



# THE BETTER WAY

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VOLUME 3. CINCINNATI, SATURDAY OCTOBER 6, 1888. NUMBER 66.

## THE BETTER WAY.

ISSUED EVERY SATURDAY.  
THE WAY PUBLISHING CO., Proprietors  
M. G. YOUNG, President.  
I. S. McCracken, Treasurer.  
C. C. STOWELL, Secretary.  
L. BARNEY, Editor  
Assisted by a Corps of Able Writers

CINCINNATI, OCTOBER 6, 1888

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 One Dollar.

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

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Written for The Better Way.  
**World Building and Man's Relation Thereto.**

MY FRIENDS:—It has ever been the custom of man to refer to this world and all others of the visible universe as having been created by the fiat of an omnipotent, omnipresent deity.

No matter in what age or what clime, some one has taught the existence of a supreme personal intelligence, whom they clothed with all the attributes and consciousness of the human entity, that worshipped. This deity has been symbolized in various forms; in the worship of the mysteries of sex; in the worship of the sun as the source of all light, all energy and all substance producing energy. Did the ancients have any reason for their worship and adoration of the sun, other than its magnificent splendour as the orb of light? Aye, verily, they did; for under the myth of the sun-god was concealed the germ and possibility of a realization of a mighty truth—that the earth is from the sun and man from the earth; at least the material substance of man.

The reader is invited to come with us on a journey; to fly backward through the eons and cycles of time, over the peaks of infinite time, and stand with us upon the planet Mars and look down upon the sun as it whirls through space, at a rapidity almost measureless, and yet whose progress measured by our idea of distance and time is infinite slowness, because of the immensity of its orbit. The sun with its attendant train of planets, as we look upon it is wheeling on its orbit revolving around some still mightier centre, unknown to man, as a fact of sight, but still known to exist by the laws of correlation of forces and substances. We know the sun is the centre of a system of planets, attendant upon it, and they in turn are attended by their satellites, and the sun revolves around another centre, for the period of that revolution has been calculated in our finite way of computing time.

But we have come to be present at the birth of a new world and then we are to watch its building into a dwelling place for man. Neptune, Uranus, Saturn, Jupiter and Mars are looking down from their starry heights upon the mighty conflict raging within the sun, from which they too, had sped through space, until checked by that mighty attraction which exists between the sun and all its children.

We stand upon the highest peak of Mars and gaze upward. Our eyes are opened and we behold a wondrous scene laid before us. We behold a fiery mass bubbling and seething within the surface of the sun. It sways to and fro. The mass is lashed with the throes of an impending birth. At last with a mighty effort the sun hurls her youngest born forth into space. Sends her whirling out into and through the vast distance, to ever revolve around her parent; at times to draw nearer as the wayward child comes back to its parent and then to see like the coy maiden from her impetuous wooer. The earth, a fiery mass of molten substance goes hissing through the

vaulted space of heaven until at last it reaches the farthest limit of its journey. It hangs trembling in the balance and we fear it will break and dissolve into fragments as did that sister planet, whose fragments wheel through their orbits between Jupiter and Mars.

One mass is hurled out from the earth and ever revolves with her around the sun. Thus was earth born in the years gone by. Years did we say? Yes, in the vast eons of eternity that have past since then; since the earth sprang into existence.

Newton declared unto the world the philosophy that demonstrates how the planets are attracted toward the sun; but it has remained for our modern thinkers to grasp the solution of the law of repulsion; of electric and magnetic balance, that binds the universe together, each planet in its due relation of position to all others.

Our earth is born, but it is not yet, as we know it, nor as the first man knew it. It is, as yet, nothing but a mass of molten matter held together by the forces of adhesion and cohesion, operated upon by and through that automatic force substance of which we will discourse later. The earth is spinning rapidly on its own axis, as the impulse of its departure from the sun, has imparted to it a revolving motion. As it revolves, it necessarily cools, and as it cools it contracts and great seams are made in some places and huge ridges are thrown up in others.

The cooling of the earth is attended by an immense radiation of heat, that passes off into the atmosphere and raises it to a tremendous temperature. But still this is not the dwelling place of man. Soon the mighty waters pour down from the stifling and murky clouds, that o'erhang the scene and fall upon the surface, only to rise in steam and fall and rise and fall again, and again. This process is repeated until at last the water lies upon the surface in places but it is not yet time for organic life to begin to manifest itself in organized entities. Those waters are hot, poisonous with acids. Soon a change comes over the scene. The waters have become clear and pure in places and the earth covered with moss and lichens appears here and there above the seas. Land appears and disappears from sight. Infusorial life and the many myriad hued jelly fishes come into existence from the protoplasmic germ cells that have been floating in air and water waiting for the time to come, when they should make their appearance as living realities. Huge forests of mighty ferns and palms make their appearance and great monsters gambol beneath their shades.

In the waters of the deep huge reptiles and mighty fishes contend for the mastery; in the air float on mighty pinions, birds whose like cannot be found in living form to-day.

Change is the order of nature and trees go crashing earthward, to emerge in years as the coal that warms man; beast and bird and fish and reptile, follow each other. Every one goes back to the earth from which it came, and emerges in another form, serving as the food on which higher types of life exist. Each succeeding form of life was a higher one than its predecessor, and so the changes went on, each species evolving after its kind.

Tribolite produces tribolite and jelly fish produces jellyfish until the time comes when a gradual decay and extinction of the race begins and a higher type of the same family comes into existence. Finally the work of preparation is done. The mammalian vertebrates have made their appearance and have passed into and through various phases of evolutionary growth until man the crowning glory of the whole, makes his appearance; but how feeble and dark he is, creeping on all fours, an apelike creature. But time and nature in their ceaseless energy work wondrous changes and at last man stand erect—a living reality, an immortal being.

How can man be immortal, born of the earth earthy? Because within him there dwells a substance called spirit, which has been evolving with his material substance from the earliest time, and they are indestructible. You cannot destroy matter nor spirit. The one cannot exist without the other. Matter is held in its place by the spirit that lies within it.

The universe is composed of two substances: material and spiritual, and the laws governing them are natural, not supernatural. Matter and spirit are equally indestructible. You may render matter invisible by the chemicals you use, or the flames you

subject it to, but still it is matter, and can be brought together again by chemical processes.

Hence if the two component parts of man are indestructible he must be immortal. The spirit is co-existent with the material part. It is the grand evolution of nature from matter into its highest form of existence.

Matter as matter and spirit as spirit never had a beginning, and that which never had a beginning can have no ending. The material part of man decays and returns to the dust of the parent earth. The spirit freed from the finite material conditions surrounding it passes into a broader field of action, into the world of spiritual substance, there to progress and again return to comfort and teach earth beings.

Man is the epitome of the universe, the evolution from matter and spirit. In him may be found something of all below him, and yet he stands on a higher plane. He is the microcosm of the macrocosm and hence has grander capabilities of unfolding than those forms which preceded him.—Yea, he is the keystone of the arch of evolution from matter and spirit. The force that has produced this evolution is the missing quantity in our equation of life. But it is the same force that tips the table; that moves ponderous substances and produces the manifestations of nature, and acting through various channels and in different ways.

The sun throws off a vast force or force substance and which is the source of all life—organic and inorganic. It is automatic in its actions yet capable of direction in the hands of spirits, embodied and disembodied.

The experiments of Volta, Galvani, Mathusta, Mesmer, Reichenbach and Charcot have demonstrated that there is an invisible potentiality that produces all forms of the manifestations of nature, electricity, magnetism, and life are only varied expressions of this automatic force substance.

Man's relation then to the world building that has gone on is to climb higher, to ever progress; to throw off the chains of doubt and superstitious ignorance that have bound him so long and climb higher and higher o'er the cloud capped peaks of time; and as he reaches one peak of the Mount of Progression, others will open to his view tinged with the golden hues of the rising Sun of Freedom, Wisdom, Love and Truth!

Man is a world in himself and he is his own builder, both now and in the future. He must travel upward; he cannot go backward without paying the penalty for it. He must therefore evolve harmonious thought and conditions and thereby lifts humanity with him.

Man must rise, but he must not throw down the ladder by which he has risen, in order to keep others from rising. It is man's duty to grant to others all that liberty which he demands as well as desires for himself.

The perfectly rounded individual is the highest type of civilization, yet the individual cannot exist without social intercourse and no single individual can produce for himself all that is necessary for his own life and unfolding. He must borrow and absorb from others. One has this gift, another that, and it is the duty of every man then to develop and build up his own world of existence according to his natural gifts and not encroach upon the well being and happiness of others.

Man, as meaning the male element of human life cannot exist without woman. They are equal to each other as the halves of one great unity of life; but destroy one, and you destroy the other. Nature's forces are dual in their composition, a positive and a negative potentiality represented in man, in fact in all life by male and female. So it is man's business to recognize the freedom and equality of woman with himself in all the relations of life, and he will be then able to progress more rapidly in the future than he has done in the past, until he can say with the one of old, "I have fought the fight; I have finished my course; I have kept the faith and henceforth and now, there is laid up for me a crown of immortality, but filled with thorns, if life is misused here, and wreathed with flowers of love and happiness if lived to the highest aim of harmony and truth that poor earth trampled man can attain."

HENRY H. WARNER.  
STERLING, ILL., Sep. 23, '88.

**Boston Lyceum No. 1.**  
School opened to-day with singing and instruction lesson, after which came the march, about one hundred children and teachers taking part. We were favored to-day with a large audience. The following pupils took part in the exercises: Mary Liebstele, reading; Grace Seales, song (soprano); Alice Cummings, reading; Bertie Newton, piano solo; Ida Cross, song; Lillian Wendworth, reading; Sadie Peters, reading; Ethel Wendworth, reading. (Cathartes); closing with song and lay at march.

A beautiful influence pervaded the hall to-day and it seemed to inspire young and old to do their best. It is pleasing to see so many new faces in the audience, and we hope that the attendance of friends will increase. Sunday next will be harvest celebration, and a visit from Proctor (Mass.) Lyceum is expected, when we hope to see an many of our friends present as can possibly make it convenient to attend.  
Yours for the cause,  
RICHARD LAUNDY.

Written for The Better Way.  
**Soul-Chief.**  
Through the Mediumship of Mrs. Susan E. Caldwell, St. Louis, Mo.

Though the day looks dark and dreary,  
And her souls grow weak and weary  
Breasting life's opposing tide,  
Though the sun to us seems darkened,  
Though to hope we've never darkened  
Yet, there is a brighter side,  
When the storms of life are over,  
And the quiet we discover  
In the waning years of life,  
Then we see the vain and fruitless,  
Toll of days, and efforts, bootless,  
That brought to us, naught but strife.  
Then we sorrow for the wasted  
Days, in pleasure, scarcely tasted.  
That we've spent and dreamed away,  
Now we see, with eyes turned inward,  
That the way we sought was sin-ward,  
Leading from the light of day.

Then we hear the silent whisper,  
Look up brother, look up sister,  
Light is streaming from above,  
And the angels there are listening,  
Robed in garments, white and glistening.  
For thy prayer of faith and love,  
Breathing low, and scarcely uttered  
(Seemingly only to be muttered),  
Are the words we strive to say,  
But the angels catch the whisper,  
From the weakest faintest lipser,  
Heeding only that we pray.

Then the words of cheer they bring us,  
Saying sin no more shall sting us,  
With its poisoned fiery dart,  
That the Lord will surely bless us,  
And the gift of peace possess us  
As we strive to do our part.

Our repentance, and our sorrow,  
All our dread of the "to-morrow,"  
Shall in hope's bright beams depart,  
And the songs of ransomed mortals,  
Echoed from celestial portals,  
Lift the heavy aden heart.

When life's journey here is ended,  
And the Spirit has ascended  
Into spheres of truth and love,  
Then it finds, that life, unending  
Forever, still ascending,  
Into brighter spheres above,  
Where in harmony, a broken,  
Lethed in seas of love, unspoken,  
Rests the soul, Evermore,  
There the choir of angels singing,  
And the music always ringing  
Out the sound, oh! Evermore.

**A Kind Expression.**  
To the Editor of The Better Way.

The impression is upon me to write in expression of my feelings, on carefully reading the entire editorial page of No. 57 of THE BETTER WAY.

A variety of topics are therein treated, and all in a brief, clear and concise manner. Although I am often called "a born critic," disposed to criticise whatever I can not agree with, yet I find less to criticise in that page of short articles than in almost any other equal space occupied either in THE BETTER WAY, or any other paper that I receive.

I notice also that you call for condensed writing—coming to the point by the use of fewer adjectives etc. I think your intelligent readers will agree with you in that; and, if you will allow the suggestion, that your correspondents write shorter articles generally. I may be an exception, but I never read continued articles. If one wants to write a book let him do it and publish it in book form, and not bore newspaper-readers with long trashy stories.

Now in reference to the "Expose" of mediums, and what John C. Bundy, and others like him have to say about exposing and prosecuting mediums, allow me to suggest that silence is the deepest and most effective contempt that can possibly be used in cases of that kind. My private opinion is that honest Spiritualists might be better employed than by attempts at answering that class of our enemies. Because they are enemies to the cause of truth.

Again I notice that some Spiritualists are distressing themselves over the fancied notion that the Church, and especially its preachers, have recently entered into a compact by which they are to make a simultaneous and vigorous assault upon Spiritualism, and that Brother Talmage was appointed to lead in the assault. The fact is, the Church—modern Christianity—is on its last legs, and its preachers, recognizing the situation, are driven to desperate straits in order if possible to save their bread and butter, without regard to the souls of the multitude.

The Church is well nigh a defunct institution already, and its most enlightened preachers know it. It would be well if more Spiritualists could realize the grand fact likewise. Spirits and Spiritualism are quietly but surely leading the Church and the world out of the bondage of error up into the light of truth, and into that effulgence which only can shed light upon the next, the future life. God and the good angels are with us and for us. Why then should we fear the prior arm of flesh, the Church or the devil? Fraternaly J. C. N. ABBOTT.

Written for The Better Way.  
**Soul, Spirit and Body.**  
A Dialogue.

Soul.—So I am the master at last. Long have I been imbedded in darkness and could neither understand myself nor my constituents, Spirit and Body. I see now why I have been made to suffer, and for which I could never account. Those who attaches have been having things their own way and carried me along in their whirl of material life, and I had no power to resist nor to combat them. But my innate desire to be free and independent called my better nature into requisition, and by my persistent efforts to overcome their desires and tastes, I have expanded in volume and so gained the supremacy over them—not only enabling me to control their material and worldly tendencies, but permits me to see the light of spiritual day, and thus knowing where I am, and what I am doing in this world. Instead of vainly trying to see through these shadowy contemporaries, I now look over them, as it were, by having outgrown them in bulk or size. They now constitute the smaller portion of this human triumvirate, although I still operate from the centre as of yore. But as my influence extends beyond their dimensions, I can both see the light of the spiritual and know how to guide them in accord with spiritual nature so as to prevent further trouble, or keep them from gathering such material impurities as will again engulf me in the darkness of matter.

Spirit.—And what shall I do to free myself from all these impurities that I now see scattered throughout my dimensional form, since the light of spiritual day has illuminated my entire structure?

Soul.—We will throw all these on the physical body and pass them through the same channels that let them into the spirit.

Body.—Am I then to be the sewerage of all this filth that you are endeavoring to get rid of?

Soul.—Yes. Matter belongs to matter. My spirit body shall be freed from its material emanations and converted into a purely spiritual or magnetic condition of existence, and when this is accomplished, we shall drop you, and go on our way rejoicing. I cannot get along without a spirit body, for without that I would be again engulfed in the general fund of intelligence or universal life, and lose my individuality, but I need no physical body for that. You are but the instrument which serves the intelligent soul to individualize itself through, by creating from your emanations a spirit body. But as you have evolved some very impure emanations during your past career, I will need you a while longer to withdraw them, as this can only be done through a material life condition perfectly fitting the spirit thus hampered. If I should have the misfortune to lose you before this is accomplished, I shall either have to re-incarnate myself for this purpose, or find some mortal being whom I can obess and use his body as a sewerage. But as only like attracts like on the other side, it is not always an easy matter to find one that will fit my spirit body, and at the same time one who is engaged in the same regenerative act, or purifying process.

Body.—But will I suffer any pain during this purifying process that you allude to?

Soul.—Yes, for the sensual indulgences you have been engaged in. The sweets of the past will return in concentrated form and produce more or less suffering, but this can be averted by a strictly temperate life during the process, and you may pass through the ordeal by simply feeling a little indisposed at times, although a little pain once in a while is very beneficial, as it draws off large portions of these foul emanations at once and thus relieves you from further inconveniences for some time to come—giving you a holiday until a sufficient quantity has been loosened again that needs purging. When entirely freed, you will begin to brighten up yourself, it not too aged or too much used up by these fiery ordeals of purifying the spirit body. If the latter, you will be very apt to fall into decay and release us; or if some of our spirit friends see no further need of keeping us in the body, they may sever the links which bind us together, and so help us out of our material encasement. Although as a general rule, this severance takes place naturally as soon as the spirit has purified itself—such being the spirit's mission in connection with a material or physical body.

Written for The Better Way.  
**Stray Thoughts.**  
R. N.

All truth must agree, and if there be a proposition in science and a doctrine in religion that do not agree, one or the other or both must be wrong. It is no use to oppose truth because in the nature of things it is bound to succeed, and man can not be free and happy without it, and the sooner he can find it out and conform to it the better it is for himself.

The Sabbath is one of the greatest and best institutions we have, yet it is prostituted to such base purposes, that it becomes a curse instead of a blessing. It is made the occasion of so much revelry and drunkenness in large cities like Chicago that one almost wishes there was no Sabbath. But if it was abolished would it stop the crimes committed on that day, and if it did, would it be just to deprive good men of a day of rest because bad men abuse it?

Teachers in any branch of knowledge are the ones who formulate popular sentiment, and as everything advances by growth and development, it becomes necessary for teachers to grow in their respective departments to keep abreast of the times. Creedsists allow no departure from established ideas and make growth impossible within their lines, and if any reformation is wanted, it must be done outside. He who upholds a creed makes no advance himself and hinders every one else to the extent of his ability and influence.

Marriage like the Sabbath is a great institution. I would say nature's best. Yet it is the occasion of a great deal of unhappiness. A man who marries for money and gets it, has no reason to complain, if he does not get conjugal felicity, because he did not marry for that. The way to get conjugal felicity is to marry a congenial companion, and the way to get money is to earn it. The woman who marries a man for his money sells herself for just the amount of money she gets from her so-called husband. She too need not complain if by her counteracting the law of marriage, she suffers the legitimate result of her own misconduct.

