At the Queen City Park Camp Meeting, in Vermont, President E. A. Smith invited John C. Bundy one morning to make some remarks before the lecture of A. E. Tisdale, and Mr. Bundy's remarks were confined to the abuse of all physical manifestations, more particularly materialization and dark circles. After the meeting Mrs. Herntoon stepped up and invited Bundy to attend her materialization seance that evening. He went, and it is said that he behaved himself in a respectful manner, acknowledging that he did not see any way by which fraud could be shown there." He was so excited when the seance was over that he got half way home to his cottage before he discovered that he had no hat on, and was compelled to return to get

it. This made a great laugh and talk about the grounds, when they came to learn that the great anti-materializing exposer had become so excited over the convincing facts and the realities of materialization, that if he did not lose his head it was very certain he forgot his hat, and went through the streets bareheaded. This clearly reminds us of a statement in

the File-Us-Off, wherein the editor of that paper made mention of a brother editor and medium, putting his "vest on under his shirt," without being conscious of the fact, and then "swearing that he would kick his control out for hiding it." The query is. which of the two editors was in the most perplexing condition.

'How did you leave Kansas?"
'By rail-I was the only passenger and there was only one rail.

St. Peter—"You were a Wall street broker, I see. A good many Wall street spirits are in here."

New York spirit—"I am delighted to hear that. You make no distinction between bulls and bears here, I suppose."

"We class bulls and bears together. They are all down in that hole."

"Eht"

"The ones we admit here are the lambs."

So Jim has retired from bachelor life And married a widow. Why not?
Do tell me about it; I'm anxious to know
What sort of a wife he has got.

She's worth twenty thousand, you say. I declare
That's a stroke of good fortune for Jim.
Worth twenty— What's that? Say it over once

more, "She's worth twenty-thousand-of him,"

Interesting Correspondence

WESTON, W. VA., Sept. 1888.

HENRY TUDOR VIII.

Science has demonstrated the fact. though we cannot destroy anything in tion shall appear as an image of Himthe universe of nature, and that inani- self, but just as much subject to His will mate matter cannot give birth to mind, as any other combination; as a tree or which is spirit. God is spirit, mind is spirit, and spirit is the life existent principle, knowledge, power, cause and effect. Deity is omnipotent. Man and mankind were born of Delty as delfic babes. The soul is the body of the spirit, evolved through wedding with mat-

Now, incarnation is the only avenue for individualization. For proof I am here. Then how are we to scale the gradations from sphere to sphere to the seventh, the infinite, only through evolution's law. And how do you account for the minds of some, and the great deep knowledge of others? We all made the same draft on Delty in the start, and must return with equal store of love and wisdom. Please answer. Yours Fraternally,

JOHN G. ARNOLD.

REPLY NO 1.

TUROR CLEVER, Sept. 10, 1888. JOHN G ARNOLD, my scientific friend,

You state a fact that "we cannot destroy anything in the universe", and yet be puzzled because what spirits foretell you speak of "inauimate matter," not does not always come to pass, and he giving birth to "mind which is spirit." fears interposition of some evil ones. it? If reasoning from your premises, of the universe and the numberless this be so, rocks, chairs, all things have host that has gone over the river.

and the sun, king of the solar system, as well as mortals-getting rid of the whose mighty presence through the idea that to get rid of the physical body great law or part of the infinite, holds is necessarily to get rid of ignorance, the planets subservient to Him, while at conceit, presumption and fallability. the same instant the opposite law re- Thirdly, let him remember that fortains them, that they plunge not into casts are more often than not given to chaos. God's infinite Will truly per- enable mortals to avert evil or disastrous tikeness. Life, or spirit in its fullest gree that his unseen friends were en-

given, nay stamped individuality on all vented the fulfilling of the prophecy things. There is nothing "inanimate"; In the same way a forecast of commy and divinity.

Now, regarding man, you ask me how | For this reason no prophesy can be I account for the various degrees and depended upon, except so far as it enthe things around him.

Being free to choose, it rests with him Our friend is wise to pray to God. by the luberent possession of this divine all things weil." ward toward infinitude, and the better, It would not be very pleasant to a and the world of spirits. All of you cycle to cycle, not becoming lost in God, but more like unto Him.

Somer or later all things will become perfect. Until then, the great law of progress will be noted and felt, just in accord with man's desire for better things. Time is, when your earth shall become

will evolve, and the striving for purifi-

Forever, humanity's friend. HENRY EIGHTH.

BEPLY NO. 2

leap into the dark to say that because John Smith, the chemist, cannot do a certain thing, therefore God cannot. All matter, whether in motion or resisquence to God is man's duty. ting motion, is animated by God's presence. Its very existence is dependent

fluite combinations. Every individual Setween John G. Arnold, of West Virginia, and seirit King Benry Eighth and Richard Court de Leon-Some Fine Peints of Occult Philosophy Entertainingly discussed. just as this earth is connected with all the heavenly bodies by gravitation. God has so ordered that the combina-

> crystal, for instance. We are not in any sense Gods, but being made in His image, we may grow towards Him by the right use of our wills. As the stars are of various sizes, and have various missions, so we are o various capacities, and have also various The failure of any being to fulfil his mission is his own fault, and this failure is what we call "sin", and brings its own punishment, until the being learns from the punishment to avoid failure and control his whole life in harmony; the sense of that harmony being manifest in what we call conscience. Above all, as children in the material

world we should seek to be taught of God and His works, and not assume to say from merely jutellectual specula-tion what God ought to be, and there-

Written for The Better Way.

Mediumship and Error.

Our good friend, C. Stearns, seems to How do you know that mind is spir- Let him consider, first, the vast expanse Then let him try and realize the natur-Even the earth upon which you live, aine-s and limited attainments of spirits

vadeth all things, for even the smallest probabilities. The very knowledge on molecule of what you term "inanimate his part of the possibility of an accident matter", could not be, save for its spirit may have aroused his will to such a desense, is a divine emanation of God, abled to use it to prevent the foretold which is a spirit. Mortals are made in accident, possibly to capture and bind his image, mortals are dual. The spirit the spirit whose purpose it was to wreck body, the spirit sense, yea, the spirit of the train through a willing medium. whom the physical is but a type, lives His friend, whom he calls Dr. Y., may its individuality for ever, because so have seen indications of cholers at the time he foretold it, and means having The word "sphere", my friend, is con- been taken to avert the evil, either by dition, properly interpreted. God has spirits or mortals, or perhaps both, pre-

there is no death. Eternal moving, ing good may fail of fulfillment, by a moving, moving is the causation of all failure of the instruments or mortals to effects which you see. Motion, will, carry out their mental intention. It is propellant force forever and ever. At not that the communications are untraction, repulsion, guided by a will truthful, nor given with any intent to which dispenseth them equally, create deceive, but those upon whom dependthat equilibrium which is order, harmo- ence was placed to carry out the plans failed -

conditions. Yea, truly has God the ables us to do good and avoid harm. In Father dispensed a spark of his divine this our friends in the flesh can often self-hood to all things and to all men foretell the consequence of a certain He has also endowed man so that he is course of action, and may or may not free to choose and progress by means of be sustained in a character for truth by the future results.

whether or not to atton " his heart to the "The fool bath said in his heart, there Infinite, or the Great Heart. Now you is no God," and our God will surely know there can be no other redemption guard and protect those who draw near save through the law of self-progress, unto Him. But His way is not our way. and you also know that nothing can be nor the way that we expect Him to entirely changed or renewed until all its pursue, therefore, we do well to trust particles are in harmony. Through and Him and rest assured that "He will do

spirituality, God and knowledge are spirit friend who took the trouble to comprehended, the more speedy will be visit him to be doubted, and supposed to that man's progress, both in this world, be an impostor. That would be but a which is immortal, passes onward from cold reception to give a dear friend who had been absent one year, to say nothing of ten or twenty. Dar friend, do not let that pernicious and chilly thought or theory of "personation" come between you and your loved ones, or you will lose half the joy of com-munion with them. The idea of testing communication from spirits is just as a son sphere, around which other spheres wronzand unnecessary as it would be will evolve, and the striving for purificulty to "test" the truth of a man in cation among men will bring an Eden earth life. One would be in perof love to this old world, already hav- petual unrest should he weigh every Ing been subjected to so many changes it hope you comprehend me. There can be no reincarnation save when a statement and failures are overspirit, through guiding a medium, works looked here, without a thought of out in the medium's life what he has missed in his own, and earth's children are surrounting by a cloud of witnesses.

Forever, here of the individual? Then why not allow our spirit friends the same such cannot be margin? Especially when their statements are mostly based upon what they see in the intention of others. If all intentions were carried out, then could spirit forecasts be infallible, but how tives. Chemists have not been able to change the molecular condition of materials except by displacing one form of materials except by displacing one form of materials except by displacing one form of the best of us carry out our intentions in every case? If men would always do God's will, even as they matter by active materials except by displacing one form of the best of us carry out to be the second tell us what the fumatter by another. It would be a long is done, but mortals constantly retard

C. M. KRITH.

unchose by their restrained action on each other, have produced what we call a good deal more than you of a solid. So human being can go say for the solid. No human being can go say for the solid stance out of which comes the electric was round, and that it was of such profluid. No human being can go any furfluid. No human being can go

Written for The Better Way. Plan of Conformation for an Organization that is in Harmony with Nature.

Waiting sons and daughters of Toil Behold your deliverer, viz: truth unadulterated with error.

It knows no favorites, bows to no individual shrine, neither can it be mocked or set aside with impunity.

Greatness is goodness reduced to practice. So those who would be great, must first learn to be good. And in order to be good and do good, one must thinklouly good thoughts, that their acts cannot be otherwise than good, "for as man thinketh so he is."

Life in the human is "made up of little things", that indicate the degree of soul. All that culture can do is to make organization, in order to have it well enthe best possible use of what pature, un relations, thas endowed every man, woman and child with, on the earth to-

Be not envious because another has "gifts" that you do not possess. They had no voice in their being presented for zation that shall have all these divisions their use, conditions and relations being at the bottom of it all. Treat no one it well balanced or properly conducted. And as there are but few such on earth, as you do, but alm to convince them that you are in the right "by lips and life." # # #

The word Bro'herhood implies equal ity and fraternity; and to say it inviolate, no one can overleap the bounds of a sensible and reasonable demand, and not cut off the needed supply some-

"God's green earth and starry sky", also air and sunlight, are common prowhere they are not, is the bounden duty of all truth loving souls.

The mother being the presiding genius in the home, she must ever be treated with kind consideration, the father with deference, and the children with loving and patient attention, because they are undeveloped, therefore cannot be expected to know just what to do or how to

It's an old saying, as well as a very true one, that "better is a dinner of and hatred therewith." So every one laid saide that party or hypocracy may rule the affairs of a nation. Violated well as palatable food.

As regards food, nature has provided or unfair deed. or will with proper culture and labor, furnish a great variety and of good quality, as well as liberal quantity for all .-All should "eat to live, instead of living shall its folds deride."

The only freedom there is, or that should be tolerated anywhere, is the freedom to do right in every department

What right has any one to gormandize, and by doing so, bring on diseased conditions that can but unfavorably after, it can do so, and do no violence to the claims of any soul, viz: moral activities and so any soul, viz: moral activities of the pappiness of those with whom countability.

By adding one more element of charter that the claims of a mason who, led by the divining rod, followed a murderer for forty five hours on land and for more limited that the claims of a mason who, led by the divining rod, followed a murderer for forty five hours on land and for more limited that the claims of any soul, viz: moral activities that the claims of any soul, viz: moral activities that the claims of any soul, viz: moral activities that the claims of any soul, viz: moral activities that the claims of any soul, viz: moral activities that the claims of any soul, viz: moral activities that the claims of any soul, viz: moral activities that the claims of any soul, viz: moral activities that the claims of any soul, viz: moral activities that the claims of any soul, viz: moral activities that the claims of any soul, viz: moral activities that the claims of any soul, viz: moral activities that the claims of any soul, viz: moral activities that the claims of any soul, viz: moral activities that the claims of any soul, viz: moral activities that the claims of any soul, viz: moral activities that the claims of any soul activities that the claims of ect the happiness of those with whor they associate daily and nightly. No one has any such right!

manifestations characterize the associ- that were worse. ation with those who are invited as guests. This is necessary to preserve of genial magnetism, being very promotive to health, or physical barmony. members are few or many, composed of electricity? single families or a "Community" of

harmony, each and every member composing it have rights, as well as themselves. And what is more equal with through the brain impressibility of themselves, unless they are so angular or misdirected in their sexual being, that they cannot control their actions in the presence of the opposite sex, wheth-

Such cannot be admitted to the private homes of those who are more harmontously unfolded, because this very angularity would breed discord, or what is worse, diseased conditions. For a libertine or libidinous person is not fit to be admitted into the privacy of any home, that desires to keep its inmates ustainted with disease, sin or shame.

The libertine is an unreasoning for to truth, because he pays no respect to the divines, and among them Rev. Sam. divinity of being, either in his own personality or that of others.

Uncle Simon Peter was on a pro-

Men and women who are disposel to alone poor human votary, cannot expect to be treated as equals, even in a Community.

"You must excuse me, I have got to

To answer the demands of truth, perto say that you write your prayers?"
In in all cases, a mode of motion, whether that motion is apparent, or opposite

To answer the demands of truth, pertaining to harmonial association, woman must decide for herself; first and
er that motion is apparent, or opposite

To answer the demands of truth, perto say that you write your prayers?"
to say that you write your prayers?"
excetained Mr. Jones.
"Certainly I do," said the good old
man. "I write my sermons yet, and

This can be done without involving the Nation in another "civil" war, but common sense will tell any one, that it will involve very important changes in he administration of governmental affairs. But as these changes are necessary to the ultimate harmony and hap-piness of the people at large, there is no good reason for refusing to make them

as fast as possible. Woman must be free! Let it cost whatever it may, or burden whomsoever

The human brain is divided off into compartments—these compartments beknown as domestie, mental, execu-

tive and spiritual.

All these departments are present in a well unfolded brain structure, and must exert an influence in order to have the character what it should be, to form what is known as a well balanced one. goodness there is innate in the human As in a brain structure, so in an gineered. The mental must not control der existing surrounding conditions and tuitional or spiritual. But all act in harmony together.

Man as a rule, is superior in mental acumen and executive ability, while woman is superior in the domestic and spiritual

Therefore, in order to form an organiwell represented, it must be composed of women as well as men, in order to have

This is nature's method, but as even these are not perfect, they must also profit by the suggestions of those who accept them as leaders.

"All have some good-nothing all" therefore an organization to be harmo-nious, must be founded on the principle of justice that is embodied in the golden rule, so as to do no violence to any department or destroy its equilibrium.

The spiritual department of the brain being that which perceives intuitively perty, as a rule, and to make them so others or suggest what is necessary for where they are not, is the bounden duty ful conditions and harmonious relations

> The mental being balanced by the affectional or domestic department of the brain, and the executive carry out what is suggested by the spiritual, recognized by the mental and sanctioned by the af fectional.

Go, ob man, and learn true wisdom. ere you try to reform the world without woman as a guide and leader in the work of reform

When principles are ignored, there must come a change, else all will "go to herbs where love is, than a stalled ox the bad", for there is no safe foundation law demands a penalty for every wrong

> "True friendship is a gordian knot, which angel bonds have ti-d. heavenly skill its texture wrought, who

Born on the waves of endless progres sion, the human soul finds itself powerless to stand alone very long. Human sympathy and mutual responsibility,

tion as many seem to think. Look to became the subject of universal conver-the records of the past! Have true leassation. Many explanations of the mys-In order to preserve the harmony and ders only traveled over a bed of flawers, happiness of the hour, its associates or have they not come forth because Lebrun and Malebranche said it was must be only those who are entitled to social, if not sexual privileges of an afsocial, if not sexual privileges of an affectional character. Also let loving when overcome, new ones loomed up nier, proved to his own satisfaction that

who are divinely led to inaugurate a ever, disputed the facts themselves, new era, which is simply a birth out of which have ever since remained unthe harmony that brings loving and be- the old, and always produces a crisis, contradicted. loved friends together. The interchange This crisis may come to an individual,

or to millions. Could Columbus prevent laboring to And the social amenities that privileged the discovery of America? Could Harguests are expected to receive and enjoy, vey in regard to the circulation of the East. Take as samples the following exalt and ennoble the mental, moral and blood? Could Garrison do less than defend the claims of the negro? Could for by a friend in India; spiritual characteristics of each and all, Morse, Field or Edison do less than to in a well regulated and therefore har- labor to perfect their impre-sions in re- gar, in the service of Colonel W. monious and happy home, whether its ference to the possibilities concealed in

Neither can this woman withhold her hem.

To enable any Community to live in heart throbs, hold your breath." for angels of light, wisdom and love, will now speak to you, as never before. The Spiritual Congress of Nations,

DIS CREEK, N. T. MRS. JULIA C. FRANKLIN.

EXELABATORY NOTE.

Friends of truth and reform, what is here given is merely extracts from a volume in manuscript entitled The Harbinger of Love and Harmonial Brotherhood; and following this is The Constitution for a Harmonial Brotherhood; and also A Code of Laws.

The Manus.

Written Prayers.

There is a good story, which has never been told, for illustrating the Rev. 81 mon Richardson's brightness of mind. On one occasion the venerable preacher was in company with several other

Uncle Simon Peter was on a pro-

go and write my prayer."
"What! Uncle Rich, you don't mean

ther back than this and can by no means understand how this is.

God has no ordered the various modes of motion, that out of them came in God and His Book.

The day of America. I am not the devil knew of America. I am not quite sure that your son knows of it you are its slave the moment powering gives, rice and sait over it, remaining gives, rice and sait over it,

The Maryet of Spiritual Perception play as the medium for the moving the

in Humanity. An esteemed correspondent in Dauphiny sends us the following account of the renowned French medium of the seventeenth century known as Lecture seventeenth century, known as Jacques apparently following it unwillingly, and Aymar. This man, it would seem, was endowed with the same wonderful powers which distinguish the Australian "Black Trackers," several well-known Bohemians, Hungarians, Indians, and being examined, the 100 rupee note was other exceptional individuals who have found under it. The thief then conthe faculty of discovering lost property, absent persons, and by whose aid murderers and other criminals have been successfully traced. This power cannot be called clairvoyance, for it is exercised almost invariably through touch—that is to say, through contact with some object that has been touched by the party whom it is desired to find. whom it is desired to find.

In the case of Jaques Aymar the means of contact, singular to say, was nothing more nor less than a divining rod formed of a forked branch of the hazel tree, and carried in the hand afthe domestic, nor the executive the inin the water divination by experts in eeking for wells

Our correspondent gives many mar-

vellons accounts of Aymar's power in recovering lost property, concluding with a well known Lyons murder case in 1672. The details of this extraordinary phenomenal lucident may be summed up thus: It seems that a wine merchant and his wife had been murdered, buried in their cellar, their house plundered, and the murderer had re mained undiscovered. After much vain searching, the police gave up the pur-suit without having found the slightes trace of the criminal. Some one called the attention of the authorities to now, in our struggle for freedom from lacques Aymar and his talents. As a last resource they sent for him, and set him to work as if he had been a bloodbound. When taken into the cellar, Aymar seemed much moved. The roo which he held in his hand began to turn, pointing out the places where the victims had been buried. Then he left the cellar, passed through several streets, went over the Rhone, and along its bank till he came to a lonely house n a garden, and there the rod stopped him. After a few minutes, the peasant stated that the murder r - had been there had sat at such a table, drank a bottle of wine, and that there were three of them. The rod then led the searchers back to Rhone to the spot where the murderers took boat. Aymar followed them on the river, stopping where they had stopped, recognizing the bouses and beds in which they had slept, and the very glasses from which they had drunk. He thus led the officials to the prison of Beaucaire, where he stopped, affirming that one of the murderers was confined there. All the prisoners were sent for and the divining rod at once pointed to a small bunchback who had been arrested that very day for a petty theft. The hunchback stoutly denied the charge, but the rod persisted in accusing him. He was taken back to all the places Aymar and his rod had pointed

out, and before the poor wretch had ever; reached Lyons he confessed that he Drink blessed draughts at felicity's fountain, had belped two bourgeois to commit the murders, and that they had given him six crowns for his trouble. The two bourgeois were never discovered, but Leadership is not so desirable a post- than thirty on water." Jacques Aymar tery were given, but no two alike. Pere the phenomenon was due to the "ema Thus it ever is and will be : that those | nation of the corpuscies " No one, how-

> Amongst the number of operators who have acquired renown for their inexplicable faculty of discovering hidden things none are more successful than the dark-skinned natives of the well-attested cases, furnished to the edi-

> "Statement of Rarim Baksh, Kitmut-Marshall, of the Bangal staff corps, Indian army.

"In the year 1863 I was "table ser-vant" of Major Stakespeare, deputy commissioner at Benares station, from whom 500 rupees had been stolen. A man, a Hindoo, was brought to him, who was noted for his power of detection thleves by the "siphyle IIm" (or the "pot trick") This man selected a little plot of ground near Major Shake-speare's house; in this he sat with a brass pot, such as is ordinarily kept by the natives for holding water. He purified the pot by passing it over a little fire which he made, and into which he threw incense. This done, he said a prayer or charm over the pot. He then set the pot down by him on the ground, on which it began to revolve. Order-ing it to "go and find the thief," it moved off as he blew once on it, and moved off as he blew once on it, and spinning it went for about a mile entirely by itself, a crowd of sightseers merely following. When it arrived at a certain spot it halted, and went round and round in the space of a cart wheel, when the man told the people to dig at the spot, which they did, exhuming 300 rupees. The man then took the pot, and recenting the charm, blew on it. rupees. The man then took the pot, and, repeating the charm, blew on it, giving the order the second time to "find the thiet." The pot moved to a field close by, where 200 rupees more were found. Informant says he saw the whole process himself—(Signed) W. E. MARSHALL, Colonel Simia, May

"In the year 1870, at Dalhousie, in the Himalayae, Lieutenant S—— was robbed of 100 rupers, and sent for a "chulah" (a man who professed to find out thieves by the "siphale ilm," or pot trick). This "chulah" obtained a lotal (or brass pot similar to that described in the previous statement), and poursel rice. "My beloved brethren," said a fiskota and sait over it. He then took it to the place where the money was supposed to have been before the robbery, and again pouring gives, rice and sait over it, re-

lotab "He made the man thus named take perspiring profusely. After about two hours passed in this way, it rolled over and over several times in succession, and at last over the sill of a door, which being examined, the 100 rupee note was

for about two miles over a rough country, until he came to a place where the cambox had evidently been buried, but again exhumed. The medium was, however, too much exhausted to pro-day, so that he was unable to prosecute the search further. Major Bthe native police have great faith in these chulahs for the detection of stolen property, and the chulans decline to act unless the police are present for their protection."—[The Two Worlds.

To the Editor of The Better Way,

In looking over the March number of The Social Revolutionist, published thirty-two years ago by John Patterson and Wm. Denton, I find the following lines, and they seem just as appropriate church and Madame Grundylam.

For progress, FLORA W. FOX. ROCHESTER, MINN., August 26, '88.

To the True Reformer,

List to thy thought, as its gentle voice greets thee, And steraly unshrinking, obey its behast; Heed not the clamor of Custom that mosts thee, Still doing thy duty, leave heaven the rest

herish thy thought, 'tis a sapling supernal, Transplanted from heaven, to flourish below; food fit for gods, it will yield the sternal; Neglected, its fruit will be sorrew and wor

Live to thy thought, be the God given plan Thy guide, as the soul's walls successively rise; atiently build, thou shall see, brother man, A temple of beauty ascend to the skies. Trust in thy thought, 'tie an anchor will hold then

From drifting when storms of adversity blow; A compare, when thick clouds of darkness cafeld Still guiding thy bark e'er the billows of wo-

Thus meanly and miserly biding it there; Out with it boldly, not fearing the apoffer, As bright as the sun, as free as the air.

Follow thy thought, it will lead to the mountain: Thy soul shall then back where the flowers bloom

Rejoicing with friends that no future shall sever We need more freedom; less govern-

compet kindred spirits to work for the good of each other, if not for universal ble, published an official account of the ficial gods; more health and less inxury; By adding one more element of char. affair under the title of "The marvel- more simplicity and less mystery; more

Rules For Using Hooks.

Never hold a book near a fire. Nev drop a book upon the floor. Never turn leaves with the thumb. Never lean or rest upon an open book. Never turn down the corners of

Never touch a book with damp or solled hands. Always keep your place with a thin book-mark.

leaven.

Always place a large book upon a table before opening it. Always turn leaves from the top with the middle or forefinger.

Never touch a book with a damp sloth nor with a sponge in any form. Never pull a book from the shelf by the binding at the top, but by the back. Never rub dust from books, but brush it off with a soft, dry cloth or duster.

Never place another book or anything else upon the leaves of an open book, Always open a large book from the middle, and never from the ends or

To avoid injuring the leaves of books never put a pencil mark in library

trooks. Never close a book with a pencil, a pad of paper or anything else between the leaves.

Never open a book farther than to bring both sides of the cover in the same place.

Always keep your books out of the reach of small children and in a clean, dry place.
Always keep any neatly bound borrowed book covered with paper while

in your possession.

Never attempt to dry a book accidentally wet by a fire, but wipe off the moisture with a soft, dry cloth.

Never lend a borrowed book, but return it as soon as you are through with

it, so that the owner may not-

Never write upon paper laid upon the leaves of an open book, as the pencil or pen point will either scratch or cut the book leaves.

Never cut the leaves of a book or magazine with a sharp knife, as the edge is sure to run into the print; nor

edge is sure to run into the print; nor with the finger, but with a paper cutter or ordinary table knife.

Never hold a small book with the thumb pressed into the binding at the lower bank, but hold it with the thumb and little finger upon the leaves and three flugers upon the back.

He that hath no bridle on his tongue hath no grace in his heart,

Whatsoever we beg of God, let us also work for it. Jeremy Taylor.

With the generality of men policy is much more powerful than principle A secret is your slave so long as it is kept; but you are its slave the moment it is told.

Interesting Correspondence WESTON, W. VA., Sept. 1888.

HENRY TUDOR VIII.

mate matter cannot give birth to mind, which is spirit. God is spirit, mind is spirit, and spirit is the life existent principle, knowledge, power, cause and effect. Deity is omnipotent. Man and mankind were born of Deity as deific babes. The soul is the body of the spirit, evolved through wedding with matter.

Now, incarnation is the only avenue for individualization. For proof I am here. Then how are we to scale the gradations from sphere to sphere to the seventh, the infinite, only through evolution's law. And how do you account for the minds of some, and the great deep knowledge of others? We all made the same draft on Delty in the start, and must return with equal store of love and wisdom. Please answer.

Yours Fraternally, JOHN G. ARNOLD.

REPLY NO 1.

TUDOR CASTLE, Sept. 10, 1888. JOHN G. ARNOLD, my scientific friend,

You state a fact that "we cannot de-

it? If reasoning from your premises, of the universe and the numberless this be so, rocks, chairs, all things have host that has gone over the river.

the planets subservient to Him, while at conceit, presumption and fallability. made.

dition, properly interpreted. God has spirits or mortals, or perhaps both, pregiven, nay stamped individuality on all vented the fulfilling of the prophecy. things. There is nothing "inanimate"; In the same way a forecast of com-

the things around him.

by the inherent possession of this divine spark, man will more or less reach for

things.

