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

CINCINNATI, NOVEMBER 10, 1888

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THE ROSTRUM.

Questions and answers. Extracts from Answers by Walter Howell, to Questions, at Memorial Hall, Cincinnati, Sunday, November 4, 1888, for the Congregation of the Society of Union Spiritualists.

Infinite Spirit! We approach the throne of day, for we are ignorant, weak and impotent. Be thou our wisdom. Our hearts are cold and indifferent; they lack purity and divinity, and we beseech thee to free us from the thralldom of selfishness. We do not offer up our prayer because we are ignorant that nature's laws can be opposed, but because we discern in ourselves the effect of eternal progress, and through thy influence may come in closer conscious proximity with the spirit world. Thus our hearts would turn to thee to receive undulations of wisdom and scintillations of love. If there are any present who are sad or bereaved, comfort and cheer them with celestial caresses. May they realize a spiritual communion that is above rhetoric, and one that is in unison with the lyrics of the morning land. May truth, love and purity descend on us as an everlasting blessing, and dis-appoint none, we beseech thee. Amen.

How can man best fulfill the objects of his earth life? There is an old adage, and it is not a bad one. It says: "One world at a time." There are some people in this world that need or ought to take an earthward pilgrimage because they are too transcendental in their ideas, and have no proper foothold on which to stand. Such should for the sake of humanity and to benefit self, come down a bit. Let them take a stand firmly upon that which they have, and make the best of the present life. Don't live in the sweet by-and-by, but in the living present.

Although to make the best of this earthly career much depends, in the first place on education. But before that even the development of the parents have much to do with the possibilities of a child. I would rather save a soul before it is born than after. Being well born the first time is better than a hundred after the churchian fashion. Let us start well. Let maternity be well unfolded and paternity be free from lust and passion so that the body be purified before it is consecrated to maternity or paternity. Instead of depending on a christ for ablation of sins let all be christ born, and as we rock the cradle containing the babe angels may be able to approach and sing. When we have secured a good birth, then education commensurate is required. In the order of time is not of importance, but as physical development permits. No good can issue from the spirit except it has a good body to manifest through. Therefore let us see that our children are not put through the curriculum of

an unprofitable education. There is a development within which is also more necessary, and that is to attend to the intuitive wants of a child. This, in conjunction with muscular training, will make a well rounded organism; one on which the soul can play.

The best musician cannot play on a bad organ. Thus if the body is not attuned to the requirements of the spirit, life is a failure. And a good physical development cannot be attained without the aid of morality and health. Disease and dirt and immorality go hand in hand as a diabolical trinity.

Next to a liberal education is an industrial one, for he who doesn't work ought not to eat. Some think they are superior beings because they needn't work. Never was there a more damaging thought expressed than the curse of labor. Christ even said that his Father works. It is the signet of Deity, and thus labor should be made co-operative with divinity. Every individual of horny-handed toil links with the Creator because he is a producer. The curse is upon the drone, because he is a parasite, and too many aristocratic paupers already exist in the world. Let every man take a fair and square part in life's labor, and be what God intended him to be—the image and likeness of himself.

The next essential thing is a moral education. Let ethics be taught in our schools in conjunction with other practical studies—such as may be best utilized for the fulfillment of earth life. And in doing this we fulfill the duties of the life that now is, so that the expiring lamp of life will receive no rude blast at its end, and instead have a convoy of angels to the sunlit shores of joy. And he is the greatest here and lives most who thinks the most, feels the noblest and acts the best.

Are there any laws in the universe but natural laws?

In answer to this, without parley, I say, no! If the great Infinite could be imagined to perpetrate such an absurdity there would be a lack of harmony in the universe. The questioner may think there is no room for miracles under these circumstances—save natural miracles, and that would be rather paradoxical. You say the table is lifted in opposition to the law of gravity, but don't think it is in opposition to natural law. It may be a natural law with which you are not familiar; thus who can say what is and what is not the law? Because a law of gravity attracts objects is no reason why there cannot be a law of repulsion. If the law of attraction holds sway and predominates there can be no equilibrium. If there were no centrifugal and centripetal forces in nature, all would rush to the sun and go to blazing. But because there is another law, equally immutable, that repulses as well as attracts, the universe is kept moving around, and in order so exact that the mathematician and geometrician can calculate its movements, and have thereby predicted and prophesied eclipses before they have happened. Such is the result of law which cannot be called otherwise than natural.

Now, in the realms of spiritual phenomena there are many occurrences that appear to be in opposition to natural law. But no Spiritualist dreams that such is the case. We know that a law of gravity exists, but who knows what it is. We know that electricity can paralyze an object, and that if an object be dissimilarly charged from another, the polaric relations become charged, and may repel instead of attract. Thus if a polaric change be produced in a body it may be made to float in mid-air as long as this relation can be kept up. But it must be the effect of a natural law. And were we to ascend by gradual steps, beginning by the tiniest particle of matter, to infinity, we would find that all is natural. God is natural, or he could not exist.

Remember, if we live in this or the spirit world, we are never outside or above nature, and always amenable to natural law—even if they are beyond the pale of the physical and classed as belonging to a higher order: the psychical.

This brings to recognition the fact that Abraham ate and drank with the angels, but it was through the process of natural law. And if it once happened, it can happen again; and if it can't, then it never did happen.

Thus what is called natural or spiritual, belongs to the order of things, and whatever is in conflict with it suffers the penalty. All law is natural, whether pertaining to the interior self or one's exterior surroundings, and in proportion to the equilibrium between the two you will be happy.

Physical development in its relation to what we call spiritual phenomena?

One great fact all Spiritualists have to learn ere they investigate the phenomena of Spiritualism, and that is the organic mediumistic fitness of things pertaining to it. Having learned that mediumship did not depend on the moral, but the organic condition of the being, they will better comprehend the nature of the manifestations and its relations.

As all depends on the organic condition, a medium need not be spiritually inclined; and as well as the greatest of poets and painters have been known to possess weaknesses, mediums have been naughty, too. We deplore the non-development of morality in anybody, and it is therefore better to be a good man than a good medium—except one can be both. I may not be able to give tests, but I wouldn't pretend to. This may be my misfortune, but as it depends on the individual organism, there is no foundation for such phenomena present. But, besides this, the effects are manifold, and so you must discern the difference between the physical development that makes it possible, and the moral union with that phenomena. Then the adaptability of the spirit with the medium must be considered. A vibration that is beyond our range cannot be registered on our faculties or senses, and that of the spirit must be lowered or ours increased. But as this is only possible to a limited extent, the attractions are generally of the same order of the medium, or others who come into spirit communion.

If a man possesses a brain that sets up a rapid vibration, it brings him into closer proximity with the spirit world than one of slower motion, and he becomes inspirational. So other organs or senses may be unfolded to meet the spiritual, and the results will prove that they exist independent of the intellectual or moral status of the person so gifted.

We find in the investigation of all occult forces, that the manifestations are results of the organic condition of the medium; and let it be remembered that we cannot have phenomena without a cause, and such must exist in the organic adaptation of the instrument utilized for this purpose.

Mediumship may be of two kinds. It may bring forth the right side of nature (or the sunlight of heaven) and the moral quality of its production depends on the moral status of the agent. But, if immoral, they may be mediums nevertheless. Their spiritual kindred (or soul relations) are associations from the life beyond that meet their requirements. And, as much is suggestive of a low order, we need a higher mediumistic development—higher intellectuality and spirituality in connection with it. Then we need an organization that will manifest to the world the power of our cause; and though it need not persecute, it shall not countenance dishonesty and deception. It is time that Spiritualists protect the true and honest, and discountenance the bare faced frauds that come among us. But remember that investigators, many of them, need as much investigation as the mediums

do. They are also largely and morally responsible for the incongruities that creep in, and the unwelcomed spirit guests that sometimes make their appearance on the scenes. Having just come from a brothel or a beer saloon, you cannot expect anything but a similarity of associates from the beyond. Those pure or loving friends that you long to see cannot approach you, though they may be ever so willing. Therefore, let it be the aspirations of every true Spiritualist to keep himself pure, and make it his duty to surround mediums with high conditions so as to aid in the production of high results. This will bring in an ethical heaven of purer inspiration, and a higher order of physical manifestations, and then Spiritualism shall be purified and Spiritualists ennobled.