Three things are necessary to success in business. First, a thorough knowledge of your business whatever it is. Second, the necessary amount of capital. Third, your own personal attention. This is a three-fold cord that is not easily and very seldom broken.

The sin of Christendom is setting up Jesus as an object of worship and ignoring his precepts. He says, "why call ye me lord lord and do not the things that I say—If ye love me keep my commandments." It is of less importance what he is than what he teaches.

It is very unwise and impolitic for a church in its administrative capacity to adhere to unreasonable doctrines for the reason that great thinkers are outgrowing them, and it must necessarily lose the best element of society, and a church that cannot hold that element will not be able to elevate the lower strata.

Do not quarrel about ifs and ands. Let your life prove your doctrine. That which makes you good, cannot hurt your neighbor but will surely help him.  
CHICAGO, ILL., September 28, 1888.

**Infallibility of Popes—in Doctrine and Discipline.**

1657 Mathew de Moya, a Spanish member of the so-called Society of Jesus, published a book (in latin) to justify the laxity of morals of the Jesuits. The University of Sarbonne at Paris denounced its principles as shameful and scandalous, imprudent, detestable, and such as ought to be eliminated from the church and human memory. Pope Alexander VII, 1666, annulled its condemnation, but when the French Parliament appealed from it as in error and abuse, and the Sarbonne maintained its right to pass censure and forbade its maxim to be taught, the same holy father took the back track, reproved its author and delivered it to the inquisition, who put it into the index of prohibited publications, a sentence which Innocence XI still more rigorously enforced by ordering it to be burned.

Pope Clemens XIV, by his bull *Dominus et Redemptor Noster* dated July 21, 1773, on account of the many complaints against the order of the Jesuits, abolished it throughout Christendom; in August 7, 1814, Pope Pius VII, by his bull *Sollicitudo Omnium*, restored it again in his former organization throughout Christendom, and under Pius IX they have become the rulers of the Catholic Christian world. According to St. Malachi's prophecy there will only be nine popes more, before Papacy will come to an end.

Reported for The Better Way.

Questions and Answers. At a Public Seance Given Through the Mediumship of Mr. John Wm. Fletcher, of Boston, Under the Auspices of the First Independent Club.

SPIRIT INVOCATION.

O thou divine energy, animating every form of life, giving to the sun its glory, the flower its beauty, the soul of man its aspirations, speaking to us in the stillness of the night when all the world is at peace, or in the turmoil and noise of the day, uttering thy divine command, we would this hour consecrate ourselves anew to thee, and in the light of a grander and more glorious truth walk forward to battle with ignorance, with temptation and sin.

May each soul, as it struggles from darkness unto light, be comforted by the ministering influence of attendant spirits who, ever wise, ever watchful and ever kind, can best bring unto each that which he most needs.

May those who are seeking to learn the lesson of life find joy in the lessons which shall lighten the burden of responsibility; may those who are striving to do their duty toward their fellow-men find more satisfaction in the desire even to perform that work than they would sit down in spheres of idleness; may each heart, borne down by the weight of sorrow, of suffering and of trial, find each one of these but the window through which the light of the spirit world doth shine.

Father, infinite and most wise, guide our footsteps, lead us forward in the way of right and of truth, and help us to realize on earth the harmony, the peace and the love which ever abides with those who dwell in the spheres of the higher life.

QUESTIONS AND ANSWERS.

Question.—Do you consider the present Lyceum the best method of teaching the young?

That depends upon what the young ought to be taught. We do not consider that the present system, called the Lyceum system, has much to do with Spiritualism, for nearly everything is taught except Spiritualism itself. We find that old Spiritualists, who have had long and continued experience with the subject, realize the importance of understanding the laws that govern their relationship with the spiritual world. They regret, many of them, that they have not learned this lesson earlier in life; that they were forced while children to become the members of Evangelical Sunday schools and were compelled later in life not only to learn the new lesson, but to unlearn the old one, and the unlearning is by far the more difficult feat of the two. It is no easy task to get rid of preconceived opinions, especially if you have been taught to reverence them and those that you love still continue to reverence them.

Now the Spiritualists, as a body, seem to hold no moral responsibility, so far as their children are concerned. Many of them send their children to the orthodox Sunday schools, the very place that they regretted having gone to themselves, and they do this for the sake of respectability and the opinion of the world; for the church has long since been a sort of an advertising scheme where people without much respectability could go, and business, and things of that kind, and political and social power are all gained from going to church. People go for that reason as they do for any other.

Then we have in the movement what is called the distinctive effort to educate children according to the spirit world but that effort has dropped down from its high purpose and there are few lessons in regard to Spiritualism that are taught to the children. They are taught to sing songs, to march around the room, and other things of that kind; but they sustain no relationship to the fundamental principles of Spiritualism any more than the earth sustains a relationship to the stars or the moon that are thousands of miles away. They are connected with each other, yes; but they exercise no direct influence over each other.

Our idea would be that there ought to be a system of teaching children so that if they are five years, ten years, or fifteen years of age, they will in each stage of their development learn something further about the objects, the purpose and the morals of life. At the present time that is not the case, and consequently your children grow up without the least understanding of the things that they ought to know something about, and the movement, as it stands, gains no strength. That is why spiritual Lyceums throughout the country die, or, if they live, they only live in a haphazard sort of way. The children are not even taught to respect each other as they ought to be, and we often find that those who work the hardest to carry forward the work, generally get kicked for their pay when they ought to be recognized as carrying forward a useful work.

Now, sir; we do not consider the present system of Lyceum teaching the best method of instructing the young, because it does not instruct them in the things that are valuable for them to know.

Q.—If salvation is gained only through knowledge, what chance has a fool?

I have never seen a fool, nor have I ever seen a wise man; fact is, we are all fools in the light of a greater and more extended wisdom. I hear people saying they are so glad that they are living in the nineteenth century,—it is such a glorious thing to have been born in this century. Probably the people who lived in the eighteenth flattered

themselves in the same way, and those who lived in the seventeenth were just one century further along than those who lived in the sixteenth, while those who live in the twentieth will look back upon these self-conceited mortals in the nineteenth and say, What miserable fools they were.

You see knowledge is only relative. We are wise only to our condition, and wisdom grows with the passage of time, and then what we thought was wisdom only become a folly.

Now I hold there is no such thing or person as an absolute fool; in fact, when you examine the spiritual condition of a person thus unfortunate, you will find that it is the physical condition that is thus affected, but not the spirit of the individual. The spirit of a fool is just as much unfolded as the spirit of a wise man; but as that spirit must express itself through the body and the body is not capable of rendering the expression, the manifestations seem foolish, but the individual behind it may not be. When death has come it will relieve the spirit and break up the connection between the spirit and that deformed body, and when it does, the spirit will rise in its spiritual strength and power; consequently, the little knowledge that the fool has, is as much to him, accordingly, as the greater knowledge of the wiser man.

Speaking of this, I would refer you to yourselves. I say that in the condition that we call a man who is a fool, that he is unable to express what he wishes. You watch him; you will see him attempting to do things which he fails to do. Well, now, that is only true of him in a larger way than it is of yourselves, for you are constantly feeling a desire to do more than you at other times would. You feel that you would like to become perhaps a musician; you have the soul of a musician, yet have not the power of realizing it; your body does not act responsively to the touch of your spirit; so in any and every branch of the study of life.

We hold, then, that the unexpressed is after all the strongest power. It is not until you have laid aside the body, not until it has moldered in the grave, not until the connection between the spirit and the earth is entirely severed, that you rise free in the power and strength of your soul.

Here on earth is limitation. I cannot move because I am bounded here and there by the limitations of earth; but above us all limits are overcome and passed. Then is it that the soul can rise in all the grandeur and strength of its aspiration, desiring thus or seeking that, and instantly being able to follow it out.

It is true that knowledge is salvation, but the little knowledge of the fool is as much to him as the greater knowledge of the wise man; and, as it does not say how much knowledge will save any one, all will be saved if they but fill the cup, no matter how little it holds, with the everlasting waters of life.

Q.—Please state the easiest and surest method of home development?

There are many methods by which you can unfold your powers. As a rule it is best to sit by yourselves some time after the middle of the day. Persons who are sitting for development rarely ever accomplish much before 12 o'clock, for then all the atmosphere is impregnated with the thoughts of men, because the rays of the sun touch the earth in a different manner in the earlier part of the day, and the entire mental and physical system is in a less responsive state; but after 12 o'clock then everything becomes more negative; everything is on the decline, and consequently more impressional. To such a person desiring development I would say: Sit in a room in which there is little discussion; sit by a round table, with your hands upon it; also placing your mind upon some one who is in the spirit world, and whom you are interested in. I should say you ought never to sit longer than a half or three-quarters of an hour at a time, and not more frequently than every other day, and in a short time development will come.

But I am not impressed with sitting alone as much as I am with your having it possible for one or two persons to sit with you, inasmuch if you sit by yourself you soon exhaust your own power, become weak and tired; and I have observed those persons who sit alone saying that they were sleepy. They felt as though they were obliged to sleep. It is only because they have exhausted their own magnetic aura and have little for themselves. If you could have two people who could agree with you (that is not a large number) and let them have a circle with you; then you will have something for each other, and by the combination of three different magnetisms would make a general influence that will probably help all. Then, sitting in that manner, the unfoldment will be more satisfactory and complete.

Some persons have also asked this question, "Is it wise to consult or sit with people who are developing mediums?" I would say that in nearly every case I could answer the question in the same manner as I would answer you; supposing you had great artistic ability to paint, and you were to say, "Is it wise for me to go to a teacher?"

Supposing I said, "No, paint away by yourself!" You would keep on and would never have much result. You might do some things very well, but here and there a line or a touch or a shade would make all the difference in the world in the result of your work. So if you come together and operate with one who has a strong spiritual band of such spirits that are entirely outside the realm of personality, and who really seek the common good, you could not fail to get a benefit from it.

The time will come when in every home there will be a medium, and one hour in the day will be called the spirits' hour, and one room in the house will be called the spirits' room; and then, as the heathen even go to their chamber to hold communion with themselves, so shall you enter into your spirits' room to get a baptism, a recognition and a benediction from your spirit friends in carrying forward your work.

I am strongly impressed with the idea that people, especially in this country, are not alone enough with themselves. They want constant excitement and constant change. I think if every man and every woman would take an hour and sit in their chamber with themselves and think over all they had done, all that they had said and all that they had thought during the day, that the next day would be full of better thoughts, better deeds, and better purposes. Self-culture was taught by Pythagoras and by many of the ancients. They used to say, "Think over your deeds once and even thrice every day; but then, the heathens were far more careful about what they said and did than are the Christian people of the present century. The heathen had to bear the results of what they did themselves, while Christian people have a Savior upon whom they load all their sins and walk into heaven free from any responsibility.

I hear my Christian friends say, "Jesus has paid the debt." Well, it will be a great surprise to some people to have their debts paid even in the other world. I suppose it is the novelty of the situation that makes them accept the idea with so much avidity. The heathen had no one to pay their debts for them, and consequently they were very careful about contracting any debts they could not pay themselves. You can look back to them and learn a lesson in spiritual unfoldment, which will be a good and wise one for you to make a part of your daily practice—namely, to think over carefully what you do each day. This silent communion invites the presence of spirits, helps the unfoldment of your spiritual body, and carries you forward along the line of spiritual and mediumistic development.

Q.—Will the controlling spirit please state the meaning of sprinkling water on the face of persons who are mediumistic as they sit alone in the room?

That would come in some instances as a baptism from the attendant guides. The guides of certain persons think it necessary to perform some external office to demonstrate the fact that they are the recipients of spiritual influences, and in such cases the sprinkling of water upon the forehead or upon the face would be an effort in that direction. It was to signify that you were baptized anew by the power of the spirit and consequently strengthened and sanctified by their direct influence.

Q.—The questioner was told by two Indian controls, through their medium, unknown to each other, that she held a reincarnated spirit, but did not say who she was when she lived before. Is it better not to know who you were before, and is there any good result gained by the second mortal life?

Well, that would take me some time to answer. There are several forms of reincarnation, and I must say that word very tenderly, for I was present with my medium a short time ago, and heard a lecture from our esteemed friend Charles Dawbarn, who insisted that of all the vile doctrines on the face of the earth the theory of reincarnation was the worst. Well, I had a profound sympathy for him because it only showed how a wise man may sometimes lose sight of great and important truths. He insisted that it was preposterous.

He said that he did not know anything about being reincarnated himself. It reminded me of a story I once heard of an Irishman who was being condemned for murder. The judge was telling him that he would be condemned to die because this witness had seen him commit the deed. Well, said the Irishman, I can procure a hundred who didn't see me, and surely the evidence of the hundred ought to be more than the evidence of the one.

Now that is about the way in regard to reincarnation. Because certain people do not remember that they have been reincarnated, has no effect on the general idea; because the memory of one person of such a fact would demonstrate the law, and the failure of other people to remember would only show that they had not grown wise enough yet to recall all things that may have happened in their lives.

Now, I would say that there is first, direct reincarnation or embodiment. You are all of you, probably, direct embodiments. Then around you are what are called indirect embodiments. I, for instance, in controlling this medium, am an indirect embodiment, because I do not sustain the closest relations with the earth all the time, only a part of the time. I live from the spiritual life, but I blend that life with this life; and all your controlling spirits and guardian angels that speak through you, are those who are but indirect embodiments, seeing through your eyes, hearing through your ears, and feeling an experience through things that may come daily to you.

Then there are others who sustain in turn a still more indirect connection with the earth because they have grown further away from it; but it is all governed by this law of re-embodiment.

Now you ask me if it is better not to know who you are. Well, I do not know that. It is not who you are, or what you have been, it is what you are to day that is the important thing.

You ask me how do I know that I have been reincarnated. I will tell you; There is as much difference in the quality of spirits embodied as there is difference in the texture of different kinds of cloth; and it is the quality of the spirit that demonstrates how far along you are on the road to spiritual unfoldment. I hope I make my idea plain. An untutored man, a savage, has a rough,

course spirit; he is not as far along. Today you find people refined, spiritual, charitable and kind. There is as much difference between the quality of those two spirits as there is between a piece of common home-spun cloth and a piece of the finest lace. We, in the spirit see that difference; it is manifest plainly to us.

Now what has made you so is of no importance; you may have been a king, you may have been a peasant—you may have been both. But as a result of both you are now what you are, and the more liberal, the more kind, the more charitable you are, the more you can thank heaven for whatever the experiences may have been.

The time will come when you will look over your past lives as you look down a flight of stairs over which your feet have passed, and see on each stair the name of what you were at that time of life. Passing over, you will reach your condition of development. The more you see selfishness, the more you can find hatred, the more undeveloped are the spirits. The charitable, loving, kind person is far along on the road of unfoldment. Now that is a sign which will show you the texture of a spirit embodied.

Q.—Are reincarnated spirits to keep repeating in the mortal form? Reincarnated spirits will keep repeating until they have learned the lesson, as reincarnation is one of development. It may be that they may not be reincarnated more than two or three times,—it may be two or three hundred—according to the way they grow and unfold.

I had a man ask me the other day, "Do you mean to say we have to step down to be animals?" Well, it would not be a very long step for some people; there is no question about that. The law is progress, and if you can progress by being an animal instead of a man, why that is the way it will come, progress being the law; and, as I have said before, I have seen many animals that I thought were a great improvement upon some men; so it is possible that they may have to reach up through the animal world to get a firmer hold and grasp upon the mental and spiritual. But these reincarnations, direct or indirect, are repeated as long as the earth exercises any influence. When we have conquered the earth and, as the Bible says, "Man has put all things under his feet," then the spiritual man has completely governed, controlled and ruled the physical man. In that moment he has cut forever the chain that bound him to the earth, and rises to the spheres of the spirit to dwell forever at peace with himself and the world.

Written for The Better Way.

A Journey Through Space—An Astronomical Fancy.

BY A. F. MELCHERS.

While contemplating the grandeur and beauty of the starry universe, I was momentarily inspired with a desire to have a nearer view of all that which seemed unfathomable to the human intellect. Not dreaming though that such a thing as possible, I was suddenly seized with a feeling of surprise and awe, followed by a slight shudder through my physical organism. This latter sensation caused me to realize what a moment before I could not formulate to myself. It seems as if I had been in a strange place, and an "illuminated imprint" of the scenery left on my memory. It appeared as if I had been in two places at once—on my arm-chair, and beyond the clouds in space. While wondering at this, the desire to have it repeated, made it manifest in my being. No sooner this desire arose, than it seemed as if my mind was gently being wafted upwards, yet leaving me in full possession of my physical faculties here below, and at the same time, as if there was no severance whatever between the two. It appeared as if I was an intelligent attribute belonging to me, being sent off at my command, and in full control of being recalled at will, and as if through this something, I could see and reflect as well as if I were in person.

However, when I made this discovery, I felt as if I had just placed myself in communication with the universe, by a most complete system of telegraphy imbued with intelligence—the whole centering itself in my being.

When I found, what it seemed to me, and what I will therefore call my mind, leaving me, and going upwards through the almost black atmosphere of earth, my first impulse was to obtain information on that which I had been craving for.

I looked around me, and yet I cannot say that I saw—it was more an intelligent realization of that on which my mind was directed, than actual seeing, as we do by physical sight; but as I can find no word to express my intuitive feeling, I must say I saw or realized—either will suit my purpose according to circumstances.

Well, the first thing I realized, was intense darkness immediately surrounding me, but at great distances, and in almost every direction from me were stars, shining with a brilliancy beyond anything ever seen from the earth's surface—the larger ones appearing like diamond eyes looking at one with a steady and intense fierceness as if vexed at my approach—the accustomed twinkling having disappeared on account of the rarified condition of the atmosphere at this height. The next moment I thought of my earth. In an instant I saw below me a great black ball, lying apparently, peacefully on—nothing. I expected to see her moving away from me at the rate of about 12,000 miles a minute, but to my surprise realized nothing of the kind. So I

concluded that I was still within the radius of the earth's attraction, and was being myself carried along with it. Then I wondered if it were not possible for me to traverse the atmosphere independent of the law of gravity. The mere thought seems to have been sufficient to overcome it, for the next instant I found myself, instead of in intense darkness, surrounded by a dawn-like light. My mind had, by a mere wish, darted away from the earth's darkness, in a contrary direction westward, and into that portion where the moon was shining in the beginning of its first quarter—indicating to me that I had arrived at a portion of the earth where it was in the early part of the evening, whereas it was past midnight in any portion of it. Looking below, I saw that the black ball had a brighter spot not a pleasing appearance. It looked like an immense ash pile.