Time is, when your earth shall become a sun sphere, around which other spheres will evolve, and the striving for purification among men will bring an Eden of love to this old world, already have

terials except by displacing one form of matter by another. It would be a long leap into the dark to say that because All matter, whether in motion or resisting motion, is animated by God's presence. Its very existence is dependent on the will of the Allmighty, being as it

finite combinations. Every individual thing is one of those combinations, and is intimately connected with all the rest, just as this earth is connected with all the heavenly bodies by gravitation. God has so ordered that the combina-Science has demonstrated the fact, though we cannot destroy anything in the universe of nature, and that inani-

> and have various missions, so we are of various capacities, and have also various missions. The failure of any being to fulfil his mission is his own fault, and this failure is what we call "sin", and brings its own punishment, until the be-ing learns from the punishment to avoid failure and control his whole life in har-Above all, as children in the material world we should seek to be taught of God and His works, and not assume to say from merely intellectual specula-tion what God ought to be, and there-

Written for The Better Way. Mediumship and Error.

Our good friend, C. Stearns, seems to stroy anything in the universe", and yet be puzzled because what spirits foretell you speak of "inauimate matter," not does not always come to pass, and he giving birth to "mind which is spirit." | fears interposition of some evil ones. How do you know that mind is spir- Let him consider, first, the vast expanse Then let him try and realize the natur-Even the earth upon which you live, alness and limited attainments of spirits and the sun, king of the solar system, as well as mortals—getting rid of the whose mighty presence through the idea that to get rid of the physical body great law or part of the infinite, holds is necessarily to get rid of ignorance,

the same instant the opposite law re- Thirdly, let him remember that fortains them, that they plunge not into casts are more often than not given to chaos. God's infinite Will truly per- enable mortals to avert evil or disastrous vadeth all things, for even the smallest probabilities. The very knowledge on molecule of what you term "inanimate his part of the possibility of an accident matter", could not be, save for its spirit may have aroused his will to such a delikeness. Life, or spirit in its fullest gree that his unseen friends were ensense, is a divine emanation of God, abled to use it to prevent the foretold which is a spirit. Mortals are made in accident, possibly to capture and bind his image, mortals are dual. The spirit the spirit whose purpose it was to wreck body, the spirit sense, yea, the spirit of the train through a willing medium. whom the physical is but a type, lives His friend, whom he calls Dr. Y., may its individuality for ever, because so have seen indications of cholera at the time he foretold it, and means having The word "sphere", my friend, is con- been taken to avert the evil, either by

there is no death. Eternal moving, ing good may fail of fulfillment, by a moving, moving is the causation of all failure of the instruments or mortals to effects which you see. Motion, will, carry out their mental intention. It is propellant force forever and ever. At not that the communications are untraction, repulsion, guided by a will truthful, nor given with any intent to which dispenseth them equally, create deceive, but those upon whom dependthat equilibrium which is order, harmo- ence was placed to carry out the plans failed.

Now, regarding man, you ask me how | For this reason no prophesy can be I account for the various degrees and depended upon, except so far as it enconditions. Yea, truly has God the ables us to do good and avoid harm. In Father dispensed a spark of his divine this our friends in the flesh can often self-hood to all things and to all men. foretell the consequence of a certain He has also endowed man so that he is course of action, and may or may not free to choose and progress by means of be sustained in a character for truth by the future results.

Being free to choose, it rests with him Our friend is wise to pray to God. whether or not to attune his heart to the "The fool bath said in his heart, there Infinite, or the Great Heart. Now you is no God," and our God will surely know there can be no other redemption | guard and protect those who draw near save through the law of self-progress, unto Him. But His way is not our way. and you also know that nothing can be nor the way that we expect Him to entirely changed or renewed until all its pursue, therefore, we do well to trust particles are in harmony. Through and Him and rest assured that "He will do

ward toward infinitude, and the better, It would not be very pleasant to a spirituality, God and knowledge are comprehended, the more speedy will be that man's progress, both in this world, and the world of spirits. All of you that man's progress, both in this world, and the world of spirits. All of you which is immortal, passes onward from cycle to cycle, not becoming lost in God, but more like unto Him.

Sooner or later all things will become perfect. Until then, the great law of progress will be noted and felt, just in accord with man's desire for better things. munion with them. The idea of testing communication from spirits is just as

ing been subjected to so many changes
I hope you comprehend me. There can be no reincarnation save when a statements and failures are overcan be no reincarnation save when a spirit, through guiding a medium, works out in the medium's life what he has missed in his own, and earth's children are surrounding by a cloud of witnesses.

Forever, humanity's friend,

HENRY EIGHTH.

Statements and failures are overlooked here, without a thought of doubling the truthful intentions of the individual? Then why not allow our spirit friends the same margin? Especially when their statements are mostly based upon what they see in the intention of others. If all intentions were carried out then could REPLY NO. 2.

Science does not demonstrate negatives. Chemists have not been able to change the molecular condition of materials except by displacing one form of ture would be, and even now, His will is done, but mortals constantly retard His plans instead of carrying them out, John Smith, the chemist, cannot do a certain thing, therefore God cannot. sent moment is all we can take hold of, and to do right and leave the consequence to God is man's duty.

To Jehovah.

I have, O Lord, drawn your attention is in all cases, a mode of motion, wheth-er that motion is apparent, or opposite fullness of time, take to "creating," you motions by their restrained action on each other, have produced what we call a solid.

God antecedes all the universe, and absolutely formed it out of nothing by the action of His will, upon the substance out of which comes the electric fluid. No human being cau go any further back than this, and can by no means understand how this is. means understand how this is.

God has so ordered the various modes of motion, that out of them came in
[Saladin, in "God and His Book."]

Plan of Conformation for an Organ ization that is in Harmony with Nature.

Walting sons and daughters of Toil Behold your deliverer, viz: truth unadulterated with error.

It knows no favorites, bows to no individual shrine, neither can it be mocked or set aside with impunity.

Greatness is goodness reduced to prac tice. So those who would be great must first learn to be good. And in order to be good and do good, one must thinklonly good thoughts, that their acts cannot be otherwise than good, "for as man thinketh so he is."

Life in the human is "made up of little things", that indicate the degree of goodness there is innate in the human soul. All that culture can do is to make mony; the sense of that harmony being the best possible use of what nature, un manifest in what we call conscience. der existing surrounding conditions and relations, ihas endowed every man, woman and child with, on the earth to-

Be not envious because another has 'gifts" that you do not possess. They had no voice in their being; presented for their use, conditions and relations being at the bottom of it all. Treat no one at the bottom of it all. Treat no one it well balanced or properly conducted. unkindly because they cannot see things And as there are but few such on earth, as you do, but aim to convince them they must lead.

This is nature's method, but as even that you are in the right "by lips and

The word Brotherhood implies equal ity and fraternity; and to say it inviolate, no one can overleap the bounds of a sensible and reasonable demand, and not cut off the needed supply some-

"God's green earth and starry sky" also air and sunlight, are common pro-perty, as a rule, and to make them so where they are not, is the bounden duty also air and sunlight, are common proof all truth loving souls.

The mother being the presiding genius n the home, she must ever be treated with kind consideration, the father with deference, and the children with loving and patient attention, because they are undeveloped, therefore cannot be expected to know just what to do or how to do it. * *

It's an old saying, as well as a very well as palatable food.

As regards food, nature has provided or unfair deed. or will with proper culture and labor, furnish a great variety and of good quality, as well as liberal quantity for all .-All should "eat to live, instead of living shall its folds deride."

The only freedom there is, or that should be tolerated anywhere, is the freedom to do right in every department

What right has any one to gormandize, and by doing so, bring on diseased conditions that can but unfavorably af- the claims of any soul, viz: moral ac- divining rod, followed a murderer for fect the happiness of those with whom countability.

Leadership is not so desirable a posithey associate daily and nightly. No
Leadership is not so desirable a posithey associate daily and nightly. No one has any such right!

manifestations characterize the associ- that were worse. ation with those who are invited as guests. This is necessary to preserve the harmony that brings loving and beloved friend, together. The interchange of genial magnetism, being very promotive to health, or physical harmony. And the social amenities that privileged guests are expected to receive and enjoy, exalt and ennoble the mental, moral and spiritual characteristics of each and all, monious and happy home, whether its ference to the possibilities concealed in members are few or many, composed of electricity? single families or a "Community" of them.

To enable any Community to live in posing it have rights, as well as themselves. And what is more equal with themselves, unless they are so angular or misdirected in their sexual being, that they cannot control their actions in the presence of the opposite sex, whether male or female.

Such cannot be admitted to the private homes of those who are more harmoniously unfolded, because this very angularity would breed discord, or what is worse, diseased conditions. For a lib-ertine or libidinous person is not fit to be admitted into the privacy of any home, that desires to keep its inmates untsint-ed with disease, sin or shame. The libertine is an unreasoning fee to

truth, because he pays no respect to the divinity of being, either in his own personality or that of others.

Men and women who are disposed to abuse poor human votary, cannot expect to be treated as equals, even in a Community. munity.

To answer the demands of truth, pertaining to harmonial association, wo man must decide for herself; first and always, who shall be admitted to the private retreats of her home. She cannot admit those she does not love, vithout doing violence to the divinity of her being, and she will not when lef free to choose her most bytimate associates. chose her most intimate associates.— Love is the fulfilling of all thelaws of life that nature knows anything about
And when you get outside of he claims
where are you? Love exalts, will lust
degrades and defiles.
Woman of the world! The day of

This can be done without involving the Nation in another "civil" war, but common sense will tell any one, that it will involve very important changes in the administration of governmental af-fairs. But as these changes are necesfairs. But as these changes are necessary to the ultimate harmony and happiness of the people at large, there is no good reason for refusing to make them

as fast as possible Woman must be free! Let it cost whatever it may, or burden whomsoever

The human brain is divided off into compartments—these compartments being known as domestic, mental, execuand spiritual.

All these departments are present in a well unfolded brain structure, and must exert an influence in order to have the gineered. The mental must not control the domestic, nor the executive the intuitional or spiritual. But all act in har-

mony together.

Man as a rule, is superior in mental acumen and executive ability," while woman is superior in the domestic and

Therefore, in order to form an organization that shall have all these divisions well represented, it must be composed of women as well as men, in order to have

these are not perfect, they must also profit by the suggestions of those who

accept them as leaders.

"All have some good—nothing all",
therefore an organization to be harmonious, must be founded on the principle of justice that is embodied in the golden rule, so as to do no violence to any department or destroy its equilibrium.

The spiritual department of the brain being that which perceives intuitively ful conditions and harmonious relations

The mental being balanced by the affectional or domestic department of the brain, and the executive carry out what is suggested by the spiritual, recognized by the mental and sanctioned by the affectional.

Go, ob man, and learn true wisdom ere you try to reform the world without woman as a guide and leader in the work of reform.

When principles are ignored, there rue one, that "better is a dinner of must come a change, else all will "go to herbs where love is, than a stalled ox the bad", for there is no safe foundation that one of the murderers was confined on which to rest, when principles are and hatred therewith." So every one laid aside that party or hypocracy may should strive to secure love at table, as rule the affairs of a nation. Violated

> "True friendship is a gordian knot, which angel bonds have tird. By heavenly skill its texture wrought, who

> Born on the waves of endless progression, the human soul finds itself powerless to stand alone very long. Human sympathy and mutual responsibility, compel kindred spirits to work for the good of each other, if not for universal numanity

By adding one more element of charter, it can do so, and do no violence to lous history of a mason who, led by the

tion as many seem to think. Look to the records of the past! Have true lea-In order to preserve the harmony and ders only traveled over a bed of flowers, happiness of the hour, its associates or have they not come forth because must be only those who are entitled to impelled by a force they could not resist? At first beset by difficulties that social, if not sexual privileges of an affectional character. Also let loving when overcome, new ones loomed up nier, proved to his own satisfaction that

the old, and always produces a crisis. This crisis may come to an individual, or to millions.

Could Columbus prevent laboring to carry out his impression in reference to the discovery of America? Could Harvey in regard to the circulation of the blood? Could Garrison do less than defend the claims of the negro? Could Morse, Field or Edison do less than to in a well regulated and therefore har- labor to perfect their impre-sions in re-

Neither can this woman withhold her impressions. Therefore we say, "List" to her ye worn and weary; hush your heart throbs, hold your breath." for angels of light, wisdom and love, will now speak to you

EXXLANATORY NOTE.

Friends of truth and reform, what is here given is merely extracts from a volumn in manuscript entitled The Harbinger of Love and Harmonial Brotherhood; and following this is The Constitution for a Harmonial Brotherhood; and also A Code of Laws.

THE MEDIUM.

Written Prayers.

There is a good story, which has nev-er been told, for illustrating the Rev. Simon Richardson's brightness of mind. On one occasion the venerable preach er was in company with several other divines, and among them Rev. Sam.

Uncle Simon Peter was on a pro gramme for a prayer, and, preparing to leave the group, said: "You must excuse me, I have got to

go and write my prayer."

"What! Uncle Rich, you don't mean to say that you write your prayers?" exclaimed Mr. Jones.

"Certainly I do," said the good old

man. "I write my sermons yet, and you don't think I'd write what I've got to say to men and not write what I've got to say to God Almighty, do you?"—[Atlanta Journal.

The Deacon Cashed It.

"My beloved brethren," said a Dakota preacher from his pulpit, "on looking over the collection of last Sunday morn-Woman of the world! The day of your deliverance has come. Put on the garments of purity, charity and forgiveness, and worship at the sacret shrine of truth.

The day of ing you can imagine my pleased surprise to discover therein a blue chip. Our dear brother, Deacon Dewrite, kindly cashed it. The Lord loveth a cheerful giver.

The Maryel of Spirtual Perception ploy as the medium for the moving the lotah.

ers which distinguish the Australian Black Trackers," several well-known Bohemians, Hungarians, Indians, and other exceptional individuals who have the faculty of discovering lost property, absent persons, and by whose aid murderers and other criminals have been successfully traced. This power cannot be called clairvoyance, for it is exercised almost invariably through touch—that is to say, through contact with some object that has been touched by the party whom it is desired to find.

In the case of Jaques Aymar the means of contact, singular to say, was nothing more nor less than a divining rod formed of a forked branch of the hazel tree, and carried in the hand after the same manner as that employed in the water divination by experts in eeking for wells

Our correspondent gives many marvellous accounts of Aymar's power in recovering lost property, concluding with a well-known Lyons murder case in 1672. The details of this extraordinary phenomenal incident may be summed up thus: It seems that a wine merchant and his wife had been mur-dered, buried in their cellar, their house plundered, and the murderer had re mained undiscovered. After much vain searching, the police gave up the pur-suit without having found the slightes trace of the criminal. Some one called the attention of the authorities to Jacques Aymar and his talents. As a last resource they sent for him, and set him to work as if he had been a bloodhound. When taken into the cellar Aymar seemed much moved. The roo which he held in his hand began to

turn, pointing out the places where the victims had been buried. Then he left the cellar, passed through several streets, went over the Rhone, and along its bank till he came to a lonely hous in a garden, and there the rod stopped him. After a few minutes, the peasant stated that the murder rehad been there; had sat at such a table, drank a bottle of wine, and that there were three of them. The rod then led the searchers back to Rhone to the spot where the murderers took boat. Aymar followed them on the river, stopping where they had stopped, recognizing the houses and beds in which they had slept, and the very glasses from which they had drunk. He thus led the officials to the prison of there. All the prisoners were sent for and the divining rod at once pointed to a small hunchback who had been ar him. He was taken back to all the places Aymar and his rod had pointed out, and before the poor wretch had reached Lyons he confessed that he Drink blessed draughts at felicity's fountain, had helped two bourgeols to commit the murders, and that they had given him six crowns for his trouble. The two bourgeois were never discovered, but the hunchback was broken on the wheel affair under the title of "The marvelbecame the subject of universal conversation. Many explanations of the mystery were given, but no two alike. Pere Lebrun and Malebranche said it was the devil. Others maintained that the wonder was wrought by natural causes only. The learned doctor, Pierre Garwho are divinely led to inaugurate a new era, which is simply a birth out of the old, and always produces a color

Amongst the number of operators who have acquired renown for their in-explicable faculty of discovering hidden things none are more successful than the dark-skinned natives of the East. Take as samples the following well-attested cases, furnished to the editor by a friend in India;

"Statement of Rarim Baksh, Kitmutgar, in the service of Colonel W. E. Marshall, of the Bengal staff corps, In-

dian army.

"In the year 1863 I was "table servant" of Major Snakespeare, deputy commissioner at Benares station, from whom 500 rupees had been stolen. A man, a Hindoo, was brought to him, who man, a Hindoo, was brought to him, who was noted for his power of detecting thieves by the "siphale ilm" (or the "pot trick") This man selected a little plot of ground near Major Shakespeare's house; in this he sat with a brass pot, such as is ordinarily kept by the natives for holding water. He purified the pot by passing it over a little the natives for holding water. He purified the pot by passing it over a little fire which he made, and into which he threw incense. This done, he said a prayer or charm over the pot. He then set the pot down by him on the ground, on which it began to revolve. Ordering it to "go and find the thief," it moved off as he blew once on it, and spinning it went for about a mile entirely by itself, a crowd of sightseers merely following. When it arrived at a certain spot it halted, and went round and round in the space of a cart wheel, when the man told the people to dig at the spot, which they did, exhuming 300 rupees. The man then took the pot, and, repeating the charm, blew on it, rupees. The man then took the pot, and, repeating the charm, blew on it, giving the order the second time to "find the thief." The pot moved to a field close by, where 200 rupees more were found. Informant says he saw the whole process himself—(Signed) W. E. MARSHALL, Colonel Simla, May 30, 1876."

30, 1876."

"In the year 1870, at Dalhousie, in the Himalayas, Lieutenant S—— was robbed of 100 rupees, and sent for a "chulah" (a man who professed to find out thieves by the "siphale ilm," or pot trick). This "chulah" obtained a lotah (or brass pot similar to that described in the previous statement) and poured rice. the previous statement), and poured rice and salt over it. He then took it to the and salt over it. He then took it to the place where the money was supposed to have been before the robbery, and again pouring ghee, rice and salt over it, repeated some kind of incantation over it, whispering into the lotah. He then asked Lieutenant S—— to name one of his servants whom he wished to em-

An esteemed correspondent in Dauphiny sends us the following account of the renowned French medium of the seventeenth century, known as Jacques Aymar. This man, it would seem, was endowed with the same wonderful powers which distinguish the Australian "Black Trackers." several well-known and extract the man thus named take hold of the lotah, and immediately afterwards the man appeared to be dragged off by the lotah, and rushed about, apparently following it unwillingly, and perspiring profusely. After about two hours passed in this way, it rolled over and extraction and over several times in succession, and extraction are appeared to be dragged off by the lotah, and rushed about, apparently following it unwillingly, and perspiring profusely. After about two hours passed in this way, it rolled over and extraction are appeared to be dragged off by the lotah, and rushed about, apparently following it unwillingly, and perspiring profusely. After about two hours passed in this way, it rolled over and extraction are appeared to be dragged off by the lotah, and rushed about, apparently following it unwillingly, and perspiring profusely. After about two hours passed in this way, it rolled over and extraction are appeared to be dragged off by the lotah, and rushed about, appearently following it unwillingly, and perspiring profusely. and at last over the sill of a door, which being examined, the 100 rupee note was found under it. The thief then con-

fessed and was sent to prison.

"Major B—— afterwards having been robbed of a cashbox, sent for same chulah to see if he could recover it. He also witnessed the same process as described above in all its particulars, naming one of his servants to take hold of the lo-

tah. This man in the same way went for about two miles over a rough coun try, until he came to a place where the cashbox had evidently been buried, but again exhumed. The medium was, the search further. Major B—— says the native police have great faith in these chulahs for the detection of stolen property, and the chulahs decline to act unless the police are present for their protection."—[The Two Worlds.

To the Editor of The Better Way.

In looking over the March number of The Social Revolutionist, published thirty-two years ago by John Patterson and Wm. Denton, I find the following lines, and they seem just as appropriate now, in our struggle for freedom from church and Madame Grundyism.

For progress, FLORA W. FOX. ROCHESTER, MINN., August 26, '88.

> To the True Reformer. BY WM. DENTON.

List to thy thought, as its gentle voice greets thee And sternly unshrinking, obey its behest; Heed not the clamor of Custom that meets thee, Still doing thy duty, leave heaven the rest.

Cherish thy thought, 'tis a sapling supernal, Transplanted from heaven, to flourish below; Food fit for gods, it will yield the eternal: Neglected, its fruit will be sorrow and woe.

Live to thy thought, be the God-given plan Thy guide, as the soul's walls successively rise; Patiently build, thou shalt see, brother man, A temple of beauty ascend to the skies,

From drifting when storms of adversity blow; A compass, when thick clouds of darkness enfold Still guiding thy bark o'er the billows of woe.

Utter thy thought, see thou look not the coffer;

Trust in thy thought, 'tis an anchor will hold thee

Thus meanly and miserly hiding it there; Out with it boldly, not fearing the scoffer. As bright as the sun, as free as the air. Follow thy thought, it will lead to the mountain;

Thy soul shall then bask where the flowers bloom Rejoicing with friends that no future shall sever.

We need more freedom; less govern-

ment; less artificial rules; more naturalive. The King's Procureur, at Greno-ble, published an official account of the ficial gods; more health and less luxury; more simplicity and less mystery; more love and less hate .- [W. Gould in Social Revolutionist 1856

Rules For Using Books.

Never hold a book near a fire. Nev drop a book upon the floor. Never turn leaves with the thumb. Never lean or rest upon an open book. Never turn down the corners of

Never touch a book with damp or soiled hands. Always keep your place with a thin oook-mark.

Always place a large book upon a table before opening it.

Always turn leaves from the top with

the middle or forefinger.

Never touch a book with a damp cloth nor with a sponge in any form.

Never pull a sponge in any form, the binding at the top, but by the back. Never rub dust from books, but brush

t off with a soft, dry cloth or duster. Never place another book or anything else upon the leaves of an open book. Always open a large book from the middle, and never from the ends or

To avoid injuring the leaves of books never put a pencil mark in library Never close a book with a pencil, a

oad of paper or anything else between Never open a book farther than to bring both sides of the cover in the

same place. Always keep your books out of the each of small children and in a clean,

dry place.

Always keep any neatly bound borrowed book covered with paper while

rowed book covered with paper while
in your possession.

Never attempt to dry a book accidentally wet by a fire, but wipe off the
moisture with a soft, dry cloth.

Never lend a borrowed book, but return it as soon as you are through with
it, so that the owner may not—

Never write upon paper laid upon the
leaves of an open book, as the pencil or
near point will either scratch or cut the pen point will either scratch or cut the book leaves. Never cut the leaves of a book or

magazine with a sharp knife, as the edge is sure to run into the print: nor

with the finger, but with a paper-cutter or ordinary table knife.

Never hold a small book with the thumb pressed into the binding at the lower bank, but hold it with the thumb nd little finger upon the leaves and three fingers upon the back.

He that hath no bridle on his tongue hath no grace in his heart.

. Whatsoever we beg of God, let us also work for it.—Jeremy Taylor.

With the generality of men policy is much more powerful than principle. A secret is your slave so long as it is kept; but you are its slave the moment it is told.

Envy is a vice which keeps no holi-day, but it is always on the wheel and working its own disquiet.

wille hum ery to b gole edu

Wa

me

pli

sit

m

ou

Written for

All see

timate o

is questi-

of happi

what the

life they

enchant

ally fari

out. I

seek it in

yield it.

there is

sweet."

good fro

ther. \

tain ex appreci

The sta

the bei

with re

of a v

world

and th

it is a

ness a

bright

ed upo

be un

dersta

in th

glanc

what

back

and s

it; w

sunsi

life, &

for 1

Ha

Eve

Mucl

in ar to

Written for The Better Way. A General Quest.

is questionable whether many in quest life they press forward eagerly for that enchanting of ject, and die at last usually farther from it than when they set out. It is not attained because they seek it in ways which have no power to yield it. The truth is, that in this life, there is no unalloyed, no absolute happiness. "The bitterness comes with the the best state in which we can exist with reference to future results.

Much of our unhappiness is the result of a wrong view of things. The same world is about both the misanthrope and the philanthropist; but to the one it is a perpetual cloudland, full of darkness and hate-to the other a scene of brightness and love.

Every good gift that God has bestowed upon man has been abused, and will be until the human beart learns to understand its uses. There is much good in the world, although a superficial glance one is disposed to doubt it; for glance one is disposed to doubt it; for our intelligent existence, then, indeed, what is bad is noised abroad, is echoed life would not be worth living. back from side to side, and newspapers and social circles find much to say about it; while what is good goes at best, like supshine, quietly through the world.

Happiness is fullness and harmony of life, and harmony is but another name gold. The gloom, troubles and turmoils of life are sent for a wise purpose-to educate the soul, to bring it up to a higher standing in life.

"Life is either bright or sad, Just as we may make it. And the world is good or bad, As we choose to take it.

Difficulties, as they are placed in our way, are to be accepted as the very means of training our powers and disciplining our thoughts which are requisite to our true growth and development. If we were allowed to choose our obstacles, it is pretty certain that declaring that it will accept no reconwe should have none but the easiest, if, indeed, we had any at all. Better, by tween religion and science is the confar, that they be chosen for us, and we tinuation of a struggle that commenced left to discover and invent a way for surmounting them. In that way we are put upon our energy and stimulated tradiction; it must repudiate all impassing through a term of sorrow and our opinions on every subject are consuffering, little do we realize the amount tinually liable to modification, from the of good it is to bring to our natures. We irresistible advance of human knowlto know our own selves after these trying experiences as we never should a contention in which every thoughtful of giving consolation and light to the by first sinning. Thus is evil as necessary an element in the world as good, of which it is the supplement and counis to be courted for the sake of educing good; it will come without that trouble; faith and human interests on the other. and it is because it is sure to come and make its hated presence known and felt in all human lives, that we are forced living issue—in fact, as the most importo regard it as much a part of the di- tant of all living issues. -[Draper's Convine law of government as any other. flict between Religion and Science. Only by actual experience is wisdom or knowledge to be gained. And yet, it is not asserted that we are to go eagerly man experience all are advancing, and dence as thus : on the line naturally laid down for

"What must I do to be happy?" This clothed? question might be answered in an infibe appropriate for some would not ap- you? ply to others. Innumerable forces and instrumentalities are in operation in the to be happy, yet we will venture a few rules that will be of general utility. Keep thyself in harmonious conditions, mentally, physically and spiritually; abstain from evil habits; cultivate good habits; be clean in body and spirit; follow the laws of health; follow the purest and best teaching that come from the higher life. Do right, work well, be fully employed; seek to pro-mete the welfare of your fellow beings as well as your own interests; labor for the advancement of pure and true principles; seek such pursuits, company and literature as will elevate and improve your mind; do nothing and say nothing that will not be pleasant to remem-

we can under the circumstances, and being reconciled to conditions in which we are for the time being, and which we cannot avoid. To make the best of this world prepares us for the best in the world to which we are going. The soul

is most happy when it is learning and accomplishing most. Our life is, for the All seek happiness, which is the ulti-timate object of human pursuit; yet it according to what they endure and so is questionable whether many in quest complish for a good cause, as well as in of bappiness really know what it is, or view of their own personal merit. The what they are seeking. Through a whole good man is estimated according to the his fellows. To win the world's applause, and being called great, does not fill the

to heaven, but rather one of hard work, self-reliance and stern devotion to duty. sweet." It is by contrast that we know good from evil, and can appreciate eigond shows that obedience to law is the ther. We were placed here to gain cer-tain experiences to qualify us for a just tain experiences to qualify us for a just ness for us, consistent with mortal life, appreciation of a higher plane of life.