BENEDICTION. My truth and love and justice en-throne our cause, and may the blessings of an enlightened intelligence be upon us through time and eternity. Amen.

IN THE EVENING An immense audience congregated to hear the lecturer discourse upon "Spiritualism—Its Facts and Frauds," this being the subject for the occasion, as had been announced at the morning service.

The speaker began by saying, that Spiritualism as known to us has been in vogue forty years. You know sufficient of its origin to offset the necessary introduction on my part, and thus require no detailed account or a genesis to open on. But like other things, it had a beginning, though is, in reality, not modern. If recognized as a fact Deity is a Spiritualist, and everything that exists has a spiritual cause at the basis. The universe itself is one great seance, and every world a materialization and an effect of infinite power.

Hereupon the Hydesville rappings were recounted, and in relating the same, the speaker frequently gave vent to bursts of inspiration accompanied by a natural eloquence that was admirable in the extreme. Words of wisdom, humorous epithets, and an occasional whiff of satire enlivened the story to a marked degree, and closed the narrative by saying that there may be some present who doubted the statements. But he would give skeptics the benefit of the doubt as doubt had ever been the John the Baptist of incoming truth and there was plenty of it coming in by which to erase their doubt without believing this.

He then related how Prof. Hare, Judge Edmonds, Zollner, Wallace, Crookes, Varley, and others became converted to the truth of Spiritualism, and stated that he was not offering prominent names as a boast, but merely to show that people can be Spiritualists without being numskulls.

Following this he related his own experience which was very interesting indeed but too long to repeat in whole, and a part would be like tasting of a sweet with a desire for more. But as nearly six hundred persons were present to hear the lecture, it has a pretty wide circulation already in Cincinnati.

From Our Reporter's Note Book. Seance Extraordinary. Materialization of Spirits in Public—Voices Heard in Mid-air—Messages to Mortal Friends.

Those who have never attended a seance for genuine spirit-materialization in a public hall, generally have a stage performance in their mind's eye, and imagine therefore that foot lights and other illuminations constitute a part of the programme. But such is not the case; nor is total darkness a stipulated or necessary condition for this performance—if such it may be termed.

In the above instance a cabinet of four posts with dark cloth hung over them, had been constructed at the end of the hall. This simple arrangement contained but a small table with some blank paper on it, and about a dozen tin horns (known as trumpets) varying in length from one to four feet. Begin-

ing at the cabinet were rows of chairs forming a horse-shoe magnet, seating about two hundred and fifty persons, leaving a space in the interior about ten feet wide by twenty feet long for the spirits.

The mediums, Mrs. Seery and daughter, Mrs. Eglert, Mrs. Stewart, Mrs. Reinhardt, Mrs. Sauer, Messrs. Willis and King, were seated in this circle—Mrs. Seery and daughter at the upper end of this human magnet (where also sat THE BETTER WAY reporter), while the others sat nearer the cabinet.

When the doors had been closed to stop further admission, the gas-lights were extinguished, and tapers, enclosed in two wooden boxes with sliding panels, and covered with colored tissue paper to produce a moonlight illumination, were lit instead. Then "Nearer My God to Thee" was played upon the organ and joined by the audience in song—such being necessary to produce the mental harmony required for spirit manifestations of any kind.

Immediately following the singing raps were heard to issue from the cabinet, and in response to questions put by several of the circle, this was continued for a minute or two, when suddenly a heavy male voice began to speak from one of the trumpets, greeting the audience with a "good evening, friends," and the joyful tidings that conditions were favorable for spirit materialization. The next moment the tall white form of a male spirit issued from the cabinet and slowly passed around the entire circle, lightly touching the sitters on the head, face or hands as it proceeded; but before half way around two others came forth, varying somewhat in size and costume. While the first was attired in flowing robes with brawny arms exposed to the skin, the others had but their faces and hands exposed to view, and all three were recognized as the controls of some of the mediums present—one of them being the control of a medium sitting near the reporter. Following these came a female spirit who was recognized as a relative by a lady in the circle, where the spirit stopped a few moments, and a tall, fine-looking specimen of an Indian chief in full costume of his tribe, giving his name as "Black Cloud." As these passed into the cabinet, five spirits came forth, two of them being recognized as Drs. Sharp and Cushman. These were followed by a female spirit holding a four-year old child by the hand, passing half way around the circle, and then, apparently losing power to hold materialization longer, retreated. Both were recognized as well known to several persons present, and the names mentioned. These were followed by an Indian girl with tight-fitting robes and flowing black hair, calling herself "Bright Star," and a very tall male spirit, who was recognized as the friend of some one present. And besides those mentioned, five or six others appeared who were not recognized, and must have been wandering spirits who took advantage of the occasion to familiarize themselves with the art or science of materialization.

At this juncture, the panels were lowered over the boxes containing the tapers, and darkness prevailed. But at the next moment a voice was heard in mid-air speaking through one of the horns, and announced that a trumpet seance would now take place. The voice was immediately recognized by various persons in the audience, who greeted him with "Hello Doctor —", and answered by a "good evening Mrs. —; good evening Mr. —, glad to see you here; good evening friend —," and directing the trumpet accordingly. When the greeting was over, another was heard, a shrill female voice, and recognized by those familiar with the various controls of the mediums as "Bright Star." Then came another, a deep male voice, and recognized as "Mighty Water," when several of the trumpets clashed in mid air, high enough to be beyond the reach of the sitters, as the reporter found out by ex-

perience; but either as a reward for his endeavors, or a punishment for his impertinence in trying to grasp the spiritual, suddenly had a three-foot tin horn dropped on his ear and then gently slide down into his lap. Thinking he had committed a misdemeanor, he took the trumpet, and was about to place it on the floor in front of him, when it was suddenly wrenched from his hands and thrown with violence toward the centre of the enclosure.

During the interval more voices were heard, two or three often speaking at one time, and ending with a song through one of the trumpets. If not exactly in accord with the rules of music, it was wonderful as a supermundane or occult power in conjunction with human intelligence, which guided or manipulated the object utilized for this effect.

After this the trumpets began to float over the heads of the sitters in the rear row, and speaking or whispering to them, and while one came in close proximity with the reporter's ears, he reached out from the back to touch it, but as he did so, it withdrew upwards. Then rising to reach after it, the voice said: "Are you the reporter?" But before this question was answered, the trumpet was placed in his hands and let go by the invisible power controlling it. Being in possession of another trumpet, he now determined to hold on to it, until called for. Other trumpet manifestations continued for about five or six minutes, when the same voice returned through another trumpet over the reporter's head. Holding his trumpet aloft to strike it against the one address him, it was suddenly taken from his hand, while the voice cried through the other: "Are you tired of holding it? Then giving him a severe rap across the side of the face, asked, "are you satisfied now?" Of course he was, and in all deference and kind feeling he thanked the invisible intelligence for the test he had given him in behalf of the public and the readers of this report.

Shortly afterwards the seance was announced as closed by a powerful male voice issuing from the centre of the circle, and as if coming from the ceiling. This announcement was followed by the falling of half a-dozen trumpets in rapid succession on the floor, when the gas was lighted.

Examining the cabinet, it was found that about twenty or thirty spirit messages had been written during the sitting (which lasted fully three hours), addressed to persons present and signed by the names of the spirit writers. All were recognized and called for with the exception of a few that were turned over to the Secretary of the Society by which the seance was arranged for the benefit of a worthy institution in this city.

That the manifestations were genuine is vouched for by the honorable body that took the matter in hand, while the mediums are ladies and gentlemen of high standing in this community, and well known as persons with unexceptional spiritual gifts and powers through which such phenomena occur. That the audience was both satisfied of this fact and gratified at the results, was proved by the good feelings, the harmony and patience which prevailed until the close.