This strange and unexpected appearance made me wonder and smile, but at the next moment it seemed quite natural, for I realized that the moon's reflected light was the cause of it. The solution caused me to wonder how it appeared in the sunlight; and as usual my mind was there, I now found myself in the midst of a white blazing atmosphere—the sun shining in full splendor on earth, now an almost white ball, diversified by some grayish spots, which I supposed were forests, and others where the sun seemed to be mirrored, which I concluded was water. Being far enough from the earth to view it as a ball, it was impossible to distinguish anything on it in minutes.

By this time I had become somewhat accustomed to my aerial trip, and felt satisfied that I could now concentrate my mind in any direction and to any distance without danger; and concluded to realize more of that which my physical eye was looking upon as mere specks.

The next thought was to visit the moon. In almost the same instant, I found myself within the earth's shadow again; and while viewing some of the larger constellations, which are visible in November, as Orion, Pleiades, Taurus, or such stars as Sirius, Aldebaran, Procyon, etc., I was wafting moonward. Of course, my beeline direction soon brought me out of earth's shadow, issuing from its side, and suddenly I saw the sun to my right below; but not as brilliant, and surrounded by a shining atmosphere, as on a previous occasion. No, I had left the earth's atmosphere, and found myself in space for the first time. What a strange sensation this caused, is difficult to describe. The surrounding has the appearance of our atmosphere during a total eclipse of the sun—with the addition that the sun is now visible. Old Sol appeared like an electric light without rays, stationed at the small end of an immense cone. My surroundings were not so intensely dark, as within the earth's shadow, yet I can not say that it was light—it was neither—and still it had a color; and if labeled, I would call it black—but with a transparency like the colored waters in the drug store windows. Through this transparent blackness, the stars shone like round glowing balls, some white like the sun, many green, some orange-colored, few blue and some red. The moon appeared like a human face, with a flesh-colored tint, peering through this transparency; and in the direction of Draco, a fiery streak, which it took me about five seconds to formulate as a comet.

Such was the general appearance of the starry universe outside of a material atmosphere. Now, whether space was a form or condition of matter, or matter in a diffused condition, or whether it was an entire different entity from matter, I could not realize, but that it was something, a fact, I was conscious of.

However, I found that in trying to analyze space, my onward progress was retarded; my mind remained stationary for the time being and became puzzled. It proved to me that it was not yet sufficiently developed to understand everything that it may perchance query on—but it made me think and wonder if space would ever be analyzed by the human mind; and what its component parts were. I saw no mode of transporting a portion of it to earth, nor could I invent any. Finally I came to the conclusion that this mental traveling had to be reduced to an art, before it could be accomplished; and then, no doubt, many, as yet mysteries, would be solved. But, as my mind was only capacitated to report facts as they presented themselves through experience, I concluded to continue my humble mission, and leave scientific researches and investigations for the greater minds that will undoubtedly travel this route at some future time.

I turned my attention to the moon, and on her fixed my mind. In a few moments she appeared to be approaching me like the headlight of a locomotive, becoming larger and larger, until finally I imagined myself peering through the lens of a bull's-eye lantern at the light within. I paused to think how this would end, and to better realize my condition. As I did so, the scene changed. Instead of the almost blinding light, I now saw a great light-gray globe before me, on which the sun from my right side, was reflecting itself. It did not have the snowy white appearance which the earth presented in the light of the sun, but I suppose that was due to the lack of the atmosphere around the moon. I then approached nearer to obtain a birds eye view of its surface, but saw nothing except a barren tract; no flora, no fauna; a few, what appeared to me to be dried up oceans and rivers, plenty large crags and crevices, interspersed by peaks, burnt out volcanoes with immense craters—the whole appearing like a desolate country by moonlight—the sun having but little power there for want of atmosphere to give it the necessary warmth and brilliancy. Then I endeavored to obtain a glimpse of the other side, but there I found myself in the dark—the moon below, appearing like a black ball; and above, the stars shining with the same steady light as it did within the earth's shadow beyond

its atmosphere. This satisfied me that the surface on that side was analogous to the other. I saw nothing on or about the moon which would be of importance for mankind to know, and so directed my attention to our nearest neighbor, the planet Venus. I had hardly my mind fixed on her, before I saw her coming towards me in the same manner as the moon did—only her light was white. In another moment I was within her atmosphere. At first I thought I was over some portion of our earth—so familiar did the surface appear; but at the next moment I recollected my mission and realized my situation.

Well, all that I can say of Venus, is that it is pretty. Cities and towns, mountains, seas, rivers, forests, human beings, animals, etc., were plentiful. The latter, although I recognized none that were the exact counterpart of earth's, were well formed at all events. Her people in general, did not average the size of earth's, but were more delicate and gracefully proportioned. To judge from surrounding conditions, they seemed to have advanced to common civilization; and the general style of architecture resembled that of the French and Swiss.

Not wishing to consume too much time, I took in as much as I could at a glance, in order to hurry on to the next planet, which was Mercury. No sooner was my mind fixed on this one, when it began to approach me in the same manner as the other did.

[To be Continued]

Written for The Better Way.

Prophecy; Vice; the Holy Ghost; Materialization.

RUEL KEITH.

Prophecy is either intellectual or inspirational. The first is a faculty of the human mind whether in the body or out of the body, and whether expressed independently or through a medium. It is based upon a perception of the tendency of things, and a wide knowledge of the spirit influences at the time acting in a given direction towards a notable result. It varies very much in accuracy with different individuals, both in this life and in the spirit life. Prophecy coming from the spirit world has the advantage of more extensive knowledge, both of present circumstances and of the tendencies of the different thoughts and actions bearing upon the result. This is ordinary spirit prophecy, and just as mortals are constantly forecasting and predicting the future, and nine times out of the ten on the whole fail to be correct, so the spirits who formerly occupied the bodies of those mortals, elated by their increased knowledge, forecast the future more than ever, and with about the same amount of accuracy.

This intellectual prophecy seems to be indulged in as the pleasing exercise of a faculty of the mind by all the spirits with whom we come in contact. The less the spirit has been trained to be exact in earth life, the more likely he is to fall in his forecasts of the future in spirit life. Aside from this cause of failure, viz.: a want of exact knowledge of circumstances, and a comprehensive survey of all the sequences naturally flowing out of the conditions, there is the overruling control of the Father of Spirits and Governor of All Events as time rolls on, who has power to so intensify forces in some directions and curb them in others, as to work out of His own will, regardless of the natural results which man sees.

By the other form of prophecy—inspirational—I mean that revelation of God to His media, of His purposes, which are sometimes left to mortals of themselves, to execute as a part of their life mission. And some times the same mortals, by His all-controlling mesmeric power, are compelled to execute. This sort of prophecy has been exemplified frequently since history began, and generally seems to be just distinct enough to confirm the faith of those who love righteousness and hate iniquity, but not distinct enough to prevent mankind from pursuing evil courses, if such is their desire.

Accepting the fact that spirits differ from mortals in condition only, and not in intellectual powers, it seems in a high degree unjust to draw upon the kind feelings of the former for forecasts from their view of our life connections, and then, accuse them of fraud, while, without doubt, we do the same thing twenty times a day ourselves, viz.: make errors in our estimates of the future.

The Holy Ghost seems to be regarded in Scripture as the special agent in the higher prophecy, as well as the special agent in spreading among mankind a knowledge of the spirit life. The surmises of a recent correspondent with regard to the sex of the Holy Spirit seem to me remarkably correct. Without doubt the female element in the Trinity is the Holy Spirit, hence a special curse put upon the sin against the Holy Spirit. And what burns deeper into the consciences of all men in this life than sin against the female sex? How men, less virtuous than dogs, conceal their vices and prate about their work for the good of mankind! How weak and mean the man who makes the diseases brought on by one vice the excuse for another! Vice which has made the dens of vice more degraded than the habitations of the dirtiest brutes. How such sins against the female element of humanity can ever obtain forgiveness, either in this life or the next, is more than I can see. The outside of the universe is not far enough for such sinners to flee from the presence of the Holy Ghost.

Some of your readers seem to be stumbling over materialization. It is perhaps difficult not to make too much or else too little out of it. Being, as it is, a phase of spirit life, bordering on the creative power, we cannot fully understand it, yet it is foolish to ignore the results, whatever you call them, of spirit actions, or to cry fraud, because the mode of action differs in different cases.



The Temple Fraternity School.

To the Editor of The Better Way.

Having ever felt the necessity of educating the young in the principles and truths of the spiritual philosophy, any effort made in that direction gives me sincere pleasure and satisfaction, because to the rising generation we must look to have our places filled when we go hence. They must be its supporters and defenders. They must fill the ranks when we older ones drop out. If we allow them to grow up in the Sunday school of the church we virtually give them to the church, for many of them get so indoctrinated with its creeds and blindfolded by its rituals that they cannot cast them off, but cling to them forever. While we should be on the alert and active, working to the end that Spiritualism may grow and become a power in the land by educating the children in its truths, making it a reality to them, by unfolding their mediumistic gifts and interesting them in the phenomena, very little thought is taken of them. They are ignored almost entirely. Why it is, I do not know. I look in vain for the reason of this indifference. If Spiritualism is a comfort and satisfaction to those of riper years, it certainly will be to the children when they begin the struggle of life and heed its sustaining and comforting influence. If they grow up in its fold they will respect, love and reverence it, and will live as its precepts dictate. It then becomes a part of their lives and they have nothing to outgrow in the future that stands in the way of progress; they will not be ashamed to be known as Spiritualists, as too many are to-day, but will take an honest pride in being its advocates, because they will know it to be true, it having been clearly demonstrated to their understanding, possibly through their own organism. The beauty and reasonableness of its teachings and precepts will induce them to lead good and true lives and thus the world will be made better by educating our children to the truths of Spiritualism.

These thoughts were suggested to my mind on reading Mr. Alonzo Danforth's article in the Banner of Light relative to the Temple Fraternity School—a school that has been established by the Temple Band through the agency of Mrs. M. S. Ayer in connection with the Temple Sunday service. The Fraternity School is all that Mr. Danforth claims for it in the education of the young. It is not designed as a plan of amusement where they may while away an hour in various kinds of exercises. It aims to be a genuine educator, a school where children may go and be instructed in Spiritualism; where they may gain a true understanding of its principles, its teachings and its phenomena. Its doors are opened not only to the children of Spiritualists, but all are urged to bring children wherever a child can be found who will come. No matter how lowly, poor or ragged the children are, it would gather them all into its fold, give them a kindly welcome and supply their needs, both material and spiritual. This is what the Temple Fraternity School would do for children, and, in its establishment, a long-felt want has been supplied. The Spiritualists hereabouts have now no excuse for letting their children grow up in ignorance of the truth of Spiritualism.

The old routine of the Lyceum is done away with in the exercises of the Temple Fraternity School, yet they are nevertheless interesting to the children. The object lesson is always entertaining as well as most instructive. Many new ideas are given the pupil that are of an advantage to them. They are stimulated to think; their minds are awakened; they become anxious to learn. Mrs. Kate R. Styles, as head shepherdess, is a person eminently qualified to fill the position. She has the happy faculty of knowing how to deal with the young mind; how best to draw out and unfold its hidden resources; and also of attracting to herself the love of the children. Her tender and affectionate nature goes out to them in such loving sympathy that there needs must be a response awakened in their heart. On various occasions Miss M. T. Shelhamer and others, competent to instruct and interest the children, have assisted in the exercises and lessons of the school. I am pleased to know that Miss Shelhamer is alive to the needs of the hour in this direction, and that the Temple Fraternity School has her hearty cooperation. We trust all Spiritualists everywhere will be awakened to the vital importance of instructing the young in the truths of Spiritualism and send them where they can be educated in its grand philosophy that they may gain a truer knowledge of life and its possibilities. It is a duty so imperative that it should command the attention of all who feel an interest in the continued growth of Spiritualism.

We hope to see the Temple Fraternity School filled to overflowing during the coming sessions as it can and will be the proper interest is manifested in the spiritual education of the young by the Spiritualists of Boston and vicinity. Hopefully yours,

MRS. W. H. CHURCHILL, CORDEN, ILL., Sept. 25, 1888.

Written for The Better Way.

The Dog's Trick at the Races.

Dogs trained for racing have physically slim bodies, long slender legs, long face and nose, and carry out the principle in their tremendous leaps when racing. They are graceful and light in their movements.

To see them at the race ground as I did at the Philadelphia State Agricultural Exhibition, they are full of the spirit of fun, energy and ambition as horses or men. As their trainers hold them by their chains, they jump, stand on their hind legs and pull their trainers almost after them.

Generally about three or four start. They are held by as many men, the keeper running down the track flaunting a cloth, reaching the extreme run, he stands shaking it, and the first dog seizing it is the winner.

At an instant of time they are loosened and off they go, fleet as the wind. The yelping of the dogs held back and the shouting of the people lining the track seemed to be as one voice of encouragement.

In this race all three medium sized dogs, sleek and gracefully formed, one white and all different colors, but well matched in size. The white dog was slightly ahead until near home, the brown stretched a neck ahead, when the white taking in the situation was quick to devise means to trick him—perhaps learned from the mind of his master—for he jumped directly on the neck of his competitor, thus breaking his way, and went in ahead. Whether the race was allowed to him, I know not, but its cuteness brought out the merry shouts of the crowd.

A STUDENT OF NATURE. CINCINNATI.

Written for The Better Way.

War Pestilence and Famine.

War is wholly a human institution for which man alone is responsible for the last fifteen hundred years has been instituted and carried on by governments claiming to be Christians and pretending that their religion came to bring peace on earth and good will among men.

Of the three great evils above named war is by far the worst and one we could wholly avoid, by only doing right and having just laws among nations. With one or two exceptions, no pestilence has approached in its sufferings and horrors—including wounds and prisons—our late war caused only by a few fire eating, mad-cap politicians in the rebellious States, where, if the people could have spoken and had their way, there would have been no war and the misery escaped and slavery abolished as it has recently been in Brazil, the largest South American nation. Only the ambition of a few men led us into that bloody struggle, from which we shall not recover in a century.

Pestilence and famine are both providential and supposed especially by Christians to be sent upon us for some mysterious, but wise purpose by the Christian God who rules over this world in all that relates to the elements from which these evils come, but when they come no amount of prayers seems to mitigate the evil; but human sympathy does much, and in late years, has been active in its efforts at relief which shows that the ties of human brotherhood are increasing and tightening especially around our nation and that, I am glad to say, without regard to the late sectional conflict. For the last ten weeks our sister city of Jacksonville, Florida, has been visited and slightly a few other places, with one of these providential scourges, and human sympathy awakened, and human aid is being sent, but we have heard of no divine aid in answer to the many prayers offered by our clergy every Sunday.

Up to this time of writing the suffering and deaths from the pestilence, has borne no comparison to many of our battles of the late war, which are now nearly forgotten. The pestilence submits to the law of the "survival of the fittest," being subject to a natural law, while the battle often runs the other way, and the best fall, that being a human affair over which no providence can be claimed as a guardian.

Whether we shall ever know enough to abandon wars and take pestilence and famine both out of the hands of providence and guard ourselves against both, I cannot say, but I feel quite sure, the knowledge to do both and all is within human reach, and as the greatest of the three evils and biggest curse of all is wholly of human origin, it would seem to be our duty to first put an entire and effectual stop to this and put away all instruments made, used only to destroy human life which we show to be so precious, when a providential calamity touches any part of our country.

There is no prospect of any country becoming civilized, that is wholly Christian and has a Christian government, such will not dispense with arms, but ours is so thoroughly transcended with liberalism and Spiritualism, that it might begin the mark of civilization and perhaps draw England in, and soon force others to adopt it by moral suasion, which is now as potent as war.

WILL C. HODGE, ALBANY, Wis., Sept. 30, 1888.

Written for The Better Way.

Regular Orthodox Teaching.

We must not use our reason or our experience, if we do it will lead us into infidelity. (Extract from a sermon delivered at North Collins by a Methodist.)

We must not use the gift of reason. When heavenly things we talk about, Or, like a flower out of season;

We'll meet the withering frost of doubt; O, where would be the signs and growings? O, where would be the blood atoning? O, where would be salvation's scheme? Cold reason says—"an idle dream!"

O, where would be the faith of ages? And where the bleeding sacrifice? What are the Scriptures' sacred pages? When reason stands before our eyes?

How could we walk straight into heaven? With all our mortal sins forgiven, Upon redemption's mighty scheme? Cold reason says—"an idle dream!"

O, where would be the Christ of glory? The vengeful God of war and wrath? The Eden with its mystic story? Salvation's straight and narrow path?

The light and beauty and damnation For almost all of God's creation? The fire of hell that blaze and gleam? Cold reason says—"an idle dream!"

O, where would be the heaven supernal? With streets of shining wealth untold, Where through the endless years eternal Where hope to play on harps of gold? What are the creeds we claim as holy— Our forms of faith so meek and lowly? The blood that flowed—a saving stream? Cold reason says—"an idle dream!"

It is a snare, 'tis in its mission— A deep, unholily, subtle plot, God gave, but oh! it means perdition, My friends and hearers; trust it not, 'Twill lead you downward to death's river In outer darkness, where forever, With poor lost sinners you shall dwell— A cursed and outcast infidel.

Let reason go; let knowledge perish. Let angel loved ones call in vain, Our creeds and dogmas let us cherish Although they bind us like a chain. We'll build our church and pay our preachers And have no need of heavenly teachers, These questions we will not discuss— Our faith is truth enough for us.

Notes of Spiritual Progress. To the Editor of The Better Way.

Having never seen anything in your valuable publication from this part of the spiritualistic vineyard I thought a few lines would not prove entirely uninteresting to your readers. We have a small town beautifully located upon either bank of the Sugar River, containing a population of about eight hundred. We have maintained an organized society for nearly two years, depending entirely upon home talent. Our meetings have been not only interesting but very profitable, and think we can safely say we have gained in spiritual unfoldment as compensation for the effort made. We had a delightful Christmas entertainment, packing the Opera House completely, and received credit for the best entertainment of the kind ever held in Albany. We also celebrated the Anniversary in fine style. There are a number of excellent mediums here, and a decided liberal element in other towns and surrounding country. Dayton, and other small towns, twelve miles north of here, contains many Spiritualists and liberals, and it has been my pleasure to hold with the friends there a very interesting grove meeting. The young people of Dayton and vicinity are very much interested in the cause, which is not usually the case, and they furnished a choir for our grove meeting that would have done credit to many of our larger places. In the matter of camp meetings your correspondents seem to think that Cassadaga bears away the palm, and as it has not been my pleasure to visit that notable resort, I must, of course, agree with them. It was my good fortune to visit Onset three years ago, and have just returned from Mount Pleasant Park, Iowa, where was held the sixth annual meeting of the Mississippi Valley Association. It was truly a feast of good things, and while the phenomenal phases of Spiritualism do not receive as much attention as some of the Eastern camps, the people seem to have settled down to the conviction that there is something for Spiritualists to do right here and now, and not leave everything to be done in the happy hunting grounds of the hereafter. Education is the watchword at the Clinton camp, and if earnest purpose and harmony of action are to be winning cards, then Mount Pleasant bids fair to become the peer of any camp in the country.