The state in which we find ourselves is the general course of life yields misery

or inharmony.

Life is not always beautiful and fair, and many think it a mistake or failure. and many think it a mistake or failure. Sometimes we hear the remark, "Life is not worth living," or "Life does not pay." Such expressions does not come from persons who are living good lives. A life spent recklessly, or devoted to evil aims and ends, does not seem to pay very well. Persons may think it pays to lead a bad life for pleasure or profit, but they are mistaken in their judgment. They have no just conception of the great reward there is in right living. Let them turn away from an evil career Let them turn away from an evil career and lead a better life, and then answer the question, "Is life worth living?" If the death of the mortal were the end of

What advantage is there in reforma-tion of life? Much every way; it makes life pay; it makes us contented and happy, and fits us for the enjoyment of the higher life. Heaven is begun on this plane, if we seek it and earn it. Wherever we leave off this life we be for happiness. Eventually harmony will come out of the labor and conflict that at times prevail. It is not given to humanity to walk always through flowery paths of ease. Sometimes a severe ordeal is necessary to the soul in order

time. A victory over wrong—a good deed done will never less its reward. This should be to us all a most potent to burn out its dross and refine its pure incentive to do our best in trying to live good lives in this world; for every good deed performed will carry us one nearer a heritage of immortal happi A. H NICHOLAS. FAIRMOUNT, KS.

The Papacy.

by the attitude of the great power toward the Papacy. The Papacy represents the ideas and aspirations of twothirds of the population of Europe. It insists on a political supremacy in ac-cordance with the claims to a divine origin and mission, and the restoration of the mediæval order of things, loudly

The antagonism we thus witness be when Christian ty began to attain po-litical power. A divine revelation must necessarily be intolerant of conand needed discipline. When we are dain that arising from the progressive intellectual development of man. But

without them. Why it is so it is not person must take part whether he will for us to fathom; enough to observe the or not? In a matter so solemn as that conditions and employ them for our of religion, all men, whose temporal surest advantage. The soul is taught institutions, earnestly desire to find the needed knowledge of good and evil the truth. They seek information as to the subjects in dispute, and as to the

conduct of the disputants.

The history of science is not a mere record of isolated discoveries; it is a terpart. Without such training the soul parrative of the conflict of two concould not know virtue. Not that evil tending powers, the expansive force of human intellect on one side, and the compression arising from traditionary

No one has hitherto treated the sub-

Improvidence.

Whether there is a Divine providence or not may be doubtful, but there is a after experience with such an end in certainty that im-providence or negview; it will come as fast as is good for lect of foresight which insuse safety and us without going forth to meet it. The advantage, is a very bad habit to con-revelations of the spiritual dispensation show those who really read their deep- the New Testament describe the Founmany people. Yet certain passages in est meaning, that in the school of bu- der of Christianity as teaching improvi-

"Take no thought for the morrow, saying, what shall we eat? or what shall we drink? or where withal shall we be

"Consider the lilies of the field, bow nite variety of ways, suited to the varied spin. If God so clothe the grass of the conditions of mortals, and what would field, shall be not much more clothe

"Give to every man that asketh of thee, and of him that taketh away thy goods, ask them not again. And lend, world, teaching mankind what to do hoping for nothing again, and your reward shall be great.

These passages teach improvidence. and if they can be carried out in Heaven, they are not adapted to earth under

a Christian civilization. But here, in the following, is a better style of teaching, though from Paul, who s not always so sensible:

"But if any provide not for his own, especially for those of his own house, he hath denied the faith, and is worse than an infidel."—1. Tim. v. 8.

This seems to imply that Paul tho' there were worse people than infidels, and he was right. There are many worse Christians. — [Boston Investiga-

Antiquity is infallible, and cannot err. Its antiquity is the indubitable proof of

Vritten for The Better Way.

" What is Spiritualism?" A question that has been answered often and in manifold ways. And to close it definitely and absolutely will probably require more than can be conveniently crowded in an ordinary newspaper article. Not because words will not convey its true meaning, but because it requires actions rather than words to comprehend that which is needed for practical purposes. Spiritualism is not a theory that can be speculated upon like a passing dream, nor a beautiful myth in which bright fairy spirits play a part to merely please the fancies of the human brain. No; it is a practical, absolute and extremely serious fact, which admits of neither speculation nor argument as to the verity of its existence. Truth requires neither logic, rhetoric, nor tinseled speech to present itself before the world; it stands on its own foundation, and can not be moved or dislodged from whence it first breaks forth as an indubitable fact. Such a fact is Spiritualism. To say it has come to stay would be even admitting of doubt of its stability, because this expresses determination to meet opposition. Spiritualism needs no more to work its way to the light of the world, than a law of nature needs to exercise itself beyond its normal capacity to effect its ends. It is simply there, and can not be otherwise, for it is a law of nature manifesting itself in the order of events, and could not be reversed or hedged, even by Spiritualists themselves, if they should feel so inclined. The phenomena occurring in connection with it is simply an effect of the law's natural unfoldment, or as it would manifest itself, whether any one met it or not; it would simply manifest itself uninvited. and at inopportune moments, because it must find an outlet somewhere, and thus many would have it thrust upon them. who, least of all, could utilize it properly, or were ready to receive it. But as it is, there are always intelligent minds enough in every epoch of a planet's unfoldment to embrace and understand the golden opportunities that are offered in the course of events, and thus create a force-centre around which the dawning light of higher conditions can cluster, and form a basis for further operations, and we may say for better and more desirable ends-just as is That a crisis is impending is shown the case with Spiritualism at present. It is not the Spiritualists who make Spiritualism, but the reverse—only that it is an in-telligent class of beings who are doing their best to comprehend it properly, so as to meet the requirements of the law as it

power of manifestation, or as we may properly say, its growth. Now, let any mortal try to oppose this law, or through human agency, disturbs its law, or through human agency, disturbs its operations by statutes,—see what the result will be. It would have an effect like pent-up steam; all quiet for a while, and then an explosion—the latter resulting in a chaos of manifestations taking place in every nook and corner, and haunting the law-makers like a thousand Banquo's. It law-makers like a thousand Banquo's. It would be simply an irregular form of Spiritism, without system, as it occured in the days of witchcraft, and would do more harm than good; while now it is under surveillance, and intelligently guided and guarded, without danger of baneful results, either to Spiritualists themselves, e rather not to touc Can we exaggerate the importance of it. So tt has become a beautiful method bereaved and seekers after truth, and as such we hope to see it continue-even if we have not answered the question satisfactorily to all as to what Spiritualism

unfolds itself according to its natural

Spicy Paragraphs.

The following are copied from the San Francisco "Free Thought:"

Jesus is now exonerated from all blame in the Cana of Galilee wine-making affair. A member of the Young Men's Christian Association in St. Louis, declares that Christ did undoubtedly make wine at the feast, but it was his first miracle and he was young yet." Much is to be forgiven the inexperience of youth. It is the adult miracle-monger that first made whiskey whom rye, who deserves permanent condemnation.

The "California Catholic," published in Los Angeles, is candid enought to admit that the Roman Catholics elected the last president of the United States, and says that no one doubts that the next president and the rest of the presidents, to the end of all time, will be ones chosen by the children of Rome. The children of Rome will vote as their priests direct, and the priests will be instructed, through their superiors, directly from the Vatican. Those desiring tips on the coming election should apply to Pope Leo XIII.

Home Manufactures.

Dr. Benjamin Franklin was in favor of them In 1771, he wrote from London to Humphrey Marshall of follows:

Every manufacture encouraged in our own country makes a home market and saves so much money to the country as must otherwise be exported. Here, in England, it is well known and understood that wherever a manufacture is established which employs a number of hands it raises the value of the land in the neighboring country all around it, partly by the greater demand near at hand for the products of the land, and partly from the plenty of money drawn by the manufacture to that part of the country. It seems, therefore, to be to the interest of all our farmers and owners of land to encourage home manufactures in preference to foreign ones, imported among us from different countries,

The Schools.

Says the New York Times, concerning

the school tumult in Boston: "There has been a strong feeling all over the country that the Roman communion is hostile to our institutions because its hierarchy favors the parochial school, which is the complement of the parish church in the Old World. Boston is the first New England city that the Roman Catholics have captured, and the attempt to formulate a Roman policy for schools indicates what is before the public schools in other cities where it is possible for the Catholics to gain control."

How to Form Spirit Circles.

Inquirers into Spiritualism should begin by forming spirit-circles in their own homes, with no Spiritualist or professional medium present. Should no estable the spiritualist or professional medium present. Should no estable the spiritualist or professional medium present. Should no estable the spiritual spiritual

To Subscribers!

Following Offer:
To any person sending us five yearly subsoribers, or ten one-half yearly, or part yearly and a part for six months and ten dollars we will mail. post paid, one copy of "THE EDUCATOR" Subscription price of this Common-Sense Work, \$4.50. We consider it well worth the price. You will not be disappointed in regard to the matter, style of type, paper or binding. It is first-class in every respect.

espect.

By Notice the publisher s advertisement in

A Wonderful Revelation from Spirit Life: SPIRIT EONA'S LEGACY TO THE WIDE, WIDE WORLD.

The Grandest Spiritus! Publication Ever Given to The World. A BOOK OF MANY LIVES, OR THE

Voices From Many Hilltops, Echoes From Many Valleys, or the Experiences of Eon and Eona in earth life and spirit spheres in ages past, in the long ago; and their, many incarnations in earth life, and so many other worlds. -Given Through-

THE SEM ANGELS ORDER OF LIGHT

THE SEM ANGELS ORDER OF LIGHT

The book contains 650 large sized pages; is elegantly bound in fine English cloth, has beveled boards and gilt tops. For sale at the office of The Better Way. Price, \$2.50.

Eona sends her Legacy forth on its mission of love; as a light to cheer many hearts. There are incarnated many who will read understandingly the volume she thus places in their hands, many whose lifelines run parallel with her own, whose lifelines even cross and recross those of Eon and Eona. Far far back into the ages they run, now here, now there, mingling and intermingling their lives with ours.

These hearts, finely tuned, send forth in response to the touch of Eona's harmonious tones. Deep within the inner being comes a response which tells it story only to the soul who reads and can understand.

May the volume go forth on its mission of Light and Love, until all paths are lighted by the rays that shine from the centre of Light Divine, and many earth hearts receive the benediction of the higher spheres, waking longings for truth, which is eternal, is the prayer of

TESTIMONIALS:

"Itestimonials:

Mr. Eglinton, the Englist medium, writes:

"In my opinion it is the best book ever given to the public."

A Boston gentleman writes:

"It is the best gift ever given to the world."

M. E. Taylor, of Nebraska, writes:

"Eona's Legacy is the best book I ever read. It is a spiritual eye opener, and truly a grand gift to humanity from the better life, and I bless the dear spirit Eoua for the blessings it has conferred on me by the perusal of its pages."

ings it has conferred on me by the perusal of its pages."

Mrs. Sadie A. Carter writes:

"I am a member of the Congregational church in good standing. I have spirit Eona's Legacy to the world. It is the grandest book ever written Nothing earthly could induce me to part with it. It is filled with the choicest gems and more of them, than all the literature I have ever read. No person with intelligence can read the refined and exalted ideas and truths set forth in that mitchless production, without longing for your experience, and feeling that every sentence is truth itself.

BANNER OF LIGHT: THE SLDEST JOURNAL IN THE WORLD DEVOTED TO THE PHILOSOSOPHY OF

spiritualism. ISSUED WEEKLY.

THE BANNER IS A first-class Family Newspaper of Hight pages—containing forty columns of Interesting and instructive reading—embracing a Literary department, Reports of Spiritual Lectures, OBIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects.

EDITORIAL DEPARTMENT,
SPIEIT-MESSAGE DEPARTMENT, and (JONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE.

Postage Free. Specimen Copies Sent Free. CATALOGUES

OF A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reformatory, and Miscellaneous Books

WILL ALSO BE SENT FREE. COLBY & RICH, Publishers.

WHOLE WORLD

THE WORLD'S SOUL COMMUNION

the less that the plane of comfortable temperature, and the other than warm-let the arrangement chall be no interception for one hour during the aiting of the circle.

2. Let the circle consist of four, five or six indications of the circle.

3. Let the circle consist of four, five or six indications of the circle.

4. Let the circle consist of four, five or six indications of the hands upon the top surface. Whether the hands upon the top surface.

3. Before the sitting begins, place some pointed deal-pencils and some sheets of clean writing paper on the surface of the surfa half-past 12 p. m., being the time fixed and inspirarationally communicated through THE WORLD's ADVANCE-THOUGHT for Soul Communion of humanitarians throughout the world, regardless of race and religious faith-the object being to invoke th rough co-operation in thought and unity 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

High it is is m. at calem, oregon, it is		
stin, Texas	1:43 p. m.	П
stin, Texasston, Mass	2:28 p. m	O
irlington, Vt	3;18 p. m.	6
folo N V	4:18 p. m. 2:55 p. m	8
offalo, N. Y	2:48 p. m.	Ι,
ape Horn, S. A	3:43 p. m.	П
pe of Good Hope, Africa	9:26 p. m.	14
nicago	2:20 p. m.	5
pe Horn, S. A. ppe of Good Hope, Africa	2;38 p. m.	П
rankfort Ky.	8:43 p. m. 2:33 p. m. 3:43 p. m.	Ь
redrickton, New Brunswick	3:43 p. m.	В
alifax, N. S	8:18 p. m.	Р
arrisburg, Pa	3:03 p. m.	П
arrisburg, Pa owa City, Ia ondon, Eng	2:03 p. m.	Į,
ondon, Eng	8:11 p. m. 1:48 p. m.	Ţ
ecompton, Kanittle Bock, Ark	2:03 p. m.	T
lobile, Als lemphis, Tenn	2:18 p. m.	н
lemphis, Tenn	2:11 p. m.	П
ashville, Tenn	2:23 p. m	ш
lew York City	3:15 p. m. 3:05 p. m	ш
maha Neb	1:38 p. m.	
hiladelphia, Penn	m	91
temphis, Tenn tashville, Tenn tew York City torfolk, Ya maha, Neb. hiladelphia, Penn titaburg, Penn tome, Italy avannah, Ga. anta Fe, N. M. tt. Domingo, W. I. bt. Paul Minn tantiago, Chilli	2:51 p. m.	
lome, Italy	9:01 p. m.	
avannah, Ga	2:48 p. m	
anta Fe, N. M.	1:07 p. m	9
t Paul Minn	3:33 p. m 1:58 p. m	1
antiago, Chili,	3:28 p. m	N
ioux Falls, Dakota	1:48 p. m 12:01 p. m	
San Francisco, Cal	12:01 p. m	9
Vienna, Austria	9:21 p. m	
San Francisco, Cal. Vienna, Austria, Vera Cruz, Mexico. Walla Walla, Wash, Ter. Augusta, Maine.	9:48 p. m	
Augusta, Maine	3:33 p. m	98
Augusta, Maine. Baltimore, Md	3:08 p. m	78
Berne, Switzerland	. 8:41 p. s	0
Berlin Prussia	9:09 p. m	м
Cincinnati Obio	10:11 p. m 2:26 p. m	4
Columbus, Ohio.	2:38 p. n	il
Caracas, Venezuela	. 3:46 р. п	
Charlottown, Prince Edward's Island	. 3:58 р. п	1.
Dublin, Ireland	7:46 р. п	1.
Edinburg, Scotland Dover, Delaware		2.
Ft. Kearney Neb	. 3:09 p. n 1:33 p. n	
Ft. Kearney, Neb	. 4:18 р. п	
Havana, Cuba	. 2:51 p. n	1.
Honolulu, S. I	. 9:51 p. n	1.
Jerusalem, Palestine	. 10:31 p. n 7:49 p. n	n.
Lisbon, PortugalLima, Peru	3.04 n n	
Milwaukee	2:18 p. n	a.
Milwaukee	. 2:28 p. n	a.
Mentreal, Canada	. p. r	n.
New Haven, Conn. Newport, R. I. New Orleans, La. Ottawa, Canada.	. 3:18 p. n	n.
New Orleans La	9:11 p	4.
Ottawa, Canada	3:28 p. r 2:11 p. r 3;08 p. r	n.
Panama, New Granada	. 2:53 p. n	n.
Paris France	08:19 m r	n.
St. Petersburg, Bussia	08:19 p. r 10:11 p. r 2:11 p. r	n,
St. Lobns New Foundland	2:11 p. 1	n,
St. Paul, Minn	. 8 38 p. 1 . 1:58 p. 1	n.
Smithtown, Jamaica	3:36 p. I	n.
Smithtown, Jamaica	3:36 p. 1 3:21 p. 1 12:43 p. 1	n.
Salt Lake C v, Utah	12:43 р. г	p.
Tallahasse, F a	. 201353 D. I	n,
Wilmington, N. C	2:08 p. 1	D,
Washington, D. C	3:01 p. 1	n
Charles of Lord Law State of S	THE REAL PROPERTY.	

MADE BY ADVANCE

THOUGHT IN LONDON, PARIS, BERLIN, IENNA, ST. PETERSBURG, YO-KOHAMA, MADRAS, PEKIN, RIO JANEIRO, ROME, CITY OF MEXICO, BUENOS AYERS, HONOLULU, AND MANY OTHER CITIES.

OBJECT:

Through Unity in Aspiration and Co-Operation of Thought to seek higher Truths and secure Universal Peace.

CONDITIONS:

Self must be lost sight of during the half hour of Communion and every soul given up to Universal Love. Be wary on No.9 Bosworth st., Boston, Mass the side of the right and true!

MEETINGS.

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

BOSTON SPIRITUAL TEMPLE, Berkeley Hall,
-Lectures by able speakers Sundays at 10½ a, m.
and T½ p, m. Richard Holmes, President; O. F.
Bockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunklee Treasurer.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1. Sessions every Sunday at 11 a. m. in (large) Palma Memorial Hall, Appleton street, near Tremont, All seats free, Every one invited, Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 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 Newburg and Exeter streets—Spiritual Fraternity Society will hold public service Sundays at 23/4 r. M. Seats free.

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLORS, 1031 Washington at rest.—Sunday meetings at 2½ and 7½ p. m. Social meetings Thursdays at 7½ p. m. Jackson Hall, President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10 1/2 A. M. 21/2 and 71/2 F. M. Eben Cobb, Conductor EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2½ and 7½ r. m.; also Thursdays at 8 r. m. Able speakers and test mediums, Excellent music. Prescrit Robinson, Chairman.

JWASHINGTON STREET—The First Spiritus Ladies' Aid Society meets every Friday. Mrs,
H D. Torrey, Secretary.

New York, N. Y.

American Spiritualist Alliance. MEETS AT 52 WEST 15TH STREET, NEW YORK CITE, ON THE SECOND AND FOURTH WEDNESDAYS OF EACH MONTH AT P. M.

OF LACH MONTH AT F. M.

OF LACH MONTH AT F. M.

THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

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

NELSON CROSS, President.

J. F. JEANERET, Secretary, Maiden Lane, N. Y.

Philadelphia, Pa.

The Second Association of Spiritualists, of Phila-elphia meet every Sunday at 3 P. M. at their burch, Thompson Street. Seats free. Public in-ited. T.J. Amerosia, President.

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 73/4 o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dorn, President.

Cincinnati, Ohio.

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

The Lyceum for children and adults meets at G. R. Hall, 115 W. Sixth street, Cincinnati, every unday at 10 A. M. All are cordially invited.

The Society of Union Spiririthalists, of Cincinnati, hold meetings at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.— Meets every Sunday at 10:45 A. M., in G. A. R. Hall, 170 Superior St. Spiritualists and Liber-alists earnesly invited to send their children, and the public cordially invited to attend FREE. RICHARD CARLETON. Conductor

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

Chicago, Ill.

Avenue Hall, 159 22d street. Children's Lyceum Suday, at 1½ r. m. Spiritualists and Mediums' Meeting, 3 r. m. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.

The Young Peoples' Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 1032 and 734. The best speakers and mediums are always engaged.

Peoples' Spiritual Society meets at 116 Fith Avecevery Sunday at 2:33 r. M. All are made welcome who visit Chicago. G. L. S. JENIFER, Pres.

Detroit, Mich.

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

Now Ready in Book Form

The Series of Lessons Given by the Guides of MRS, CORA L, V. RICHMOND,

Entitled

"THE SOUL:"

Its Embodiment in Human Form. In Six Lessons, viz.;

Ist Lesson—The Soul, its Relation to God. 2d Lesson

The Dual Nature of the Soul. 3d Lesson—The
Embodiment of the Soul in Human Form.

4th Lesson—The Embodiment of the Soul
in Human Form, cont'd, 5th Lesson—The Re-united Soul, including Parental and Kindred
Souls, 6th Lesson—Angels, Archangels and
Messinhs

These Lessons have never before been published

The primary object in the preservation of these Lessons in book form was to answer the urgent request of members of classes for a text book, or book of reference; but the ever increasing interest in these and kindred subjects among thoughtful minds in all parts of the world, and the great demand for information concerning the subject matter of these teachings, have led to the publication of this volume. Handsomely bound in cloth, price, all all orders addressed to WM, RICHMOND, the order addressed to WM, RICHMOND, all orders addressed to WM, RICHMOND, all or

Also, by the Guides of Mrs. Richmond, SPIRITUAL SERMONS,

(Weekly Discourse), Volume 1, neatly bound is cloth, \$2,50. Volume II neatly bound is cloth, \$2,50. Orders addressed as a bove.

For Sale at Par.

250 SHARES in THE WAY PUBLISHING COm-sold in lots of not less than ten shares, on applica-tion to the undersigned. This stock will be issued fully paid and non-assessable, and is a desirable investment. L. BARNEY, Manager. No. 122 West Pear' Street, Cincinnati.

DR. RHODES' FAMILY MEDICINES. Purely Vegetable

(All Sugar-Coated) Medical Confections.

A Universal Blessing, SUITED TO OLD OR YOUNG.

A PERFECT Liver and Kidney Renovator and blood Purifier. Cleanses the entire system from all Biliousness and Blood Poisons from Malaria, etc. And cures Headache, Backache, Side and Stomachache, Diazribœa, Dysentary, Pains in the Limbs, Lameness, Numbness, Constipation, Piles, Worms, Dysepesia, Consumption, Nervousness, Weakness, Kidney and Bladder, and all other urinary aliments, etc. Also Rheumatism, Neuralgia, and in fact almost all the various aliments of humanity.

PRICES: Trial box, 25 cents—by mail 30 cents; second size, 50 cents—by mail, 55 cents; 12 boxes, second size, \$500; large boxes \$1.00; 6 large boxes, \$5.00.

For sale by THE WAY PUBLISHING CO.

For sale by THE WAY PUBLISHING CO.

Independent Slate Writing.

Son e Good Words Anent the Mediumship of Dr. D. J. Stansbury, of California.

The spiritual cause in Denver has lately

questions, Dr. Stansbury explained, in

brief, the nature of independent slate

writing, and proceeded to demonstrate it

before the audience. Taking a pair of

THE BETTER WAY

THE WAY PUBLISHING CO. EVERY SATURDAY.

.EDITOR

L BARNEY ..

CINCINNATI.....SEPTEMBER 22, 188

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

Intelligence before matter.

Experience is the only true educator.

Not men, but MAN, should be supreme

True happiness is an effect of universal

All the millions of probabilities do no make one truth.

Choose your burdens and they will b easily carried.

God's word is as good His bond, but b sure it is His word, when you accept it.

Self-knowledge is the acme of the spirit ual harbinger, and leads to a knowledge of

Spiritualism is the only revelation ever made to the world that gives tangibl proofs of the soul's immortality.

What has become of the Home Mission ary Society? It should do something for the campaign liar.

It will prove more profitable to you to find out one of your own weaknesses than ten of your neighbor's faults.

If in no sense of the word Jesus be the savior of unbelievers, why are unbelievers called upon to believe in him as their sa-

> Silvery-tinged purity, Accord with angels' sympathy That cometh from above.

Matter so-called is but the conglomeration of the atomic elements of space, superinduced by the action of life or intelligence on the same.

selves, and are attracted to us in accordances with our intellectual and moral development. To know self, therefore, is the only safeguard against imposition.

any that have preceded them.

When you mean to do a good action do fund. not deliberate about. Its most wholesome flavor will be rendered stale by delay. Do it promptly, upon the spur of the occasion, and may God abundantly bless

"Except a man be born again he cannot see the kingdom of God." Quite true. The change commonly called death is man's second birth, and no one can see the "kingdom of God" till after this birth into

punishment due for sin? If so, is divine days remain of Mrs. Richmond's engagejustice still claim the sinner's obedience? of wisdom which fall from her inspired lips. (Please answer at our cost.)

as he would, under similar conditions, ference to what outward communion such a man belongs; his heart is right and his reward assured.

We learn that Moses Hull contemplates removing his New Thought, Spiritualist

the great boom of the year. It is a grand affair, and the attendance indicates that pretty much everybody has found it out. The great rush is "on," and it is pretty sure to continue for the next thirty days, or till the close of the Exposition. But there should be no delay in going by those who would see it in the height of its glory.

Not many years ago a zealous defender of Presbyterianism, in the company of a Spiritualist, expressed great dislike for its simulation on many occasions. Ten spirit mediums, and observed: "I think it thousand cheats, however, cannot detract strange that the Almighty does not destroy all mediums from off the face of the earth," The Spiritualist immediately replied: "If the Almighty were a Presbyterian he would certainly do so!" The discussion was not prolonged.

Spirits can no more teach us about the laws of the universe than our intuitional spiritual development, or the control of as perfectly demonstrated as any problem

mind over matter.

"We are confronted by a condition, not a theory," says Mr. Cleveland. If the condition is good, the manifestations ought to promptly improve. If the condition is not good, it will be well to fix the responsibility where it belongs. Conditions are the result of a moving cause. What is the cause of the condition referred to by the President? He does not indicate. He cannot. But the people seem to know.

A Spiritualist should be built from the foundation up-as high as he can go. In order to have this well done, we must begin with the children in the lyceums, and keep at it. How many Spiritualists in Cincinnati send their children to the lyceum in Grand Army Hall? Those who are not attending to this duty will erelong find cause to regret the omission, and it may then be too late to apply the remedy. Attend to this now, and let there be a full attendance at this grand good school tomorrow and every Sunday hereafter.