Progressive Thought Society. Cleveland, Ohio, Nov. 6, '88. To the Editor of The Better Way. Feeling the need of some body where local mediums could meet and feel at liberty to allow their controls to speak, also for the development of mediums, and to learn all that we can of the spirit world, through those that are there, was the cause of four persons meeting together at the room of Mrs. Parker, 289 Viaduct street, some six weeks ago. Thus the Progressive Thought Society sprang into existence. At our first meeting, spirit Joseph Green (one of the controls of Mrs. Nellie W. Shook) gave the name, "Progressive thought," with the assurance that the spirit world would see to it that the Society was a success. At our last meeting, Sunday, Nov. 4, there were no less than fifty persons in our public circle. In the short space of six weeks, we have increased our membership from four to fifty. We have a number of good workers for the truth, and are looking for wonderful developments at our public circles, which are held after our regular meeting every Sunday afternoon.

Written for The Better Way.

Fifty Years Ago.

Fifty years ago! Many of us can remember fifty years ago. It is not so long after all, especially to those that have traveled over the road.

How easy we can look back to the days of our boyhood and girlhood; to the days of dolls and dances, and beaux and parties, of ball and kite, and the scenes of our childhood. Of the days when we sat on Sundays in the old, high-backed pews, and listened to the old, high-backed sermons from the old-fashioned, high-backed minister, as he taught us of an angry God, and of an awful big devil, and gave us hell straight out from the shoulder. He believed just what he preached, too. He believed that there was a region of the everlasting damned, where devils reigned supreme, and somewhere in space there existed a living hell of fire and brimstone, where man's soul roamed and howled in sulphurous darkness forever. He believed in an angry God; he believed that this angry and frowning God must be appeased, and that we must twang a harp and sing his praises forever. He believed that but few would be saved, and that about nine hundred and ninety-nine out of every thousand would go to his hell forever.

And why should he not believe it? Surely, his Bible taught him that, and he knew that to disbelieve was to be damned. He knew that that Bible was the word of God, and that it was true. But alas! that word of a God has been disbelieved by millions and doubted by millions, therefore the Christian took his Bible and revised it, and revised hell out of it. Therefore you do not get as much hell now as you did fifty years ago from the pulpit.

Let me ask my readers why is it that our religious teachers do not teach so much Paganism as they did fifty years ago? Well, it is all because we, as an intelligent people, won't take it; we care not whether it comes from a God, a minister or what not. We have outgrown such trash, and need something that fills our minds with more beauty, more soul elevating than a sermon on angry Gods, on hells, or devils could be. We need to be taught more of the love of God than we did fifty years ago; we need more beautiful things than we did fifty years ago, and we must have them, too, and we get them, too; and if Christianity won't give them to us, we turn to the things spiritual and get them there, for there we find them.

And what doses of medicine we took fifty years ago! Those old-fashioned ones, that would not be given a horse now. Our doses of medicine and doses of hell were all alike in those good old days, awfully hard to take.

But we have taken the old theology, and the old hell, and the old doses of medicine long enough, let them go out, let them drop into the oblivion of the past where they belong; let them go, we will swallow them no more.

When I was a boy, it was take the doses of medicine or be licked, and fifty years ago it was believe or be damned; now we rather like the little sugar-coated doses that the doctor gives, and as for believing or be damned, why most of us say, we will be damned if we do believe old theology any longer.

Fifty years ago we believed and thought as the ministers told us to think; now we are free thinkers and we think as we choose.

The world grows, and man has grown ahead of priest, pope, minister or prelate, and thinks for himself.

Fifty years ago the ministers scolded and criticised the people, now the people criticise the ministers and think as they have a mind to.

Fifty years ago a jail awaited the man that did his own thinking, or dared to think for himself and dared to tell his own thoughts; now we dare to think, and not only dare to think, but we dare to do, we dare to act, and we dare gather together and tell each other what we think; we dare to learn.

How a warm lecture hall and a greeting awaits the man or woman who will proclaim to the world the thoughts that strive for utterance, out of the soul of man of to-day.

Warm hearts greet the man of to-day who dares to proclaim to the world that he does not believe in all the myths and paganism that was taught him in the name of religion fifty years ago.

Crowds rush to hear an Ingersoll, and pay for the privilege of hearing him laugh and make light of the follies of the past.

Newspapers by the score flout the truth in the face of the old hypocrite, called a Pope at Rome.

Fifty years ago Robert G. Ingersoll would have occupied a cell in a prison, and our liberal editors would have rotted in jail; all in the name of the meek and lowly Jesus.

The world moves, and we who toasted our shins by a wood-fire in the log-house of fifty years ago, now sit over the furnace grate and read the news from Europe of yesterday. We who used to dig the clay out of our eyes and ears in the morning, when it fell from out of the chinks of the old log house, can now open our eyes upon the well-carpeted room and finely-furnished

house of to-day. We who used to spoil our eyes trying to read Bunyan or the Bible by the light of a tallow dip or a pine knot, now read a liberal sheet by the light of heaven or electricity. We who used to ride in a lumber wagon or a lumbering stage coach, can now ride in a Pullman drawing-room car, fitted up in a style far superior to the palaces of kings a hundred years ago.

Human life, on an average, is twenty years longer than it was fifty years ago, and magnetic healing has helped to lengthen this life. Call it Christian science, mind healing, the power of God, or what you may, the world can thank spirit power for all of it.

Fifty years ago a medium for spirit-communion was called a witch, and a hundred years ago they were burned as witches. To-day a good and true medium is a respectable person, and as good and far better paid than the old-fashioned, hell-fired preacher of the olden time.

Our politics, as bad as they are, are not as bad as they were in the days of Washington. The world moves, and is moving toward better things, to a higher plane of life on earth, to a plane nearer the spiritual.

Morally, we have improved, and to-day we are more of a moral people than we were fifty years ago. Our ideas of right and wrong are better defined, and man's inhumanity to man is gradually growing less. Beliefs and creeds and dogmas gave us a Pope, a Calvin, a Roman Church, an inquisition torture, the faggot, the scaffold, the rack and the dung-on.

And an unbelief has given us thousands of people who are pure in mind and moral in character, and as warm-hearted as the summer sun. Infidelity gave us an Ingersoll and a Paine, and it is fast giving freedom to the world of mankind. Fifty years ago we were in the dark; to-day we live in the light of the coming truth. Fifty years ago the church outnumbered the school house; to-day the school houses outnumber the churches, and we are all the better for it.

And, my friends, if you want to kill a church, just you plant a school house right alongside of it. Teach the young to think, and as soon as they think, they begin to doubt and to rea on, and when they all doubt "the church goes up and dies."

This earth has for fifty years—and only for fifty years—been fit for man to dwell upon with any kind of freedom or pleasure. Fifty years more of spirit communion, and it will be too good a world to leave.

Reason should be our guide, and the Golden Rule our text: "Do unto others as you would that others should do unto you." That would make this world a paradise.

Fifty years ago we had to go to church or hide at home on a Sunday; to-day we go to the church of the true God, out of doors, in the parks or fields, or as the Christian would say, to the Sunday theatre, and to the devil, and we are the better for it.

The world of humanity moves onward and upward, and drags the old church up with it; but oh! what a load it is. It hangs like a millstone, a dead weight to hold us down, forever down.

Fifty years ago not a telephone nor a telegraph wire spanned our streets, and not a spark of electric fire illuminated our towns; and fifty years ago, Spiritualism was not allowed to show its condemned head in sight of a church; to-day Spiritualism is one of the isms of the day; to-day it is acknowledged to be the coming glory.

It comes with the age of steam, the age of coal and of iron. It has come just as soon as man can take it, and just as fast as he has powers to receive it.

It comes with telephones and telegraphs and electric lights, and man needs one just as much as he does another.

It comes to fill a long felt want. It comes because man needs it, demands it, must have it, cannot do without it.

It comes in the name of peace, it comes to heal, it comes to us like a bright-winged angel of hope to give us joy.

No canon or Bible heralded its coming. It came to us in silence and gave us rest. It came upon the wings of the wind and struck the finest tuned strings of our overjoyed souls. It came not out of the church of the Christian's everlasting God, but it became a purifier of the church. It comes to purify our souls; it comes to make us free.