Fraternally, WILL C. HODGE, ALBANY, Wis., Sept. 30, 1888.

"O, That I Might be Writ Down an Ass." To the Editor of The Better Way.

Your correspondent, B. R. Anderson, aims too high with his credence. How can a man who believes in reincarnation, according to the generally accepted derivation of the term, stoop to believe a plain matter of fact, like the active presence of Henry the Eighth?

To want to be "writ down" a disbeliever in that fact, is to those who are in daily communication with him, and have had his identity manifested through about a dozen different media, not less absurd than Dogberry's deride to be "writ down an ass."

The sentence paraded as an evidence, that Henry the Eighth is not Henry the Eighth, is rather better English than the writer's first two paragraphs, and would not offend the good taste of one of the Misses whom he so gallantly refers to as examples of bad writing.

But whether Henry's English pleases B. R. Anderson or not, he cannot by sentimental argument make a fact not to be a fact.

The only reincarnation possible is that which Henry offers himself as an example of, viz: Permission to play a duet with some spirit in possession of a body, in order to put himself into harmony with good music, because in earth life he willfully played out of harmony, and there by failed to learn what good harmony was.

CŒUR DE LEON.

How to Form Spirit Circles.

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

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

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

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

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

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

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

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

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

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

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

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

THE WORLD'S SOUL COMMUNION TIME-TABLE.

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

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COLBY & RICH, Publishers. No. 9 Bosworth st., Boston, Mass.

WHOLE WORLD

SOUL COMMUNION

OCTOBER 27, 1888.

ALL MANKIND

WITHOUT REGARD TO RACE OR

CREEDS.

ARE CALLED TO UNITE FOR

30 MINUTES IN SOUL

COMMUNION.

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MEETINGS.

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

BOSTON SPIRITUAL TEMPLE, Berkeley Hall. Lectures by able speakers Sundays at 10:30 a. m. and 7:30 p. m. Richard Thomas, President; O. F. Rockwood, 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 Palace Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Woodbury, Conductor; Francis B. Woodbury, Corresponding Secretary; 45 Indiana Place, Boston. Sewing circle at 10:11 Washington street Wednesday at 3 p. m. Supper and social meeting in the evening.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will hold public service Sundays at 2 1/2 p. m. Seats free.

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID SOCIETY, 1031 Washington street—Sundays at 2 1/2 p. m. Social meetings Thursdays at 7 1/2 p. m. Jackson Hall, President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughan, Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10 1/2 a. m. 2 1/2 and 7 1/2 p. m. Eben Cobb, Conductor.

EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2 1/2 and 7 1/2 p. m.; also Thursdays at 8 p. m. Able speakers and test mediums. Excellent music. Press-to-Robinson, Chairman.

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

New York, N. Y. American Spiritualist Alliance. Meets at 62 West 15th Street, New York City, on the second and fourth Wednesdays of each month at 7 p. m.

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

The Alliance desires 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. JEANRETT, Secretary, Maiden Lane, N. Y.

Philadelphia, Pa. The Second Association of Spiritualists of Philadelphia meet every Sunday at 3 p. m. at their church, Thompson Street. Seats free. Public invited. T. J. ANDRUSIA, President.

Newark, N. J. The People's Spiritual Fraternity holds meetings every Sunday evening at 7 1/2 o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dorn, President.

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

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

The Society of Union Spiritualists, 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 Liberalists earnestly invited to send their children, and the public cordially invited to attend FREE. RICHARD CARLETON, Conductor.

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

Chicago, Ill. Avenue Hall, 159 22d street. Children's Lyceum Sunday, at 1 1/2 p. m. Spiritualists and Mediums' Meeting, 3 p. m. Mediums' Receptions, first and third Tuesday evenings. Society Societies, second and fourth Tuesdays in each month.

The Young People's Progressive Spiritualism Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10:30 and 7 1/2. The best speakers and mediums are always engaged.

People's Spiritual Society meets at 116 Fifth Ave. every Sunday at 2:30 p. m. All are made welcome who visit Chicago. G. L. S. JESTRA, Pres.

Detroit, Mich. Fraternity Hall, corner State Street and Park Place. Meetings held every Sunday at 10:30 A. M. and 7:30 P. M. AUGUSTUS DAY, Manager.

THE BETTER WAY.

THE WAY PUBLISHING CO. EVERY SATURDAY.

L. BARNEY...EDITOR.

CINCINNATI... OCTOBER 6, 1898

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.

Words unworthily spoken have no life.

Abuse of another man's character is a sorry way to establish your own.

Nature confounds the theologians, and reason vanishes the dogmatists.

The heart has its reason, of which reason itself really knows nothing. It is well.

Emerson: "That which befits us, embosomed in beauty and wonder as we are, is cheerfulness and courage, and the endeavor to realize our aspirations."

Pascal: "Man is neither angel nor beast; but the bad luck of those who wish to play the angel is that they play the beast."

Who are they who are saved "by the foolishness of preaching?" Is it men of intelligence? We think it scarcely possible. Thinkers? Not this year. Scientists? No; they know better. It occurs to us that the question will suggest the reply.

"What about reincarnation?" was asked the spirit of Henry Ward Beecher, at a seance in Boston. "Nothing," he replied; "but when some of you perfect and demonstrate perpetual motion, reincarnation may be possible. It is waste of time to discuss it now."

It is said that he of the File Us Off is organizing "The Fraud Hunter's Association," with capital of \$50,000 to be invested in Files and various disguises for spy business. But really the project is supposed to be a makeshift to raise means to defend several libel suits which are imminent.

There are many things in Christianity which cannot be made practicable in a world of complex civilizations, because it antagonizes the religions of four-fifths of the people; but Spiritualism recognizes a Savior in every man, woman and child, and is adapted to every state and condition of humanity. Try it for yourself.

The secular press is industrious in the attempted correlation of an immense deal of rubbish with Spiritualism, which has no more connection with it than has the offal a butcher discards with the wholesome meats he exposes for sale. It is true that the juggler's art is sometimes called in to imitate spirit manifestations, and that pretended mediums frequently gull credulous fools, but it is as well to class thieving with respectable business as these practices with Spiritualism, and the secular press knows it. But they must truckle to the prejudices of tottering orthodoxy or lose trade, and thus truth is subordinated to lucre.

AN ECHO OF PAGANISM.

"It is much more holy to be injured than to kill a man."—(Pythagoras, 600 B. C. "Do unto another as thou wouldst be dealt with thyself. Thou only needest this law alone; it is the foundation and principle of all the rest."—(Confucius, 550 B. C. "Do unto others as ye would that others do unto you."—(Jesus, of Nazareth. The pagan origin of this grand sentiment will not detract from its value, nor cause any thinker to estimate it below its real worth. Its approval by Jesus of Nazareth is a credit to him rather than to the principle involved in the declaration, which is as old as the first idea of human brotherhood.

AN IRISH TRICK.

About two miles west of the city of Limerick is an inconsiderable ruin called Mungret. This ruin is all that remains of a monastic establishment, said to have contained within its walls six churches, and, exclusive of students, fifteen hundred monks. An anecdote is related of this priory which is worth preserving, because it gave rise to a proverbial expression—retained in the country to the present day—"As wise as the women of Mungret." A deputation was sent from the college at Cashel to this famous seminary at Mungret, in order to try their skill in languages. The heads of the house of Mungret were somewhat alarmed lest their scholars should receive a defeat, and their reputation be lessened; they therefore thought of a most humorous expedient to prevent the contest. They habited some of their young students like women, and some of the monks like peasants, in which dresses they walked a few miles to meet the strangers, at some distance from each other. When the Cashel professors approached and asked any question about the distance to Mungret, the condition of the roads or the time of day, they were constantly answered in Greek or Latin; which occasioned them to hold a conference and determine not to expose themselves at a place where even the women and peasants could speak Greek and Latin.

We are always willing to send sample copies of THE BETTER WAY to those who apply, and glad to have names of inquirers to whom we may send, whether they apply or not, but Spiritualists who are rich occasionally send us long lists of friends' names and ask us to forward a special copy of this journal to each, "as a sample," probably without thought that a dollar or two would make them go all the easier. Since the beginning of THE BETTER WAY we have sent out more than 20,000 copies as samples, or enough to realize \$1,000 cash, had they been sold. Therefore those who send such lists as are here referred to will understand the utility of our suggestion whether they act upon the hint or not.

A request comes to us that we devote a column of THE BETTER WAY every week to the discussion of Theosophy. No objection can be urged to a discussion of genuine Theosophy (God-wisdom), but this request means something different. It asks for the revival of the unsatisfactory and superannuated mystic which beclouded India for twenty-five thousand years with the shadow of knowledge minus the substance, as set forth in mauling legends of "Isis Unveiled," and the bleak, bald falsehoods of "Esoteric Buddhism." Let the shadow go, good friends; it is only misleading. The real, soul-cheering substance is found in modern Spiritualism, and a full feast of this is presented every week in the columns of this journal. Now is the time to subscribe.

For the purpose of setting a good example to our correspondents, and more nearly conforming to the teachings of Spiritualism, we have concluded to exclude all editorial matter from our columns which may be personally offensive to any one; and, in order that we may be duly strengthened in this purpose, we have resolved to reject all correspondence that may by any chance prove offensive to our Spiritualist readers. This course is determined in the interest of harmony, and not because there is lack of those who deserve "a good scoring." Regarding their merits and demerits opinions are conflicting, and therefore it becomes our reluctant duty to give all the benefit of the doubt. This does not mean that we will be less outspoken than heretofore in condemnation of spies, frauds, impostors, moral cowards and professional fraud-hunters, for verily they shall have their reward.

NO MONOPOLY.

It is scarcely possible that religionists of any grade can monopolize heaven. The place or condition so designated is for humanity, which grand aggregate is made up of "God's chosen people" to such an extent that the exceptions are remarkably few. Conscience in every sane man and woman indicates the degree of happiness which may be reasonably expected hereafter, and beliefs will have no effect in its determination. "Belief" is nothing positive, and therefore always unreliable. It is uncertain of truth, and liable to be careless of conclusions. Only by chance can it be tolerant of truth, for only by chance does it ever stumble upon such a treasure, and the knowledge that it is a treasure is scarcely ever enjoyed by the mere believer. Still, if he is honest in his absurdity he will not be condemned. The door of a better life is open to him, through which he must ultimately reach that great school where wisdom is taught.

Does any one imagine there is a class of people in this age who are more deserving of heaven than the pagans of the Aristotelian era? Oh, yes; but such a one mistakes very sadly. The Stagirite was a better man than the average Christian, and his followers were morally no worse than those of the Nazarine. Aristotle declared that "happiness must be an end in itself, and not a means to anything else; it must lie within the proper sphere or function of man—that function being a rational and moral life; it must be, not a merely dormant state, but a state of conscious vitality; and, lastly, it must be in accordance with the law of excellence proper to the function of man." Christianity professes to want something better than this, but it is not attainable in mortal life, and therefore it remains an empty sentiment, without practical value.

Heaven is not subject to the mental gymnastics of any portion of mankind, and it is doubtless true that the pagan's prospect of future happiness is as fair as that of the saint, provided he has done his best to live according to the promptings of conscience. "The heathen in his blindness" quite frequently looks as far into the future as any man on earth, and enjoys as fair an apprehension of spiritual light as did John on Patmos; as did Wesley in his library; as do fifty thousand spirit mediums in every part of the world to-day. The heathen and the pagan have pre-empted as desirable claims in the New Jerusalem as those longed for by the Methodist and Presbyterian, and the rights of these various classes will be respected according to the merits of each, and in no sense upon the recommendation of their belief. Belief is involuntary and of as little merit as the act of breathing. Generally it is matter of prejudice or dependent upon mental organization, and its victims might as well as much reason be held responsible for weak lungs or a crooked spine.

Heaven—another name for future happiness—will be the home of all who do the best in their power to live pure and correct lives; to deal justly with their fellow men and themselves; and to exercise charity toward people of every class and all varieties of sentiment. And millions who do not fully live up to these requirements will ultimately manage to squeeze into this blissful abode and enjoy themselves as well as times and circumstances permit. Everybody will find that monopoly can gain no foothold "over there."

KING HENRY VIII.

We have received several abrupt criticisms of the work of spirit Henry VIII., but many more commendations. There is much spirit work which we do not understand at the time it is done, but afterwards it comes to us as having been productive of good results, and of this character is some of the work of King Henry VIII. Hence we cannot permit it to be criticised in rasping terms in these columns; neither can we consent to let it become the subject of newspaper controversy. It has been demonstrated—more than we wish it had—that Henry VIII. is strong in verbal contest, and abundantly able to take care of himself against all comers, but this is scarcely needed when none but Spiritualists are the combatants. It is the foe without our ranks, not the friends within, with whom we should do battle, if there must be contest at all, and we are sure that all Spiritualists who reflect a little will cordially entertain this view. Contests relating to Spiritualism should not be invited with any one, but when they are forced upon us there is great satisfaction in knowing we have champions who will prevent our utter vanquishment.

The object of most of Henry VIII., his work, is immediately apparent, and its results are wholesome. He is leader of a spirit band whose industry is phenomenal, and about whose honesty of purpose there can be no question in an honest mind. Some of its members express sentiments occasionally with which we have no sympathy, because they are not in sympathy with the Spiritualism we best understand; but they may be right and we wrong. It is not our province to occupy the judgment seat when messengers of the spirit world bring tidings to weary and long-suffering humanity, nor to exclude from our columns anything which by the remotest possibility may prove a balm to the pained heart of any creature of God. We do not dare to assume so much responsibility without more light.

We live in a pugnacious age, but Spiritualism will fail of part of its object if it does not correct this tendency. It needs correction in spirits as well as in men, for not a few of both kinds devote their best powers to wasteful and undignified fury. Spiritualists appear willing to join issue in debate with those whose ignorant assumption and moral inferiority should shut them out from all respectful association, and whose defeat in any verbal combat would prove a worthless victory. Sensitiveness to calumny is one of the greatest defects which mar the mental symmetry of our rapidly augmenting clientele, and we stop too often to answer those vulgar libels which should be treated with only silent austerity. Notice gives them a consequence which otherwise they could not attain.

Henry VIII., in earth life, performed one of the noblest acts in all history. He freed his country practically papalized, and he freed her from the yoke of Rome. Now it is his desire to free the world from this yoke, and he feels that it is to be done through Spiritualism. He says and does many good things to this end. He feels that Romanism is not the only asperity of human life that should be corrected, and he is doing everything in his power to mitigate the ills of mortal existence. It is possible that some of these things are not duly considered, but their intentions are pure and philanthropic, and their style and temper are sufficiently autochthonic to identify them as the work of Henry VIII. Stronger circumstantial evidence than that which points intelligent Spiritualists to this conclusion is rarely found, and it is a consoling reflection.

It is possible that some part of this testimony is biased, for we feel that THE BETTER WAY never had a stronger nor more valuable friend than Henry VIII., and he has demonstrated this by a process of which the community can not judge, for we are not permitted to make it public. At the same time we can testify that its influence has imparted vitality to our plans, and healthy growth to an undertaking which for many months was little more than experimental. As a spirit he is totally incapable of personal harshness or unkindness. In his own day on earth, the ability of his administration, his personal honor, his absolute supremacy to personal considerations, were readily acknowledged by friend and opponent alike, and jesuitism alone has dared to smirch his memory, either covertly or through the foul libels of its sneaking mercenaries. Thus "history" has been forced to belie him and tarnish his fame, and every Spiritualist should rejoice that he now has the power to proclaim the truth and assert his own personality. This character of personality, through its spiritual essence, makes itself felt in every act of the spirit, in every word it utters, and more or less actuates the sympathy which responds to the mighty emotions of "humanity's friend." We are rejoiced that such a spirit is one of our most active coadjutors in the work of THE BETTER WAY.

That there is no allusion to the doctrine of a future life in the Mosaic record is admitted by modern theology; and hence Bishop Warburton argues that a religion which had no support in sanctions drawn from a future life must have perished, unless it had been supernaturally attested by miracles. The argument, however, is no explanation of the fact upon which it rests—a fact all the more remarkable because even before Abraham the belief in a future state was held in his native land, as we now know from the Chaldee Tablets. All through the "sojourn" it was familiar to the Egyptians. What are we to think of the silence of Moses, and the prophets on this great subject?

DUTY OF SPIRITUALISTS.

Synopsis of Mrs. Richmond's Morning Service at Grand Army Hall, Cincinnati, Last Sunday Morning—Brief Notes Upon the Style and Aptitude of this Eminent Speaker.

Mrs. Cora L. V. Richmond concluded a series of ten remarkable lectures in this city last Sunday, 30th September. These lectures were delivered under the auspices of the Society of Union Spiritualists, and were devoted to a comprehensive exposition of Spiritualism. It would be scarcely possible to entrust such work to one more competent and enthusiastic in its execution.

A word regarding this lady's treatment of various questions, whether suggested by the audience or indicated by her alert guides, will not prove uninteresting to the general reader. It is easy to divide speakers by the two classifications, "good" and "bad," but the critic is not always able to tell in what sense he uses the qualifying words; yet it is easier to say that Mrs. Richmond is a good speaker than to make a searching analysis of the special and distinctive traits which render her performance sui generis. One of the first recommendations of her discourses is their freedom from those abrupt and often violent antagonisms of existing systems of so called moral effort, in which she pointedly illustrates the logic of the position that no good structure can be erected upon the ruins of that which is faulty and untenable. She is not iconoclastic in any degree, but an industrious laborer and persuasive advocate in the work of displacing error by irresistible truth. No loud and arbitrary demand is made for recognition of those principles which her arguments establish in apparently invincible array, but often she makes the words of gentle admonition keener than steel. There is a hardy originality of character in her most eloquent utterances which you feel it might be dangerous to quibble with, and yet it tempers only words of advice and true sympathetic conference. It unlocks the heart and permits a search of its inner recesses, or at least this is the feeling of the listener; and at the conclusion of the lecture more than a score of the auditors feel that they have been anatomized and their moral parts scraped and articulated by an expert in psychological research. And most of the difficulties which attend the exploiting of a subject so complicated are self imposed. That is to say, the bases of discussion are furnished on the spur of the occasion, and generally with little consideration, by auditors who pride themselves upon the problematical quality of their queries, rather than upon those points which are calculated to elicit genuine instruction.