A distant correspondent appears to misunderstand the position of THE BETTER WAY anent materialization, and he writes in a tone of doubt as to our defence of materializing mediums. If he is earnest he has read this journal to small purpose, as thousands of our good readers will testify. We know materialization to be a sublime and instructive fact, and have enjoyed this knowledge for many years. Never have we failed to defend any medium from unjust attack, when the facts have come to us in proper shape, and such will continue to be the course of this journal.

If Jesus of Nazareth bore the full punish ment which all mankind themselves deserved, and still deserve to suffer, and only half of the human family escape unpunished, did not Jesus bear double the punishment necessary? Was not half the punishment he bore wholly without use? If God inflicted the punishment, is he not a cruel Father? Did he not do that which is not good, but, as an example to men, infamously bad and demoralizing? Does any body honestly believe that he devoted his "only-begotten and well beloved son" to a barbarous crucifixion?

Suffering at Jacksonville, Fla., on account of the ravages of yellow fever there, is in creasing every day, and the call for pecuniary aid, medical assistance, nurses and Spirits are but finite beings like our- food supplies, is loud and persistent. The country is responding as best it may, but the fact should not be lost sight of that the fever and its consequent calamities will continue till cold weather comes to kill the fever germs. Therefore aid must be contin-"The good old times" is always a toast, uous, and those who have contributed once Somebody says that all times when old are may be called upon to contribute again and good. It is the present times that men again. Local organizations should be evfind fault with. But they are as good as erywhere formed and money collected for thorities at Jacksonville for this grand relief

GRAND ARMY HALL.

As stated last week, Mrs. Richmond is speaking every Sunday, morning and evening, to crowded houses at Grand Army Hall, in this city, and her discourses are marked by such aptitude and lucidity of spiritual discernment that they go direct to the understandings and hearts of auditors. In perspicacity and eloquence these addresses leave nothing to wish for, while for valuable instruction and the highest character of educational influence they gathers a different view of the hullabaloo, Has Jesus suffered, in any degree, the are practically peerless. Only two Sunjustice thereby satisfied, so that all claims ment in Cincinnati, and it is fair to anticion the sinner are relinquished?—or does pate increased anxiety to hear the words be said of the Spiritualist who connives at

Toleration is a virtue, when the word is The man who is moved and actuated by properly applied. It means that no man the Christ principle, who does unto others is to be blamed or criticised for his conscientious belief. Belief is not a matter of have them do unto him-it makes no dif. election. Do not forget that you can hold no position towards others which they have not the same title to assume toward you. We may go even farther, under the assumption that perfect unanimity is the only admissible basis of Spiritualism, and ask, Where are the two individuals to be newspaper, to Chicago. Good idea. There found, who, if they continued to exercise is no greater need at Chicago than that freedom of thought, and, in doing so, did which may be supplied by a wholesome not take special pains to curb their tongues Spiritualist newspaper, and brother Hull and keep their thoughts to themselves, knows how to respond to the specification. could long maintain consistent fellowship? Spiritualists must be watchful of The Cincinnati Centennial is enjoying themselves, tolerant and forgiving, and never fail to remember that to err is hu-

No phase of spirit manifestation has gained more reliable headway than that called materialization, and no other phase appears to be quite so satisfactory to inquirers. It is proved to be a fact in itself, and the basis of other facts of the first importance to Spiritualism; and yet its desirability and attractiveness have brought about from the value of any truth, and it should be remembered that nothing of little worth is ever counterfeited, and that there must be a genuine anterior to any imitation. Spiritually considered, we cannot imagine an impossibility, and the world is even now upon the eve of demonstrations to this effect. Those who think materialization undemonstrated must discredit the return powers can comprehend. But as the soul of the prophet Samuel through the medimanifests itself independently of the body it umship of the wise woman of Endor, for comes en rapport with universal intelli- there is no change in the law which govgence, and obtains glimpses of the absolute erns these effects. Really, there is no way individually, which may be known as in- for either Christian or Infidel to dodge the spiration. True inspiration is an effect of truth of spirit manifestations, for they are

in all the books of Euclid.

No printed journal could be neater or more perfectly arranged than the Banner of Light, in the new dress it donned last week, at the beginning of its sixty-fourth election, and thus make it unduly expenty, and taste. It cannot have better fortune than that it has so nobly earned.

SELFISHNESS. There are two forms of selfishness. One consists in pleasing self physically or sensually, so to say, and the other emotionally. Both may be at the expense of others, but become crimes under those circumstances. To please the sensual at ones own expense may not be criminal in a worldly sense, but when indulged beyond nature, leads to passion. Passion is the animal controlling or governing the spirit ual, and lays the foundation for selfishness as man becomes a burden to others in consequence, or imposes on his fellow-man in order to gratify his passion. Crime is the result when accompanied by violence or dishonesty. Emotional selfishness begins with vanity or conceit. Demanding recognition or imposing our opinions on others is selfish. Qualifications worthy of recognition will find credence unsolicited, and individual opinions or beliefs will be accepted as they contain truth. If it pleases our emotions to think we are highly gifted, or that we have the truth alone, le it remain where it is. But to spread oneself at every opportunity to solicit attention or praise, is not only immodest, but often embarrassing to such as are thus compelled to extend or give that which they have no desire or inclination to ac cede to. Under these circumstances it be comes a form of selfishness which is not far behind that which arises from sensual passions, and frequently leads to the worst form of selfishness, viz: hatred for those who will not pander to their solicitations or for those who ridicule or mock instead Hatred is the acme of selfishness, and once embodied in the being, is difficult to over come, because it chills man's highest and sublimest impulse, love. When this is stunted, man becomes overbearing and uncongenial as a companion, for without divine activity there can be no harmony of soul-love being the principle which leads to all that is good, and without love there is no happiness to be attained, either in this life or that to come. Hatred is its executioner, and is that evil in man which buries his conscience, and makes him capable of any crime that may happen to come within his range, or by which he can benefit self at the expense of others. Whether in conflict with the laws of the land or not, he is morally responsible if prompt and direct transmission to the au- intelligent enough to know right from wrong. And such criminals exist in every community-made so through their selfish-

LET DISSENSION CEASE.

Spiritualists have become so accustomed to adverse criticism from outsiders that they are practicing it to no inconsiderable degree within their own ranks, but not profitably. The things which outsiders criticise in them have no lot nor part in Spiritualism, and the same is true of the things which they criticise in each other, but the great unobservant, lubberly world and imagines that Spiritualism is to blame for it all. Really, under these conditions we cannot blame the world, but what is to the surprise of his own fortification? Internal dissention will surely surrender him

to the enemy. What are the points about which Spiritualists dispute among themselves? Let every Spiritualist reflect a little and answer this question from his conscience. He will find that all these differences of opinion, which are of any importance, are foreign to both phenomena and philosophy of Spiritualism, and of no conceivable influence upon the cause which is dear to humanity. Then why should there be bickerings and incongruviality? Really, genuine, intelligent, high minded Spiritualists, and there cannot be.

Latterly a great deal of written matter seeking publication has come to us from people who think they discover a disposition among a certain class of Spiritualists to discredit materialization, and the desire to denounce the movers in such a raid seems to exceed the discretion of some of our best friends. There is no occasion for alarm. No Spiritualist dares denounce materialization or its mediums. Those who indulge in such denunciation, even impliedly, are the enemies of Spiritualism, and should be treated as such. In this case there is no exception to prove the rule: Every man and every woman who attempts in any way to discredit materialization is antagonistic to the Spiritualist cause, unworthy of the countenance of Spiritualits, and disqualified for their association. Nothing can be truer than this sweeping declara-tion, and we trust its legitimate cosclusion will be duly heeded.

The strong point with our frends stated in the disposition they think manifest in some Spiritualist journals to discredit materialization and its medums i credit materialization and its medums is toto. If professing Spiritualist journals di this, they are managed by hypocrites ac cursed, by pariahs and troglodyes, who creep out of their holes to poison trutt and work calamity to man. Meet then bravely and bring their falsehood to utter confusion. They cannot endure the light of truth nor the radiant manifestations of the spirit, so really there is no sceasion for alarm. A COSTLY FARCE.

We as a people are liable to give too

much time and attention to a presidential

volume. Right-thinking Spiritualists have sive. It is no doubt an excellent thing for always been proud of the Banner, for it is the people to have a voice in the governremarkably intelligent, instructive and as- ment, but a universal political argumentum suring in every issue, and now they will ad invidiam, an incessant raising of the accord it the first prize for beauty, legibili popular voice till the clamor deafens the business tympanum-this is not an unmixed blessing. Every four years we have a crisis, real or fancied. One sort is just as calamitous as the other. The intervals are spent in preparation or recuperation. Trade s unsettled, attention is withdrawn from ndustries, and a vast deal of energy and enterprise is expended in electing the Honorable Mr. Boodle Grabbe to a position which hundreds of others might fill quite as well. It is right that proper attention should be given to elections, but they ought to occupy much less time. What, after all, is the end to be attained by an Election? Is it not merely to choose a government which shall protect us, so that we being relieved of all care for the safety of ourselves and property, may go quietly about our own concerns? Do we not defeat the intended object when, instead of protecting business, we enervate and unettle it ?--when, instead of making propery more secure, we make it insecure? Why should we not settle the policy of the country once in ten years, and do it well Would the "partisan heat" do us more harm than this continual boiling and seethng of the state and national cauldron? An election is expensive in more sense than one, and cost hundreds of thounsands which are not figured in the official estimates. Trade stagnation and business depression are not ended, either, when the polls are closed, but for a time are perhaps worse than ever. The financial wound is too deep for rapid healing.

Many important questions are suggested n this connection, but we present only one: Why is it necessary to make a roaring farce of every general Election in the United States? It is self-inflicted injury, constantly increasing in magnitude and cost, and threatening new dangers with every recurrence. There is urgent demand for prompt and radical reform.

"THE WOMAN OF ENDOR."

Call her a "witch," if the word pleases you. There is no authority for such de-

On the contrary, Tabari, as good authority as is now accessible, refers to her as a woman of wisdom. It will be remembered that Saul was bent upon the death of David, his son-in-law. David was popular, and the wise men of Israel gathered themselves together and remonstrated with Saul, who was wroth at this that all manifestatious are more or less in- was a personal friend of the spirit. interference, and he slew all the wise men. | fluenced by the organisms through which | The fourth pair was taken down from Tabari states that one wise woman es- they transpire. The brain is supposed to the chandelier and was covered with a ca el whom his viz'r p red.

This vizir was a good man, and he took the woman into his own house, and she lived with his family.

In a dream Saul was reproached for having slain the wise men. He awoke full of remorse and went to his vizir and said: 'It repents me that I have put to death all the wise men of my realm. Is there none remaining of whom I might ask counsel how I could expiate my crime?"

Then the vizir answered: "There re mains but one, and that is a woman."

Said Saul: "Bring her hither before me." Now, when the wise woman was come before Saul, the King was troubled in mind, and he said: "Show me how I can have committed."

The woman answered: "Lead me to the tomb of a prophet; I will pray, and may be God will suffer him to speak."

his sons, to the city of Giants, and they shall fall there."

Saul had twelve sons. He called them to him and repeated the words of Samuel. They then answered, "We are ready; let us fraudulent character of Spiritualism. In Mrs. Nickless gave many excellent tests go down." Se they went to the city of there are none of these things among true, Giants and fought against it, and fell there, nothing. Without information it has reall in one day.

Tabari is quite as authoritative as the book of Samuel, and it may be more truthful. The woman of Endor was a 'wise woman"; not a witch; doubtless a spirit medium. She was earnest and devout, and had power through prayer to summon the spirit of Samuel. To what conclusion do these facts lead? They prove that spirits communicated with mortals in those early days, and that the most distinguished wisdom of the time was in mediumship.

PERSECUTION A BENEFIT.

The conspiracy inaugurated last winter for the destruction of Spiritualism made a prompt and bold attempt to materialize its design, and the initial onslaught was vigorous indeed. Attacks through orthodox pulpits, the secular and (very) religious press and the courts of New York and B:ston, were nearly simultaneous, and the good cause was seriously menaced by thousands of foes then before unrecognized as such. Denunciation of Spiritualism became more popular than ever, and those who did not denounce it unsparingly, and charge to its account all manner of crimes, were the remote exceptions to the rule. Those outside of its ranks, who had no means of understanding the power which upholds and sustains it, thought it certainly doomed to lestruction, but they did not know the

strength of the spirit world. It was impossible for them to appreciate the potency which lies in the source of all power, and To the Editor of The Better Way, therefore the weak efforts of man to arrest the torrent of an irresistible force looked received a new impulse by the coming formidable from their standpoint. The into our midst of that justly celebrated conspiracy proved an utter failure, and today Spiritualism is stronger than ever. The bury, of San Francisco. The goodly reraid upon it was a benefit. It will ever ports of the doctor's work at Onset and grow more rapidly through great tribulation than in calmer conditions, for persecution strengthens and accelerates rather than retards its progress. The conspirators have learned this fact, and it seems they have withdrawn from the field.

In a word, Spiritualism is to day the largest factor in the moral and intellectual advancement of the race. This truth will not receive due recognition, because millions of Spiritualists are unconsciously so, large slates, he carefully cleaned and held ing branches of a great movement, and they the Missouri, Ohio and Red Rivers seek the great Mississippi. They hold their embrace the principles and practices of Spiritualism in their grandest and most catholic interpretation, and then moral and intellectual effort will be blessed indeed, for it will be duly spiritualized in all its ramifications.

CURRENT COMMENT.

It is said that all the facts of Spiritual ism are promptly controverted. They are, are neither answered nor explained away. a self-recognized "established order; ' endless as it is stale and unprofitable.

People of the first intelligence now reaway the phenomena of Spiritualism by through confederacy or fraud. So many medium, it is no wonder that spectators are mystified; and they come in such variety of phases that it appears practically impossible to duplicate the manifestations through one medium in those which come through the organism of another. They Indian chief, in all his war paint and are often alike, but without identity, as feathers, and signed by his name. The men are alike generally, but not individ- third pair of slates contained a long mesually, and this is accounted for in the fact sage from "Jennie" to Dr. Nickless, who fabric by the pattern in the Jacquard loom, a personal frend of Mr. Wheeler; also a It gives them a good portion of the ton, E. V. Wilson, John M. Spear and "warp," while the spirit control forms the "Sun Flower," Mrs. Nickless' control.

The cry of "fraud" is outworn, except with the thoughtless and ignorant, and it utterly beside themselves through lack of closed with further tests from "Sun Flowargument. It is claimed that Spiritualism er," the bright little control of Mrs, Nidis scientifically demonstrated. Perhaps less. this is not strictly true, but it is demonstrated to the common sense of every person who has made intelligent investigation of its claims, and the pretense of general Block, to enjoy a combination seance given make atonement for the great sin that I fraud therefore becomes ridiculous. There may be cases of special fraud, for human nature is fairly averaged everywhere, and deception is one of its active factors; but faces were drawn upon the slates by indeof this defect it is no more necessary to They went to the tomb of Samuel, and take account in Spiritualism than in Meth- ent got something. Several of the faces the woman prayed. Then Samuel spake odism or Baptism. A confederacy to deout of his sepulchre and said: "Let his ex- fraud the world through pretended phepiation be this: He shall go down, he and nomena would scarcely array 40,000,000 guide. I was favored by receiving a very people in its ranks, yet the census of Spir-

itualists exceeds this large aggregate. We are told continually that the Seybert Commission has already proved the truth, the Seybert Commission has proved ported progress, proved that no progress has been made, and asked to be continued in the arduous work of striving not to do that which it was selected to perform! This is as far as it has got, and it can get no farther, no matter what it may pretend to do, or say it has done. After all, the worst feature of its "report" is deliberate untruthfulness, bare-faced and impossible to be explained away, for the world looked to these men for fair dealing at least. The proof is positive that a majority of them are guilty of deliberate and damnable falsehood; but perhaps this is perpetrated upon the plea introduced by the early Christians, that a lie told for the glory of God was not only excusable, but an indication of self-sacrificing virtue. We are willing they should plead this prece dent in abatement of the ordinary penalty of lying, but still it is scarcely just to let the lies stand, to the prejudice of Spiritualsm. But public opinion is with the great men of the University of Pennsylvania, and these great men are practically pledged to render a verdict which shall leave modern orthodoxy unscathed and Spiritualism under the ban of popular condemnation, with little regard to the gross sum of lying required to encompass this result. An nvestigation of these Commissioners will bring a plenteousness of fraud to light and such we apprehend will be the ulti-mate outcome of the whole disturbance.

i idependent slate writer, Dr. D. G. Stansother places in the East, had prepared us for a rich treat, but the realization was greater than the anticipation. On last Sunday, 2d inst., Warren Hall was crowded to the doors, and after the controls of Mrs. E. R. Nickless had answered

but just the same they are doing the work | them up before the audience, under a strong of Spiritualism under titles of their own, electric light. He then called a body from and the car of spiritual progress enjoys the the audience who declared she was a perimpetus of their efforts. They are work- fect stranger to the doctor. She tooks seat upon the rostrum and held the slates seek a common centre, just as the Illinois, in full view of the audience. Next, a gentleman was called up and requested to examine a pair of slates. distinctive names till they mingle with the These he held in plain sight. A third Father of waters, and then all titles but pair was next cleaned and laid by the docone are submerged. Ultimately all branch- tor upon the shoulders of various persons es of generous and humane effort will find in the audience, who declared they heard a common centre, and it matters little what the writing going on. These were finally this centre is called, for it will certainly handed to Dr. Nickless, President of the meeting. The fourth pair was then exhibited in

like manner, tied together, and suspended from the chandelier. The doctor then went under control and gave some messages and tests to persons in the audience, after which he laid his hand on each pair of slates for a few minutes while music was being rendered. The slates were then apparently, in one form or another, but opened. Some bits of slate pencil and crayons had been placed between the It is easy to dispute them, and it is policy slates. The first pair held by the lady to do so by the combination in control of was found to contain a finely executed colored crayon drawing of a female head and but mere disputation is as empty of logic bust, the features of which was declared as the idle winds, and it may become as by the lady who held the slates, while tears ran down her cheeks, to be an excellent likeness of her spirit sister. Accognize the impossibility of explaining companying this likeness was a message from that sister signed, "Hannah," which any or all of the arts of legerdemain, or was the correct name. There was also a message from her son "Eddie," signed in of these phenomena are inexplicable to the his own hand, and corroborated by the writer of this article, who was personally acquainted with the boy.

The second pair of slates contained a message to the gentleman holding them, from his band; also a fine likeness of his

have an influence upon the phenomena long message from spirit Ed. S. Wheeler to similar to that exercised upon the silken Dr. D. Heuck, who was present, and was although probably not in the same degree, message from I. W. Edmonds, Wm. Den-

This is the most remarkable public exhibition of independent slate writing ever given in Denver. The audience were enis never used by others until they are thusiastic in their applause. The meeting

> On Tuesday evening, 4th inst., a select circle of twenty-seven persons gathered at the rooms of Dr. Nickless,in Opera House by Dr. Stansbury and Mrs. Nickless.

During the evening some twenty-five messages were written and twelve spirit pendent spirit power. Every person preswere marvels of beauty, and every one recognized as a relative or accepted as a beautiful likeness of one of my controls.

Dr. Stansbury's methods are beyond suspicion. The slates are held by the sitter and medium above the table in sight while the writing was going on. We consider the above seance one the most wonderful ever recorded.

Dr. Stansbury has rooms at Barrington, 1526 California street, where his time is fully occupied with skeptics and investigators, who report his private seances even more marvellous than the public exhibi-

This phase of spirit pictures upon the slates, we understand, is something new to the doctor's mediumship, and came in to the doctor's mediumship, and came in response to a request to his guides while a Onset, this summer, for something to take the place of the photographs, which was not so generally recognizable. In this the guides have succeeded so well that they can guarantee the likeness of some friend to pearly aware the likeness of some friend to nearly every sitter. I write this in the interest of the phenomena—the corner stone of our philo ophy—rather than in that of the medium. The doctor, I hear, is also having good success with the occul

also having good success with the occult telegraph.

W. S. Gray is a new medium lately developed here. He is holding well-attended meetings at Euclid Hall. He lectures under control, and gives very interesting life readings at the close of his lectures.

Dr. F. O. Matthews is also drawing large audiences at Union Hall, and giving excellent tests at the close of each meeting.

Mrs. Edith E. R. Nickless, of New York, is winning her way to the hearts of all our people. The discourses by her controls are profound and logical, while the tests given by "Sun Flower" are always interesting.

I Hope to give you a report of our new-Sec'y College of Spiritual Phil DENVER, Col., September 7, 1888.

PERSONAL.

Mrs. J. Madison Allen is speaking in St. Louis during the present month. She returns to Peoria in October.

Mrs. N. J. T. Brigham has begun her season's work in New York and neighborhood and is very busy. She will speak for the Society of Union Spiritualists in this city during the month of February '89.

Mrs. Mary A. D. Charter, of Boston, will soon visit Mason, Mich., in the interests of Spiritualism, and engage in active work for the cause. She is a powerful medium, and it is said that her work is fruitful of good results. For several weeks her post office address will be "Mason, Mich."

Movements of Mediums.

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week. Mrs. Nellie Cofran is located at Onset. Prof. C.W.Peters, 1308 Olive street, St. Louis,

Mary L. French is open for engagements

Dr. F. L. H. Willis is now residing at Glen-

ora, Yates Co., N. Y. A. S. Pease will make Saratoga his home for the summer.

Mrs. L. A. Logan conducts meetings Sunday evenings at Harmony Hall, Denver. Col. Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance, Test and Paychometric reader. Can be engaged for the season of 88 and 89. Mrs. Clara Field is at Lake Pleasant, but can be addressed for engagements, care of

Banner of Light, Boston. Mrs. Mary C. Knight can be secured for lectures or grove meetings, by addressing her at Fulton, Oswego Co., N. Y.

Mrs. T. J. Lewis, speaker and test medium, 305 Harrison Ave., Boston, will answer calls in the Eastern States.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chel-

Mrs. Sallie C. Scoville, psychometric reader and test medium, has now taken parlors at 1115 Olive ttreet, St. Louis, Mo-

Mrs. A. D. Webster, late of 1804 Pine street, St. Louis, has now gone to Chicago, on account of till health. Dr. Delavau De Voe, the renowned auto-

matic slate writer and magnetic healer, is now located at 208 W. Fourteenth street, St. Mrs. A. D. Webster, the renouned trance, test and platform medium of the East, is now

located at 1604 Pine street, St. Louis, Mo., where she can be addressed in regard to lectures and sittings. Mrs. Sallie Scoville, the well-known psychometric reader is again in the city and can

Mr. Geo. V. Cordingley, the wonderful boy trance and test medium, has returned to the city, and is now located at 1620 Pine street,

St. Louis, Mo. Frank T. Ripley, speaker and platform test medium, can be engaged for the month of March and April, 1889, by addressing him at

Banner of Light office, Boston Mass. J. W. Kenyon will answer calls to lecture and attend funerals anywhere in the United States and Canada, Address, 54 Boswick

street, Grand Rapids, Michigan. Miss Lizzie D. Balley, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAboy, 727 Twelfth st., Louisville, Ky.

Mary A. Charter's engagements for the summer months are at Adrian, Detroit, Lansing and Munroe, Mich., and South Bend. Ind. She can be addressed at Carleton, Mich.

Mr. J. W. Fletcher, lecturer and public test medium, will speak in Providence, R. I., during October; in Williamantic, Conn., the first and second Tuesdays in November: in Springfield, Mass., from the third Tuesday of November until January 1889. Address No. 6 Beacon street, Boston, Mass. Mr. Fletcher

accepts engagements in New England only.

Dr. D. J. Stansberry, the independent slatewriting medium, is engaged in Denver, Col., during September. He has been busy with skeptics and investigators,-his time being entirely taken up with slate-writing. He gave a very successful public seance at Warren Hall on Sunday evening, 22nd inst., before a crowded audience, when several messages and spirit likenesses appeared on the slates and were fully recognized. We hope to give a more detailed account of the doctor's work in our next. Dr. Stansberry is enroute to his home in San Francisco, Cal. He will make a brief stop in Salt Lake City.

Mrs. E. A. Wells is now ready to make engegements to lecture, or as a platform test medium. Societies desiring to make engagements must state time after first January 1889. Address 990 Sixth avenue, New York.

Our good friend, J. W. Fletcher, the wel known materializing and trumpet medium, now located at No. 55 Carlisle avenue, has kindly volunteered to give a seance on the last Friday of each and every month for the benefit of the Society of Union Spiritualis's. These scances will be first-class in every particular, as all of brother Fletcher's seances are, and they should be largely attended by Spiritualists of Cincinnati and neighborhood Remember, the last Friday evening in every month.

CINCINNATI MEDIUMS.

Mrs. J. H. Stowell. Trance. 232 Findlay St A. Willis, materialization, No. 19 Broadway Mrs. M. Reinhart Trumpet Medium, 543 W. Court St.

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

Dr. J. F. Williams, Vital Electro Magnetic Healer, No. 228 West Ninth street.

Mrs. A. G. Kuball, 398 Baymiller street, between Poplar and Findley streets. Trumpet. J. D. Lyons, 188 Richmond street. Trance,

Readings from Letters, Photos, Hair, etc. Mrs. M. Englert. Trnmpet. 67 Marshall Mrs. A. Kibby, clairvoyant and test medi-

um, 538 W. Eight street. Mrs. Stewart. Trumpet and Independent

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

er. 454 West Eighth street. Mrs. Laura A. Carter, Hawthorne avenue,

Price Hill, Independent Slate Writer. Mr. and Mrs. S. J. Winchester, 371 Elm

street. Trumpet. The Spiritual Praternity Society

At Frst Spiritual Temple, Boston, will commence its public meetings Sunday, Oct. 7. Temple Fratersity School for children, at 10:30 a, m; afternoon service at 2:45; and Wed-

nesday evening sociable at 7:30. Mrs H. S.

of Ostober and November.

Mazulm at Heuck's.

"Mazulm, the Night Owl," Imre Kiralfy's great Ravel pantomine, will be presented at Heuck's, Sunday, September 23. It has not been done here since the famous ravels preprovements have been made in it by the inand effects that even its old admirers would scarce'y recognize it.

It will now be a spectale with grand ballet features, as well as a very comical pantomine, and everything will be on the most magnificent, elaborate and costly scale, such as the Ravel's never dreamed of. Robacchi and Amable, the most celebrated of Paris scenic artists, painted the new and gorgeous scenery, which for beauty and complicated effects, has never been equalled on our local stage. There are several transformation sets, all very striking and handsome, but the elimax of beauty and dazzling grandeur is

climax of beauty and dszzling grandeur is reached in the flual transformation, "The Golden Realm," which cannot fail to elicit marked wonder and admiration. The costumes are exceedingly beautiful.

Miles. Grassi and Astegiano, the renowned premieres, will lead a corps de ballet of 150 artists, and Mons. Arnold Kiraify will introduce some of his most admired comic dances. There will be three grand ballets—"the Ballet of Sports," depicting sil the recreations now in vogue; "Paradise Ballet," and the "Amazon Maneuvers," introducing the shapely corpybees clad in armors of steel, copper silver and gold. Herbert Brothers, Mr. John Le Clair and the wonderful Dare Brothers will constitute its special feautures. All these are European celebrities and cannot fail to amaze and delight all who see them.