No creed ever came from spirit life; no dogma ever came from over there to bind man's soul in fetters to a church. Freedom of thought, freedom of action makes man free. The world moves, and no man of to-day believes in eternal damnation. No man is so lost to his manhood as to think of infant damnation. No man to-day, unless he be a clod of useless clay, believes in election, or that some are born to be damned, and a few born to be saved. That was predestination with a vengeance.

The world moves, and fifty years ago the idea of a progressive life here or over there, on the shores of eternal time, was not thought of, or, if it was thought of, none dared to advocate it. To-day the world accepts the progressive plan, and most of us believe that as far as we can divine, we progress forever. Fifty years ago the camps of the Methodists covered the land; but now they are among the things that were, and our spiritual camps have taken their places, and blossom out from Maine to California and from Canada to the Gulf.

All this shows a progression—shows

that man has grown; that his mind has expanded; that his soul has been lifted from the things that were material to the things spiritual. Lifted up out of the darkness into the light, where he sees more and sees it better; sees it as a man with a soul ought to see it.

Our eyes (spiritual) have been opened; the shell of ignorance and of superstition has been broken, and we are accessible to the better, the higher influences that are with us and about us. Fifty years more of progression; not for us that are old and wornout, but fifty years for the young ones that follow us on earth, will make earth a more fit abiding place for mankind than ever.

Fifty years more will find our old bodies mouldering in the dust of mother earth, gone back to enrich the soil, that the coming generations of man and animal and of vegetable life may grow and flourish awhile, as we have done before them, when they, too, will lay down the burden of earth life and the body that has been lent them for awhile for use on earth.

The spirit of man comes to earth life a spark from off the Infinite source of all things, takes for its use a body of clay, uses it for awhile and then drops it and goes on in the round of eternal progression forever. Yet, yet, who knows but what man's soul may not in time reach the Infinite, the eternal fount from whence he came. Again, I say, who knows? We know not of the to-morrow, much less of the eternal time before us, and just as little of the eternal time behind us. Man knows but little here below, nor knows that little long.

And will fifty short years in spirit life give us any more knowledge; will we know any more of our to-morrow than I doubt it. Unfolding time gives us all that we need, day by day, as it unfolds its page with us. We read the page of human life one second, one minute, one hour, one day, one week, one year, and we read it one second at a time, and to-morrow is never with us, for to-morrow is not, yesterday was. To-day is, and to-day is all there is of it. Now is the appointed time. Now is our eternity, and eternity is now.

We often told, through spirit communion, that in spirit life we take no note of time. Man, in his course through earth life, can count the short years from the cradle to the tomb, and can divide that time with years, months and days. But on the shores of eternal time we drop all this counting of time and stand appalled at the immensity of time and space before us, and we then realize that all time is ours.

Fifty years ago we knew nothing of all this, and in fifty years more we hope to know more.

Fifty years, how short a time compared with eternal time.

Fifty years ago how long a time for youth to comprehend.

Fifty years, how short a time to look back upon.

Fifty years ago that old, worn and wrinkled matron at your side was your girl sweetheart, and fifty years ago your head was black, and as a blooming boy you was her lover.

Fifty years from now over in spirit life your homes will be strengthened and your affections increased a thousand fold, and your best and truest loves will blossom like a rose in the garden of the spirit world.

Many of us will know within fifty years that earth life was but a shadow, but a dream.

Within fifty years many, oh! so many of us, will pass through what has been called the dark valley. The shadows of death, which we know is not a dark valley, but a pinnacled height, radiant with the light of another and a better world than this.

Many of our heads are now white with the snows of many winters, snows that never, no never, melt; no never! for the snow that time gently showers upon our heads, comes to stay, and will stay until melted by bodily decay beneath the daisies.

Nothing in nature goes backward, all is progression, eternal progression. The leaf comes out in the spring, lives its short life, and then refused, it falls to mother earth and gives up its wreath, that a leaf may grow better and brighter another year, and the brighter that leaf, the better it is, the more refined it is and in its turn will produce a finer leaf next year.

Just so with man; if we do our best, our little best, we help to refine the generations of man that follow us. Therefore we have a duty to perform in this great evolution.

The Christian idea is a dead one: that we must make ourselves good enough on earth to inherit a golden harp, and play one tune at the foot of the great white throne forever and forever. It seems to me that such a heaven would be full as bad as the Christian hell.

I would not make a good Christian, for there would be a rebellion around the foot of that throne near where I was located after I had twanged that harp about a day.

No! give me a spirit life, with the duties, cares and activity, rather than a life of ease forever.

Fifty years has taken the fear of an angry God out of the mind of man; fifty years has taken the hell out of him also; and fifty years has taken the fear of death away, and in fifty years, that devil that we heard so much about in our boyhood days, has dwindled down to so small, that the boys of to-day hardly know of him.

Fifty years ago the Universalists were nobody, and the regular church condemned them; to-day they are recognized as among the standard churches of the day, and universal salvation is no disgrace.

The idea that Jesus died for all sinners, or that all could be saved, was just awful fifty years ago.

Fifty years ago a Unitarian was a rank infidel, but to-day he is a church one of the churches to show that the new must take the place of the old.

The Christian era was one step ahead of the old Jewish belief, and so is our ism, Spiritualism, a grand step ahead of all other religions that have come before it. It is one that will not divide Society up into sects, creeds or dogmas, but it will bind man, the whole race of man, in one, grand and universal bond of brotherhood.

It proclaims the fatherhood of the great spirit to all the world, and the brotherhood of man to all mankind.

J. W. DENNIS.

MINOR TROUBLES

A GERMAN "BAD BOY."

A rich man was taking a walk in his brick-yard with his little boy one morning, when the following conversation took place:

Tommy—What sort of a place is this, pa?

"This, my boy, is a brickyard."

"Who does it belong to?"

"It belongs to me, my son."

"Does that big pile of bricks belong to you, too, pa?"

"Yes, Tommy, it belongs to me."

"Do those dirty looking men belong to you, too, pa?"

"No, my son, in this glorious land of liberty there can be no slavery. They are free men."

"Why do they work so hard?"

"I don't know, my son."

"Does anybody steal what they make?"

"Of course not, Tommy. How do you come to ask such questions?"

"But, pa, don't the bricks belong to those men who make them?"

"No, my son, they belong to me."

"What are the bricks made of, pa?"

"Of clay, Tommy."

"What! out of that dirt?"

"Yes, Tommy."

"And nothing else?"

"No, Tommy."

"Who does the clay belong to?"

"To me."

"Did you make it?"

"No, my son, God made it."

"Did God make the clay specially for you?"

"No, I bought it."

"Well, pa, did you buy the clay from God?"

"No; I bought it just as I buy anything else."

"Did God sell the clay to that man you bought it from?"

"I don't know, Tommy. You ask more silly questions than I can answer."

"It's a good thing you own this clay, ain't it, pa?"

"Why, Tommy?"

"Because if you didn't, you would have to work like those dirty men. Will I have to work when I get to be a man?"

"No; I will leave you all my property when I die."

"When these men die, won't they all turn to clay?"

"Yes; we all return to clay when we die."

"When are you going to die, pa—pretty soon?"

"I don't know, my son. Why do you ask?"

"I was just thinking what a nice lot of bricks you would make after you are dead.—From the German.

SHE WAS PREPARED.

A minister's wife, who is not so serious minded as her husband is, tells some laughable stories, says the Boston Home Journal, relating to marriage ceremonies which her husband performed while they were living in a newly-settled district in the West. This minister always felt it to be his duty to give each young couple a little serious advice before he performed the marriage ceremony, and for this purpose he usually took them aside, one at a time, and talked very soberly to each of them regarding the great importance of the step they were to take and new responsibilities they were to assume.

One day he talked in his most earnest manner for several minutes to a young woman who had come to be married to a bright-looking young man. "And now," he said, in closing, "I hope you realize fully the extreme importance of the step you are taking and that you are prepared for it."

"Prepared?" she said, innocently; "Well, if I ain't prepared I don't know who is. I've got four common quilts and two nice ones, and four brand-new feather-beds, ten sheets and twelve pairs of pillow-slips, four all-linen tablecloths, a dozen spoons, and a good, six-quart brass kettle. If I ain't prepared no girl in this country ever was."