As an example, the opening question last Sunday was as follows: "Did Jesus ever do anything wonderful of himself—i. e., of his own power? Did Christ turn the water into wine, or did he so psychologize the people that they drank the water supposing it to be wine?"

It seems to us of little consequence whether or not such a question is ever asked or answered, but to the questioner it may have looked formidable, and, perhaps important. The lady intimated that Jesus disclaimed all power in and of himself to do those things he was credited with performing, and said distinctly that it was the power of the Father manifested through him. If he psychologized the people to that extent which caused them to regard water as wine, it appeared more wonderful to her than the actual transformation of water into wine, but it is probable the real facts of the incident were never fully stated.

This is the substance, in brief, of the reply. Nothing more is possible, and it is enough, for the question is unimportant and unworthy of public discussion; but the disposition of it was prompt, ingenious and satisfactory. There is no attempt to ignore or pervert popular theology, but simply a logical reply to that which, at best, is only supposititious and misty. The second question was even less important, to wit: "What constitutes the orthodox idea of the resurrection?" It was answered in a single sentence: "If the questioner is really anxious to know, he or she should attend service at an orthodox church and find out." The audience agreed with Mrs. Richmond very cordially.

The next question had deeper significance: "Is there a spiritual government in the spirit world?" The lady hoped there is not a political government there. That is to say, unless they have better politics than we have here. (Laughter.) But government of the spirit world is moral rather than political. Every person there works out his or her moral nature. They do not always possess the power to do this as they would had they begun the work aright in this life, and it is necessary to grant them opportunity and assistance to carry them beyond those conditions which they convey from mortal environment. Spirits act out their true nature there as here, with this difference: When they seek to injure others, the ill-intention reacts upon themselves and retards their progress in spirit life. This is one of the laws of that condition, and there are many laws, sufficiently indicating the presence of systematic moral government.

A question involving the theory of the Prohibitionists was propounded. The speaker said it was hampered by a great variety of opinions. If the traffic in intoxicants causes that wide spread inebriation which we all deplore, it would be right to stop it by the use of any means at our command, but there is an appetite for rum

which will seek and find gratification in spite of any laws we are enabled to enact, and inoperative laws are impediments rather than benefits. We should never attempt to do by force that which may be accomplished by reason. The temperance question is moral rather than political, and its interests must be secured through moral means. When sought to be made a political question, its moral strength and influence are greatly modified, if not wholly destroyed, and in this way its legitimate object is liable to defeat.

Force and coherency characterize this comment, and we cannot well question the rationality of its conclusion; but it is unstudied—wholly an off-hand effort, for which premeditation was impossible. This is the character of most of Mrs. Richmond's public work, and it illustrates reason without subtlety and discloses truth in its most acceptable guise.

The subject indicated by her guides for the Sunday morning discourse was thus announced: "Spiritualism—the Best Way to Promote its Interest, and How Mediums Should be Treated; or, The Whole Duty of Spiritualists." We can only outline very briefly the brilliant treatment accorded to this comprehensive theme.

"When a truth suddenly bursts upon the world," said the lady, "it always finds the world unprepared to receive it. A new moral revelation finds the people in their several churches, and the Methodists, Baptists, Presbyterians, Congregationalists and Catholics are jealous of their creeds, and become still firmer in bigotry as these are threatened with attack. Spiritualism found them with their errors, their prejudices and intolerance, all more or less mixed with beautiful virtues, and it proposed to bring them the truth. But the truth was too great a surprise, and for years it was regarded with looks askance and fearful suspicions. It came as a stranger and but few gave it welcome. Spiritualism is a light. It does not claim to make people over suddenly, to change them in a twinkling; but it shows them just what they are, and impresses them with the need of a changed life and better affections. This was soon discovered by those who gave attention to the new manifestations, and it came to pass that members of churches, many of them, had to begin to get rid of scores of things they had entertained, and adopt some things which were broader, nobler and more charitable in their stead. The new light was needed. The world had misapprehended the lesson taught by the rays of the sun when they penetrate the waters of the lake and develop in the spawn of the serpent that principle from which springs the beautiful lilies, and so the precepts which would not be incultured through material things were brought to us spiritually. No abrupt change was required, for Spiritualism did not propose to do anything to our lives but stay there and illuminate them as the light shines on material objects. Yet it is not wonderful that there was personal agitation and that whole communities were unduly agitated, for it was the sudden advent of a new truth, practically inexplicable, and the world seemed firmly resolved that it should not come; but it was here, it had come to stay, and—it stays."

This is but the merest outline of Mrs. Richmond's initial sentences, and gives only an approximate idea of their force and aptness. She related the incident of an aged gentleman who was invited to sit in a circle, and who consented on condition that no attempt should be made to change his theological preconceptions, as they were fixed and satisfactory. This was agreed to. The controls assured him that nothing would be said or done against his theology. He sat several times and conferred with dear friends who had passed beyond. In reply to his query if they were happy, they said they were progressing toward happiness, but that they had yet to make right many things wrongfully done in this life before they could enjoy real happiness. He asked if they were in hell. No; they were not in hell. Hell is a condition each makes for himself from wrong thoughts and acts. Were they in heaven? Not really; for heaven is a condition which must be earned by correct lives, and it could not be enjoyed till compensation was complete for all wrongful acts. Were they happy? Only comparatively so; but their condition was always improving. Questions and answers like these conveyed the old gentleman through a profitable course of spiritual training, and, although there was no interference with his belief, in a little time his old theology was gone, and the better light illuminated his understanding. He saw that instead of a material heaven, a fiery lake, a vicarious atonement, that the law of compensation must logically rule, and that Spiritualism is rational and correct. This same course of treatment has brought thousands from the darkness of creeds to the light of truth in the past forty years, and the good work is but just begun. The world is testing an invisible power which is intelligent, sympathetic and active. It is found in possession of grander facts than have ever before blessed the people, and it comes to bless without stint. These discoveries are superior to all the theories of mankind and all the theologies of the ages. One by one it has undermined the old ideas of special providences, salvation, fear, 'scape goats and hell-fire, and entered the hearts of the people as the one doctrine that will save them from themselves—the only salvation they need—for it is the new

baptism of universal sympathy and love. There is a danger to Spiritualists which they do not sufficiently weigh, and against which they cannot guard themselves too carefully. Having escaped from the old obligations, thousands imagine they have no obligations remaining, and that they can follow the devices of their own hearts to the end of time. "Yes," they say, "we know of the future life. We are satisfied that immortality is assured to us, and this is all we wanted. Moral obligations are no longer of any consequence, and we have nothing else to do. We can ignore all those things once imagined to be duties and take our ease."

Now we do not accept the idea of proselytizing as desirable. We would not have you engage in it as it is done by many good people who ought to know better; but the grand ideas which are kept alive in the truth, and are really the vivification of the spiritual life—these will not permit you to sit down supinely and do nothing. We must begin the spirit life here. There is as much difference between life and men's existence in the spirit world as here, and if we do not embrace Spiritualism with fervor and enthusiasm and live its principles, we will certainly find ourselves unprepared for the true life of the spirit. There are many shining examples to illustrate what we mean. What is done under the light of that truth which was brought to humanity by Jesus of Nazareth? Men and women go forth into the by ways and waste places of the world, into the moral deserts and impenetrable wilds, taking their lives in their hands, to proclaim that which they regard as sacred truth. However mistaken their conception of truth may be, their influence and example are good and beautiful, their self-abnegation noble. Whether they possess the truth or not, love of truth impels them to sacrifice all the comforts and conveniences of life, and even mortal life itself. That love which is the life of the heart is really all there is of this life worth having, and it extends its influence beyond the veil. Were it not for this enduring love, your spirit friends would not return and minister unto your grief. How can you calmly sit down and receive their messages, their assurances of immortality, and refrain from proclaiming the glad tidings to others who do not enjoy your advantages of spirit communion? Can you conscientiously say that so long as you are assured of immortality, you feel no more interest in the question? Shame upon those who have so little regard for their fellow mortals.

One of the best recommendations of Spiritualism is the principle of fraternity which it cultivates. It is truly a brotherhood and sisterhood. In its social gatherings those who assemble have something beside the latest scandal to talk about—something beside fashion and politics. In the camps she attended last summer she did not hear politics mentioned once. There was something more profitable to discuss. A fashionable lady who attended a Spiritualist "social," said: "Why, to come among these people and attempt to converse is like learning to speak a new language. These Spiritualists do not talk about the fashions or their neighbors at all. I cannot get interested." Of course she could not.

We need something in the way of organization, but held together by only the slightest tenure—a slender thread of system that will just induce the various elements to gently cohere. This refers to material organization. The spiritual part is upon a stronger basis and will be duly cared for. It binds you with a strong purpose, an invincible determination, and insures success just in the measure you deserve. The world grows according to the light and culture with which it is blessed. Unceasing progress is the order of our work. If you hold on to last year's flowers you can have no sweet fresh blossoms in your hands. It needs no compulsion to teach rational people the true lessons of the day. Let them know just what you purpose doing for them and they will become enthusiastic pupils. You purpose blessing them and they are ready to be blessed.

A word as to your duty to mediums. This is an important branch of the subject and worthy of a good deal of attention. For the most part your intentions are good towards them—the intentions of the great majority of Spiritualists are good—but you think mediums ought to be satisfied with any conditions you impose, and that they are fitful and unreasonable if they insist upon conditions for which you can see no reason. The spirit cannot always come down to the comprehension of your finite sense, and therefore reasons to your finite capacity cannot be given. But it is your duty to protect the medium in whatever may be required for the success of the communications from the spirit world—in securing quietude, freedom from interruption, harmonious surroundings and the good will of visitors. As mediums are the only means we can have of communication with the spirit world, they should be kept and protected from all untoward influences. Do not sit with a medium of whose integrity you are suspicious. This class of people are so delicately organized that they sense all your feelings toward them more acutely than you can, and unworthy suspicions often destroy their power to conduct desirable manifestations. If manifestations appear to be false, it will not be difficult to trace the cause to falsehoods that somebody has brought into the room; to unworthy suspicions of sitters and want of true sympathy with the object of the seance. Sitters make the important conditions, and as they give these so will the result be.

It should be remembered that almost every condition in life is represented by spirit mediums, and that in character and education they represent the average men and women of the day—the average of human nature. Some are good people, some only moderately good, and some perhaps scarcely endurable in a moral sense, but they are the instruments given us for a great purpose, and it should not be forgotten that they are just such people as our nineteenth century "society" has produced. They are doing a grand work, and we appeal to you not to sit in critical judgment upon any of them. We are without authority to pass upon their moral fitness, if their psychic powers are adapted to the use of the spirit world. Much more was offered in behalf of mediums, and all the points of which we have given a mere glimpse were largely and instructively amplified. The admonition to "trust our mediums" was strongly put, eloquent and well-timed. It was needed.

PERSONAL.

Mrs. and Mrs. Dell Douglas have gone to Pat-in-Bay to remain about ten days. They are...

Miss Lucy M. Blanchard, a young lady who graduated last year at Belmont College, College Hill, Ohio, has just been elected to the Greek and Latin professorship in the same institution.

It is claimed that an ancient spirit band has brought their medium, Miss Viel, from Europe to this country for healing purposes.

Our good friends, Messrs. Walter Hibbets and L. H. Harper, of Muncie, Ind., favored us with a pleasant call on Tuesday. They report matters spiritual in healthy condition at Muncie, although not quite so lively as might be wished.

We learn through undoubted authority that one of the best known and universally successful materializing mediums of Boston will visit Cincinnati within a week from this date, and probably remain a month or more, and that some remarkable manifestations in this phase of phenomena may be confidently looked for by our citizens.

Early in the week Mrs. Helen Stuart-Richings, accompanied by her husband, passed through Cincinnati en route to Pittsburgh, where she went to visit friends for a few days. On Sunday, (to-morrow) she opens in an engagement for the Sundays of October upon the rostrum of the First Society of Spiritualists, at Cleveland, O., where her services are highly prized.

Mrs. F. L. French is open for engagements for 1888. Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y.

Mrs. L. A. Logan conducts meetings Sunday evenings at Harmony Hall, Denver, Col. Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance, Test and Psychometric reader.

Miss Jennie B. Hagan is now ready to make engagements for camp work in the months of July and August, '88. She may be addressed at South Framingham, Mass.

Mrs. L. Willis Fletcher is seriously ill, and will not be able to accept any public lecture engagements this season.

Mr. J. W. Fletcher will lecture in Chelsea, September 20; Providence, R. I., October; Willimantic, Conn., first two Sundays in November; from that date to January 1, 1889, in Springfield, Mass; first two Sundays of January in New London, Conn.; last two in Norwich, Conn.; first two of February in Boston and Chelsea; last two in Lowell; March, Boston; last two in April in Norwich, Mass; in Providence, R. I. Address, 6 Beacon street, Boston, Mass.

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, 205 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, Chelsea, Mass.

Mrs. Sallie C. Scoville, psychometric reader and test medium, has now taken parlors at 115 Olive street, St. Louis, Mo.

Mrs. A. D. Webster, late of 1694 Pine street, St. Louis, has now gone to Chicago, on account of ill health.

Dr. Delavan De Voe, the renowned automatic slate writer and magnetic healer, is now located at 208 W. Fourteenth street, St. Louis, Mo.

Mrs. A. D. Webster, the renowned trance, test and platform medium of the East, is now located at 1694 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 be found at No. 1415 Olive 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.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAbov, 77 Twelfth st., Louisville, Ky.

Dr. D. J. Stanbury was engaged to lecture and give independent slate writing and test m. s. ages with the "Occult Telegraph" in St. Lake City, Sunday evening, September 23d. He had a very successful season in Denver. He will arrive home, in San Francisco, October 1st, and may be addressed at 306 Scott street, in that city.

Mr. S. E. Mikeswell, the slate-writing and trumpet medium, of St. Louis, has taken rooms at No. 308 Race street, and has many callers, who are enthusiastic in his praise. He gives trumpet and musical seances every Tuesday and Friday evening, open to the public.

Mr. C. E. Watkins, the independent slate writer, is to remain in Boston, where he is devoting his time to his wonderful new gift, diagnosing disease by independent writing and occult telegraphy, the latest wonder of the nineteenth century.

Miss Jennie B. Hagan speaks at Worcester, Mass., on the Sundays of October. On 4th, 5th, 18th and 19th of October, and 8th and 9th of November she speaks at Attleboro, Mass. She will speak at points near these places, if desired, on evenings other than Sunday. Will meet her friends at her home in South Farmington, Mass., every Wednesday, and will give sittings for psychometric readings on same day and evenings.

Geo. P. Colby is visiting his plantation at Lake Helen, Florida, and we learn with much pleasure his health is much improved.

We hear many good words of Dr. R. P. Fellows, the well known medical specialist, of Vineland, N. J. His benevolence, skill and promptness are characteristics which elicit unmeasured commendation. He is deservedly prosperous.

CINCINNATI MEDIUMS.

Mrs. J. H. Stowell, Trance. Bates Avenue, near Colerain.

A. Willis, materializing, No. 19 Broadway.

Mrs. M. Reinhart Trumpet Medium, 543 W. Court St.

Mrs. S. Seery, 34 Gest street, Trumpet and Slate Writing.

Mrs. A. G. Kuball, 308 Baymiller street, between Poplar and Findley streets. Trumpet

J. D. Lyons, 188 Richmond street. Trance, Readings from Letters, Photos, Hair, etc

Mrs. M. Englert, Trumpet. 67 Marshall Ave.

J. W. Fletcher, materializing and trumpet medium. No. 55 Carlisle avenue.

J. E. Mikeswell, trumpet and musical, No. 38 Race.

Mrs. A. Kibby, clairvoyant and test medium, 538 W. Eighth street.

Mrs. Stewart, Trumpet and Independent Slate Writing, 10 Addison street.

Mrs. Anna Cissna, Independent Slate Writer, 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.

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.

Henck's Opera.

For the week of October 7th, commencing with Sunday matinee, the energetic management have secured "Drifting Apart,"—James A. Herne's latest successful production. It is a domestic drama, pathetic and humorous, and illustrates how easily two loving hearts can drift apart. In this case drink is the cause, and the evils arising therefrom are pictured powerfully and effectively, yet not a word of sermonizing. The play is mounted handsomely, the mechanical effects new, novel and startling. The company includes Katharine C. Herne, one of the best emotional actresses of the present age, who will appear as Nancy Miller, sweetheart, wife and mother—while James A. Herne imparts life to the character of the bluff, good-natured skipper of the Dolphin, Jack Hepburne. The support is very strong, and includes many names well known to all the amusement-going public of Cincinnati.

A pretty little paper called "The Sower" comes to our table from Elmwood Place, O., whence it is issued by Rev. James A. Ellis, as a semi-monthly, at one dollar per year. It is the official organ of the National Developing Circle, and will contain articles on Spiritualism and its work. We wish this new venture abundant success.

J. J. Morse in Chicago.

This eloquent English orator is engaged to the Young People's Progressive Society of Chicago for the month of October. Mr Morse is a noted trance medium on the spiritual platform, a year's engagement in San Francisco having won for him thousands of friends in his personal life, and hundreds of thousands in his public life. One year ago he dedicated the above Society to the cause of Spiritualism and its work has been carried out thus far with the greatest success. The meetings this month are to be entirely free.

CELIA.

The Independent Club of Boston will begin its first course of lectures in Berkeley Hall, Berkeley street, Sunday afternoon at 8 P. M. Mr. W. J. Colville will be the regular speaker. Fine music has been secured, and other agreeable arrangements made.

Mr. Colville will also speak in Chelsea, Mass., on the evening of that Sunday and subsequent Sundays.

Little Testimonials.

"In union there is strength." It is the same with Union Vinegar, made by Messrs. S. W. & C. Jennings, whose firm is styled the Union Vinegar Co., and whose location is at 67-69 Canal street. They are distillers of wine and cider vinegars of best qualities, and manufacturers of sweet and crab apple table sauces, catsup and French mustard. Their goods are of standard strength and quality, and as staple in this market as flour and pork.

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. Allen, who bottles it for the trade and supplies orders by the gallon or barrel.

Testimonial.

To the Editor of The Better Way. ALBANY, WISCONSIN, Sept. 30, 1888. We, the undersigned members of the Albany (Wisconsin) Society of Spiritualists, take pleasure in certifying to the good moral character of Will C. Hodge, as well as to his abilities as a speaker and test medium; L. H. Warren, G. W. Roberts, M. D., J. E. Bartlett, Editor Albany Journal, Mrs. Emma Bartlett, Martha S. Warren, President, Dr. Ira Hills O. L. Hills, Anna B. M. Sutherland, Harry Van Wart, Mrs. Jane S. Bagby.