Regular mat nees for ladies and children on Wednesday and on Saturday, and on Sunday, September 30.

Peoples' Theatre

The attraction this week has proved an excellent card. The Water Lillies are unlovbtedly the strongest vaudeville attraction hat has appeared here this season. Beginning next Sunday, matince, Mansfield and Knight's B'g Specialty Co. will commence a weeks engagement. This company comprises quite a number of the best artists in the the controls on several occasions had to variety profession. The People's Theatre. being the only first-class variety theatre in the city, is doing a very large business. Ladies matinees are given Monday, Tuesday Thursday and Saturday.

The First Spiritualist Society of New York City.

To the Editor of The Better Way.

The very inclement weather prevented many people from coming out to meeting. therefore the audience was only moderately large to listen to the lecture of Mrs. Nellie J. be found at No. 1415 Olive street, St. Louis | T. Brigham in the forenoon. Her lecture was upon these two subjects: "What planets were first thrown off from the sun, and what are the conditions of life upon them," and "Scientific Religion." The subjects were treated logically and ably, and the most learned and scientific astronomers might have gained much knowledge by listening to her lecture. Mrs. Brigham also improvised three beautiful poems upon subjects,

furnished by the audience: "Golden Rod,"
Harvest Moon, and "Truth is marching on."
In the evening, as suplimentary to the
morning subjects, "Scientific Religion," the
subjects selected by the influences speaking
through Mrs. Brigham was: 'One World,"
and a brief notice can not illustrate the
grandeur and depth of thought in the lecgrandeur and depth of thought in the lecture. After the lecture three poems were improvised upon the subjects, "Time," "Music" and "Mathematics," selected by the audience. The rendition of either poem would have done credit to any of our poets.

Fraternally, PAITERSON.

NEW YORK, Sept. 16, 1888.

The New York College of Magnetics.

We learn that the course of lectures at the New York College of Magnetics has been re-New York College of Magnetics has been received with great interest by a number of phycians, lawyers and intelligent students who have listened to them, especially as they explain so many mysteries of life that have heretofore not been understood. The works of Dr. Babbitt, the Dean of this institution, are now being translated into French by Madame Lemaitre of France, who declares that they should be translated into all languages and their principles taught to every individual.

The fall term commences on October 2d.

The fall term commences on October 2d, and for this one term Dr. Babbitt has concluded to put his tuition lower than the regular price. The college has a regular charter, and its handsome diploma confers the degree of D. M., or Doctor of Magnetics, which signifies that the student is competent to practice healing by magnetic massage, sunlight, electricity, baths, and by the refined psychic and natural forces generally, and the Doctor considers these far more safe and powerful than medicines. We learn that in case of students at a large distance, who cannot be present, a system of printed questions is used, somewhat on the Chautan-qua University plan, by which the course can be taken at their own homes. Persons in Ecgland, California, and a medical professor in India are taking the course in this way. Those interested in further parlars can address the Dean at 30 East 14th St., New York. The fall term commences on October 2d.

The Wisconsin State Association of Spiritualists

Will hold its Fifth Annual Convention at Omro, Wis., September, 28, 29, 20, 1888. Speakers;-Prof. J. S. Leveland, of San Diego, Cal.; Will C. Hodge, of Albany, Wis.; Prof. W. M. Lockwood, Ripon, Wis. Arrangements pending for several first class mediams. Officers ing for several first class mediums. Officers for ensuing year will be elected. Yearly meeting of the State Benevolent Society of Spiritualists will be held. Hotel rates at the Larabee House, \$1.00 per day. The C. & N-W., C. M. & St. P., Wis. Central., and Ill. Central, connecting at Madison, Wis., will carry delegates for one and one-third rates. All delegates must secure a certificate from the agent when tickets are spurchased, otherwise they cannot secure reduced return rates. Send for circular giving details of this convention, if you do not receive one, to you do not receive one, to

PROF. W. M. LOCK WOOD, RIPON, WIS., Pres. State Association of Spiritualists.

Peoria, Ills.

We are informed by private letter that the new hall of the Peoria Spiritualist Society which they have leased for five years) was dedicated by appropriate ceremonies Sept. 1-2. An elaborate T was served on the evening of the lst, enlivened by eatables, ice cream, music and recitations, and on Sunday, 2nd, addresses were made by Mr. and Mrs. J. Madison Allen. and Mrs. Wilson, of Monmouth, Ilis., followed by a public seance in the evening. A grand impetus was given to the cause, in which the Peorians take a vigorous and active interest, and they seem to be awakening to the utility of subscribing for The Better Way.

Only Gone Before.

To the Editor of The Better Way.

George K Pelton, born in Gustavus, Ohlo, April 12, 1818, passed to higher life from his home in Burgh Hill, Ohio, September 8, 1888. He embraced Modern Spiritualism shortly after its advent in 1848, and was ever a staunch advocate of its doctrines. He made the arrangements for his funeral, and met the change to spirit life without a fear, say-ing to his son but a little time before it came, "They will not be strangers to me on the other side, for I have many friends and acquaintances there, and mother will meet Lakes' guides will speak during the months | m MYRA PELTON. BURGH HILL, OHIO,

Cassadaga.

The Cassadaga Lake branch of the Co-operative Temperance Union, was organized Wednesday, September 12, with the following officers: Pres., Mrs Rathburn; Vice-Pres. sented it many years ago, before Mr. Kiraity Mrs. O. E. Tousey; Sec'y. and Treas., Mrs. J brought Mazulm here in Cincinnati some | Hyde. The society will engage in gener months ago, and so many changes and im- al reform and literary culture. It starts with 25 members. Quite a number of families are troduction of new tricks, transformations going to stay here all winter. Arrangements have been made to increase the desirability of permanent residents at the camp. The place now boasts of a post office (Lilly Dale,) a resident physician and surgeon (Homeopath and Electrician,) a resident teacher, who will instruct pupils singly or in class, an

instructor on violin, plane and organ, two or three mediums, etc. Besides the literary society already men tioned, residents have access to the library, so that the educational features are quite note

that the educational features are quite note-worthy. Several parties have signified their willingness to receive boarders, or to rent rooms wherein people may board themselves. Arrangements have been made for the sup-ply of groceries, provisions, etc., so that there will be no danger of a famine. Those who wish to locate at Cassadaga per-manently, may now do so, and be sure of the comforts and advantages of community life, together with the higher advantages of residence in a spir tual atmosphere, apart from the materialistic influences of city life. The prospect is that Cassadaga will become quite a little "city in the woods."

LILLY DALE, N. Y., September 18, 88.

European celebrities and cannot fail to amaze and delight all who see them.

In addition to the above there will be a brace of fanny clowns, Mons. Gavant, the famous French Pierrot, and T. S. Dare, the noted American pantomimist, who is comically personified.

Regular mat nees for ladder of the Editor of The Better Way.

The Society of Progressive Spiritualists met Sunday, 16th inst., at their Hall, 705 North J. fferson avenue. Mrs. M. T. Allen lectured to a large and appreciative audience. ecture upon; viz, "Heaven," "Hell" and Was Eve created by taking a rib from Adam or was she created independent?" The first two subjects were very plainly slucidated, some beautiful thoughts being brought forth. The controls, however, seemed to reserve themselves for the last subject, which they handled in a masterly manner. There were some grand ideas brought out, and some very telling truths. So great was the apreciation and interest manifested in this subject, that

cease speaking on account of the applause. This lecture was pronounced by many and comprehensive ever delivered in this city. After the lecture many tests were given trum of Spiritualism, by the medium, most all being pronounced correct. The grandest test of the evening, however, was given to a gentleman skeptic. The medium said, "I see a spirit with dark hair, who says she is your sister. I also see an old man by you, who says you are his son. These spirits have been in spirit life many years." When the medium had finished the gentleman said he wanted all present to know that there had not be n a death in the family for sixty-eight years, and that there are only two dead, and that they are his siter and father, and that the test is a grand

ter and father, and that the test is a grand one, and so true that he had to confess.

The meeting closed by singing. From the interest manifested I think that ere a month passes the present hall will be inadequate to hold the vast assemblage that will attend the meetings. Great interest is now manifested in the west end, where Spiritualism has been lying so long in a dormant state.

Yours for truth, MILTON LYLE.

September 17, 1888.

Boston Lyceum No. 1. BOSTON, MASS., Sept. 16, 1888.

To the Editor of The Better Way. Lyceum opened to-day with song and instructor lesson. In the march ninety children and leaders took part, being an increase of fourteen since last Sunday. Fifteen minutes for conversation between leaders and children, during which Prof. Milligans' Orchestra discoursed some excellent music, after which the following children took part:

Flossie Butler, reading, (encore); Ida Cross, song; Allie Cumings, reading; Jesse Judkins, song, (encore); Minnie Nickerson, reading; Eva Morrison, song, (encore). Three books for the library were contributed by a friend. and gratefully acknowledged by Conductor Weaver in behalf of the Lyceum, and this is another way in which the children can be helped by friends who have books they have

Mrs. Butler was called upon by conductor Weaver to address the school, which she did, taking for her subject "Friendship." She directed her remarks more particularly to the older ones, urging upon those that claimed to be friends to the Lyceum, and to her, to come forward and assist the Lyceum, and those who worked to carry it on, and show by their good works and words that they were friends the wheel and help keep the children's progressive school moving onward, working to- the best of good order. gether in union and harmony, which in the end must re-ult in success.

The harvest is great, but the laborers are woman walking in the wrong path, and sympathy is at once extended towards them to early. Spiritualists should not fail to come lead them back into the right path. Now why not devote time and sympathy to the out en mass. children, to educate them while young, so that as they grow older there will be less liability of their going astray. Her remarks were listened to very attentively by a large audience, and applauded at the close. Yours fraternally,

RICHARD LAUNDRY.

Annual Meeting.

FAIRMOUNT, KANS., Sept. 17, 1888.

To the Editor of The Better Way. Please state that the Spiritualists of Kansas will hold their annual meeting Oct, 12 to 15, '88, at the residence of T. C. Deuel, one and a half miles east of Fairmount, Leavenworth county, Kansas, All are invited. Good speakers and mediums will be present to entertain and instruct the people.

Respectfully, A. H. NICHOLAS.

Public Seance.

On Wednesday evening next, 26, inst., there will be a Trumpet Seance at Grand Army Hall, for the benefit of the Society of Union spiritualists. Many of our best local mediums will participate and good manifestations may be expected. There should be a generous attendance.

COPPER CITY, SHASTA, CO., CAL.

Dear Sir:-The spectacles you sent came to hand four weeks ago, and I find them to be superior to any that I have ever worn. Very respectfully, H. C. McCLURE.

Kline's Ink is the best writing fluid for counting-house use of which we have any knowledge. For many years it has been used in the public schools of Cincinnati, and is largely endorsed by business men everywhere. Manufactured in this city by C. A. Aiken, who bottles it for the trade and supplies orders by the gailon or barrel.

At Grand Army Hall on Wednesday evening, 12th inst., the fine chair raffled was won by ticket No. 32. It was a prize worth hav-

Cincinnati.

TO-MORROW (SUNDAY)

And Every SUNDAY MORNING

and EVENING in the month of

SEPTEMBER. .

MRS. CORA

Of Chicago,

Will address the Spiritualists and Inquirers at this Hall. She is one of the most elopresent, to have been the most logical, clear quent inspirational speakers upon the ros-

-:0:--

Those who have heard addresses by the Guides of Mrs. Richmond will not need a second invitation to sit under their grand and profitable instruction, and those who have not listened to these

SUBLIME INTELLIGENCES

have the most exquisite mental and moral enjoyment in reserve.

THEY CANNOT AFFORD

To forego it nor miss any opportunity to realize all its advantages.

Morning Service begins at - -- 11:00

Morning Service, FREE. Admission in indeed and willing to put their shoulders to the evening, 15 cents. Good Music and

No Reserved Seats, therefore these who few. We often even dally, hear of a man or wish for a choice of scats should come

> E. O. HARE, President. C. C. STOWELL, Sec'y.

CHILDREN'S

MEETS EVERY SUNDAY at 9 A. M.

GRAND ARMY HALL No. 115 West Sixth St.

near Race. __0__

Those parents and guardians who desire their children taught in the better way of this life and the next should urge their instruction at Spiritualist Lyceums. It will do away with the necessity of finally uprooting from their minds a great mass of prejudice and superstition. Do not forget that as the twig is bent the tree will grow. The "bent" of the young mind is of much greater consequence than is accorded to it. In this particular there is plenty of room for progress.

We may have a first-class Lyceum, productive of inestimable benefit, if Spiritualists encourage it by attendance and appropriate effort. This should be done promptly and heartily.

Come to-morrow and bring the little ones. If you have no little ones, bring those of your neighbor.

IT IS THOUGHT

- TO BE -

To Extend the time in which we will receive subscriptions

AT THE OLD RATE,

SEPTEMBER 22, INST.,

As the request to do so is very general having come to us from hundreds of subscribers in the past two weeks. But every body should bear in mind that this will be

THE LAST EXTENSION,

For really the paper ought not to be expected for less than \$2.50 per year, and a very large subscription list is required to barely sustain it at this figure.

IMPROVEMENTS

Will be progressive, but at the date mentioned, 22nd September, it is expected that many important and desirable changes wi be made in the typographical department of this journal, and that there will be some augmentation of its editorial force. Whatever is needed to make it first-class in every respect will be forthcoming, and now is the opportunity to secure it at a figure remarkably low.

It makes no difference whether the time of the present subscriber has expired or not; he will obtain THE BETTER WAY one year from date of expiration, as at present indicated on our books, by payment of Two Dollars on or before

SEPTEMBER 22, INST.

It is a saving of twenty per cent., and an opportunity which will not be again open. Send on your subscriptions and renewals without delay. Fraternally,

THE WAY PUBLISHING CO, INDEPENDENT

No. 222 West Pearl St.,

CINCINNATI, O.

Founded in 1883.

THE NEW YORK COLLEGE & MAGNETICS

Chartered in 1887.

COLLEGE COURSE will consist of instruction A COLLEGE COURSE will consist of instruction upon the finer forces of nature, and the best method of rendering them efficient in curing disease. Fall Term commences October 2nd. For full particulars, address,

E. D. BABBITT, M. D. No. 30 East 14th Street, New York,

A. WILLIS,

19 Broadway, Cincinnati, O. Public Seances Sunday, Tuesday, and Friday evenings, at sharp EIGHT o'clock. Afternoon

Seauces by arrangement.

Modern School of Healing -THROUGH-

SPIRITUALISM

-MENTAL-

And Physical Treatment. MASSAGE AND MEDICATION For particulars, call on or address MRS. ANNIE C. RALL, No 512 West Liberty St., Cincinnati.

PROF. C. W. PETERS. INDEPENDENT SLATE WRITER.

Spirit Photographer. 1318 Olive St. St. Louis, Mo.

Opposite the Exposition. Trance, Test, Developing and Healing Medium. Sittings Daily.

GEORGE V. CORDINGLY. For Tests and Dark Circles,

1620 Pine St. St. Louis, Mo. Sittings Daily. Public Dark Circles, Wednesday and Saturday Nights. Lockof Hair by Mail, Diagnosed for a fee of 81.

Speakers and Mediums. Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named:
SEPTEMBER: Cora L. V. Richmond, inspirational speaker.
OCTOBER: Mrs. A. M. Glading, speaker and
platform test medium.
November: Walter Howell.
DECEMBER: Walter Howell.

Speakers Engaged.

The following speakers have been engaged by the Society of Union Spiritualists of Cinolnnati:

Jan. 1889; Frank T. Ripley. Feb. 1889; Mrs. N. T. Brigham. March. 1889; Helen Stuart-Richings. April. '889; Jennie B. Hagan. May. 1889; Edgar W. Emerson. June. 1889; Edgar W. Emerson.

MEDIUMS.

PROF. J. D. LYON, BUSINESS AND TEST MEDIUM.

Sittings Daily. Letters by mail, photographs or lock of hair suc essfully diagnosed. Circles Sunday at 234 and 734 P. M. Forty years experience.

188 Richmond street, CINCINNATI, O.

MRS. S. SEERY,

No. 34 Gest St., Bet. Freeman Ave. and Baymiller St. Cincinnati. SPIRIT MEDIUM

For the Trumpet and Slate-Writing. To wit: Two Dollars per year and One
Dollar for five months, up to and including

Sittings Dally, from 9 o'clock till 4, for Business and Social information. Evening Seances by arrangement, either at her residence or that of patrons

DR. J. F. WILLIAMS,

VITAL ELECTRO-MAGNETIC

HEALER. No. 62 Cutter St. Cincinnati.

Not a Cure-All, but will cure or relieve in all cases. Chronic Diseases a Specialty.
Treatment by mail when desired.
Those unable to pay will be treated on Mondays and Thursdays from 9 to 11 A. M., FREE.

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.

CARRIE M. SAWYER.

MRS. HELEN FAIRCHILD, OF BOSTON, MASS.

o'clock P M. Evenings: Sunday and Thursday at 8 P. M. Private Seances and Sittings a Specilaty.

-GIVEN IN LETTERS-To the Seybert Commission, BY FRANCIS J. LIPPITT. 25 Cents.

WASHINGTON, D. C.

THE FAMOUS

sep 22 2 me

SPECIAL NOTICE.

H. Watkin-26 Longworth street, City. Colby & Rich-9 Bosworth street Bos-

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

Brentano Brothers-5 Union Square, New York City. Dr. J. H. Rhodes-722 Spring Garden

Albany, N. Y. J. L. Jackson-1903 Penn ave. N. W.,

ton street, Chicago. Brentano Bros., 101 State St., Chicago

Thos. McAboy-727 Twelsth street,

leans La. Thos. Lees-142 Ontario street, Cleve-

Edwards & Mercer-10 W First street, Los Angeles, California.

CINCINNATI, OHIO. OPEN DAY AND NIGHT.

All Spiritualists visiting this City will find one

of their brethren in charge. All Work First-Class Telephone No. 7878.

EXCELLENT STEAM LAUNDRY.

CINCINNATI, OHIO. Goods Called for and Delivered without Extra Charge.

For Sale.

One-half interest in Dr. T. J. Spencer & Co. s
THREEGREAT REMEDIES. The purchaser
to get full directions for manufacturing same,
Forfull particulars address,
A. W. SHIREY, Minturn, Ark.

Is an eight-page monthly, teaching the Ancient Wisdom, and a knowledge of the Occust, or hidden laws, of nature. "GET UNDERSTANDING" is its Alpha and Omega. Price, \$1.00 per year, in advance, Sample copies, 10 cents.

HERMETIC PUB. CO.. 629 Fulton St., Chicago.

Clairvoyant Optician.

Address B. F. POOLE, Clinton, Iowa.

SEANCES Tuesday and Friday evenings at 8 o'clock, and Wednesday and Saturday afternoons at 2 o'clock

Materializing Seances, 914 SIXTH AVE., NEW YORK. AFTERNOONS: Thursday and Saturday at

JUST PUBLISHED, Physical Proofs of Another Life:

C. E. WATKINS.

A. S. WITHERBEE & CO.,

SLATE-WRITING MEDIUM. Will diagnose disease by Independent Slate-Writing. His success in this line of mediumship is Boston's latest wonder. Terms—\$1 and three two-cent stamps. C. E. WATKINS, 107 Falmouth St., Boston, Mass. (Suite No. 2.)

THE BETTER WAY can be found on sale by the following news-dealers: Hopkins & John-162 Vine street, City.

street, Philadelphia. Mrs. Robt. Rhodes -46 N. Pearl street.

Washington, D. C. Chas. McDonald & Co .- 55 Washing-

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

Louisville, Ky. Geo. Ellis-11 Decatur street, New Or-

Thompson & Sweet, Arkadelphia, Ark. 208 Vine Street.

C. A. MARTIN, Proprietor. First-Class in every Particular, Prices very

-THE-

Works: S12 Freeman Avenue,

THE HERMETIST

HENRY J. F. WOLF, Proprietor.

Victor Hugo's Creed.

- My soul drinks in its feture life, Like some green forest thrice cut down, Whose shoots defy she axemen's strife, And skyward spread a greener crown.
- While sunshine eilds my aged head, And bounteous earth supplies my foad, The lamps of God their soft lights shed, And distant worlds are understood.
- Say not my soul is but a cled, Resultant of my body's powers; She plumes her wings to fly to God, And will not rest outside His bowers.
- The winter's snows are on my brow, But summer auns more brightly glow, And violets, lilacs, roses now Seem sweeter than long years ago,
- As I approach my earthly end Much plainer can I hear afar Immortal symphonies which blend, To welcome me from star to star,
- Though marvelous, it still is plain;
 A fairy tale, yet history;
 Losing earth, a heaven we gain;
 With death, win immortality.
- For fifty years my willing pen, In history, drama, and romance, With satire, sonnets or with men, Has flown or danced its busy dance.
- All themes I tried; and yet I know Ten thousand times as much unsaid Remains in me! I t must be so, Though ages should not find me dead,
- When unto dust we turn once more We can say, "One day's work is done;" We may not say, "Our work is o'er," For life will scarcely have begun.
- The tomb is not an endless night; It is a thoroughfare—a way That closes in a soft twilight And opens in eternal day.
- Moved by the love of God, 1 find
 That I must work as did Voltaire,
 Who loved the world and all mankind;
 But God is Love! Let none despair!
- Our work on earth is just begun;
 Our monuments will later rise
 To bathe their summits in the sun
 And shine in bright sternal skies.
 —[Rowe's Translation of Hugo's Poem.

Clee to B. R. Anderson.

B. R. Anderson having "begged" and obtained "leave" to present his views of what he is pleased to term "the King Henry VIII. question," no doubt feels the peace and happiness which ever falls to the lot of those who faithfully and fearlessly do their duty. As to what he classes "the more thoughtful readers of The Better Way," possibly he is not exactly in a position to judge of not exactly in a position to judge of either their number or studiousness; at least it would appear so to those readers whom he does not happen to represent. Possibly, living, as he does, in a center of wisdom and thought, viz, the city of Concordia, Kansas, he may have more opportunities than those of us who spend our lives in country suburbs, and he may be an orb around which the "more thoughtful readers of THE BET-TER WAY" gather for the purpose of getting a supply of penetration. A few people understand the small things with which they come in contact in everyday life, but think of the many "more thoughtful" who not only know themselves and their own immediate business, but the business of those even with whom they have, and perhaps never will, come in contact. B. R. Anderson even condescends to be "struck" with the possibility of the honesty of the medium, as if he had the character and reputation of every individual in the universe, in his especial charge. He says he does not believe in Henry VIII. "(1) Because spirits are attracted to their own original nativity with greater force than to foreign lands," and this little pet theory seems to satisfy him as to all the possibilities and impossibilities of spirit conditions. Also, he loses sight of the fact that a man who has been silent and inactive in darkness for over three centuries, while slander, prejudice and hatred were piling mountain high in both worlds, would be thankful for a spark of sympathy, though it did come from a foreign land.

And right here let me say, for the benefit of others who may give place to the same thought, that King Henry does love his own dear native land, and with a yearning tenderness that can scarcely endure the scorn and rebuff he meets with even now in Eugland, and from English spirits in power there. In God's own good time, however, mortals and spirits will learn not to be led, or, rather, misled, by prejudice, and will measure a man or a spirit by his deeds and his life as they see it, rather than as they bear of it from enemies.

Anderson's second "Because" is not worth considering; not even his implied personal acquaintance in earth life with King Henry, although I have no doubt his majesty feels flattered by being considered "at least a man of good intellect."

The third "Because" is the reason of all reasons for satisfying any mind not too "sensitive" to require communications from the same source to give evidence of coming from different sources. Of course, they come "from a common source." What does Mr. Anderson expect or want? King Henry's friends take the greatest delight in his individ-uality, his beautiful language, pure and holy precepts, and gentle, loving ex-ample. If B. R. Anderson does not relish this, it is his loss, not King highest esteem and praise.

The doctrine of reincarnation is almost too absurd and silly to be touched upon by a spirit whose common sense and experience renders the subject settled once and forever. The question King Henry asks is not senseless, for the reincarnationist, as I understand his theory, assumes that there can be no personality without a physical body; that a soul is vaporized, so to speak, when it is separated from the phsylcal, and in order to become individualized must be reincarnated in flesh. With this explanation, rated from the phsyical, and in order to become individualized must be reincarnated in flesh. With this explanation,

B. R. Anderson will see the force of King Henry's question, which he found

fault with.

From Mr. Anderson's expressed conrate, he should not speak contemptuous-ly of the most generally available route to civilization, refinement and knowl-

I trust B. R. Anderson may become "sensitive" enough one of these days to see King Henry and hear (clairaudi-ently) him say, "by my knightly faith," and he will not think him lacking in either intellect or active determination.

Now a bit of advice, B. R. Anderson: Imitate King Henry the Eighth in get-ting rid of what is amiss in yourself, and do what you can to help your neighbors do the same, and you will derive more satisfaction than you do in trying to make his work more difficult.

Ministers and Money.

One of the most celebrated divines in New York is a millionaire, and the great sum of money of which he is possessed was wholly earned by himself. In Toronto the names of clergymen are very frequently met figuring as principals in real estate transfers. In these pals in real estate transfers. In these years of money worship do we not continually see ministers of the Gospel rushing along in the mad chase of the almighty dollar side by side with those who sit at their feet as disciples? Amid the duties of their holy calling they find time to edit papers, give lectures, write novels, speculate in stocks and real estate, run farms, and in various ways engage in money-making schemes.

Is not the master becoming weak when he follows his pupil's idea? How can a teacher of religion, of morality, a searcher of the truth, maintain his high purposes when the accumulation of a fortune is his chief aim? How can he instruct his disciples not to lay up treasures on earth when he is gathering his own grain into barns? Money is

Proverbs from the Talmud.

A Few Interesting Bits of Rabbinical Lore. Do not to others what you would not have others do to you.

A simple light answers as well for a hundred men as for one. A myrtle, even in the desert, remains

a myrtle. Hospitality is an expression of divine

worship.

Thy friend has a friend, and thy friend's friend has a friend; be discreet.

Deal with those who are fortunate.

The weakness of thy walls invites

the burglar.
The place honors not the man; 'tis the man who gives honor to the place.

If a word spoken in its time is worth one piece of money, silence in its time is worth two. The doctor who prescribes gratuitously

gives a worthless prescription. The rose grows among the thorns

(Latin, cepe sæpe sub sepe crescit.)
No man is impatient with his credi-Two pieces of coin in a bag make

more noise than a hundred. Man sees the mote in his neighbor's eye but knows not the beam in his

If thou tellest thy secret to three persons, ten know it.

were taken from him. He who increaseth his flesh but mul-

The camel desired horns and his ears

tiplieth food for the worms. Silence is the fence around wisdom. Many a colt's skin is fastened to the

saddle its mother bears. Truth is heavy, therefore few care to He who is loved by man is loved by

The cat and the rat make peace over

The soldiers fight and the Kings are Commit a sin twice, and it will not

eem to thee a crime. When thou art the only purchaser then buy; when other buyers are present be thou nobody.