THE DROUGHT OF '49 IN JERSEY.

"Stranger, I take it," observed an elderly resident the other day as I stopped him and asked if there were any black-berry trees around his way. "I judged so. I was a stranger myself when I km here. That was in the summer of '49. Hottest summer ever known in these parts."

"Any warmer than this?" I asked him. "Summit, summit! That summer of '49 the cedar trees melted and run right along the ground. You noticed how red that ere dust is?"

"Pretty warm," I ventured. "Why, sir, durin' the summer of '49 we kept meat right on the ice to keep it from cookin' too fast, and we had to put the chickens into the refrigerators to get raw eggs!"

"Where did you get the ice?" "We had it left over and kept it in 'billa' water! Yes, sir. The temperature of the 'billa' water was so much lower than the temperature of the atmosphere that it kept the ice so cold you couldn't touch it with your finger!"

"Anything else startling that season?" "That summer of '49, Well guess! The Hackensack river began to bile airy in June, and we didn't see the sky until October for the steam in the air! And fish! fish! fish! They were droppin' all over town cooked just as you wanted 'em! There wasn't anything but fish until the river dried up!"

"What did you have then?" "The finest oysters and clams you ever heard of. They walked right ashore for water, and they'd drink apple-jack right out of the demijohn! Yes, sir. You call this hot! I feel like an overcoat!"

"What is your business?" I asked him. "I'm a preacher," he replied. "By the way, you wanted blackberry trees. Just keep up the thumb hand side of this road until you come to the pig pasture, and there you will find the trees. Climb up on my goose roost and you can knock down all the berries you want, if you can find a pole long enough."

Love, whether newly born, or aroused from a death-like slumber, must always create a sunshine, filling the heart so full of radiance that it overflows upon the outward world.

GEORGIA DAVENPORT STEVENS, Lover, Mass.

Mrs. Bliss as a Medium.

To the Editor of The Better Way.

I am glad to find a report in your columns of a seance held by Mrs. C. B. Bliss. I have had many chances to "test" that lady's honesty of mediumship, and have never found her unworthy the confidence I learned to place in her remarkable powers. I have had free access to her rooms and cabinet—have been her close companion during the day when she was to hold a seance in the evening, and have never seen the faintest symptoms of deception, or the smallest vision of wigs, toggery or supplement of any kind, that might serve to accomplish what spirit agencies found themselves unable to present to the investigator.

My experiences have been so many and so varied, it is rather difficult to select from my stock where all are so satisfactory. I will give one, however; one I wrote up for The Banner of Light, and which some of your readers may have read in that publication.

I was at Rindge, N. H., where a camp-meeting was in full swing. Mrs. Bliss wrote me from Onset that she would like to visit Rindge for a week or so, for rest and change. I had a cottage of attractive accommodations, with a room to spare, so I at once replied, "Come at once." Mrs. Bliss arrived in good health and spirits, but declared she would not hold a seance during her stay—she did not come for that. Friends pleaded, strangers urged, to no purpose for several days. But her guides were not deaf to the cry of appeal, and at length caused her to withdraw her objections. Mrs. Bliss occupied a front chamber, mine being in the rear of hers with no door of communication between. The question of a proper room in which to hold seances came up, and I found I should be obliged to take mine, as the cottage was filled with lodgers, and the kitchen was not to be thought of. So I cleared my room of furniture pro tem; decked the walls with wreaths and boughs of fragrant pine; took my wardrobe out of the doorless closet, and arranged two rows of chairs. A young gentleman put up some dark drapery in front of the closet; placed a chair inside for the medium; hung a heavy curtain at the solitary window, that light from that quarter might be excluded if so desired. The room was in readiness when I called Mrs. Bliss to inspect it. She pronounced the "influence" good, and suggested no change save a little more cabinet room. The young gentleman built it out in front slightly, and it was pronounced "correct," as Billy says.

By the way, before I forget it, I was in Mrs. Bliss's chamber the night of her arrival and saw her unpack her trunk. Beyond the articles of wardrobe necessary for her stay, there was nothing she could use to "make up." Her first seance was to be given in the evening. In the afternoon we were left to ourselves, the other inmates seeking other localities of the camp or the inviting waters of the lake. Mrs. Bliss sought her chamber for a "nap," and I selected my favorite hammock on the piazza as the most inviting retreat. Two hours or so passed before Mrs. Bliss, refreshed by slumber, joined me again. I talked with her on matters of general interest, and both enjoyed the beautiful stretch of water and the glory of the forest.

Suddenly her whole manner changed; her languidly moving face ceased its motion, and "Little Wolf" took control of her organism. "Squaw Stevens" was invited to follow the unconscious medium upstairs to the improvised seance room. Only the hum of insect or song of bird broke the stillness of the summer day—all was peaceful. "Little Wolf" requested me to lock the door as we entered, which I proceeded to do. This door was the only mode of egress from the room. As I turned from the door, I was confronted by a spirit dressed in a robe of dazzling white. Mrs. Bliss being about to enter the cabinet at that moment, "Lucille!" I exclaimed in wonder and delight, for it was indeed that brilliant and vivacious identity. She stood there in the full flare of sunlight, the window being open and the curtain raised. She laughed merrily; said something I could not catch, it was spoken so rapidly, and dematerialized at my feet.

"Billy," "Miss Blueflower," Mrs. McCarthy, and several others, joined in a chorus of welcome from the cabinet. They told me this seance had been planned by them for me as a reward for my efforts in their behalf. Was it not a pleasant "surprise party" to me? No amount of slander or abuse from the sensational secular press can disturb the divine outcome of Spiritualism. Pulpit puppets may pound their way into eternity, but they cannot pound their rusty dogmas into the progressive and independent Nineteenth Century thinker. Materialization is a gigantic fact; it cannot be suppressed; it cannot be "wiped out." I am on the lookout for the freight of truth, and find too many good elements to waste my time in hunting up "frauds." I think dishonesty always carries rope enough to hang itself. As this is my debut in your columns, let me wish you all success possible in your labors for the spiritual enlightenment of humanity. You are evidently working with strong, earnest hands, and deserve the support of Spiritualists at large. Perhaps in the near future I may again invade your space with a more elaborate account of what I have seen of Mrs. Bliss's mediumship. Meanwhile I hope her seances may be largely attended by honest and intelligent investigators. She can stand the "test" of such presence. May she be spared to us many "big moons," for I know not her equal as a materializing medium of the genuine stamp.

GEORGIA DAVENPORT STEVENS, Lover, Mass.

A Dream.

By HALL CAINE.

Last night thro' a haunted land I went, Upon whose margins ocean leant Waveless and soundless, save for sighs That with the twilight airs are bleat, And passing, hearing never stir Of footfall, or the startled whirr Of birds, I said: "In this land lies Sleep's home, the secret haunt of her," And then I came upon a stone Whereon these words were writ above: "The soul who reads, its body dies For hence, that moment, without moan."

And then I knew that I was dead, And that the shadow overhead Was not the darkness of the skies, But that from which my soul had fled.

Written for The Better Way.

In Re Wm. Denton.

To LOIS WAISBROOKER: DEAR MADAM:—In your paper you published some remarks upon a communication purporting to come from William Denton through a Minnesota medium. This was copied into THE BETTER WAY and thus came to my knowledge, otherwise I might never have been aware of its exact purport.

For your books, I have the highest regard, believing you have done, and are yet to do, a great amount of good by means of them. I have them all in my possession at home.—"From Generation to Regeneration;" "Mayweed Blossoms;" "Alice Vale;" "Helen Harlow's Vow," and "Nothing Like It."

Allow me to say, that if you had written these alone, and never attempted newspaper discussion or publication, it would have been better for you and the suffering public. You have grand ideas in your books, and I wish most heartily that every young person in the land could have your "From Generation to Regeneration," and "Helen Harlow's Vow." They would certainly be benefited and would be better for even one perusal of them. But in your newspaper articles you have, unconsciously perhaps, adopted some of the penurious methods of the metropolitan reporters and editors, in misrepresenting the ideas of the person with whom you choose to differ. As to the honesty of the mediums, as you say, no one has ever questioned the integrity of Dr. J. V. Mansfield, and I surely will not. As to myself, I am willing to abide the judgment of the calm and unbiased investigator, and to let my work both now and in the past be the witness to my mediumship and its integrity.