Peoples' Spiritual Society, Chicago.

Mrs. A. N. Colby Luther will speak for the Peoples' Spiritual Society, at 230 and 749 P. M. at their hall, No. 116 Fifth Avenue, on Sunday, October 7, and on each Sunday after noon and evening during the month of October, he followed by Mr. J. Clegg Wright and others of our best speakers during the fall and winter months.

G. JENIFER, Sec'y.

Henry VIII. and E. F. Curtis.

To the Editor of The Better Way.

TUDOR CASTLE, Sept. 23, 1888.

The article signed E. F. Curtis, in issue of September 22nd, is so insinuating that justice demands a reply from me as King Henry's amanuensis. He has misquoted the story of Henry's boyhood, related in THE BETTER WAY of February 18, 1888. The story does not convey any idea of grudge or revenge on Henry's part, but of the boy whom he struck. I hope your readers will read that little story over again, so they may realize E. F. Curtis's reliability as to memory. It was not anger at the disrespect shown him which moved Henry, but the discouragement his first effort to return as a worker met with.

E. F. Curtis speaks of "getting down to business," and adds "for the sake of the reader I will quote no more." Fortunately I have a copy of that letter and, as E. F. Curtis does not wish to quote it, I will save him the trouble. First telling your readers that that same E. F. Curtis commenced a correspondence with King Henry, seeking medical advice, which, when given, did not suit Mr. Curtis's ideas. Then came the article by Curtis condemning and slandering everything dear to us, who had tried by the only means in our power, to help him out of his difficulty. Of course King Henry in honor could not answer him publicly without betraying confidence, and wrote him a very sharp private letter, which I append. Then Curtis wrote to me accusing me of being an enthusiastic young man who was being duped, and threatening me with law, arrest, and I do not know what, and adding that he would be my brother if I would confess my ignorance and return his confidential letters to King Henry to him. I replied briefly that he was making a great deal of fuss about nothing, and that I did not desire his friendship or brotherhood. Since then I have heard nothing from him until this wonderful article appeared in THE BETTER WAY of 22nd inst. I have not dropped "Christian Spiritualism," and when circumstances admit of my entering into a continuation of those articles, E. F. Curtis and some others may have the great surprise of seeing them in print. I do not think King Henry will trouble him by even the remotest title of nearness until E. F. Curtis admits the necessity of personal perfection and chastity, which is the teaching of Tudor Castle and all of its inmates, spirit and mortal.

The letter is dated April 24, 1888, and is as follows. I leave it to your purblind readers to judge as to whether it is improper to print:

E. F. CURTIS, Sir:—My delay in answering your last epistle was caused by my desire to gain all information possible regarding your well being and good health. Now, sir, first let me tell you that the very first requisite to your well being is a desire for personal holiness, and a desire to invite such spirit friends to you as will teach you goodness, chastity and truth. Remember, nothing that has not for its engrafted and deep rooted principle purity and chastity of body, soul and spirit, can be of God or goodness, and that spirit whoever he may be, who advised whoredom as a means of relief, and used a medium, and that a woman, to declare such damnable information, was a hell within himself and worse than ten thousand theological personal devils. As for you, think not so much about yourself and your physical loss. You can rise spiritually out of it if you will. You are a victim of the greatest perjury on the part of those spirit friends—so-called. Curtis, let the manhood within you speak for itself, let the innate abhorrence of evil within you, reject with scorn and contempt such of those as come to you and tell you that there is no other law giver but yourself, and that all who say you can avoid wrong doing if you will are Jesuit priests. I wonder what they are who, upon their own part, teach the dogmatism embraced in the fact that there is nothing better than yourself. That in the spirit world we live helter skelter, with every one doing exactly as he pleases, with every one his own lawgiver, making laws to suit himself. And, lastly, that every one is born just as he is and cannot help it, and that myriads of such beings live forever. By my fate? what intense happiness that would be! What law and order would be manifest in that world of chaos and yet, according to the thoughts of many, those who teach this claim to be the only possessors of truth in the universe, while we, poor, miserable wretches, who teach that love to God and love to humanity, and the following of good and holy examples, are under the dominion of the Jesuit priests (forsooth) and are eating the husks of a poor depraved past. Poor past! She only differs from that sort of teaching in the present, in the fact that those wise teachers who are under no other dominion but their own, condemn goodness which has Jesus and other holy men for its pattern, and law and order, because it would restrain them in the injury and evil they would do the world, and the poor trifling human beings of this century flow out to these false teachers because they have had that to give which will slacken the reins upon chastity, truth and religion, and give them license for harlotry, craft, deception, murder, and such like.

E. F. Curtis, the article you wrote in the last number of THE BETTER WAY, condemning the goodness of a being pure as the driven snow and guileless as the little child, nay, surrounded with the heaven of righteousness and peace, created by daily life that angels may look upon, that article, I say, lowers you below the brute creation; shame upon you, shame upon you! to openly condemn that

which can only elevate. Were I in earth life I would chastise you with the swiftness of your dishonorable speech against Cleo who is a lady first, and for your dishonoring of Richard Coeur de Leon, —first of England—my ancestor. Last, and most of all, for your contempt of C. M. Keith, a mortal in whom dwelleth the spirit of God, whose temple is the sanctified dwelling of the most holy, for we are all a part of the infinite perfection. Once more, shame upon you. As it is, I hope that the two-edged sword of truth may condemn you utterly and open your eyes to the light. As for me, I am your friend, your very best friend, and why? Because I would save you from these false conceptions. E. F. Curtis, if you will profit by my counsel, you will receive what I have to teach you. I cannot save you here or hereafter. Now my son, ponder well, consider well, betwixt those who have advised you ill, and myself who can and will, for you can if you will. If the truth in my counsel, write again and be assured I will aid you.

Humanity's friend, HENRY TUDOR VIII. This is the letter, Mr. Editor. Please allow your readers an opportunity to judge of its merit. Yours, for justice, C. M. KEITH.

Public Seance.

On Wednesday evening September 26th, a trumpet circle was held at Grand Army Hall, Cincinnati, which was attended by more than one hundred sitters. Mediums officiating were Mesdames Kuball, Reinhardt, Seery, and Stewart; Messrs. Fletcher, King, Mikeswell, Willis and Winchester. Their controls spoke independently as well as through the trumpets, and the manifestations were interesting and convincing.

Lights and forms were seen, bells rung, zither played, and there was a grand parade by John Morris and Ed. Waters, Mr. Willis's controls, accompanied by beating of drums and other demonstrations. Many beautiful spirits traversed the entire length of the space occupied by the sitters, frequently rising to the height of the Hall ceiling.

A majority of the mediums were under control, and among other stalwart spirits, Blackhawk showed himself and enlivened the seance by a variety of wise and witty remarks. Complete enumeration of all that was done is not practicable, so varied and unique were the phenomena, proving that at least the circle was harmonious.

Singing by the controls, attendant spirits and sitters was grand and inspiring. Two pieces sung by Dr. Donaldson, a magnetic healer from San Francisco, were unusually fine, and harmonized elegantly with the conditions. Mrs. Youmans, in spirit life, sang a beautiful hymn at the request of her husband, and Spirit Violet sang three times in response to the urgent request of sitters.

Friends who are in the habit of attending Mrs. Stewart's circles were all recognized and greeted by that medium's good controls, who were active in bringing interest and enjoyment to the seance. Spirit Henry Ward Beecher came to one of the sitters with an interesting address, which was highly appreciated.

It was one of the grandest trumpet seances ever held in Cincinnati, and it seems remarkable that this meager report of so grand an affair is substantially accidental. Just before the close we asked one of the controls if a representative of THE BETTER WAY was present. He said "No," and requested us to make the best report we could from memory.

We must not forget a duet, well rendered by Spirit Violet and Dr. Sharp, accompanied on the piano by Mrs. Ross, nor the excellent music contributed by Mrs. Ross throughout the entire seance, adding much to the interest for both spirit and mortal. Circles like this should be of frequent recurrence, and they should doubtless be devoted to the same noble object, the benefit of the Society of Union Spiritualists.

BALDWIN.

Wherever reason may lead, I follow it.—(Cicero.)

In essential things unity, in non-essential things liberality, and in all things charity.—(St. Augustine.)

Every priest should endeavor according to his opportunity and capacity, to be as much as he can, a rational man or philosopher.—(Pulio.)

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Speakers and Mediums. Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named: OCTOBER: Mrs. A. M. Glading, speaker and platform test medium. NOVEMBER: Walter Howell. DECEMBER: Mrs. E. A. Wells.

Speakers Engaged. The following speakers have been engaged by the Society of Union Spiritualists of Cincinnati: Jan. 1889: Frank T. Ripley. Feb. 1889: Mrs. N. T. Brigham. March, 1889: Helen Stuart-Richings. April, 1889: Jennie B. Hagan. May, 1889: Edgar W. Emerson. June 1889: Edgar W. Emerson.

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THE CHILDREN'S Progressive Lyceum Department.

It is of the first importance, both to the future of every child and to the growth of our holy cause, that the Lyceum be sustained by all parents whose minds have become emancipated by the approach of the truths of Spiritualism.

EVENTS IN THE HISTORY OF OUR COUNTRY.

What is our Country? A Republic that has for over a hundred years taken a place among the peoples of the world as the exponent of liberty, equality and justice.

What should be our thought at all times? That we should associate our lives and endeavors with the great hearts and noble lives that throbbed and were laid down in days gone past that we might enjoy the liberties we now possess and have the stars and stripes still waving over us.

What impression have the oldest empires made? They wax and wane, lose their influence and each descends the hills of oblivion, yet leaving marks of progress made for mankind at large.

What has Revolution been? The stepping stone of evolution in the national and political unfoldment of mankind.

Where is the history of this country? The history of our struggles, trials and efforts in the by gone days is written in imperishable characters upon the scrolls of time, and future ages will perhaps better appreciate the grandeur of that effort and the nobility of that struggle than even we are doing at the present time.

What arose from the conflicts and religious oppression in European countries? A wall of persecution and men and women failing to find liberty in the land wherein they lived, sought liberty and freedom and resolved that they would seek in this new country, a new home, a new communion and fresh community, where liberty and justice and freedom of conscience should have for them an actual reality.

What opened the way for the freedom, the liberty and the blessings that we enjoy to-day? The pilgrim fathers aboard that brave old vessel the "Mayflower" that in the name of justice and right, in the name of religious liberty and personal freedom that man might be a man, the English foot was planted on this soil, and from the sowing of that seed on this rough New England shore sprang up the men of might, of power, and of thought.

What should we remember? The vessel "Mayflower" that brought our forefathers here to set the example and plant the principles of personal liberty and freedom of conscience for all mankind.

What did the English king through his agencies attempt to do? To exact a tribute in life and conscience as well as wealth from the colonies, and sought to become their masters.

What followed? Despotism; then revolution, and the people were wise enough and strongly enough armed with right, and clothed with justice, to say that there was no despotism the wide world over that could stand against a revolution backed by the peoples might.

What does history say of the "Tea Party" in Boston bay when its waters were tinged with a deeper color as it flowed out with the tide upon the broad bosom of the Atlantic ocean?

It told the world of a people who would not be driven, mastered or coerced, a people who would stand up for the rights that belonged to them, who had made the colony what it was and who were the only people from whom its laws should come.

As the years roll by who appears upon the scene of Continental strife who was an apostle of liberty and made his voice heard and presence felt?

Thomas Paine, whose voice assailed the old systems of religious thought,—but his bright mind and earnest soul were cast with full weight and force into the destiny of the struggle, with heart and soul, mind and brain, tongue and pen.

What writings were printed, distributed broadcast and read at the head of every company of the Continental forces?

"The Rights of Man" and they stirred every soldier's breast, gave new life and fresh courage to the army, and from which sprang a determination to do or die that it conquered in the end.

What man comes upon the stage of public life in response to the call of the new colonies?

Geo. Washington, and may his sweet Virginia home ever remain a national and sunny presence in our National heart.

What sublime example of true patriotic abnegation did he show?

When his services to his country was done he scorned further honors, and laid

aside the power the nation had conferred upon him.

What wise and needful lesson can we learn from the above?

That whatsoever the nation gives, it can take away, and whatever the nation has from us we in turn owe all that we have had to the nation that conferred it on us.

As liberty loving Americans where shall we at all times be found?

With the spirit of a Washington beating in our hearts, guiding our lives, ruling in our councils and carrying our nation onward to higher glories and achievements.

What was the Gospel that the "Declaration proclaimed?"

One of immortal fraternity and justice to all the world, and the echo found entrance into the courts of Europe, into the most select centres of aristocracy, it was the echo that stirred the hearts of all the world.

What are the United States?

A great family of united communities that now reaches from the Atlantic coast onward and forward over field and hill, up the towering mountains that make the backbone of our country, on and on until there leap to view the shining waters of the ever smiling Pacific ocean.

What was the Declaration of Independence?

The most stupendous and momentous task that ever engaged the attention of mankind, the sundering of old political ties and associations and the building of new ones in fact—the evolving of a new nationality.

In the years that are past what has talented our fair escutcheon?

Human slavery, and while it lasted, religion sanctioned it, to its shame, politics sanctioned it, to its shame also, and great political parties bended their knee to it, to its shame also.

Men of principle and advanced ideas what did they say?

Slavery is a curse to free people and a disgrace to the republic of the United States.

What great heart and loving soul was sacrificed on the altar of maliciousness in the last days of the Rebellion?

Abraham Lincoln, he who penned the document that gave freedom to three million human beings, whose great soul was for liberty and equality for every citizen of this great republic, who was called from the log cabin to the White House to become the executive officer of this great nation, he who was serving the people, beloved by the people and remembered by all nations who do him immortal honor.

What is one of the grandest sentiments, one of the noblest acts, one of the most godlike pages of human history?

A general amnesty for all the conquered south, we have fought like men, we have suffered like men and now let us live like men and brothers, here is the northern hand.

What was the result? No nation in the world's ever opened its heart, and received its conquered into its bosom in the same glorious and magnanimous spirit as the Northern states received their Southern brethren and the blue and the gray are forgotten, the north and south as separate points have ceased to be,—the Republic is one and indivisible, one great family of brothers and sisters forevermore.

America is a land of liberty and freedom, and as the oppressed and downtrodden come to our shores what shall we say to them?

Here is our lands, our broad and beautiful country, our farms and homes, towns, cities and villages, come here, be one with us, work with us, live with us, but abide by our laws and accept the responsibilities we impose upon you in return for the hospitality we accord you.

If allowed their liberty what would infect the blood of our national life?

There is but one flag for the United States, the red, white and blue of the stars and stripes, and the red flag of anarchy is an alien weed, we must pull it up by the roots, also in their extremes anarchy, nihilism and socialism.

What are the great opponent of such ideas?

Liberty, equality and justice, and equal rights imply equal duties, and all coming to this country must abide by the laws.

Who made this country?

Our forefathers, and our sires continued this work, we must still carry it forward, and every man born upon the soil has an inalienable right to all that the soil can give him.

Who is the owner of America?

The native born American individually and collectively, and America for Americans, yet America the asylum of the oppressed still, but they must learn their respective duties as well as their privileges.

What truth should be borne in mind and brought home upon the national conscience?

American institutions to be administered by Americans born on American soil and America's honors to be enjoyed by Americans only who have served America.

What will then be the result?

The despotisms and their long train of associated evils of the old countries

will no longer show themselves in our council chambers.

What should Americans always remember?

That our philanthropy, our good nature and hospitality should never be allowed to interfere with the inestimable rights of man for which our fathers fought and died.

Republics have been considered transitory and phenomenal; what proof can we show to the contrary?

That George Washington's name, life and work have lived over a hundred years and after this length of time the roots must be very strong, and striking very deep.

Why have republics in the past been and proved themselves simply experiments?

Previous to their existence, monarchy, in perialism and absolutism have been the rule, and for ages men and women have been born in it, bred in it, fed upon it until it has become part and parcel of their bones, and they have been absolute slaves to the monarch, emperor, queen.

What will change these phases of life?

A deal of agitating and modifying, and every decade that we perpetuate our existence reduces that quantity of virus in our national blood.

What then will be the result?

We shall build a quality of character in the United States and such institutions as will cause this republic to go on growing stronger, able to sustain its own life, and there should be no power to blot it off the earth.

What is the influence of the mighty press that we should treasure, sustain and maintain?

The citizen can ventilate his wrong, grief, opinion, hope and desire, and it is the one bulwark that we have between the wrong and right. Let our voice reach those who manipulate this mighty power that drives the great engine of thought and progress, make it the reflection of the people's will and life, and then the people will maintain it as a power that shall make oppression tremble and drive the evils that dare show themselves in the light of the present time.

What will be a most glorious example to the world?

When citizenship shall be truly accorded to man and woman alike, when the world shall see us a progressive, harmonious and united people.

What should we do on every returning 4th of July?

Look upon the glorious banner whereon are written liberty, equality and justice, and in the name of the noble workers of the past, in the name of the grand patriots living now, in the name of the sacred influences and the holy associations pertaining to our natal day promise to those visible and invisible ones that you will guard inviolate the principles, rights, privileges and the glories handed to us, transmit them to our children as a legacy of freedom and all the nations shall see that our country is the most glorious example the pages of history ever presented.

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SPRIT MESSAGES.

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

I am Mary E. Forsythe. I have friends in New Haven, Connecticut, where I lived ten or twelve years. Maggie, you must try to get work at the mill; I think that is the best thing you can do to help mother. Tell Jimmy he'll never make a good blacksmith and he'd better learn to be a good ship-carpenter. Take lots of love to mother; tell her I am happy, and so glad to be relieved from hard work; say I will come to her and help her by making the others fill my place. Now I do hope you'll all try to live right, so we can be together.

I am Henry Mortimer, a painter. My home was in Philadelphia. I have been gone from this world some years, I think ten. I come back to Margaret Fanning the actress, now living in Philadelphia. She was kind to me and I shall never forget how often she helped me when I was sick with consumption. I have two daughters also who live in Philadelphia. I do so hope, some day to be where I can help them. I try so hard to learn all I can, and as I missed it when I was here, it's harder now. Mrs. Fanning, Joe is well and much above me. Please see my daughters, you know them, and give them my love.

I am George Cooper, and come back to my beloved in this life. Polly, Eliza, the doctor, and all, send love. They intend to write you very soon, a private letter. Dear ones, there is one among you who may learn much, and do much, because he is a medium. Our dear minister will guide your circle if you'll have one. It's sad that some of us passed away from you so far distant, but in the spirit world we are very near, and come to you if you will let us. Now please dear ones, one and all, expect a letter from us all soon.