The cock and the owl both await

daylight. The thief who finds no opportunity to steal, considers himself an honest

Repent the day before thy death. (Consider every day as possibly your last, and be ever prepared through pen-

The best preacher is the heart; the best teacher is time; the best book is the world; the best friend is God. Rabbi Elliazar said: "Charity is more

Rabbi Jochanan said: "He who gives

Rabbi Jose said: "I never call my wife 'wife,' but home; for she makes my home."

Endless Space.

Mr. Samuel Laiog, in a recent work, calls attention to the enormous distance of the first stars from this earth. The nearest star outside of the solar system is Alpha, in the constellation of Cen taur, and that is over 20,000,000 of miles distant. The eight other stars nearest the earth are from two and a half to ten time the distance of Alpha. In mid winter the earth is 186 000,000 of miles from its place in midsummer, and yet so distant are the heavenly bodies out-Henry's failure to be worthy of the highest esteem and praise. that they would apparently change positions in the summer and winter

The Petticent.

Fashion is a queer dame and so affects a little turn the feminine half of humanity that even ideas of propriety are wholly transformed. A little while ago there was tempt for "school misses and school boys," one might be led to suppose he had never been to school, or if he had was ashamed of the act. Possibly he acquired his education without going a learning at the learning and the school of the act. The school of the act is the school of the act. Possibly he acquired his education without going a learning a le through the usual process of learning a. which the underskirt showing is most elaborate and braided, and often in colors the petticoat is as often referred to as the hat or bonnet. In fact every sort of underskirt is now called a petticoat and by a complete exchange it is the undergarment that is called the under skirt. "A petticoat by any other name remains a petticoat the same."

The Poppy as a Bank Protector.

The Manufacturers' Record, in an article recommending opium culture in the south, says that, once sown, the poppy is self-perpetuating, and is, in fact, hard to exterminate, reciting the fact that within the last two or three years eminent French engi-neers have undertaken the sowing of railroad embankments with poppy seeds, as, when once establised, that prolific plant would cover the soil with a network of roo's that would prevent it from washing away during heavy rains, or from upheaval when frost was coming out of the ground in the spring.

The suggestion seems good enough to warrant a trial. Surely a bank of poppies would present advantages in an asthetical point of view over a bank of pig weed, thistles and tomato cans.—Scientific Am-

Cab drivers state that worn-out street ear horses make the best animals for their business. The best way to secure a fine steed, according to the opinion of an expert belonging to that body, is to get a broken-down car horse, the older and tougher the better, turn him out to pasture for a season and then put him in the harness. He will outlast a young horse and is much cheaper.

"Sir," he said to the old man, "for months I have worshiped your daugh-ter with a mad passion, which I had every reason to believe was recipro-"Well?"

"Last night she cruelly refused me, and in the depth of my dark despair I overestimated my capacity, and this morning was fined ten dollars." "Well?"

"I think, sir, that in view of all the existing circumstances it would be no more than right for you to reimburse me the fine.'

Thinkers.

If it be said, Who made you a judge or a divider on religious subjects? we reply that only by contributions from all quarters can a final judgement be reached. Meantime, it is the right and duty of every serious thinker to add his opinion to the common stock; willing to be refuted when wrong cled if right to be refuted when wrong, glad, if right, to be helpful in any degree towards the ultimate result.

Upon every accident, remember to turn towards yourself and inquire what faculty you have for its use.—Epletetus.

Thoughts are bubbles continually rising and coming to the surface in the fountain of the soul.—The Hidden Way.

Remember that it is not he who gives abuse or blows who affronts, but the view taken of these things as insulting

SPIRITUALIST LECTURERS.

Mrs. N. Andross, Delton, Wis.
Mrs. R. Augusta Anthony, Albion, Mich.
Mrs. M. C. Alibee, Barton Landing, Vt.
Wm. H. Andrews, M. D., Cedar Falls, Ia.
C. Fannie Allyn, Stoneham, Mass,
James Madison Allen, Peorla, Ill.
Mrs. Neilie J. T. Brigham, Colerain, Mass,
Mrs. E. H. Britten, Cheetham Hill, Manchester, Eng.

ter, Eog.
Mrs. R. W. Scott Briggs, 18 Aiken street,
Utica, N. Y.
Bishop A. Beals, 86 State street, Albany, N.Y.
Addle L. Bailou; 759 Market street, San Francisco, Cal.
Dr. Jas. K. Balley, P. O. Box 123, Scranton, Pa.
G. H. Brooks, 802 Hoyt street, East Saginaw,
Mich.

Mich.

J. R. Buell and Mrs. Dr. Buell, Indianapolis,

Ind.
Mrs. A. P. Brown, St. Johnsbury Center, Vt.
Mrs. S. A. Byrnes, Mill & Adams st., Dorchester, Mass.
J. Frank Baxter, 181 Walnut street, Chelsea,
Mass.
Mrs. L. E. Bailey, Battle Creek, Mich.
Mrs. Abby N. Burnham, 50 Appleton st., Boston.
Mrs. Emma J. Ballane, Danuar, 181

Mrs. Emma J. Bullene, Denver, Col.
Miss Lizzle D. Balley, Louisville, Ky.
Miss L. Barnicoat, 175 Tremont st., Boston
Mass.*

Prof. J. R. Buchanan, 6 James, st., Boston, Mass. Mrs. Ellen M. Bolles, Eage Park, Providence

R. I.
Mrs. H. Morse-Baker, Granville, N. Y.
Mrs. S. E. W. Bishop, Sterling, IllMrs. Nellie S. Baade, Capuc, Mich.*
Warren Chase, Cobden, Ill.
Dean Clarke, care Banner of Light, Boston,
Mass.

Mass.

Mrs. Hettie Clark, Onset Bay, Mass.
George W. Carpender, Kendaliville, Ind.
Mrs. Marletta F. Cross, W. Hampstead, N. H.
Mrs. Belle A. Chamberlain, Eureka, Cal.
Dr. James Cooper, Bellefontaine, O.
A. C. Cotton, Vineland, N. J.
Eben Cobb, Hyde Park, Mass.
James R. Cocke, 1581 Washington st., Boston,
Mass.
Mrs. Lora S. Craig, Keene, N. H.

Mass. Mrs. Lora S. Craig, Keene, N. H. Mrs. A. E. Cunningham, 459 Tremont st, Bos

Mrs. A. E. Cunningham, 459 Tremont st, Boston.
J. W. Cadwell, 401 Center st., Meriden, Conn.
Mrs. E. B. Craddock, Concord, N. H.
Mrs. Abbie W. Crossett, Waterbury, Vt.
Mrs. L. A. Coffin, Park st., Onset Mass.
A. E. Doty, Ilion, Herkimer Co., N. Y.
Mrs. C. A. Delafolie, Hartford, Ct.
Mrs. S. Dick, care Banner of Light, Boston,
Mass.*
Miss Carrie E. Downer, Baldwinsville, N. Y.*
Anson Dwight, Chesterfield, Mass.
Carrie C. Van Duz. e, Geneva, O.
Mrs. S. A. Jesmer-Downs, North Springfield,
Vt.*
John N. Eames, Boston, Mass.

Vt.*
John N. Eames, Boston, Mass.
J. L. Enos, Cedar Rapids, Iowa.
Miss S. Lizzie Ewer, Portsmouth, N. H.
Edgar W. Emerson, 240 Lowell st., Manchester, N. H.
O. A. Edgerly, 52 Washington st., Newburyport, Mass.
J. Francis, Sackett's Harbor, N. Y.
Mrs. Clara A. Field, 59 Clarendon st., Boston,
Mass.*
George A. Fuller Dover, Mass.*

George A. Fuller Dover, Mass.* Mrs. M. H. Fuller, Saratoga, Santa Clara Co.

Cal.
P. A. Field, Bernardston, Mass.
Mrs. Addie E. Frye, Fort Scott, Kan.
Dr. H. P. Fairfield, Box 347, Rockland, Me.
Mrs. Sue B. Fales, 13 Front st., Cambridgeport, Mass.
N.S. Greenieaf, Lowell, Mass.
Sarah Graves, Grand Rapids, Mich.
Miss Lessie N. Goodell, 63 High st., Norwich,

Ct. Cornella Gardner, 118 Jones st., Rochester, N Y.
Dr. E. G. Granville, Kansas City, Mo.
Miss E. M., Gleason, Geneva, O.
Mrs. A. M. Glading, Box 62, Doylestown, Pa.*
Lyman C. Howe, Fredonia, N. Y.
Mattle Hull, Des Moines, Iowa.
Moses Hull, Des Moines, Iowa.
Mrs. S. A., Horton, Galveston, Tex.
J. H. Harter, Auburn, N. Y.*
Dr. Wm. Rose; address care of American
Health College, Fairmount, Cincinnati, Ohio.
Mrs. Mary A. Combs, 146½ Quincy street,
Cleveland, Ohio.*

Dr. E. B. Holden, North, Clarendon, Vt. Mrs. F. O. Hyzer, 433 E. Baltimore st., Balti-more, Md. more. Md.
Mrs. L. Hutchison, Owensville, Cal.
Mrs. L. Hutchison, Owensville, Cal.
Mrs. M. A. C. Heath, Bethel, Vt.
Annie C. Torry Hawks, Memphis, Tenn.
Zella S. Hastings, East Whately, Mass.
Jennie B. Hagan, South Framingham, Mass.
C. H. Hading, S Gienwood st., Boston High-

lands. F. A. Heath, 27 Lawrence st., Charlestown Mass. Mass.
Mrs. M. J. Hendee San Francisco, Cal.
Mrs. Hattle W. Hildreth, Worcester, Mass.
W. A. Hale, 46 Russell st., Charlestown, Masse
Mrs. M. Carlisie Ireland, 3 Moreland Terrace,
Boston

Boston. Susle M. Johnson, Los Angeles, Cal.

Dr. W. R. Joscelyn, Santa Cruz, Cal. Dr. P. T. Johnson, Box 746, Coldwater, Mich. Mrs. Emma Jackson, Acushnet, Mass. O. P. Kellogg, East Trumbuli Ashtabula Co.

O.

Mrs. R. G. Kimball, Lebanon, N. H.

J. W. Kenyon, Maquoketa, Iowa.

D. M. King, Mantua Station, O.

Mrs. Inez A. Kimball, Obset, Mass.

Mrs. M. C. Knight, Fulton, Oswego Co., N.Y.

G. W. Kates, Greenville, O.

Mrs. Zaida Brown-Kates, Greenville, O.

Mrs. F. A. Logan, 1624 Curtis st., Denver, Col.

Charles H. Leland, Hayden Row, Mass.

Mrs. R. S. Lillie, Lock Box 10, Meirose Mass,

Mrs. M. W. Leslie, 35 Common st., Boston,

Mass.

Mass.
Thos. Lees, 105 Cross st., Cleveland, O.*
Mrs. H. S. Lake, 566 Columbus ave., Boston, Mrs. Amelia H. Colby-Luther, Crown Point, Ind. J.J. Morse, of England, trance, care Banner of Light.

Mrs. S. M. Mace, 28 Dartmouth st., Boston,
Mass
P. C. Mills, Belleville, Kan.
Rev. Charles P. McCarthy, 109 4th ave., New

Mrs. E. H. F. McKinley, 13071/4 Polk st., San Prof. M. Milleson, care Banner of Light, Bos-S. T. Marchant, 15 Willoughby st., Brooklyn, N. Y.

N. Y.
Mrs. Lizzie Manchester, West Randolph, Vt.
Celia M. Nickerson, South Orleans, Mass.
Valentine Nickelson, Foster's Crossing, O.
Theo. F. Price, Monon, White Co., Ind.
Lydia A. Pearsall; Disco, Mich.
Miss Dorcas E. Pray, Augusta, Me.
Prof. C. W. Peters, 1808 Olivest. St. Louis, Mo.
Dr. G. Amos Pierce, Box 1135 Lewiston, Me.
A. S. Pease, Buskirk, N. Y
Mrs. Lunt Parker, P. O. Box 343, Lansing,
Mich. Mich. Prof. W. F. Peck, 566 Columbus Avene, Bos-

John G. Priegel, 610 North 2nd st., St. Louis, Mo.* Caleb Prentiss, 10 Hudson st., Lynn, Mass. Lysander S. Richards, East Marshfield, Mass. Miss Jennie Rhind, 83 Boylston st., Boston,

Mrs. Helen Stuart-Richings, P. O. Boston,

Mass.°
Frank T. Ripley, Corinna, Me.*
Mrs. C. L. V. Richmond, 6i Union ParkPlace,
Chicago.
J. William Royle, Trenton, N. J.
Miss M. T. Shelhamer, care Banner of Light, Boston. Dr. H. B. Storer, 406 Shawmut ave., Boston

Boston.
Dr. H. B. Storer, 406 Shawmut ave., Boston, Mass.*
M. L. Sherman, Box 1205, Adrian, Mich. Mrs. K. R. Stiles, 146 Pleasant st., Worcester, Mass.
Thomas Street, Lockland, O. Mrs. Fannie Davis Smith. Brandon, Vt. Mrs. P. W. Stephens, Oakland, Cal. Mrs. S. A. Smith, Athol, Mass. Giles B. Stebbins, 107 Henry st., Detroit, M.ch. Juliet H. Severance, M. D., Milwaukee, Wis. Mrs. Julia A. B. Seiver, Tampa, Fia. Mrs. L. A. F. Swain, Union Lakes, Minn. J. W. Seaver, Byron, N. Y. Mrs. Salile C. Scoville, 1115 Olive, St. Louis. Austen E. Simmons, Woodstock, Vt. E. W., Slosson, Alburgh, Franklin Co., N. Y. Mrs. H. T. Stearns, Cassadaga, N. Y. Miss Hattle Smart, Chelsea, Mass. Henry E. Sharpe, 207½ East 9th st., New York City.

City.
Mrs. Fanny W. Sanburn, Scranton, Pa.
Mrs. L. M. Spencer, Milwaukee, Wis.
Abraham Smith, Sturgis, Mich.
Dr. C. D. Sherman, Greenwood, Wakefield, Mrs. Julia C. Smith. Hotel Cabe, Appleton st.

W. Stewart, 11 Ionia st., Grand Rapids, Prof. W. Seymour, 1933 South 13th st., Philadelphia. Mrs. J. W. Still, Morris, N. Y. H. W. Stratton, 3 Concord Square, Boston, Geo. W. Taylor, Lawton's Station, Erie Co.

J. H. W. Toohey, 4 Princeton st., Charlestown Mass. Mrs Addie M. Strovens, Washington, N. H. Thomas B. Taylor, Milford, Mass. Mrs. K. J. S. Toombs, N. Colesville, Broome Co., N. Y.

William Thayer, Corfu, Genesee Co., N. Y.

William Thayer, Corfu, Genesee Co., N. Y.
C. M. A. Twitchell, 120 Prospect st., Somerville, Mass.
Anna M. Twiss, M. D., Watkins, N. Y.
A. E. Tisdale, Merrick P. O. West Springfield, Mass.
Mrs. Emma Taylor Johnson's Creek, N. Y.
Elizabeth L. Watson, P. O. Box 240, Santa
Clara, Cal.
James J. Wheeler, Cedar Lake, Herkimer
Co., N. Y.
Dr. E B. Wheelock, Sprague, Mo.
A. A. Wheelock, care Banner of Light, Boston, Mass.
Mrs. Elvira Wheelock, Janesville. Wis.
Mrs. Hattie E. Wilson, 15 Village st., Boston,
Mass.

Mrs. Hattie E. Wilson, 15 Village st., Boston, Mass.
Mrs. and Mrs. M. L. Wheat, Colfax, Iowa.
Marcenus R. K. Wright, Middleville, Mich., Box II.
H. H. Warner, Sterling, Ill.
+Will also attend funerals.
Saran A. Wiley, Rockingham, Vf.
Samuel Wheeler, 1402 Ridge ave., Philadelphia, Pa.
Mrs. N. J. Willis, 8 De Wolfe st., Old Cambridge, Mass.
Mrs. Mary E. Withee, Marlbora', Mass., Box 532. Mrs. R. Walcott, 817 North Fremont ave. Baltimore, Md.
R. Witherell, Chesterfield, Mass.
Mrs. M. S. Townsend Wood, Box 175, Stoneham, Mass.
Dr. D. Winder, Wyoming, O.
Mrs. E. C. Woodruff, South Haven, Mich.
Mrs. Susie Goodhue Wagner, Fort Seneca, O.
Mrs. Juliette Yeaw, Leominster, Mass
James H. Young, Matfield, Mass.

Will also attend funerals.



Is a REGULAR EDUCATED AND LE.
GALLY QUALIFIED
PHYSICIAN, and the
most successful (in his
specialty) as his practice
will surely prove. The
Doctor treats all of those
peculiar diseases of
young and middle aged
men, resulting from indiscretion and ignorance
of youth. Those who are
alling should send Ten
Cents for his book, "Private Counsellor," setting forth an External
Application— A POSITIVE CURE

The book is worth many times its cost, and sould be read by the young for instruction, and se afflicted for relief.

As Dr. Fellows is an outspoken Liberal and Spiritualist, the Freethinkers of the land should give him their patronage. All Communications Strictly Confi-

dential. Plain Euvelopes used. The book spoken of sent sealed. Address, Or. R. P. FELLOWS, Vineland, New Jersey. Say where you saw this advertise-ment.

(From THE BETTER WAY.) "Dr. Fellows, the eminent Specialist, is an edu-ated gentleman of superior mind and large attain-ments, and able to transact his various professional duties promptly and well, and give satisfaction in every instance."

NOW READY,

FRESH FROM THE PRESS.

Other Tales & Sketches

BY A BAND OF SPIRIT INTELLIGENCES. THROUGH THE MEDIUMSHIP OF

MISS M. T. SHELHAMER.

And Love shall wipe all tears from their eyes; and the faces of the sad shall grow radiant in the light of Eternal Dawn; the weary-hearted shall find rest; and the heavily-lades shall drop their burdens; for the Land of the Blest overfloweth with boundless mercies for all who enter

This new volume consists of two parts; the first containing a series of articles by Spirit." Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness outside the heavenly gates to one of peace in the "Sunrise Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I found in Spirit-Life"—by Spirit Susie—a pure and simple relation of the life pursues by a gentle soul in her home beyond the vale.

Part second of this interesting book opens with "Morna's Story," in five installments—an autobic-graphical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those interesting stories of several chapters each, "Here and Beyond" and "Slippery Places," which "Morna" has given to the world through the columns of the Basser of Light; and the book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant, or, A Tale of Two Worlds." Those who have read the serials emanating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the perusal of this production.

CONTENTS. PART I.

THOUGHTS FROM A SPIRIT'S STANDPOINT.

OUTSIDE THE GATES. My Death, A Spirit's Woe. The Penitent.

III. IV. VII. VIII. The Penitent.

Spirits in Darkness.

The Children's Valley.

Within the Gates.

In the Sunrise Land.

My Beautiful Spirit home.

Conclusion.

Number One. Number Two. PART II.

Introduction. MORNA'S STORY.

First Conceptions of Spirit-Life; Its Homes, Governments, and Colleges. Transition in the Spheres. Language, Society, etc., in the Spirit-World.

WHAT I FOUND IN SPIRIT-LIFE.

V. Preparing to Enter the Temple.
V. Development of Mediumship in the Spiritorld

HERE AND BEYOND.
The Hand of Death.
The Summons.
His Experiences.
The New Home.
Struggles with Self.
The Conquest,
At Home. H. H. IV. V. Was it Life or Death? Now Experiences.

New Experiences.

At Cross Purposes,
The Wanderer,
The House of Refuge.

"The Little Mother."

Spiritual Experiences.

Light at Last.

VII. VIII. VIII. THE BLIND CLAIRVOYANT.
The Clairvoyant.
Confidences.
Spiritual Work.
New Developments.
A New Move.
Olive's New Home.
A Glimpse of Heaven.
Revelations from Beyond.
Olive Finds a New Friend.
Thanksgiving.
Retribution. III. XI. XI. Retribution.

XII. Spirit-Life to an Erring Soul.

XIII. Breaking the Bonds.

XIV. Working Upward.

XV. "Going Home."

XVI. Among the Blest.

In one volume of 515 pages, neatly and substanti-ally bound in cloth. Price, \$1.25; postage free. For sale by

THE WAY PUBLISHING CO.,

No. 222 West Pearl St., Cincinnati **Buchanan's**

JOURNAL OF MAN Volume Second, Reginning Febru-ary, 1888-One Dollar Per Year-Monthly.

This Journal is entirely unique, being devoted not only to universal progress and reform but to the illustration of the newly established Science of Man-anthropology-which revolutionizes all philosophies, and gives new views of physiology, phrenology, Spiritualism, ethics, theology, hygiene, therapeutics and art, and introduces as one of its branches the science of psychometry, which gives its adepts access to all knowledge. The re ception of the Journal by the liberal press andiby its readers has been enthusiastic, and its third volume will be enlarged. The language of the press may be shown by

a few quotations: "His method is strictly scientific."-N. Y. Tribune. "Upon the psychic function of the brain Prof. Bu hanan is the highest living authority."-N. Y. Medical Advocate. "He stands at the head of the thinkers of this nation."—Golden Gate. "His work is a pioneer 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 untrodden mental path he leads the reader into new and unexplored fields of thought."—Herald-Times. "It is so full of valuable matter, that to the thoughtful man it is a mine of gold."—Deutsche Zeitung.

The New Education.—By Professor Buchanan.—Price by mail \$1.50. Rev. B. F. Barrett says of this work: "I consider it by far the most valuable work on education ever the above.

DB. J. R. Buchanan, published." Many similar expressions have been published. nation."-Golden Gate. "His work is a pion-

published." Many similar expressions have been published.

Manual of Psychometry.—"The Dawn of a New Civilization." By mail \$2.16. The New York Home Journal says: "The like of this work is not to be found in the literature of the past." The Theosophist of Madras, India, says, it presents "A discovery which the future historian must piace among the noblest and greatest of this great epoch of human thought."

College of Therapeutics.—The tenth Session of six weeks, begins May ist, 1888. 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

liscovered and demonstrated relations of the coul, brain and body, and the new method of electro magnetic and mental Therapeutic and correct diagnosis of the present or absenting the most important discoveries ever made in the medical science which are not presented in any other colleg Fee for the Course, \$25. Address, for all No. 6 James st. Boston.



PROF. J. B. CAMPBELL, M. D., V. D.

AMERICAN HEALTH COLLEGE

VITAPATHIC METAPHYSI.

-AND-

CAL INSTITUTE,

RULLY chartered and in successful operation for many years. Teaches the full Vitapathic System embracing the best of old and new, making a superior system of practice for the cure of all diseases of body and mind.

Send stamp for free pamphlets, etc., to its President, Prof. J. B. Campbell, M. D., V. D., Fairmount, Cincinnati, Ohio.

N. B.—Board and freatment for all diseases at its Sanitarium.

The Vitapathic Sanitarium, at Fairmount, Cincinnati, Ohio, where so many wonderful cures have been made, has reduced its charges for Board and Treatment, so that all the sick can be cured.

J. B. CAMPBELL, M.D. V.D., Supt.

AREMARKABLEBOOK

Unexpectedly written by exalted spirits who requested C. G. Helleberg, on Mount Auburn, to have it published. The mediums used all residing in Cincinnati at the time. Price, \$1.50. Can be had of THE BETTER WAY, or every Sunday at the Hall, No. 115 West Sixth street, and other times at HART'S STORE, No. 40 East Third Street, Cincinnati, O.

THE CARRIER DOVE.

An Illustrated Weekly Journal, devoted to Sphitualism and Reform. Edited by MRS. J. SCHLESINGER.

Each number will centain the Portraits and Biographical Sketches of prominent Mediums and Spiritual workers of the Paginc Coast and elsewhere. Also, Spirit Picture by our Artist Mediums. Lectures, essays, poems, spirit messages, editorials and miscellaneous items.

DR. L. SCHLESINGER, Publishers. MRS. J. SCHLESINGER,

TERMS-\$2.50 per year. Single Copies, 10c. Address, THE CARRIER DOVE.

1853 - Uninterruptedly 34 Years. - 1887 H. WATKIN,

32 Ellis Street, San Francisco, Cal.

Book and Job Printer 26 LONGWORTH ST.

Bet. Vine and Race, CINCINNATI.

If you need Cards, Circulars, Bill Heads, or Printing of any kind, give him a call. ORDERS BY MAIL PROMPTLY FILLED. Current Issue of THE BETTER WAY always

on saie.

A LIBERAL OFFER. of hair; give sex and age to Dr. R. M. THOMAS, Cardington, Morrow Co., Ohio, Box 417, and he will return a scientific diagnosis and bookof curee that will tell you how to cure yourself without the

Light on the Way.

aid ofdrugs.

GEO, A. FULLER, Editor. MRS, G. DAVENPORT STEVENS, Ass't Ed A N Eight Page Monthly, devoted to the dissemination of Spiritual knowledge. Address, GEO. A. FULLER, Editor and Publisher, Dover, Mass.

THE GNOSTIC, A Monthly Journal of Spiritual Science. George Chainey, Anna K. Chainey,

and W. J. Colville Publisher Each number contains forty pages devoted to Es-Therapeutics, Human Liberty and the culture of all that is Divine in the human. Ierms: 2.00 per year. Single copies 25 cents. Address: GEURGE CHANEY. 17 Flood's Building, San Francisco, California.

SPIRIT

TRUMPETS

Made of the very lightest and special tin. Nicely finished; 33 inches long, by 4 inches in diameter, large end. Price, \$1.00. Tele scope or Sectional Trumpet, \$1.50.

JOSEPH LAGE Manufacturer of Specialties, N. W. cor. Sixth and Main sts. Cincinnati. O.

TALKING BOARD

-AND-PLANCHETTE Combined,

With improved and durable castors, sensitively onstructed. This instrument spells or writes measurement of great aid to spirit communion and constructed. This instrument spells or writes messages, and is of great aid to spirit communion and development of mediumship. Manufactured by a skilled mechanic, and magnetized by a highly-developed medium. Price \$1.00, postpaid.

Address all orders to G. W. KATES, 341 Jones Street, Atlanta, Georgia, or to The Better Way.

BEYOND

A RECORD OF REAL LIFE IN THE

BEAUTIFUL COUNTRY OVER THE RIVER AND BEYOND.

THE RIVER AND BETOND.

This is a new book of 141 pages, published H. H. KINYON, 701 East Third St., St. Paul, Minnesota. Paper cover, 50 cents.

Received through the mediumship of MRS. ADELAIDE SQUIRE, and is one of the most realistic descriptions of life in the Spirit World ever printed; yet, strange as it reads, everything contained in the book was received from spirits, who can be vouched for as rerfectly truthful when in earth life, and the story will prove consolatory to those who have loved ones in the country beyond the sunset of earth life. For sale by THE WAY PUBLISHING CO.

SPIRIT MESSAGES

Through the Mediumship of Helen Mars Camprell, Washington, D. C., by the Controlling Spirit, King Henry VIII. 1.