You, it seems, as I understand your remarks, went to Dr. Mansfield with a prejudgment of the case, and you obtained an answer in accordance therewith. Now your message may be, and undoubtedly is, a genuine one as to coming through the Doctor, and I do not doubt that it was, but I say, if you had read the communication through carefully, without prejudice because of a personal reference, you would have seen that so far from endorsing the truth of the alleged Christianity of the kingly inhabitants of Tudor Castle, that in fact Wm. Denton denounced all the silly inanities and alleged history that purported to originate from that source; but he did demand fair play for King Henry as a man and a spirit, believing that if you cannot ray good of a man, say nothing at all, and allow him to grow and progress beyond the ancient faults that once clouded what otherwise might have been a fair intellect, and have worked good for his country and his people.

There is a fitness in all things, and wild denunciation and misrepresentation are not argument whether indulged in by kings or Lois Waisbrooker. I hope I have charity enough and common sense enough that, while I do not endorse all the theories that are put forth from Tudor Castle, yet I may give them credit for the good there is in them, or some spirit influence through my organism may give them credit for their truths and let them defend their falsehoods, or what we look at as falsehoods, themselves. Much that purports to be a history of Henry Tudor VIII., in our school text books is barefaced misrepresentation and downright forgery by the Jesuitical priests of the Catherine and Bloody Mary faction.

Christian Spiritualism is as much of a misnomer to me and all my guides, as it is to you, and when you accuse me, or them, of petting and loving the church, you know not what you write of. I know of no system of philosophy, or of no religion that can compare with the scientific truths of nature and spirit return and the various phenomena classed as Spiritualism, as a means of teaching the higher walks of life.

Now, while I admire your books, I do not endorse everything therein as true, but I leave it to others to use their individual reason and judgment to determine for themselves whether they will accept all of your doctrines or not. I am just as confident that Wm. Denton wrote the article as claimed as I am that I am here. I know Wm. Denton was a lover of justice, and that he would not stoop to misrepresentation of his opponent's character and motives. Let him speak for himself, and I believe he will speak in no uncertain tones as to his position on the orthodox miscalled Christian doctrines of the Tudor Castle regime. At some future time, he may have occasion to say something on this point but not now.

As you have obtained a wide circulation for the misrepresentation, perhaps you would give this a place in your columns, so as to place me right before such of your readers as may not happen to be subscribers to THE BETTER WAY.

Hoping that you may ever have success in your efforts for the genuine uplifting of humanity, I remain yours truly, HENRY H. WARNER, Cincinnati, Ohio, Oct. 23, 1888.

Written for The Better Way.

THE GHOST OF RAGLAN COURT.

BY JOHN WILLIAM FLETCHER.

PART II.

IN THE GALLERY OF THE MORNING.

(Conclusion.)

It was a dull foggy afternoon, all full of drip and wretchedness, when Carl Marx left the train and wended his way toward that quarter of London—long since the haunt of vice and poverty. He had thought much of his errand. He could not believe that there could be any trick on the part of Herr Paulus, for aside from the writing, he and all the others had witnessed the appearance of an apparition, and no amount of argument could possibly obliterate the fact from his mind. He was not dealing with the subject from any religious enthusiasm, or desire to satisfy a morbid skepticism, he simply wished to settle the question as to the reliability of what was written, that was all, for many times he had said: "The man, who, outside of mathematics, says 'impossible,' is a fool." He could not help smiling to himself as he consulted the note book and deciphered, from the hurriedly written characters, the number of the house before which he stood. There was disease and misery every where around him. Even the stones under his feet, seemed to groan with all the horrors that took place above them. Here and there a bedraggled specimen of humanity with drunkenness in every line of the besotted face, and wantonness in every movement of the shrinking, trembling gait, passed along before him, beer pig in hand. He finally asked a girl, at the entrance of the old place, if there was any one sick within.

"There be-ant nobody sick, exceptin' the French madame, what's always sick," replied the child, turning her great leering eyes toward him, for childhood in the slums, soon loses all of its comeliness and charm.

"How long has she been here. Do you know?"

"She's been here forever,—so gram' says. She hain't got no folks, no money, no nothing, an' if she don't pay she has got to go, so there now!" and the child turned away.

"Don't go yet, I wan't you to show me where she is. I have some news for her perhaps," said Carl Marx for he was not quite sure that this was the woman.

"Got some news—oh! ho! News for the madame. She won't know what to do with it, mister," and the girl giggled as though she had made a joke.

"Yes, he's got good news for the French madame,—oh its a great luck!" cried the child Katy who had lingered at the door.

"Good news for me," repeated the old woman, lifting her hand to her forehead. "Good news for me. It must be a mocking voice that says that. A friend? Oh no! Never a friend left. They have all fled and left me to die alone." She shuddered and drew the faded shawl around her with a grace of gesture possessed by few.

"You are mistaken. I can assure you. I come as a friend. May I sit near you and tell you why I have come?"

The woman stopped as if she wished to say no; yet there was a something in the voice that was kind, something in the face that was sympathetic. "Yes, you may sit down, but I am ill, very ill, and I am not pleasant company," she finally said.

Carl Marx drew an old chair near to her, placed his hat upon the floor, and then took her hand in his, saying: "I am seeking a lady by the name of—of—Nina Lacroix—"

"How dare you, sir,—how dare you!" and she snatched her hand from his as she half sprang to her feet. "She is dead to all who ever knew her. Who told you to come here?" continued the old woman, looking almost splendid in her gray hair and with flashing eyes; the old shawl, with small remnant of color left, falling around her, like a royal robe, as if, perhaps, recalling the glory of former days.

"I mean no offense, I assure you and your secret is known only to me; but there are some questions I wish to ask you, and it is of the utmost importance that you should answer them. You will, will you not?" The tone of his voice was very sympathetic, almost pleading in a way, and so very hard to resist, that it made its effect plain to be seen in the softened air the woman assumed.

"But why should you come? I am friendless and alone—the world has long ago forgotten, and everything and everybody has gone. Why should I care? Why should I even remember what everybody seems to have forgotten. You, sir," she said as she seemed to recall herself, "may go on, I know not for what purpose, but I will answer. It cannot matter now, the end—is—so near."

the misery he had witnessed. How po-tently that appealed to him; it was so abject, so utterly helpless.

He had never known what hunger or cold was. He had never realized what poverty was, save in the abstract. All his life had been passed either in B-algravia or Berlin, where with an independent income of his own he had played at journalism. But life had never held anything more serious than a loss at the races, or the frown of some fair dame.

To be sure there were two classes. He belonged to one; his servants to another, but beyond that line he had never explored. The great realm where men and women, cursed by poverty and crushed by crime, are finally conquered by death, was to him unknown.

Are there not many such, who in the warmth and brightness of their own homes, know of misfortunes only as they are read in the records of the day?

"And yet," he said as he mused "She was a lady amidst it all. By Jove! What a magnificent woman she must have been!"

The lights were burning brightly as he entered his street. The shops were all ablaze and despite the inclement weather the streets were filled. He did not notice them, but stopped at his own door and passed in. He met Mrs. Eric, his landlady, in the hall, who had a pleasant greeting for him.

"Good evening, Mr. Carl. I thought you were coming, for here is a telegram for you," and she handed her lodger the telegram, bowing as she did so.

"Good evening, Mrs. Eric. Are my rooms ready?"

"The candle burned dim and flickered out, and still they sat there, listening only to the heavy breathing. They were startled by a dim light at the foot of the bed that gradually grew brighter until it revealed a human form, clad in flowing garments. They all recognized her; it was the ghost woman of Raglan Court.

"You see her now. Mother! Mother! I am coming!" cried the dying woman. "No longer alone!—Mother—mother—we—meet—at last—in heaven!"