I am Isabella. I want Thomas Day. My mother lives in his town, and through Thomas Day, can come to her. He knows. It is all very strange, I can't get it right. I want my mother, but can't think how it was. Tell me about it, Thomas Day please. I don't know it's been long. But you know and the doctor knows. Its like I just waked up, and don't know where I am. Please Thomas Day, help poor Isabella. The town is Bonne Terre.

I am C. R. Mansfield—have been here but a short time. I think I died of yellow fever in Jacksonville. My daughter came over at the same time, or maybe a little later. We want Dr. Mansfield to know that we've passed through all right. It's not what we expected over here, its far better, and we are full of a new life and a new energy. Please, if this word can be sent to Dr. Mansfield, I will be greatly obliged. The doctor is a medium.

I was known in earth life as Ellie C. or Kate Raymond. I want to reach O. B. Collins, an actor. I want to know from him what about Mande? O, those last months of my life, what a terror they were. How I strove against my death. O, you who are following such a profession, be careful that it does not lead you, where it led me. I have seen L. H., she will help me. I know. I want to learn better, and do desire better things. O. B. Collins, give my love to my family, and ask them to forgive me when you see them. Tell them Ellie is sorry.

I am George Nailor. I want my wife, Emmie Nailor. Emmie, its just as you said, I found things entirely different. Your mother was the first to meet me, then came little Georgie, then aunt Becca, and then old Cassie. What a happy crowd we were. The houses and flowers are lovely here, Emmie, but you cant make the beauty go into words. Little Georgie is a bright spirit, she is doing well. Give my love to my children and say papa is watching over them. And Emmie, I know you'll do right, you always did.

I'm John Thomas Brent. I want to find Lillie E. Burton. She takes the BETTER WAY. Now Lillie, let me tell you something as a spirit friend who knows. Take life more seriously, those little misunderstandings will come out all right. I am attracted to you, because some time back I knew the Burtons. That is to say, when your mother and I were young, we were good friends. Now dear Lillie, be good and earnest, and ask him to write.

As there seems to be objection to the message column, the reason which seems to be my dictating the messages as they are furnished me by the spirits personally, I have requested the friends to write their own messages, for by so doing, I hope to obliterate mine own individuality of expression, which seems to be so objectionable in this column. My desire is to do good for humanity, my desire is to comfort the desolate and to heal up the broken hearted. To that end, and to that end alone do I labor, therefore in so far as I can, I will do mine utmost to benefit, and not open avenues for controversy.

All letters addressed to me privately are destroyed as soon as the contents are known. Therefore my children, what ever you write, be assured it is kept sacred, in that it is cast into the flames, and is therefore beyond recognition. Humanity's Friend, HENRY TUDOR VIII.

Personal Letter from a King.

To the Editor of The Better Way. First I write to you, to convince our very highly sensitive organism, that upon a certain day, and perhaps several of them, his sensorium and avenues of untold medial power played him false. Now I would not defend myself one whit in this article, to set him straight regarding my little medium is my desire, and not even him especially, but many others who will read this unjust and ungentlemanly allusions to a lady with whom he is wholly unacquainted, and reading them, form prejudicial conclusions to her detriment.

In the first place Helen Marr comes from Argyleshire, Scotland. In the second place, her father is Sir John Humphrey Campbell, so sir sensitive, I have not retrograded in so far that I choose an American for my medium. I think your statement or his statement regarding the to him apparent disgrace of a spirit not choosing one of his native land, is a libel upon America and her citizens, since for aught he knew, my medium was of this land.

Again sir, be it known to you, that my medium is physically blind, therefore she could not if she would, write her own articles. Once more, sir sensitive, she is a fully developed woman so far as earth years are concerned, although homelessness, friendlessness and cruel contamination with this world's wickedness has left her unscathed. She is, and even will be to me, a child, because of her helplessness and dependence upon me. It speaketh ill for your soul's growth my friend, if in coming in contact with my medium you failed to recognize her purity of life.

One thing more, she is wholly subservient unto me, and I write these articles and I am Henry the Eighth, once King of England. Anderson you have degraded yourself, not my medium nor me. See to it that you uplift your soul and make yourself more worthy than I at present think you. And now, Leonard, my brother, and Vivian, my brother in the spirit world, do with this as you desire. If you think it too sharp or too personal, use your own discrimination as to whether or not it appear in the columns of your BETTER WAY. By reaching you, it will reach his guides, for whom mostly I intended it.

Very faithfully your friend, HENRY TUDOR VIII.

Criticizing the Critics.

BY WARREN CHASE.

Editors of papers are necessarily the critics of articles they insert and should be, as much they receive is utterly unfit for publication. My experience as an editor and half a century of public correspondence through the press, ought to enable me to advise younger and less experienced persons for the best interest of their papers. Hundreds of reform papers in our country have started and soon failed, often but not always, from the bad management of the editors.

Many editors will not publish well-written articles which are in conflict with their own views on the subject, as if they were in this way to bring all minds to their opinions and such usually soon fail being too narrow for public use. They cannot get up to the standard to "hear all sides and then decide," and let their readers do the same. No reform paper in our country was started under more unfavorable circumstances than Garrison, Liberator, and no one ever managed better or with more success, and he always published the ablest and strongest articles he could get in defence of State and showed their errors.

His motto was that error could be tolerated, while truth was left free to combat it, and the best way was to let its ablest advocates present their defence. Many of our spiritual papers that have failed, have not so much failed from this cause as from the vast amount of trash printed because it came from spirits who are as fallible in their opinions and theories as we are and as much given to writing fiction and visionary theories. This has disgusted the more intelligent reader and they dropped off their support. In sorting the matter no distinguished name of spirit should secure the insertion of articles that have no rational basis and no authority but the name and with no evidence of its being the person.

In my extensive private correspondence many of my friends complain of such articles in our paper. Of course editors must use their judgement on this matter, but articles of correspondents who are responsible for their opinions may, if not personal, and are well written be safely inserted if they do conflict with opinions of the editor or the subject.

The Banner of Light, the success of which under the management of Luther Colby has long since been established, has been very liberal in this direction although some of course have complained of it, but usually those whose articles lacked merit instead of rational opposition to opinion. The Spiritual Offering was very liberal also in the management and with one or two exceptions THE BETTER WAY is also on the right course for success. A short article of mine, in defence of our much abused mediums, did not find its way to the readers, probably because it might have led some to think I was too favorable to mediums whose moral characters were bad, but I do not deal with their morals but only mediumship.

My books give plainly my views on these subjects and they range about the average of spiritual literature, and are only exceptional because I prove nothing from the Bible or theology, but from science, nature, a reasoning on these for a basis. CORDEN, ILL., Sept., 2d, 1888.

What is Said of Psychological Phenomena.

J. H. Fichte, the German Philosopher and Author—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear witness to the great fact of Spiritualism. No one should keep silent on this subject." 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 me an inflexible believer in the so-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."

Dr. Robert Chambers—"I have for many years known that these phenomena are real, as distinguished from imposture, and it is not of yesterday that I concluded they had been admitted 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. K. R. Esq.] Professor Hare, Esq., Professor of Chemistry in the University of Pennsylvania—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations which I have given an account of in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidence of that agency than those given in the work I mentioned."

Professor Challis, the Late Plummerian Professor of Astronomy at Cambridge—"I have been unable to resist the large amount of testimony to such facts, which have come from many independent sources, and which I cannot explain on any other basis. In short, the testimony has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of certifying by imposture, coincidence or mistake, must be given up." [Clerical Journal, June, 1862.]

Professors Torstenson and Elland, the Swedish Physicians—"Only those deny the reality of spirit phenomena who have never examined them, but profound circles of science 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 up. It is not that they are in motion, but that important results are already made clear to us by the revelations of natural history in all ages." [Aftonblad (Stockholm), October 30, 1879.]

Professor Gregory, F. R. S. E.—"The essential question is this, What is the true meaning of the departed spirits? Although I cannot say that yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. I believe 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 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 various lot of mind which are created by the progress of the material world, 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 in motion, and it is in motion, and it is in motion, and it is in motion." [Preface by Lord Brougham to "The Book of Nature." By U. O. Groom Napier, F. C. S.]

The London Dialectical Committee reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations 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 present, and frequently without contact or connection with any person. 3. That these sounds and movements 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. R. S. E.—"Twenty-five years ago I was a hard-headed unbeliever in the so-called 'spiritual 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 of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to 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 there are spirits who declares the phenomena denominated 'magnetic,' 'somnambule,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about, and who also any man accustomed by his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion unhappily too common in the human world, whereby the imagination, in its eagerness to reach the truth, is inclined to believe 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."

Alfred Russel Wallace, F. R. S. E.—"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, by their consistency, and by the quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in completeness to those of the advocates, and when they can discover and show in detail, either how the phenomena are produced or how the sane and able men here referred to have been deluded into a coincident belief that they were witnessed phenomena, I will be ready to retract the correctness of their theory by producing 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 at this time, at least, are as well established and indisputable to satisfy any honest and persevering inquirer.—[Miracles and Modern Spiritualism.]

Dr. Lockhart Robertson—"The writer" (i. e. Dr. Robertson) "has now no more to say on the material 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 in other sciences, to these and analogous manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so well harmonized with all our knowledge of the laws which govern the physical world, and he is aware of these facts on record rather than 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 kind, 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 modern world, and has, in the 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 an article by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism, p. 24.

Nassau William Senior—"No one can doubt that phenomena like those (Phrenology, Homeopathy and Mesmerism) have to be observed, recorded, and arranged; and whether we call it by the name of Mesmerism, or by any other name, the science which proposes to do this is a mere question of nomenclature. Among those who profess this science there may be careless observers, pedantic recorders, and rash systematizers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the close of this century, the wonders which perplex equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These words will prepare us for the following statement, made in the Spiritual Magazine, 1861, p. 386: "We have only to add, as a further tribute to the attainments and honors of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended to the publication of the recent work by Messrs. Longmans, and he authorized the publication, under initials, of one of the striking incidents there given, which happened to a new and untried medium, the young lady, Miss Barbara Cur du Peol (Munich) in Nord and Sund."

"One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find, in the publication of preparatory articles, that the publication of the above is inadmissible. (2) The points of the writing is found in quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, having a room inside for the tiny morsel of slate pencil. (3) The writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the moral of slate or lead pencil. (6) The writing is done by an intelligent being, and the answers are exactly pertinent to the questions. (7) This being can read, write and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resem-

bles a human being, well as in the degree of its intelligence 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. (13) Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

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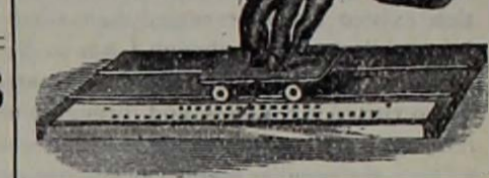
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**A Tilt at Fraud Hunters.**  
To the Editor of The Better Way.

I have always taken great pleasure in perusing the spiritual literature of the day. And in doing so, am often surprised at the difference of opinion, and the cross-questioning that arises among earnest believers of Spiritualism, in regard to the modes of communion.

There is scarcely a medium in the land, who has not been accused of falsehood in some form or other, by Spiritualists, even those who assume to be leaders in this great movement. Well may those who oppose our well established communion say, "Let them alone; they will soon destroy themselves, now they are fighting each other."

My greatest surprise is that certain ones, assuming to judge who are mediums, and who are not, calling themselves the Psychic Society, are listened to with so much respect and often quoted as authority by others. Who are these people calling themselves Psychic Society? Have they been behind the veil? Do they know all the laws governing the science of chemistry in use by those in spirit life? (We know that Psyche means soul.) What do they know more of life in soul land than others, especially mediums? I am sick of this prating of Psychic Society. I have received the most uncontestable evidence of the presence of my dear ones, through many mediums, and have found failures among many of them, also. Do not all Spiritualists know that mediums require most perfect conditions, both mental and physical, to give us perfect testimony of the presence of spirits? How many mediums are allowed these conditions? I once visited Dr. Mansfield, and with regret must say, there was not the least evidence of spirits' presence, not one word of satisfaction, that those whom I had sought counsel of, were there.

Would it be wise of me to say that Dr. Mansfield is a fraud, knowing as I do, the laws of communion? No. Some condition existed which prevented them reaching me through him, though I was so disappointed that I could not refrain the tears. I also visited Mr. Evans, and through him received messages impossible to dispute, in writing, the peculiar manner of composing and the signing of names.

I went another time, and though there was plenty of writing, there was not the least evidence that the writer had ever known me. When I refused to accept this writing as from spirit friends of mine, he said "I suppose the guides have written as near like your friends as they can." Then he says, "Dear guide, can you not write more like the friends of the lady?"

I said that I had just as willingly have him deceive me as to have his guides deceive me, for they most assuredly had. I once had Mrs. Reynolds hold a seance at my house, under the most careful conditions, myself assisting in all things about it. Among those who came to me was a woman who said she was my sister-in-law giving her name; one who, I thought, was still living. She mentioned things I did not know of, and I felt rather dissatisfied, though I knew Mrs. Reynolds could not have known anything about her; but you may be assured of my surprise when, on the next day, I received word that sister Mary had died two weeks previous, in Iowa, and word also telling of the things, she had mentioned at the seance. And this through "the trap door fraud Mrs. R.," in my own house, under my own conditions, in the city of Sacramento, on the evening of June 16, 1884.

Now in regard to Harry Wild. There never has been given through any medium more wonderful manifestations than I have seen in his presence, with the company of others. My brother, E. V. Wilson, came in full form, took a seat and in a clear, audible voice, said, "I have been seeking ever since I have been here, for an instrument through whom I could carry out such a work as I wish to, and I can do it through this one; but I must have help from your side of life in order to do so." Alas! he has never had the help. His medium has been abused in every manner possible, and treated with a spirit worthy of the days of the inquisition; so he shall have to seek another instrument before he can do as he intended.

We know that physical mediums are often weak in will power, and this cruel envy in which many are persecuted oftentimes destroys the force and drives them to acts of rashness. A promised leader in the cause of Spiritualism, when I asked him to let me tell what I had witnessed, said, "I am so prejudiced against Harry Wild that I can not bear to hear anything of him, even if it is true." Yet desiring to advance the knowledge of what I had seen, I went to another person, the most prominent man in the ranks of Spiritualism in San Francisco. After hearing what I said, he said, "I would not believe anything of Harry Wild, unless I saw it myself in the presence of competent witnesses;" although I had given the names of those who witnessed the manifestations with me. Quoting the words of the venerable Warren Chase, who said in my house, "I have never lost any frauds, and I shall never spend any of my time hunting what other people have lost;" and, also, "if people hunted for truth as earnestly as they do for falsehood, I think they would find it."

One who has been thirty years a Spiritualist worker,  
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The State I am myself.—[Louis XIV.]  
Military glory is a sun, which is sometimes obscured by clouds, but the glory of civilization is a sun, which never ceases to shine bright.—[Thiers.]

Written for The Better Way.  
**Organization.**

We cannot organize until we learn to love our neighbor as ourself. There is being reared for all the nations a spiritual temple, and each individual is unconsciously placing stone upon stone. In the progress of this day and generation, there is constantly coming to the nations a power that lifts the soul up and out of the past selfish ideas and causing a broad and noble thought to fill its place. Indeed, there is more soul affection than we have been taught to believe within all. And in this grand progressive age, when soul meets soul, we can see and fully believe that God made mankind in his own image; and, since the assurance has been given us that all old things shall pass away, and a new light be presented, there comes a joy into our souls—the eyes that were blind now see the true temple of the new dispensation, gradually and perfectly. The people of this plane are receiving impressions; they may believe in our spiritual philosophy or they may not, yet the very air is impregnated with the divine influx. Each man and woman are now their own thinkers, and thus stand before the world as true individuals, and out from their centre life is permitted to flow, the God-power that has hitherto been kept bound by ecclesiastical bands. The spirit world has sent its messengers to this earth, their channels or mediums have lifted the veil. They have gone into the sanctuary and the holy increase of divine love has been discovered, making the whole world a grand brotherhood.

The morning breaks over all the land so that all the beauties and glory of religious beliefs will be brought to the surface, and one grand organization founded on love and wisdom. Until then each must do their part by loving one another, not in seeking to crush their neighbor, but to aid and guide them into that higher and better way.

Spiritualism has been the angelic messenger that has brought all this freedom of thought long before the world perceived or knew that the heavens were opened, and that all sin or ignorance should roll away, as a scroll, revealing the glorious new day. The persecutions of our mediums cannot hurt them, or stay the coming of the harvest. These mediums have been sent out to sow the seeds for the last forty years, and now the harvest is near at hand and many have loved better than they knew. Now comes their reward, and not alone to them, but in seeing the World's Soul Communion attracting soul to soul. And in the coming day we shall know no death, only an uplifting into the higher realms of glory—imperceptibly we shall float into such an organization as the human mind has not conceived. For in this coming day we shall have learned to love our neighbor as ourself. One of the grand signs is that of the Whole World's Soul Communion. When we shall become as one, the divine over soul giving us power over all dissensions, and bring peace in the place of war, we shall then be as one family, one God, one Lord, love and wisdom.

ANNIE C. RALL,  
CINCINNATI, O., September 20, 1888.

**Exposing Spiritualism.**  
To the Editor of The Better Way.

This usually quiet city has been thrown into a little excitement by the advent of the notorious Professor (?) Starr, who, as your readers well know, is traveling about the country for the avowed purpose of saving the people from the "terrible delusion of Modern Spiritualism"; but really for the purpose of pulling wool over their eyes, by his chestnutty tricks of legerdemain and thereby adding shekels to his miserable means of deception and fraud. His methods are too well known to require a description, and I will not take up the valuable space in your widely read and most excellent paper by a repetition of them here. One feature of them, however, is necessary to allude to in order to bring out the point, upon which I wish to touch briefly.

As usual his flaming circulars announcing his ability to duplicate all the manifestations of Modern Spiritualism, started off with a detailed statement or confession of faith in the tenets of orthodoxy. This is to draw in the "suckers," and in this case the bait took uncommonly well. Usually it is the "smaller fry" who are allured into a first glorious nibble. But now come forward two eminent, orthodox divines, to assist "Brother Starr" in getting up his entertainments and adding character to the same by their presence upon the platform.

It is Sunday evening, the day according to these Rev. worthies, upon which no secular business, much less light and frivolous enjoyment is to be countenanced. One of the parties has a simple "Rev." attached to his name, the other basks in the full glory of a "D. D." What these titles really amount to, any way, I don't know; but probably their owners are entitled to them as much as the Professor (?) is to his—full as much.

But what did they do? What is the peculiar feature of this affair? Why they close their places of worship, the so-called houses of God, and repair with their congregations to an opera house to give aid and assistance to the frauds and deceptions of a free show by a traveling adventurer. That is what they did.