I am Finley Hatch of Philadelphia, and passed away ten years ago. I want to reach Mamie my wife, and Elmer and Winnie, my children. Mamie, remove to Scranton, sister Kate will be glad to have you. Let Elmer become an apprentice if he wants to. Libbie is with me, and so is Fanny Skinner. Now Mamie, you will certainly do well, dont mind what John and Ag say. I love you and will do for you.

I am William Bolton Prescott, and wish to reach J. Boyd, a reader of THE BETTER WAY. Boyd, dont you make that move. you'll be minus a few thousand if you do; it's a great deal better to leave well enough alone. You go to Mrs Perry, she'll make it all right, and I'll come to you. I am and always will be your old friend.

I am Violet; I desire to send a word of love to my darling father. Sister is with me. Ab, my father, your Katie is ever, ever, filled with affection for you. We are learning, sister and I, many wonderful lessons in this most glorious life. Dearest father, you were saddened last night (Sept. 12th). Did you not know that your Katie was in the room? Ah, my father, only a little while longer and earthly tolls will be

I am Katie Roberts, I come to my father John Roberts. Papa, Sadie needs your care, she is not willful but thoughtless. Tell the dear girls that I come to them, and am often with them in the class. Give my love to Mamie and to dear old Jack. Tell Jack I am true to him and ever will be, Papa, the dresses which I left, please dispose of them, there are three real good ones. Give my pin and earrings to Minnie. You see paps, though passed the veil but a little while, I can come back to you, so open up the home, and let in the sunlight, there are still many blessings in store for you.

I am Edith Dallas Walker; my parents are in Washington City. Oh, if some one will send a word to them, I dont know how. Brother and I are so anxious that our darling parents hear from us that we are well and happy and satisfied. Oh, it was cold and very terrible, but soon over. Will some one find my parents? They are upon A street near Third in sight almost of an anxious daughter.

I am William Edwin Clayton. I have dear ones in the West whom I would advise. Fanny will recognize this message, and so will Emmett Crosby. When on the earth, I went mostly by the name of Ed. Clayton, and knew Crosby for a little while. Your cousin John sends his love to you Crosby, and my darling sister, mother, and brighter. father join me in love.

young Missy Mary Lee. I lubbed her, an' she growed up on my koee. Oh, my dear young Missy, it's so good in heaben, we all in de bright light, an' I comes to you Missy, an' I smoves de pain out you bead just like I use ter. Missv, de old slabes had a good time wid you, an' my pickaninnies are all safe. I mean dem what go wid de fever. Now Miss Mary, may de Lord bless

Nature Her Own Historian.

Nature will be reported; all things are engaged in writing its history. The planet, the pebble, goes attended by its shadow. The rolling rock leaves its scratches on the mountain, the river its channels in the soil, the animal its bones in the stratum, the fern and leaf their mo lest epitaph in the coal. The fallen drop makes its sculpture in the sand or stone; not a footstep in the snow, or along the ground, but prints in characters, more or less lasting, a map of its march; every act of man inscribes itself in the memories of his fellows, and in his own face. The air is full of sounds, the sky of tokens, the ground of memoranda and signatures; and every object is covered over with hints, which speak to the intelligent.—[Hugh Miller.

A Spirit-Guide on Mediums. "What makes a good medium?" you ask. Be honest, kind and forbearing, ever striving to become more spiritual, obeying the mandates of your con Study those things which serve to develop your intellect and in-crease your morality. Be conversant with those laws which govern your physical being, and conform thereto. Take no heed of the mockery of the sceptic or ignorant; pity them, pray that the light of God may shine into their souls. Let your face be radient with the Joys that Spiritualism gives you, and then the spirit world will have foundation to work on. Do not attempt to make a living of mediumship, be not mercenary, for we have no desire that a parasitic priesthood should spring up in Spiritualism. "Freely you have received, freely give." Do noble actions, not because of rewards, but because it is right to do them.

By striving to do as we have said, you will help to abolish false religion, superstition, and to raise man to a high spir-

It is a mockery and a delusion when some mediums who have plenty of talk, utilize their powers for money only God has not given men spiritual gifts that they should make themselves rich in worldly goods. The physical na-ture is sufficient for physical things, but the spirit should soar into the grand areana of spiritual existence, which is pened to the eyes of the wise man.— Medium and Daybreak. "LENA."

Written for The Better Way. The Human Soul,

BY GEO. A. DELEREE. "For what is a man profited if he shall gain the whole world and lose his own soul ?"

Look up oh soul, in nature stay Let life its ceaseless onward flow; Behold thy future, every day Reveals new triumphs, as you go.

Profit and loss are the essential points in our living to-day. The world to day looks upon profit and gain as the elements of success, and all things pertaining to the profit side of life, are eagerly sought after, often to the detriment of the unfolding soul. To make clearly our point, it is necessary to state, what is the human soul. Phases are often used to express the conception of soul that are misleading, and thus to the masses, the word "soul" means something of a physical nature, belonging to the material body, like heart or lungs. To our conception the human soul means ourselves-all that makes us a living entity, that part of our individuality that is linked to divine thought, our creator God.

Thus being linked to divine thought, we must be a part of that divinity or God prir ciple; hence as God is a creator, mankind or souls must be co-operators in life. with the force that holds them to that principle, hence we designate God as the over soul, or whole soul principle and all living things part of that great over soul.

Then if mankind are a living soul, part of God, how can man lose himself or his soul ? if God continues to live, man as a soul must also live, hence, we as souls can not lose our identity. In the creation of things, all are created on a lower plane of life. History and nature proves that we must have a seed time to produce harvests, hence if we do not take advantage of the laws governing our being, we must suffer the discomforts of our neglect. To-day we find mankind as a soul, ignorant of the possibilities of their soul's expansion, hence we live in our present surroundings grasping all that presents itself to our lower natures through the laws of compensation, according to our environments, yielding to the present conditions of life at the expense of our unfolding souls; and from that standpoint in life declare all life

Why that assertion? Have we not progressed and developed into man and womanhood from a helpless child? Is not our possibilities for the future as great as in the past? Has the power of mankind ceased when they grow to manhood? If so, why? Is he not part of God in his soul nature? Then why stop at manhood? Does not the starry heavens prove that worlds upon worlds have existed long before our planet earth had existence, and the Capitol. Find them please, and relieve lighting the heavens with their lustre of

Why is this earth darker than the rest, is it not because of its undeveloped spiritual atmosphere? Yes, my friends, we of this planet are crude and in an undeveloped state, and as fast as our spiritual conception of life unfolds, the world is made brighter by that unfoldment. We are sending spirits to the spirit spheres surrounding this world daily, and as they de velop their pure soul natures, the spirit atrounding this planet

All spiritual growth is from within, hence the spirit world must become brighter from the experience and development of I am Aunt Dorcas and want to reach my its spirit children. The God principle is there awaiting unfoldment. Each soul is pure and can only express its purity from the conditions of environment in which it finds itself to-day, hence the text of these remarks are only a figurative problem of man's undeveloped brain. No one can gain the whole world. Earth life is too short for that experiment. And no one can lose their own soul, as that is part of divinity and can never be lost. With more force would come the words to hu manity, "Learn to know thyself." In these words we find future development, higher deportments of life sought for. Principle, the guiding star, the soul love expanding, stretching out the hand of sympathy to a fallen brother or sister, all superstition blotted out and the God of love installed, every human being on an equality in their pure soul nature.

The great over soul one Father-God the whole; and we a part of His soul nature, hence to humanity we say, "look within, learn thyself, you are more than the material outlook presents." You are part of the over soul God. Divine because God is divine, only to-day living in this condition of life, as a developer of this planet, earth, governed by the planetary laws that rule its present condition. To-morrow you may be released from these material environments, then your soul nature will have more freedom to act. Let your life here be a record of advancement; a landmark, that future generations replacing you upon this earth, may look with pride upon the record you leave as an inheritance to the generations to come.

What is Said of Psychical Phe-J. H. Fichte, the German Philosopher and An-ther.—"Notwithstanding my age (83) and my ex-emption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Spiritualism. No one should keep silent."

Professor de Morgan, President of the Mathematical Society of London.—'I am perfectly convinced that I have both seen and heard, in a manner which should make unbellef impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the ground firm under me."

Bround firm under me."

Dr. Robert Chembers.—"I have for many years known that these phenomena are real, as distinguished 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.

Professor Hare, Emeritas Professor of Chemistry is he University of Penasyleania — "Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my wark, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

In question."

Professor Challis, the Late Plumerian Professor of Astronomy at Cumbridge.—"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 consantaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—[Clerical Journal, June, 1862.]

given up."—[Clerical Journal, June, 1862.

Professors Tornestom and Edland, the Swedish
Physicists—"Only those deny the reality of spirit
phenomena who have never examined them, but
profound study alone can explain them. We do
not know where we may be led by the discovery of
the cause of these, as it seems, trivial occurrences,
or to what new spheres of Nature's kingdom they
may open the way; but that they will bring forward important results is already made clear to us
by the revelations of natural history in all ages."
[Aftonblad (Stockholm), October 30 1879.

Professor Gracov, F. R. S. F.—"The assential

[Aftonblad (Stockholm), 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 say that the higher phenomona, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain.

I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory."

Lord Browsham —"There is but one question I

Lord Brougham,—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic manufacturing age! No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to those the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—[Preface by Lord Brougham to "The Book of Nature." By U. O. Groom Napier, F. Q. S.

Book of Nature." By C.O. Groom Rapier, F.O.S.

The London Dialectical Committee reported: "I.

That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibratious accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force on those or adequate exertion of muscular force on those present, and frequently without contact or connec-tion with any person. 3. That these sounds and movements often occur at the time and in the man-

movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications."

Cromwell F. Varley, F. A. S.—"Twenty-five years ago I was a hard-headed unbeliever.

Spiritus! phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family.

This led me to inquire and to try numerous experiments in such a way as to preclude as much as circumstances would permit, the possibility of trickery and self-deception."

He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of son a intelligence or intelligences controlling those powers.

That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence."

deny their existence deny their existence ''
Camille Flammarion, the French Astronomer, and
Member of the Academie Francaise.—"I do not hesitate to affirm my convictions, based on personal
examination of the subject, that any scientific man examination of the subject, that any scientific manwho declares the phenomena denominated 'magnetic,' '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 professional avocations, to scientific observation—provided that his mind be not biassed by pre-conceived
opinions, nor his mental vision blinded by that opposite kind of illusion unhappily too common 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 the limit of our present formula is impossible— may acquire a radical and absolute certainty of the reality of the facts alluded to." reality of the facts alluded to."

Aifred 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 opposition of Spiritualism can fresh facts and accurate deductions from those facts. When the opponents of S_i iritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the aany sane and able men there referred to have been deluded into a coincident be left 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 sane and able unbelievers—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 indisputable to satisfy any honest and persevering inquirer.—[Miracles and Modern Spiritualism.

tualism.

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 L. Bobertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground of which his senses informed him. As stated above, there was no place or chance of any legerdemain or fraud in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently 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 denied, 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 the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Beport on Spiritualism, p. 24.

Nassau William Senior.—"No one can doubt that phenomena like these (Phrenology, Homeopathy and Memerism) deserve to be observed, recorded and

record you leave as an inheritance to the generations to come.

Then life will glitter in one ray, And hope will bring the welcome day; The light that's beaming all around Within thy send, will then be found.

New York, September 7, 1889.

A Negro Revival.

A muscular and splendidly energetic negro revival is now in progress at Little Rock, Ark. The preachers are really doing God's service, and in an original and interesting way. One of the ebony divines thus commenced his discourse:

"I sees a good many ole tuffs in dis yer house, an' I wants 'em ter come up ter de mourner's bench right now. Dey's got ter come. De Lord doan say I wish you would do anyt'ing, but says you's got ter do do anyt'ing, but says you's got ter do do anyt'ing, but says you's got ter of the word, will become the subjects of a science." These views will prepare us for the following statement of the statisments and honors of Mr. Home's was his frequent guest, and Mr. Senior made no distance the subject of a science." These views will prepare us for the following statement of the statisments and honors of Mr. Home's was his frequent guest, and Mr. Senior made no distance the played kyards will yo', but you's got ter reform. Come on I tells yo'. Is yo' comin'?"

"No, I isn't," answered Mr. J.
"Den I'll fetch yo'. You'se been standin' off de preachers long 'nough,"
The preacher left his pulpit, advanced to where Mr. Johnson was standing, and caught him by the collar. The two men struggled and confusion manifested tise (; but Mr. Johnson was finally dragged in triumph to the mercy scat.

bles a human being, wellas in the degree of its latelligence as in the mistakes sometimes made. These beings are, therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

Children's Progressive; Lyceum

EDUCATOR

Containing easy and progressive lessons o spiritual philosophy and the spiritual and moral culture of children. BY ALONZO DANFORTH.

The author says: "In presenting these series of lessons, it is with the fullest assurance that Spiritualism, for its enduring base in the coming generations, must have Lyceum teachings as a sure foundation on which the prosperity of its sublime philosophy must rest."

They consist of a series of Cards for use in Children's Progressive Lyceums, each card containing an Invocation, an appropriate Poem, Questions and Answers, Silver Chain Recitations, etc.

Send 10 cents in stamps for full samples to ALONZO DANFORTH, 2 Fountain Square.

ALONZO DANFORTH, 2 Fountain Square, Boxbury, Mass.

Astonishing Offer

SEND THREE TWO-CENT STAMPS lock of hair, age, ex, one leading symptom, and your disease will be diagnosed free by spirit power.

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

SUBSCRIBERS

WHEN THEY WRITE

THE BETTER WAY.

WOULD MENTION

FIRST-Whether they were transferred to our list from The Offering, Light for Thinkers, or Light in the West, and from one of these,

WHICH ONE.

It would lighten our labor very materially and enable us to make a more prompt report to said subscribers.

SECOND-If they do not receive the paper regularly, whether they are entitled to it longer on account of payments made to any of our respected predecessors, and, it so, for how long a period. In the hurry of transfer all credits may not have been plainly set down, and if there are errors, Messrs. Fox, Kates and Archer are as anxious to assist in correcting them as they would be it they were conducting THE BETTER WAY themselves, and the present managers are firmly determined that no injustice shall be done those whose good will they are supposed to have inher-

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 week-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:

- 1. Be Brief.
- 2. Come to the point at once and make your comments afterwards.
- 3. Do not send money with contributions for our columns, but remit in a sepa
- 4. Write name, post office address and the entire letter plainly.
- 5. Do us-THE BETTER WAY-all the good you can, and we will strive to reciprocate in kind. It is

YOUR PAPER.

And it will be just as good, just as bright, prompt and reliable as your patronage and well-directed efforts make it.

We are always glad to hear from our subscribers and correspondents, and throw out these few hints to make our relation still more pleasant and lasting.

> THE WAY PUB. CO., 222 West Pearl Street, CINCINNATI. | Mass.

BOOKS.

For Sale by Mrs. Nettie P . Fox.

'For Sale by Mrs. Nettie P. Fox.

The Phantom Form; Experiences in Earth and Spirit; Life, by Mrs. Nettie Pease Fox, Mediumistic Author, postage paid, \$1.

Mysteries of the Border Land; or the Conscious Side of Unconscious Life, and the Golden Key; or Mysteries Beyond the Veil, Mrs. Fox, author, 556 pages, \$1.50; same, heavily bound, beveled covers, gilt edged, a beautiful gift book, \$2.

Ouina's Canoe and Christmas Offering, 160 pages, fine cloth binding, gilt edged, the best Spiritualistic book ever issued for the young; Mrs. Cora L. V. Richmond, Mediumistic Author, \$1.

An Interesting Book, of one hundred and fifty pages, containing four lectures by Mrs. Richmond, two by Mrs. C. W. Stewart, one by Mrs. Severance, and one by Mrs. Fox; invocations, poems and answers to fifty questions by Mrs. Richmond's controls, interesting to every Spiritualist. In paper, 30 cents; same, neatly bound in cloth, sent postage paid, 50 cents.

Joan, the Maid of Orleans; or Spiritualism in France over Four Hundred Years Ago; everybod; ought to have it, 40 cents.

PAMPHLETS.

Single Copies, Ten Cents, Pifteen Copies for One Dollar,

The Decay of Faith, by C. W. Stewart.

Modern Facts vs. Popular Thought, Rhythmica
Lecture, by Mrs. Fox.
Modern Materialization, Answers to Exposers
and Fraud Hunters, by Thomas R. Hazard.
Spiritualism, What is it? Anniversary Lecture
by the editor of the Offering.
Thirty-sixth Anniversary Addresses. by Mrs.
Cora L. V. Richmond, subject, "What has Spiritualism to Offer Better than Materialism or Orthodoxy, to Ameliorate the Evils Found in the World,
and by Mrs. Fox, subject, "Indications of the
Dawn of a ppiritual Ers."
Autobiography of Henry C. Gordon, and some of
the Wonderful Manifestations through a Medium
Persecuted from Childhood to Old Age, by Thomas
B. Hazard.

Persecuted from Childhood to Old Age, by Thomas B. Hazard.

The Spiritual Philosophy—What It Is and What It Is Not. Lecture by Mrs. H. S. Lake.

Dedicatory Campmeeting Address; Belation of Modern Spiritualism to Human Progress etc Prof. J. S. Loveland.

Organization; Words of Enquiry, by Thomas B. Hazard, with an App ndix, by the editor of the Offseries.

Offering.
Constitution of the Iowa Conference of Spiritual

NETTIE P. FOX, Des Moines, Iowa

MOTHER HAWKINS

Co-Operative

ESTABLISHED AT BIRMINGHAM, CONN. For the Preparation and Sale of Reme-

dies to Prevent and Cure LAZY LIVERS

INACTIVE KIDNEYS

IMPURITIES OF THE BLOOD

And to assuage the many ills that men and women are suffering from by the torpid action of the delicate membranes and tissues of the body; to help the sight and hearing and other functions of the Body needing the renewed vitality that is stirred by the use o' her Wonderful Stimulant,

| Medicated Cologne Bath |

Full information can be had and the Rem-

es obtained from
John J. Ewell, Birmingham, Conn.
Jennie C. Jackson, Lake Side Building Chicago. H. H. JACKSON, 830 Race street, Cincin

nati, Ohio.

ANNIE C. RALL, 512 West Liberty street
Cincinnati, Ohio.
OLIVER K. CARR, Des Moines, Iowa,
And from Druggists generally throughous

NEW THOUGHT.

VIGOROUS, Eight Page Weekly Journal devoted to SPIRITUAL'SM and General Religious and Political Reform.
Published every Saturday by MOSES
HULL & CO., at Des Moines, Iowa.
The Organ of the Mississippi Valley Association of Spiritualists.
NEW THOUGHT is a quarto filled with interesting matter, Written Expressly for its columns, on the various phases of Spiritualism and General Reform, and nicely printed on heavy paper.
TERMS OF SUBSCRIPTION: One year, \$1.50; six months, 75 cents; three months, 40 cents; single number, 5 cents.
NEW THOUGHT will be sent to new Subscribers three months on trial for twenty-five cents—A sum which barely covers the price of blank paper and press work. Sample copies free. Religious and Political Reform.

A LIBERAL OFFER

By a Reliable Clairvoyant and Magnetic Physician.

Send four two cent stamps, lock of hair, name, age and sex. We will diagnose your case free by Indenpendent Spirit Writing. Address.

DB. J. S. LOUCKS,
Canton, St. Lawrence Co., N. T

CHEAPEST IN PRICE. Spiritualists, THE EASTERN STAR, a fortnightly Journal, published at Bucksport, Maine, for One Dollar per annum, is the cheapest in price of any of its kind in America. It is devoted to Spiritualism in every line, being lively, sprightly, and wide-awake.

Address EASTERN STAR, Bucksport, Maine.

LIBERAL OFFER.

SEND two 2-cent stamps, your name and age, sex and a lock of your hair, and I will send you a Clairvoyant disgnosis of your disease, free, Address J. O. Barponr, M. D., President of Mag-netic Institute, Grand Bapids, Mich.

PSYCHOMETRIO COLLEGE, 651 Magazine st.
New Orleans, La. Mrs. Dr. Clark, President
The unfoldment of the psychometric gifts of the
spirit mind is our speciality. Also preparatory
course of Psycopathy. Psychometrization by let
ter. Send for circular. Terms moderate. Char
acter Delineated. Business selected. Speculations
prospected. All life's changes made plain. A full
outline of a person's history. The mind world surveyed. Medical advice, etc.

Alcyone Free for Two Months. This is a journal devoted to the philosophy and

phenomena of Spiritualism without religious controversy. Price, \$1.00 a Year. Sent free for two months to any one who will enclose 10 cents in stamps with address.

Issued by the Star Publishing Co., H. A. Budington, Editor, 93 Sherman Street, Springfield.

CATARRH CAN CURED.

"Dr. Sykes' Sure Cure." If you will write to us, and mention this paper, we will send a book, without charge, containing ample proofs that above claim is true.

DR. SYKES SURE CURE CO., 330 Racc Street, Cincinnati, O.

MODERN ETHICS.

WHY Paganism was the Progenitor of Chris-tianity. That it was is one of the plainest Facts of History

SPIRITUALISM

The Best Product of Christianity and of modern thought and investigation. Objections to its Philosophy comprehensively answered. By G. H. Ro-MAINE. Sixteen pages octavo, Price five cents; twenty-five copies for one dollar. Address all orders

THE BETTER WAY.

GOLDEN GATE.

Published every Saturday by the "Golden Gate Printing and Publishing Company," at 734 Montgomery street, San Francisco, Cal.

TERMS—\$2.50 per annum, payable in advance; \$1.25 for six months. Clubs of five (mailed to separate addresses) \$10, and extra copy to the sender. Send money by pestal order when possible, otherwise by express, Address GOLDEN GATE, No. 734 Montgomery street, San Francisco. California. Constitution of the Iowa Conference of Spiritual ists, and other interesting matter.

The Death Penalty a Fallure, by Thomas B Hazard; one of the most concise and best works or that subject ever published.

Leadership and Organization, Anniversary Oration, Prof. S. B. Brittan.

God, Heaven and Hell, by Thomas B. Hazard.

Woman's Right in Government, a lecture delivered Ottumwas by Mrs. H. S. Lake.

Prohibition, Capital and Labor, by Wendel Phillips, through the mediumship of Mrs. Cora L. V Blohmond.

A REMARKABLE LECTURE FROM AN UNUSUAL TEXT by Warren Chase. The above sixteen pamphlets sent, postage paid, for \$1, Any three of the ter cent pamphlets for 25 cents. Address

Spirit Talking Board. INTERESTING and INSTRUCTIVE.

A SURE GUIDE TO MEDIUMSHIP

Scientists Mystifled! Investigators Puzzled! Spiritualists Pleased!

Beautifully made and easily operated. Price \$1.00 each, or \$1.25 delivered to any part of the United States. Trade orders solicited. SEND FOR DESCRIPTIVE CIECULARS TO

LEES' MANUFACTURERS' AGENCY, 142 Ontario Street. CLEVELAND, OBIO.

LIFE AND LABOR IN THE SPIRIT WORLD:

Being a Description of Localities, Employments, Surroundings and Conditions in the Spheres.

BY MEMBERS OF THE SPIRIT-BAND OF MISS M. T. SHELHAMER.

Medium of the Banner of Light Public Free Circle. When one become fully convin ced that friends who have passed from existence on earth still live, the questions naturally arise, How do they live, and what are their occupations? The purpose of this book is to answer these inquiries, and, so far as the language of a material life is capable of describing a spiritual one, it does so. These descriptions are not mere theories and surmises of what may exist beyond this state of being, the acceptance of which depends mainly upon the faith of the individual to whom they may be presented, but statements of facts made by those who live that life, and are familiar with the scenes and experiences of which they write.

they write.

In one volume of 426 pages, neatly and substantially bound in cloth. Price \$1.00, postage 10 cents; full gilt, \$1.50, postage free.

An edition of Life and Labor in the Spirit-World has been issued, which is embellished with eight illustrations representing scenes in spirit-life. The titles of the illustrations, which are very suggestive of the scenes portrayed, are as follows:

At Home in the Summer-Land.!

Little George and his Spirit-Mother.

Lucy Aiken and her Kiud Ministrations.!

Beulah, a Spirit Missionary.

Unhappy Spirits. What we Sow we shall Beap.

Fannie Davis Under Spirit Control.

Little Bertie. "For Mamma."

An Excursion to Sunny Island.

The price of the Illustrated Volumne, which in all other respects is the same as the edition above adver-

tised, is \$1.50, postage 10 cents. These editions are sold at publishers' prices'by

THE WAY PUBLISHING CO.,

THE EDUCATOR.

Cause and Cure of all diseases. Innovator Upon all the Old Theories

of Disease, cause and Cure. All that is valuable in old and new Systems and

All that is valuable in old and new Systems and Methods recognized and approved. Poisonous chemical compounds, which always destroy, but meer strengthen, heal or uplift are ignored, and better, eafer remedies are substituted.

No other work yet published is as Complete, Safe and Practical for Families.

This is truly a plain Common-Sense Health Work, will please and satisfy all who read and practice it, and disappoint none. The choise, instructive colored illustrations are not found in any other volume. The style, binding, paper, type and size of page are fautless. It is cheaper than any other Work containing as many useful facts. There are single chapters, of the twenty-four, worth its price to every intelligent family. Sold only by Subscription and Mall Orders.

AGENTS WANTED—Extra inducements offered. Soud stamp for particulars and Decriptive Circular.

Send stamp for particulars and Decriptive Circular.
Price, Moroco, \$1.50, Cloth, \$4.00. Postage free to
any part of the United States or Canadas.
Address THE EDUCATOR PUBLISHING
COMPANY, DR. M. E. CONGAR, Manager,
247 Ogden Ave.. Chicago, Ill.

Henry Tudor VIII -Tudor Castle.

The article of B. R. Anderson in B W. of September 8, seems to give me the strength to say a few words to your readers in reference to the matters he treats of and the Tudor Castle business in general. There is "a screw loose somewhere. I am disposed to think the Henry Tudor articles are genuine, and that their common-place, weak character is due to the instrument through whom he works. It is hardly supposable that a man of the calibre of H. T., could do himself justice through

the brain of a young girl. The communications are the work of one brain, as to generals. I had supposed H. T. received details from the spirit-names, etc ,and he dictated the wording; hence the same form of expression in all. But the evidence that Henry Tudor is there, lies in the proof of his identity, which he himself furnishes, both in his public articles and personal correspondence. The imperious, domineering and abusive Henry VIII. is there, when one crosses his path; also in his "love for the church." At three different times of late, in THE BETTER WAY, he has said in substance that it was not the church he made war upon, but the Pope, and added "I love the church."

Here it seems to mc pertinent and vastly important that true Spiritualists settle the question of the real object and intent and work of Tudor Castle. Is it to spread abroad the joyful tidings of life and immortality as brought to light by the communications of spirits with mortals, or is it rather, to build up Christianity? I think the latter.