A smile passed over the face of the spirit. The sufferer shuddered as if moved by some magnetic force, and then fell back upon the pillow.

The gray light streamed in through the dirty window, as it had done at Raglan Court a few mornings ago. The ghost woman fled before it into thin air, and it crept along over the counterpane until it rested upon the peaceful face of the dead.

As Carl Marx moved a trinket fell from the hand he held into his. It was a beautiful face, set in pearls; the face of the woman he had seen in the spirit light a few moments before; the face of the portrait at Raglan Court; the face of the mother of Nina Lacroix.

Lady Gore, Herr Paulus, and Carl Marx stood in the gray morning light, and as they looked upon the face, now so cold, they instinctively whispered, one to the other: "She is at rest."

[THE END.]

Looking Ahead.

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No. 1.—Experiences of Samuel Bowles, late editor of the Springfield (Mass.) Republican, in Spirit Life, including Later Papers, Carrie E. S. Twing, Medium. Pp. 91. Price 25 cents; postage 2 cents.
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Gerald Massey proves irresistibly that Christianity is a borrowed cult from the ancient Egyptian religion. Pp. 230. Paper 50 cents; cloth, 75 cents; postage, 8 cents.

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MEETINGS. Cincinnati, Ohio.

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.
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.
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.

Boston, Mass.
1031 WASHINGTON STREET.—The First Spiritualist Ladies' Aid Society meets every Friday. Private seance, for members only, first Friday in each month. Public meetings every Friday evening at 7 1/2. Mrs. B. D. Torrey, Secretary.
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 notice on sixth page. L. B. Wilson, Chairman.
BOSTON SPIRITUAL TEMPLE, Berkeley Hall.—Lectures by able speakers Sundays at 10 1/2 A. M. and 7 1/2 P. M. Richard Holmes, President; Albert F. King, Secretary; O. L. Rockwood, Corresponding and Recording Secretary.
FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets.—Spiritual Fraternity Society will commence its public meeting Sunday, Oct. 7. The Temple Fraternity School for children meets at 10 1/2 A. M. afternoons, reviews at 7 1/2, and Wednesday evening social at 7 1/2.
SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLORS, 1031 Washington street.—Sunday meetings at 2 1/2 and 7 1/2 P. M. Solicits correspondence from mediums everywhere, through whom interesting phenomena may occur, suitable for a public platform. J. H. King, President.
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 Wednesdays at 8 P. M. Able speakers and test mediums. Excellent music. Dr. E. H. Mathews, Chairman.
Berkeley Hall, Berkeley street.—The First Independent Club holds lectures every Sunday at 3 P. M. Mr. Gerald Massey will lecture Nov 11 and 18—his theme on the first-mentioned date being "Man in search of his soul." F. V. Fuller, Secretary.
Wells Memorial Hall, 587 Washington street.—The Independent Club meets every Wednesday at 2 P. M. Seances at 7 1/2 P. M. J. W. Jones, Conductor. Supper served at 6 P. M. followed by entertainment. J. W. Fletcher, Grand Master; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.
Ladies A. D. Parlors, 1031 Washington street.—Sundays at 2 1/2 and 7 1/2 P. M. F. W. Mathews, Conductor.
America Hall, 74 Washington street.—Services each Sunday. Dr. W. A. Hale, Chairman.
Chelsea.—Spiritualist meetings are held in Pilgrim Hall, 644 Fellows Building, each Sunday evening, at 7 1/2 o'clock.
Mishawum Hall, City Square, Charlestown.—Mediums' meeting Sunday at 2 1/2 and 7 1/2 P. M. Dr. Mark Smith, Chairman.
Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simmons, Secretary.

New York, N. Y.

The American Spiritual Alliance meets at 219 West 42d street, New York City, on each alternate Wednesday at 8 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 defines a Spiritualist to be "One who knows that intelligent communication can be had between the living and the so-called dead," and all such as are invited to become members.
NEWSON CROSS, President.
J. F. JEANRETT, Secretary, 43 Maiden Lane, N. Y.
Columbia Hall, 478 6th Avenue, between 49th and 50th streets.—People's Spiritual meeting. Services every Sunday at 2 1/2 and 7 1/2 P. M. Mediums and speakers always present. J. W. Jones, Conductor.
Arcadian Hall, 87 West 25th street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 2 1/2 and 7 1/2. Reliable speakers and test mediums always present in spirit phenomena gifts. Prof. G. G. W. Van Horn, Conductor.
Adelphi Hall, corner 32d street and 7th Avenue.—First Society of spiritualists holds meetings every Sunday at 11 A. M. and 7 1/2 P. M. Admission free. A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M. C. Morrell.
Newark, N. J.
The People's Spiritual Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Congress street. Mrs. G. Dorr, Secretary.

Philadelphia, Pa.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 P. M. at Bethel Church, Thompson Street. Public invited. T. J. AMERSON, President.
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 Liberals alike earnestly invited to send their children, and the public generally, to the meetings. Admission FREE. RICHARD CARLETON, Conductor.
Spiritualist meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 P. M. Speaker for November, J. Cleaveland Wright; December, Mrs. Ada Fote; January, Walter Howell; February, Frank Baxter; March, J. J. Morse. Children's Lyceum every Sunday at 10:45 A. M. Richard Carleton, Conductor. Friends and public cordially invited.
The Spiritualists' Progressive Thought Society meets every Sunday at 7:30 P. M. in Good Templars Hall, 485 Pearl street. Public invited.

Toledo, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. President, J. B. Mason, 218 Locust street; Secretary, W. M. Smith, 919 Dorset street.

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 Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10:45 and 7 1/2. The best speakers and mediums are always engaged.
People's Spiritual Society meets in the Fifth Ave. every Sunday at 2:30 P. M. All are made welcome who visit Chicago. G. L. St. Johns, Free.
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 DRY, Manager.
Brooklyn, N. Y.
Johnston Building, Flatbush avenue, corner of Nevins street.—Brooklyn Progressive Spiritual Conference every Saturday evening at 8 o'clock.
Troy, N. Y.
Progressive Spiritual Association No. 2, meets at Star Hall, corner of Third and Fulton streets, (entrance on Fulton) every Sunday.
Albany, N. Y.
First Spiritual Society meets in Van Vechter Hall, 119 State street (first floor), every Sunday at 10 1/2 A. M. and 8 P. M. Admission free. Ladies' Aid meets at the same place every Friday at 3 P. M.; supper served at 6 P. M. J. D. Chism, Jr., Secretary. (Send us brief reports of your meetings.—Ed. B. W.)
Brockton, N. Y.
First Spiritualist Ladies' Aid Hall, Bay State Block 57 Centre street. Meetings every Wednesday at 2 P. M. Sundays, lectures at 7 P. M. Mrs. M. B. Fletcher, Pres. Mrs. M. B. Fletcher, Secy.
Brockton Spiritual Instructive Lyceum at 115 P. M. every Sunday. T. H. Loring, Conductor.

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THE BETTER WAY.

THE WAY PUBLISHING CO. EVERY SATURDAY.

L. BARNEY, EDITOR.

CINCINNATI - - NOVEMBER 10, 1888

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.

If men can not live by truth, then it were better that they die by it.

Look not backward at the wounds inflicted by time, but forward to the promises of immortal life.

Blessed are they which are persecuted for mediumship, for their glory shall be that of the immortals.

A majority of those who pray have much occasion to be thankful that but few of their prayers are answered.

Find out, faithfully and with care, that which is the soul's true inheritance, and enter in to its enjoyment without delay.

The larger the heart, the greater the sorrow. Some hearts are too much contracted for any pure emotion, and others feel grief too intensely. But hearts cannot be too large, if they would fairly cherish humanity.

There is a degree of sacredness in the phenomena of Spiritualism, could it be evolved, which would drive out forever even the thought of fraud—even the least idea that these phenomena could ever in any detail be simulated.

Peace is the legitimate result of the true Spiritualist temper. It is the loving kindness of ministering spirits which brings the human heart to a settled condition, and into consistency with its noblest impulses. This is the happy, natural state of man.