What a commentary upon the straits of orthodoxy is put to in the endeavor to maintain its supremacy, and to perpetuate its follies. What an evidence of the lengths and depths to which it will go in this line. I would like to consider this matter further; but am reminded that it is so late in the week. I must mail my letter now, in order to reach you in time for this week's issue. I send it, therefore, without further note or comment, except to say, that these gathering incidents of the fable and tottering steps of orthodoxy are sure indications of its downfall at no very distant day, when its myths and superstitions and false teachings shall be relegated to the ages of darkness and Paganism from which it sprang.  
TRUTH SEEKER.

Written for The Better Way.  
**Hell and the Devil.**

The religions of all kinds and of all ages have taught a belief in the existence of some mythical power of evil contending with God for the possession of the soul of man. The Satan of the Christian world is believed by many to be an actual being, filled with intense malice toward the human race; if not possessed of actually greater power than Jehovah he is at least able to frustrate Jehovah's plans in the creation of man, and secure the larger portion of souls for his kingdom of eternal torment. Poor, timid children have been affrighted, on the very threshold of their investigations into truth, by the scare-crow of an angry God and an almost almighty Devil and ever burning hell. Sensible people do not care to be driven into goodness by sheer affright. If this goodness is not worth embarking on for its own sake, then it is just good enough to be let alone.

The idea that a large portion of mankind are to suffer in hell in everlasting punishment, to be damned, to gratify the wrath of an angry God, is the doctrine of old theology, and should be rejected by all sensible people. If God be so infinitely angry with our hapless race, then he is a being to be feared and hated, and not loved in any degree. This doctrine makes him an embodiment of cruelty, tyranny and oppression too horrible to contemplate. What rational or justifiable motive can there be for inflicting punishment, or rather suffering, except the reform of the sufferer? When that is effected, or penitence has been produced, could any but a merciless demon continue to inflict torture to all eternity? Those who conceive God to possess a character so cruel as to condemn the creatures of his love, having finite understanding and capabilities, to an eternal, never-ending suffering for sins committed during the short time allotted them on earth, have been worshipping a monster of their own creation, and not the infinite God of Wisdom, Mercy and Love.

If a man makes his own hell, and voluntarily takes up his abode in it, it is liberty; if God makes a hell, and puts man into it to be punished forever, it is unendurable tyranny. The old theology, which has taught the doctrine of everlasting punishment, and made God the author of it, has thrown upon Divine Providence a cloud of impenetrable darkness. Those who have believed the teachings, while they have ostensibly worshiped God, have, in their hearts, held him in abhorrence. Though it is a part of the Calvinist's creed that God predestinated some men and angels to eternal damnation, but few of that body of Christians now believe it. The great minds among them are letting this article of their faith gradually fall out of sight.

Spirit teaching gives no warrant for believing that transgressors who die in their sins will be punished eternally in hell-fire. They give us no warrant for the belief that all men become sinners through the alleged transgression of Adam; nor that the so-called sacrifice of Jesus on the cross atones for the sins of all men. None of the good spirits profess to have ever discovered hell or to have seen the Devil. Is it not strange that they should deny the existence of such a person and such a place if they really have an existence? In the spirit world there is no such place as the orthodox hell—no such person or spirit as Satan, the orthodox Devil. There is an orthodox bug-bear with which they frighten grown-up children, to keep them in subjection to orthodox doctrine and discipline. There is no such thing as punishment in the spirit world, in the sense of a malevolent infliction of God to gratify his wrath. There is no father angry with his child. Spirits suffer in that world because of their own weakness, and fail to enjoy blessings because they have not the moral and spiritual development to attain them. I, for instance, may fail to realize the blessings I wish, not because God is angry with me, but because, by my earthly life, I have failed to develop the spiritual strength necessary for me to grasp it.

The only Satan that man has any occasion to fear is the Satan of his own ignorance, his unbridled appetites, his evil propensities, and these are no insignificant demons, to be passed by or treated with indifference. Heaven is a condition, and hell is also a condition, which all ultimately grow out of. "The kingdom of heaven is within you," and so also the kingdom of hell may be within you if you act badly, or otherwise get into a bad condition. Each person makes his or her own hell or heaven. Mortal life or spirit life is what people make it for themselves, for the most part; and they are free to choose good or evil, or a mixture of both. The hells of this life, or the life to come, will cease when men and spirits cease to create them, and not before.

The salvation needed is from error, ignorance, sordid selfishness and the dominance of perverted appetites and passions, not from hell and the Devil. Salvation is by works—by right living, thinking, acting and being, and not by depending on the merits or sufferings of another. Instead of laboring to get people into heaven, or keep them out of hell by-and-bye, Spiritualism strives to get hell out of the people and heaven in, and that while here. It teaches man's responsibility and accountability. It offers no scape-goat of pardon. It believes little in salvation by faith; but advocates salvation by character, as true and only way. It may not uphold theology, but it ever maintains religion. There is no wicked Devil, no angry God, nor idle heaven; but growth and happi-

ness for all. Spiritualism presents a far better faith and knowledge, and inspires the sweetest affection that blooms in mortal souls, for our Father and Mother, God, who provide all good things for their creatures to enjoy. It reveals no royal road to heaven. It comes not to give free salvation to every soul; for every soul must work out its own salvation through mighty effort, through grand endeavor and unselfish living. Instead of teaching that sins are wiped away by faith, it demands that each person apply the laws of correct and honest action in every domain of life, religious, political, hygienic, social. It provides unmistakable evidence of immortal life, in place of theory, inasmuch as it emphasizes to the mind of man the necessity of living a pure life here on earth, day after day, chiefly depending upon his own efforts in successfully obtaining happiness hereafter, rather than by promising him a state of beatitude through the atoning power of another's blood.

Spiritualism has encouraged humanity to action and aspiration, instead of discouraging it with theories of inability, depravity and endless punishment. Its mission is to cleanse the body from the grossness of vices and appetites which degrade and destroy, as a preparation for finer spiritual enjoyment. It comes not to teach the human family how to die, but how to live just and true lives; not that God will damn them if they do not, or bless them if they do, but by a wayward course they will damn themselves, and the blessings which they desire will be further away than they otherwise would have been. Instead of the old, literal hell, the sinner is to be thrust "into the presence of the Lord," and when there he will feel his sins and utter degradation in all their keenness; yet that punishment is not eternal, though it will not be removed until all the sins, errors and imperfections of life have been atoned for in good deeds, words and thoughts, emanating from an aspiring heart.

Spiritualism is a savior to save from the fear of death by giving a knowledge of life; to save from the fear of hell by teaching there is no hell except what the erring soul has within itself, and from that hell there is no purification and deliverance except as the soul progresses toward the kingdom of heaven which is within. It is as impossible to escape from ourselves and the consequences of our lives as it is to exist without breathing. A spirit weighed down by its consciousness of mispent days and misapplied powers and energies, bowed down by its load of past wrong-doings and follies, darkened by its work neglected and duties unfulfilled, may be able, by the desire of its own soul, and the aid and sympathy of others, to rise out of this darkened condition into light, to work his salvation from sin, and his way to righteousness. Each one must work his or her own way up to righteousness and purity. This is a work of progression beyond church creeds and superstitions, out on liberal ground, from under the dark shadows of Orthodoxy and Catholicism. It is a work of progression upward and onward, toward that which is right, pure, true, just and wise; and that which a spirit or mortal acquires is all his or her own to have and enjoy forever, according to his or her capacity or merit. All human kind will finally progress to a holy and happy state in the spiritual realm.

Spiritualism is in the air. Men may shut their eyes, may stop their ears, may turn their backs, yet such is the power that it does, despite all opposition, take hold of the heart. There is a mighty spirit-power aiding in breaking down the massive walls of old theology; for it must crumble and fall, and pass away. This mighty truth shall conquer, and its light must shine and penetrate a creed-bound world. Orthodoxy does not give time enough—it narrows all opportunities for development down to their little earth-life. Instinctively the soul knows that it needs more time to perfect itself. Spiritualism comes to tell us that time is given—all time; yea, all eternity is ours for future development.

With the power that knowledge brings, the New Dispensation strikes off the fetters forged by ignorance, fear, and superstition, and frees man from the bonds with which credo-theology had bound them. It is this knowledge that makes men free indeed and casts out all fear regarding our future state, for it shows us plainly and clearly that each individual possesses and must exercise the power that determines his future condition; it shows us that there is no Savior to bear the consequences of our wrong acts for us; neither is there an angry God to condemn or punish. It teaches that to our own consciousness and to the divine within us, are we alone to look for judgment. It would be a vain and useless thing to set up a higher authority than man's own conscience; for that is the final tribunal at which he is judged.  
A. H. NICHOLAS,  
FAIRMOUNT, KANS.

**Who is this Marvellous Man Dr. A. B. Dobson?**

This question has been asked by many. The following letter will throw some light on the question.

LONG LAKE, HENNEPIN CO., MINN.  
DR. DOBSON, MAQUOKETA, IOWA.  
DEAR DOCTOR: Your remedies and picture received all right. I have been using your remedies for two weeks, and thank God I am getting well.

For five months I was confined to my bed, unable to turn over without assistance; but since taking your remedies I can sit up to have my bed made. I had been given up to die. The doctors said consumption had set in, and I had my burial clothes made, but thanks to you and the good spirits I will not need them yet.

I did not believe in spirits nor Spiritualism, but I do now.

I am gaining so fast that the neighbors can hardly believe it is myself.

I have sent you a great many patients and will send many more.

I had twenty calls on Monday to see your picture, and to see if I was really gaining as fast as reported. They don't know what to make of it, as they were all expecting me to die. They say: "Surely this is a miracle. Who is this man that can work such wonders?" and many more such questions. Send remedies soon, so they will reach me before this month's medicine is gone.

I wish I could tell to the sick of the whole world what you have done for me. God bless you is my prayer.

Truly yours,  
HELEN MASON.

Christianity, as I understand it, lies not in belief, but in action. That servant is a good servant, who obeys the just orders of his master, not he, who repeats his words, measures his stature or traces his pedigree.—[Romilly.]

**The First Society of Spiritualists of New-York.**  
To the Editor of The Better Way.

Mrs. Nellie T. J. Brigham spoke in the morning upon several subjects selected by the audience, and improvised four poems. The lecture and poems were fully up to the standard of excellence that we always expect and get from this gifted and well-known speaker and medium whose angelic teachings has made thousands of converts to Spiritualism.

In the evening the subject was "Did the Sin of Adam cause the fear of death?" It was handled very logically and with great earnestness, to the delight of the audience. Three improvised poems elicited great applause.

In the afternoon the meetings for spiritual manifestations were re-opened and a fairly large audience of representative New Yorkers attended the services and seemed delighted to again be able to meet at these meetings which aroused so much interest among our people last season. Miss Ella Porter resumed her seat as piano accompaniment for the season. And Miss Fannie Pierce and Miss Maude Pleasant as soloists.—Mr. Henry J. Newton, the president, opened the meeting with appropriate remarks, showing such loyalty to the cause of Spiritualism, that if carried out one half of that degree by each of those professing the knowledge of Spiritualism in New York, it would show to the world we are not lacking support to sustain our sacred truth, orthodox churches would be much thinner in attendance than now and the cause of Spiritualism would be forced ahead of its natural growth.

Mrs. E. A. Wells delivered a lecture on "What is Spiritualism?" She said: "It was originally natural for man to oppose everything that he does not represent to the public, therefore it is but natural for many to oppose Spiritualism." \* \* \* In the beginning was Spirit, God. Note the alpha of the narrative as given in the bible, which to the Spiritualists is the most revered and instructive of all books. In the beginning, God Spirit, did something; He created the heavens and the earth, the spirit world and the material world; arranged them as the piano maker arranges the material at hand to produce or create a piano. \* \* \* Between spiritual and material things and inclinations there has ever been an irrepressible conflict and there ever will be. Materialism believes in brazen images, brass goods, and mechanical deities. Spiritualism is of God and calls for its own, for an observance of the great principle and the use of material things for human advancement on the road that began at birth, and into which we formally enter at the beautiful change that ignorance so fears and which is termed "death," but which is the entrance to spirit, eternal life. \* \* \* The ringing of a church bell to call attention to religious service to follow, is not of itself, religion, any more than is the tipping of a chair or table, or the ringing of a hand bell by spirit force, religion or immortality. The spirit has ever had its methods of attracting attention. It outburns the attention of Moses by a burning bush that was not consumed. It attracted the attention of Abraham by a medium. It attracted the attention of Saul by a materialization of Samuel. The entire world of humanity believes in a great Spirit, though ideas as to attributes and personalities differ. The Chinese believe in a combination of spirits all powerful and the images used in their form of worship are representations, the same as the picture or the materialized semblance of the birth, the death on the cross, the representations that attract, direct and rivet the attention of the Catholic and Protestant alike. The civilized world is a believer in spirit life. In a God or a Fathering spirit. The heaven of the cross and the weaver of the crown. Each believe in immortal, eternal life in the spirit world, and therefore are believers in Spiritualism—are Spiritualists. \* \* \* Spiritualism came upon the earth with God, and will remain upon the earth till God takes his departure therefrom or till the material of the earth is dematerialized and transported to some other locality for some great purpose. Spiritualism has sustained thousands of men and women through lives of discomfort and through persecutions, as by it they have ascended to higher spheres, lives and duties that were pleasures, as in the olden times angels descended and ascended from the sleeping-floor where Abraham lay, directly into heaven, or a non-material condition.

Kings and people have denied it, have warred against it, have denied God and have tortured those who believe in God and in spiritual things, but God has lived, spirit has lived, and Spiritualism has lived and will live forever. \* \* \* Ezra tells us of those whom the spirit of God entered so that they became mediums to the Better Way. Those men whose lives were rightly attuned, taught that man was a child of God and an heir to the spiritual kingdom, but that he can lose his heritage by evil acts and a departure into the wilderness of materialism.

As a Spiritualist, I know that I am one of the emanations from our Father who is in heaven—who is spirit—who is eternal, omnipotent, omniscient and omnipresent. That life is eternal, and that our highest allegiance is to the spirit world to which we are all tending whether or no.

The Spiritualist believes in God, the father of spirits, in the spirit world as the eternal home of humanity, with exaltation and capacity, in proportion as man cultivates and receives spiritual growth. In God, as unchanging and as disposed to communicate truths and principles to-day and to-morrow as in the past. In spirit communication with mortals in the past, the present and the future. In the necessity for the fullest possible degree of spiritual attainment in this life as so much of advancement in that which is in term the future. In morality, industry, sobriety, liberality, intelligence, cheerfulness as factors in life. In trusting God the supreme thought of the spirit world, believing the while that as man tins and taints his life here, so will he bear the scars into the spirit world, where he'll regret in proportion as he has failed to live, learn and identify himself with eternal spiritual principles; that as men converse with each other in this life, though thousands of miles apart, answering to their disposition and intelligence, the incident of change which men call death does not interpose any more obstacles to communication now than in the days when spirits speak through mediums named in the bible. That a truthful man will be a truthful spirit, and that a lying man will be a lying spirit, till he progresses into the more beautiful conditions of truth."

The lecture was listened to with profound attention and loudly applauded. After the lecture Mrs. Wells gave nineteen tests, all but one being fully recognized, and two would have been undoubtedly, had it not been for some sensitive matters in the description that the recipient would not like to make public.

Next Sunday Mrs. Brigham will speak in Patterson, N. J., and Lyman C. Howe will speak for the First Society here.

FRATERNALLY YOURS,  
PATTERSON,  
NEW YORK, September 30, 1888.

**The Smart Boy.**

He Gets His Work In on the Old Man in Great Shape.

Say, pa, why did they change the name of St. John county to Logan county in Kansas?

Because St. John proved a traitor to the Republican party. He acted as a coward and an ungrateful wretch in leaving our party, and his name should be wiped out of Kansas.

Why did they name it Logan county, pa?

In honor of John A. Logan, one who was formerly a Democrat, but a man who had the courage of his convictions and manhood enough to leave that party and come over to our side.

How is it, pa, that the man leaves your party is a traitor, and the man that leaves some other party and comes over to our side, is a brave man? Did not St. John and Logan do the same thing, and—

Jeremiah! It's a lucky thing for you I am a Christian, or my anger would get the better of my judgment and I might punish you severely. Now keep still.

[A pause.]  
Say, pa, were all those who voted for St. John bad men?

Oh, no. Among the 150,000, who cast their ballots for St. John were many good men. Deacon Giles of our church voted for him, and he simply threw away his vote.

If St. John had been elected, would he then have thrown away his vote?

No! but St. John wasn't elected, so don't bother, Jeremiah.

Who did you vote for, pa?

For James G. Blaine, of course. Well, then, if Deacon Giles threw away his vote because St. John wasn't elected, didn't you throw away your vote because Blaine wasn't elected and—

Great Caesar! Christian or no Christian, I'm going to give you a taste of this strap, and teach you to—come back here?

The rascal took to his heels pretty lively; but smart boy, that Jeremiah, though. If he don't make a lawyer or reporter when he grows up, his pa sin't the prophet I take him to be.—[Youth's Companion.]

The only sure way to get the Democrats out is to vote for General Clinton B. Fisk, a life long Republican of unspotted character. Don't throw away your votes. Every one who votes for Fisk votes for a moral principle—no man is very sorry for doing right; it is never safe to vote against the right. Don't Peter out when election day comes.  
Corry, Erie county, Pa., Sept. 22, '88.  
G. F. LEWIS.

**Lake Pleasant Camp Meeting.**

At the last annual gathering of Spiritualists from all sections of the Union at Lake Pleasant, Massachusetts, said to have been the largest convocation of the kind in the world, whose numbers are estimated at fifteen to twenty millions in the United States. The following resolution was favorably considered owing to its great importance postponed until next year.

Resolved, That we earnestly recommend to the Legislature of Massachusetts that it would be an act of simple justice to take into consideration the feasibility of granting a pension to the descendants of the murdered witches, or mediators between the two worlds, whom we learn were regarded by the people then, as they are now, as instruments to establish a religion made by God in place of the endless controversy and inharmonious work of man, but lost their lives by the influence of the clergy, led by Rev. Cotton Mather, who insisted that the word of God must be obeyed, which says in the Old Testament: "Thou shalt not suffer a witch to live."

If thou doest good painfully, thy pain is transient, but the good will endure; if thou doest evil with pleasure, the pleasure will be transient, but the evil will endure.—[M. Rufus.]

Everyone is orthodox who lives according to the law. To save men from hell, is affair of (the) preachers, not of kings.—[Gustavus Adolphus, king of Sweden.]