The readers of THE BETTER WAY will remember an article I published in issue of April 21, entitled, "Jesus-Christian Spiritualism." Before this we had "Christian Spiritualism" No. 1 to-I cannot tell where, from Tudor Castle. Before and after this date we had some vigorous articles, showing the absurdity of this appellation, in that it was a move to sell us out to the church. I showed that the castle had been imposed upon (I was then willing to put it so-not so ready now) by Jesuit spirits, in materializing there as Jesus and Appolonias, and in the matter o! the picture of Jesus. I showed the wiley arts of these Jesuit fiends to circumvent and destroy our glorious ministration of the angels.

Up to this time I don't remember anything from H. T. or the castle; about the dangers to which we are exposed from Jesuitry. But now, forsooth, "Christian Spiritualism No"-stopped, and a warning note is raised in regard to Jesuitry. Thank the good angels for the hot shot we were able to pour into the castles of the enemies of the people who seek emancipation from the thraldom of superstition.

But be not deceived. It is only a new course of tacticts. The people must be thrown off their guard. Jesuitry is now the danger of the country and menaces the liberties of the people! True indeed! But still the presiding spirit at Tudor Castle "loves the church." Where else but in the church is Jesuitry taught or found? No where. Infidels have no use for it; and all Spiritualists know that all wrong leaves a cicature upon the spirit which no atone Catholic and Protestant, is Jesuitry from offers immunity for sin. No use to say, "this is not Christianity." What the church has taught for Christianity from its inception will ever pass for the true article. I must then call all Christians Jesuits, though they may not know it. Many do not, but all intelligent, wellinformed Christians know it. For selfish ends they preach a lie to the people and will receive the curse of their dupes in spirit life.

We had thought Tudor Castle highly favored in that "Jesus has become thoroughly identified at our house." (C. M. Keith) but now we are to infer from an article in a recent BETTER WAY, from that highly favored place, that God is showing himself there! To render this claim probable, an authority is cited :-"Blessed are the pure in heart, for they shall see God." None of us "country folk" had before suspected any of that class of persons resided in Washington. Let us now hope we will have some legislature for "we the people," instead of monopolies.

But the writer falled to give all his authority contains about seeing God. We supply the defliciency, "No man hath seen God at any time," "No man can see God and live." We are not told that any death occurred at the castle. Possibly it was a partial revelation, such as was vouchsafed to Moses,

To return to Henry Tudor. He tells ns he holds a grudge against a spirit who as a boy struck him when at play. Not long since he said he was angered at a man, who spoke disrespectfully of him at a circle. He seemed to be much disturbed at the article I published. In-stead of going to print and showing my errors or wrongs, he wrote me a per-sonal letter which no gentleman would write. He grees on at some length to write. He goes on at some length to claim that those who deny the Christi-an's God and Jesus, do so because they want license to commit all manner of refines, and gets down to business, thus:
"E. F. Curtis, that article you printed in last BETTER WAY lowers you below the brute creation." For the sake of everlasting punishment."

the reader I will quote no more. I wrote him a vigorous letter of protest, in the name of decency and justice and asked him to make the amende honorable, but he does not do it.

Let none new any I write the

honorable, but he does not do it.

Let none now say I write this article from any personal feeling. I am above that condition. I write in the interests of the people. Let all judge. I will not say Tudor Castle is run by Jesuits, but I do say it is run by Christians, and as such, cannot be in the interest of pure Spiritualism. Never while the church holds sway can we have a grand and perfected humanity on earth.

perfected humanity on earth.
It is my conviction that Henry Tudor is trying to better his spiritual condi-tion; but the idiosyncrasies of his na-ture are still prominent. This should admonish us to do our utmost to perfect admonish us to do our utmost to perfect our characters while here. I do know that advanced Spiritualists are not edified by the lucubrations from Tudor Castle, but if H. T. and other spirits are helped, let the work go on. Only this correction I will ask for. It is unbearable that Henry Tudor shall address the people as "My children—My son." If it were a world's benefactor that was addressing us we could stand it. Not addressing us, we could stand it. Not so in this case. Fraternally, Fraternally,

E. F. CURTIS. FARMINGTON, OHIO

Written for The Better Way. What is Life? BY WARREN CHASE.

In our spiritual philosophy we have a wide range of opinions, theories, and spec-

ulations, of course more or less mixed with truths and errors, and the way to obriate the errors is by contrast and free discussion, and not by "wrangling disputations" for victory. Logic is good, but it may be chopped too fine for usefulness to the public. We have as great a variety of opinions,

theories and vagaries coming from spirits as from mortals, as may be seen by cheap bibles, and reincarnation absurdities and hundreds of other church doctrines about that life and this, and hence we had better tie to scientific facts, as far as possible, and progress slowly in adopting any new the ory of life, death and immortality, and the causes of phenomena. I have given a long and tedious study to this subject of LIFE and its varied phenomena in the vegetable, animal, human and spiritual forms and sought all the information I could find on the subject from every source and of course run into many and varied theories, conflicting and often absurd, and at last I came to the conclusion that it is an imponderable element belonging to the realm of matter as magnetism and electricity does, but as much more subtle and refined as the air we breathe is above the solid food we eat, and that it enters into all organic forms and leaves them as they decay, and that its manifestations are varied by the organic structure of which it is not the maker and only one of the supporters, and that it is in the spiritual body as in the physical, with a higher manifestation of power, as that is fine, and showing its inforior for as it shows its superior, in ani-mals over that of vegetables, and in human brains over both, and in spirits over mortals; but I do not discover intelligence in it any more than electricity. me it seems that the realm of impondera-ble essences is but slightly touched as yet by the sciences or by human intelligence; but I think it may be a vast region of capabilities and a great study for any mor-tals and for our kindred spirits. MAQUOKETA IOWA, August 30, 1888.

Mr. Lees To The Rescue.

He is Determined that the Children's Progressive Lyceum shall Survive.

Mr. Thomas Lees, of Cleveland, O., has addressed the following "open letter to Spiritualists on behalf of the Children's Progressive Lyceum :"-

Catholic and Protestant, is Jesuitry from institution was \$80 in debt, and felt so distop to bottom. It is a false light—it couraged that he wished the members to take into consideration the advisability of disbanding. To the credit of those present, his suggestion was not seriously entertain-ed, but instead a committee was appointed to solicit subscriptions and devise ways and means to pay off the debt and continue the work. "I hope that the Spiritualists generally of this city only need to know of the lyceum's depleted treasury and the discouragement of the new and certainly very ef ficient conductor and co-workers to stimu late them to their duty each and every one, by coming forward, not only with the amount of indebtedness, but with sufficient means to place the Children's Progressive Lyceum on a solid financial footing. Five hundred dollars pledged yearly and paid into the treasury in advance would relieve the conductor and board of managers of the most distasteful part of their work, inspire them with courage, and leave them entirely free to attend to their respective duties, besides raising the standard of the duties, besides raising the standard of the Spiritualists' Sunday school beyond anything it has ever been in the past. Surely those to whom Spiritualism is a positive truth must see the importance of providing means for the proper spiritual culture of their children. Can we in any better way demonstrate the sincerity of our conviction. tions and advance our glorious philosophy than by training our children in accord-ance with its new and ennobling truths? If Spiritualism is true we should propogate it; if not true, we should cease at once all work tending to spread the heresy, eschewall spiritual lectures, ignore all spiritual literature, discountenance our mediums, shut our eyes to all so called spiritual phenomena, take Mr. Carleton's advice and shut up shop.'

> Above all things, keep me from thes friends who are always croaking and look-ing at everything in the most unfavorable light; however perfect and sure their friendship might be, their company would yield me neither satisfaction nor repose.—

"I had intended, brethren," said a Texas pastor, "to preach a sermon this morning on the universality of the plan of salvation, but I have just learned that Brother McBender has collected my last quarter's salary, and has taken it and run off with the wife of Brother Cluxton. I will there

Pr. A. B. Dobson, Maquokteta, Iowa, Clairvoyant Power Has been in active practice nearly Thir-ty Years.

His vegetable medicine receives magnetic power higher than human or earthly agency, and in treating disease at a distance, with his medicine, his suc-cess is remarkable. His practice is very cess is remarkable. His practice is very large, both at home and abroad, and he is in daily receipt of numerous letters expressing the profoundest gratitude, acknowledging wonderful relief and complete cures performed by his band of invisibles, such as Rueumatism, Neuralgia, Paralysis, Dyspepsia, Bronchitis, Diseases of the Liver, Heart and Kidneys, every phase of Female complaints, Cancers, Tumors and Dropsy, in fact, every disease that flesh is heir to, they have successfully treated.

Sufferers, you who have failed to get relief from any other source, try this strange and murvelous man. Magnetzed medicine and paper sent under di-

zed medicine and paper sent under di-rection of his Spirit Band of doctors rection of his Spirit Band of doctors for each case; enough to last the first month for \$2. In many case this is sufficient, but if a perfect cure is not effected, \$1.15 per month after. Send three two-cent stamps, lock of hair, age, sex, one leading symptom, and he will tell you what als you, free. Medicine sent by mail, postage free. The best of reference given if required.

Written for The Better Way.

O purify by life,

Songs for the Circle Room.

SONG OF GRATITUDE. BY "PRIESTESS."

(Tune-Laban.) O sing a joyous song

Of gratitude and praise-For round us an angelic throng Is guarding us always!

And cleanse the scul from sin; And banish from thee hate and strife, Let holy thoughts come in! Thus nearer and nearer draw

To that angelic band-Obeying love's mysterious law We may not understand. O spirits, bright and fair,

Your presences we know

Are round about us everywhere, And guard us as we go. So welcome, welcome all, Within this little room, Ye bring us joy without alloy

And banish grief and gloom!

Wonderful Doings at a Seance,

CINCINNATI, O., Sep. 5, '88. This circle was differently conducted from any of our other circles, being my spirit daughter's birthday. While decorating the circle room, a trunk that stood in the corner was lifted from the floor and thrown back several times. We did not understand it at the time, but later in the evening the spirit of Clint Butts took up the trumpet, telling us we had forgotten to decorate his trunk. The lifting of the trunk was manifested in the bright light. The circle opened with prayer and singing; then loud rappings, answering of many questions asked by different members of the circle. After the raps, a grand trumpet seance of half an hour; then letters were written to every member of the circle, and also a few strangers received messages from their spirit friends. Then a letter was written to the medium-Mr. A. Willis -to prepare for materialization, and that I would be permitted to put the crown of flowers that I had prepared on my daughter, and my bright spirit control, Little Red Flower. They came out and knelt at my side while I crowned them. Then my daughter walked around about the circle with her arm around my waist, then, just day after its usual summer vacation, Mr. R. Carleton, the conducter, stated that the institution was a second to the could be distinctly used. all was gone. Besides this grand manifestation some thirty spirits materialized, and were recognized by their friends. Several small children were also recog-nized by their parents. Also a silver cup was presented to the medium's baby by a member of the circle. John Morris, the control, brought it out of the cabinet, put it in the baby's little hand, closing its fingers around the handle. A zithern was also played by spirit hands. For want of space, numerous other manifestations can-

A TRUE SPIRITUALIST. Spiritualism. CINCINNATI, O., September 17, 1888. To the Editor of The Better Way.

I think I owe to the world at large, as also to the cause of Spiritualism and the medium, to testify to the wonderful phenomena I have witnessed at a seance with Mr. S J. Winchester, of this city. Among the many manifestations I would only mention one:

not be spoken of, for pen cannot describe the grand and beautiful results this private

circle receives. A member of the circle

One of our oldest residents and founders One of our oldest residents and founders of the city of Topeka, Kans., passed out of this life several years ago. He announced himself, or his presence, by a peculiar rap on the trumpet, next by touching my knee—a rap which, after several repetitions, I soon understood, and which is generally use by Odd-fellows. Odd-fellows give it as an application for admission into any

lodge.

At a seance more than a year ago, he gave me the countersign of an Odd-fellow. Our last meeting on this sphere was in the lodge room, where we had a long talk

the lodge room, where we had a long talk on Odd-fellowship and its advantages. This was our last meeting in life.

Here in this city, under the influence of the medium, Mr. Winchester, he came to me in indisputable clearness, when we talked about Father Baker being an adherent of the spirit philosophy, and begged me to bring his kindest regards to his friend, F. Baker, and to tell him he is often with him. I heartily promised to truly fulfill my mission, which I shall gladly perform.

perform.

Ministers of the Gospel! the truth is spreading just in proportion as knowledge is extending. Be converted. Go to work in the vineyard of our Lord as missionaries in a spiritual way, and your reward will be eternal happiness!

ONE WHO FOUND THE LIGHT.

A Case of Catalepsy.

Two Days of Suspended Animation—She Thinks She Visits Heaven.

[CHICLEO HERALD.]

One of the strangest and most mysterious experiences known in the annals of Chicago medical practitioners was brought to light yesterday on the north side. Mrs. Clara Fallon, widow of the late J. H. Fallon, residing at 289 Himois street, after a quiet life of more than forty years, fell into a trance on Monday after noon, but resisted it, and divining what it was, being a devout Christian woman and a member of the Episcopal church, resorted in practice.

But I am now beginning to feel as if I could eat. What do you wish, please? she asked, while a pleasant but cold smile played over her face.

"Please excuse me. Will you tell me what you saw while you were in the trance?"

"O 1 yes," indifferently, "but it will be unintelligible to you. At first I was taken by my husband. I always loved him, and he loved me. Our greeting occupied some time. I was quite content to be with him, without looking at anything el-e for awhile; but he said my time was short, and that he would have come sooner, but the spirit world was one of progression, and that, althout he had been there more than fourteen tyears, he had only just obtained the it was, being a devout Christian woman and a member of the Episcopal church, resorted to prayer. Sue praye! God, she says, to drive the spirits away from her and free her from their presence and power, but her prayers were not answered. Yielding to the "spirit power," as she puts it, she disrobed herself and retired to her bed on Monday evening early, probably not later than 8 o'clock. Before consigning herself to this strange power that had taken possession of her faculties, she lighted the gas in her room and prepared for a forty eight hours re-

and prepared for a forty eight hours re-tirement from the world.

She had been, she says, notified that she was wanted on an important mis sion in the spirit world for two days, but she was given but a few hours to prepare for the departure. At 9 o'clock on Monday morning she wrote to her daughters under spirit control, the fol-

lowing:
"My DEAR DAUGHTERS: D) not dis turb me for forty-eight hours. I have sides. I can't tell how, but it was unspected to be with my husband and dear friends. I will return about Thursday morning." morning."

She was not discovered until Tuesday evening, after she had been in the trance just one day. Mrs Fallon resides in an elegant flat where she has three lod gers. She is a very quiet sort of a lady, and she is of a rather aristocratic and and she is of a rather aristocrave and retired disposition. Hence her lodgers seldom visited her parlours except for business purposes. On Monday evening when they went in they found the doors all open, but took no notice of it, thinking Mrs. Fallon was in her rooms "Did you receive any important communication." and was anxious to admit as much lake breeze as possible. They retired to their rooms without making any inquiries, and the transported widow remained in her unconscious condition all about acting as a medium between this Monday night and during the following world's people and the spirits over there. day before she was disturbed by earthly

visitors.
On Tuesday evening about 5 o'clock one of her married daughters, Mrs. B Mesner, was passing her residence, and observing the gas burning at full flame, she bastened in and found her mother lying in bed speechless and apparently

Mrs. Mesner, leaving her mother in the care of neighbors, sought her hus-band, who is employed in the business department of one of the daily newspa pers in Chicsgo. With him she ran back as quickly as possible. They took with them Dr. Montgomery, who re-sides at the corner of Dearborn ave. and Huron st. He made a hurried examination of the prostrate woman, but was unable to determine at first her ailment and without delay called in a second physician. The two doctors then made a careful examination of the body, but were seriously puzzled as to the nature of her sickness

Before 10 o'clock another daughter, who had been sent for, arrived, and she remembering that her mother was well acquainted with Dr. T. A. Clark of 241 West Congress st., at once sent for him. It was 2 o'clock on Wednesday morning before Dr. Clark reached the bedside of the strangely afflicted woman. When he arrived she was surrounded by her ken out of this one so quickly that I did two daughters and two physicians, but not have time to make any arrangeall were unable to determine what the ments for the future."

all were unable to determine what the difficulty was.

Dr. Clark, who has for thirty-seven years been in the practice of medicine in Chicago, and who has known Mrs. Fallon since her arrival in Chicago sixteen years ago, was not long in coming to a conclusion. He found her pulse at 62; her respiration natural, and after turning up her eyelids, said:

"Gentlemen, this woman is simply in a spiritual trance. She is not in a dangerous condition. Just let her alone. She will come out all right!" And the doctor walked out, jumped into his carriage, and driven away before he could be further questioned.

Later in the evening Dr. Clark called.

be further questioned
Later in the evening Dr. Clark called, accompanied by his wife, who was also a friend of Mrs. Fallon, and found the lady still unconscious. There were present Mrs. Curtis, Mrs. Mesner, and Dr. Montgomery. Mrs. Fallon could not be aroused in the slightest degree, except on one occasion, when Dr. Clark succeeded in forcibly arousing her, when she opened her eyes and said she was with her husband and 'Charley," and did not wieh to be disturbed.

did not wish to be disturbed.

The reporter called at the house, but as the woman could not be aroused be as the woman could not be aroused he withdrew to await developments. He called later, and then Mrs. Dr. T. A. Clark and Jennie Moore, the wellknown Cnicago medium, were present, and her two daughters and Dr. Montgomery were two daughters and Dr. Montgomery were also at the bedside. This was the morning of the third day. Mrs. Fallon had not tasted either food or drink of any kind since Monday night, and there were grave apprehensions on the part of her friends that she would not revive, while her daughters had given up all hopes of her recovery. Mrs. Dr. C. then said:

"Let's rub her out of this, whatever it is." and the rubbing was at once com-

is," and the rubbing was at once commenced. They chafed her hands, arms body, and limbs without stint. When she came to her senses she cried because she had been disturbed. She said she would rather live one day with such experiences, than a thousand years on

earth.

"Are you not hungry?" Mrs. Fallon
was asked.

"Hungry? Oh, bless you, I feel as if I
do not want to eat again in this world.
The fruit over there is so delicious. I
could not eat half I should have eaten.
Oh, such fruit! It is beyond description.
It is heaven itself. Hungry? Oh, no; I
am not hungry."

And yet she had eaten nothing since
the Monday evening previous.
When the reporter met Mrs. Fallon
some two or three hours after her "resurrection" she looked pale and weak,
but was thoroughy composed. She had
just been out to the meat market.

"I was not a bit hungry this morning," she said, "when they got me up

count the dead eagles and storks. The
people are quite eager to know which
of the two armies was victorious. Probabit, as in many wars of unfeathered
bipeds, the advantage lay on neither
side.

Man is not independent of his brother.
Twenty men united in love can accomplish much that to two thousand isolated
men is impossible. Know this, and
know also that thou hast a power of
they own, and standest with a heaven
above even thee. And so, get to thy
work.—Carlyle.

The popple are quite eager to know which
of the two armies was victorious. Probabit, as in many wars of unfeathered
bipeds, the advantage lay on neither
side.

Man is not independent of his brother.
Twenty men united in love can accomplish much that to two thousand isolated
men is impossible. Know this, and
know also that thou hast a power of
they own, and standest with a heaven
above even thee. And so, get to thy
work.—Carlyle.

The power of fortune is confessed only
by the miserable; for the happy impute
all their success to prudence and merit.

—Dean Swift.

were beautiful, but you can't understand it. All this is foolishness to you. But

"No. Understand me. I dont pretend

to be a medium. I dont like such things I would rather te dead than to talk

world's people and the spirits over there. I don't want to be placed in that light. My husband was a Spiritualist; he came

to me because he loved me; because I

and he came to open my eyes, and he has done it. I dare not deny the truth.

He is by my side now and he will guide me to the end."

"Suffer? I was too happy to suffer. They should not have disturbed me. I

would have seen, heard and understood

"Did you write a letter, before you

went into the trance, to your daugh-

ters?"
"No, but my husband, who controlled

me, told me to write a note, and I did so. I asked not to be disturbed for a cer-

"Do you expect to go into another

Oh, I don't know. I will never again

pray not to. It is too good and noble an education to be avoided. But I was ta-

manner, very much retired in disposi-tion, decidedly lady like, natural in her conversation, and without the slightest

trace of the average Spiritualist. Her neighbors say she is peculiar only in that she is retired and does not mingle

with the world about her. For this reason she has been thought very mys-

A Battle of Birds,

A truly Homeric battle of birds is re-

ported to the Frankfurter Zeitung by

an eye-witness in a letter from Sophia.

Early on Thursday, he says, we saw an

unusual large number of eagles, proba-

bly about 200, taking their flight to-ward the mountains of Jantra. A crowd of persons watched the spectacle, and the crowd greatly increased a few hours later, when a number of storks, not fewer than 300, flew straight toward the regiment of eagles, evidently bent on war. In an instant eagles and storks were mingled in deadly affray.

much more than I did.

"Did you suffer while you were in the

munication ?

trance

tain time.

Written for The Better Way.

"Those who think they can make anything out of Modern Spiritualism without studying and leaning upon the past history of spirit communion, are blind leading the blind, and will certainly fall into the ditch. "RUEL KEITH."

Then and Now

There was a curious book published in Chicago years ago purporting to be a history of the prehistoric ages given by several bands of spirits, the one in the higher spheres giving it to he had been there more than fourteen years, he had only just obtained the power to come for me. He said he could not reveal himself to me as he hoped to do in the future. I saw him and kissed the next below till it came to the one nearest our earth, who gave it to the medium here who wrote it. In this book it is said that "matter of itself is powerless to produce a living being, him, and I knew him as perfectly as I without the ald and incorporation of Then the little woman stopped and covered her face with her hands and bespirit." Then it goes on 'o describe the way into which man came into beh and attributes it all to the instrument gan to cry.
"Who else did you see?"
"The first minister I ever knew. I ity of a powerful angelic being who supplied the necessary spirit power, while other spirit helpers assisted in the work. There are accounts of five was born in Ireland and came to America when I was a child. I had forgotten the parish pastor I had known. different races, and three original pairs That was not strange. But he came to me with an open book and placed it be-fore me. I read in it, but I will not say what I read. of each race, each individual being having been gestated in a protoplasmic matrix, and the life principle imparted by the angelic one, who may be called the God of this world of ours, although "I'll tell you, though, about the music and the flowers and the fruit," she ad ded, after a moment's pause. "Now, be is as much a servant of the Infinite Supreme as the menial who hands his master a drink of water. When born ded, after a moment's pause. "Now, about the music. It came from all these progenitors were cared for by the spirit workers till they arrived at ma-turity and were dismissed by the angelic not stand it, and I begged my husband to have it stopped. Then I saw the flowers. But I cannot describe them. They were bright. They looked at me, and seemed to talk to me, and I loved them, but can't describe them. They ones to their respective places and life-work in the following manner:

"We are about to leave you to your own resources, but though we disappear from your sight forever, when you need our aid, if you earnestly call for us, the aid will come, though you see not from whence. You, my children, will be able to commune with us after we have disappeared from your sight for-ever; but it will be by inspiring your thought, and you will always have our protecting care, though it will depend on yourselves, and your conduct how much we will be able to aid you, for though you look upon us as gods, we are but servants of the Infinite Father of all, and our power is limited by his laws. Your greatest enemies will be yourselves, if you fail to develop the principles of love and truth implanted in your natures."

loved him; because we were children together; because I raised our children and did for them so well—so much better than I could have hoped. He came to teach me the way to him, and I am learning that. I do not wish to go beyond that, and I had been opposed to his views of Spiritualism while he lived, and he came to open my eyes and he Such were some of the promises of spirit guardianship with which primi tive man was said to be sent into the new world. I do not know how much, if any, truth is in this statement, but I see no reason why it may not true as the genesis of the Bible. It comes in the same way—by spirit revelation—and there is not a religion in the world that had not its foundation in spirit communion. This book says that the spirits were engaged for generations before preparing conditions for producing Jesus of Nozareth, and the same spirits are now developing Mo-

same spirits are now developing Modern Spiritualism.

Jesus said, "If I go away I will send the Comfortor"—the spirit. This promise was fulfilled on the day of Pentecost. The second coming of the Christ will be fulfilled in the wider and deeper influx of spirit of which our boasted manifestations are only as the break of day, for the world is not yet quite ready. Materialism, Atheism and Infidelity on the one side, and a great and powerful the one side, and a great and powerful formal church organization, built up by priestcraft on ignorance, superstition and dogmatism, on the other, are the enemies who fight against the manienemies who fight against the manifestation of the spirit and call it the devil. The world has yet to learn the importance of spirit. There is a sense in which spirit is one, whe her it be the Great Spirit or Holy Ghost, or the individualized human spirit, and this is the great subject of the present time. The world has attained to material and intellectual wealth and greatness, and now the time has come for spiritual unfoldthe time has come for spiritual unfold-

The scientist must acknowledge spiritual forces in nature, and mankind must, as a whole, be governed by the laws of the spirit—love, truth, justice and reciprocity—before the lion and the lamb can lie down together. Nothing short of this will ever neutralize the short of this will ever neutralize the power of wealth, and raise the downtrodden poor to a state of comfort. Hence the great importance of spiritual culture. Jesus says, "Whosoever speaketh a word against the Son of Man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven, neither in this world nor in the world to come." If they reject the Son of Man, Jesus, the Christ. ject the Son of Man, Jesus, the Christ, they have one more chance, that is, the spirit that was to come after him; but if tuey reject the spirit, it is their last chance and they have nothing else to expect. Beware, then, how you trifle with the spirit, for it is the last measenger from heaven to man, and he who rejects it and leaves the world without cultivating his own spirit, is unprepared for spirit life and must go into outer darkness.

Spirits tell me that in such cases they cannot enter the spirit world proper, but must hang around the borders of the earth, or their old haunts of revelry, and I am satisfied that there are thousands of such undeveloped spirits in and about every saloon and den of vice, waiting for some unguarded person whom they can possess. These are the devils or evil spirits which Jesus cast

on war. In an instant eagles and storks were mingled in deadly affray.

It was a fearful combat. Every now and then a wounded or dead bird, stork or eagle, fell to the ground. The battle lasted for nearly an hour, when the two armies, apparently weary of fight, flew off in opposite directions. Upon a rough reckoning it was estimated that at least a third of the combatants fell in the severe struggle. The prefect has sent some men up into the mountains to count the dead eagles and storks. The people are quite eager to know which Space will not allow me to enter on the all-absorbing subject of spiritual culture, but I am glad to see in The Better Way so many good articles, both editorial and correspondence, tending that way. Personally, I would say, that, after a long Christian life and many years a Spiritualist, I can see no difference between them, and I agree with Ruel Keith that there is an unbroken chain of spirit communion from the birth of the human race to the present time, and it will continue till all shall know and realize it. But as the Angelic One told his children, it depends on ourselves how much they will be able to aid us. If we resist them we cannot expect them to help us; therefore we should meet the spirit with an honest desire to learn the truth, and if I had a voice like Gabriel's trumpet I would say to all, "Quench nor The Spirit" Chicago, Sept. 13, 1888. Space will not allow me to enter on people are quite eager to know which of the two armies was victorious. Probably, as in many wars of unfeathered bipeds, the advantage lay on neither side.

CHICAGO, Sept. 13, 1888.