Gouldburn calls nature "the Gentile's Bible." It is the Bible of the Universe and the sum of Infinite Intelligence—the Bible of every one who prefers the useful to the useless. If every man and woman were more familiar with it, humanity would be more richly blessed.

Inactivity is crime. Take hold of life untie its knots and solve as many of its problems as possible. Be worthy of life and honor. Learn the right course and pursue no other. These rules well heeded will make of you a good man or woman, and, if you persevere, a good Spiritualist.

Those who long for "tests" at wholesale want more than they are entitled to. Tests do not come in response to this intense anxiety, but oftener than otherwise, when least expected, and frequently from circumstances which are apparently slight. And under these conditions they are irresistibly conclusive.

A goodly number of our grand corps of correspondents have "views," and it will be observed that these occasionally clash. Why they should be more than we can hope to account for, because each is right, as he or she is able to readily prove; and, therefore, why this apparent inharmoniousness must be reconciled.

We get trace of a man whose income is \$10,000 annually—equal to that of 26,666 men who earn \$2.00 per day each! Two thousand such cormorants would receive more than the 30,000,000 working men of our country! Is there justice in this condition? Does it presage the safety of popular institutions? Can it continue? These questions are answered in one short word—No! It is unjust, unsafe, and will not be submitted to by free men.

We may look and look toward immortality, but, unless we act before going into that future life, utter death were better than the condition in which we will find ourselves. Present indolence will become the fruitful seed of future remorse. Work now and always is the only salvation. Listen to Young and treasure his sentiments.

"Procrastination is the thief of time; Year after year it steals till all are fled, And to the mercies of a moment leaves The vast concerns of an eternal scene."

The great want of Spiritualism is positive, downright facts, addressed to the comprehension of the multitude;—not apparent impossibilities, but things rationally possible, or as much so as natural phenomena can be. Of course no mind fully comprehends the process of rearing the monster oak from the insignificant acorn, but this has become too common to excite remark. It belongs to the realm of natural phenomena quite as much as spirit materialization, and is of nearly the same order. One is no more remarkable, no more astounding, no more worthy of belief, than the other, and investigation will so demonstrate to any philosophic mind.

CAUSES OF CRACK-BRAINS.

We find an instructive statement in a late report on the causes of lunacy. It is said that in a certain asylum where Roman Catholics are in proportion to Protestants ten to one, no instance has occurred of mental derangement among the former from religious enthusiasm; but the majority of Protestants are affected from this cause. The following explanation is proposed: "Priests of the Romish persuasion will not permit their flocks to be wrought

upon. To distrust the infallibility of any point of doctrine or discipline is with them heresy. Catholics, therefore, are preserved from those dubitations which, when once engendered, frequently end in 'conversion.' The moment of danger is when ancient opinions in matters of faith are wavering, or in the novitiates of those recently embraced." This view, if correct, would seem to endorse the salutary influence of authority in matters of religion, and point out the necessity of cultivating in our own minds, and impressing upon those whose destiny is largely regulated by what we do or leave undone in the way of direction or restraint, the injurious consequences likely to follow from giving rein to restless inquiries respecting the multitudes of "religious" opinions now abroad in the world, nearly all of which revolve up and down in the spirit of proselytism. The young and yielding mind should be jealously guarded against an encounter with abstruse points of controversy, and double so against fear of eternal damnation, as threatened in the red-hot curriculum of the principal religious sects of this country. Those generators of credulity and superstition, known as "revivals," should be forbidden by act of Congress, if it is desirable to abolish the most fruitful source of lunacy under heaven.

A MILD DISSENT.

Among those of every faith and shade of belief, there have been from the beginning more followers of Sense than of Spirit; more who were led by the allurements of things presented to the material eye than by the better discernment of the immortal soul. Perhaps this declaration may be truthfully reiterated through all future ages, 'till time shall be no more; but better conditions are most fondly besought. It is even hoped that humanity will become so thoroughly harmonized with nature that erelong the spiritual will assert and hold sovereignty over the material, and that the "joys of sense" will give place to true ecstasy of spirit. Then will come the victory of that Spiritualism which shall redeem the world.

There are no sadder materialists than those who insist upon physical phenomena for the sustenance of that undefined suspicion of something which they call Spiritualism. They profess to hunt for psychic knowledge in the great unexplored realm of the occult and to pant for it "as the hart for the water brooks," but what do they select from this exhaustless store of information? Nothing! They do not even learn the difference between mind and matter, and spirit is as nothing to them unless it has head and hair, a face with comely features, arms hands, legs, feet, a well-developed bust, and the presumption of all other parts in due order; and they call this materialization of spirit! We do not object to the fact that there are such presentations, nor to the other fact that they personate people who have at sometime lived on earth, but this is as far as anybody can go. That they are, in and of themselves, the veritable persons they represent themselves to be, in material form, is more than doubtful. It is probable they are astral bodies, made visible through the impenetrable manipulations of occult chemists, and even upon this hypothesis they are sufficiently potent to challenge our special wonder.

Materialization, so called, is the passion of materialists, and an impediment of the most desirable development of Spiritualism, which is found in its philosophy and in the more modest phases of phenomena. The purely spiritual, without adulteration or admixture, is the need of the world, if humanity is destined to partake of the better salvation.

MORE NEEDS THAN ONE.

"Spiritualism needs a better literature," exclaims Mr. Howell. Right, indeed! This has been our text for many years. Spiritualism has too much literature of a certain kind; too much of orthodox revamped; too much of the old garbage of infidelity chewed over and over; too much dogma of the cross and crown; too much straw from the old time "shake-downs," threshed and re-threshed till its offense is rank. There is too much of all this from the platform as well as the press, and it is time to call a halt. Mr. Howell does well to cry aloud and spare not. But Spiritualism possesses a better literature than it pays for, good brother, and therefore more and better than its mercenary adherents deserve. In this declaration we use the word Spiritualism to typify the great mass of Spiritualists, and it is of course the intention to except that small and honorable class who do their utmost to support Spiritualist newspapers and lecturers, by affording them the sorry means of existence. We have patrons who pay us more in a single month, for papers actually bought and distributed by them, than regular subscribers pay in two years, and this is done regularly and cheerfully, without a hint except from their own sense of duty. Several mediums and lecturers send us lists of subscribers every month, accompanied by the ready cash, and never fail to promise continued exertion. These are the salt of the earth. A business man of Cincinnati, who poses as a Spiritualist of eminence, subscribed one dollar for a five months' term of this journal at its commencement, and when the term expired refused to renew, on the ground that his subscription was merely intended to give the paper a start, and now he thought it

could get along! His dollar was a great help toward paying the \$6,500 expended in the first five months.

No journal has ever rejoiced in better friends or kinder deeds performed in its behalf; otherwise it would have been long ago relegated to that limbo of deceased pulp and lamplblack whence no waste paper ever returns; but it has never been able to make itself worthy of these good friends. It receives enough to live on but not to grow on, and unless it grows rapidly it will not keep pace with Spiritualism, which will make more of a real advance in the next two years than it has in the past forty. And the literature of Spiritualism, rostratively and newspaperially, should make a better advance in the next half year than in all previous time. To do this as it should be done will require double the sum of ready cash now expended in this direction, and it cannot be devoted to a better cause.

While upon this subject we may be permitted to say that the mediums and lecturers in the service of Spiritualism receive less pay for actual work than any other class of professional people, and thus their means of improvement are limited in precisely the same way as those of the Spiritualist newspaper. Better compensation will secure better work all around.

THE MASK REMOVED.

"Truth," demands Carlyle, "though the heavens crush me for following her! No falsehood, though the whole celestial Lubberland were the price of apostasy." Some of the greatest outrages ever committed upon truth are by silence, by omission to denounce falsehood and unmask fraud. No cause can long survive such tactics, for truth is so important an element in every undertaking, and of so delicate a nature that every possible precaution should be employed to exterminate its violation, although the sacrifice be made to duties which supercede its obligation. This may look too rigid to some investigators, but no other rule will work.

In pursuance of the principle herein laid down, the action indicated in the subjoined document was had on Sunday last:

TO THE PUBLIC.

Hall of Society of Union Spiritualists, No. 115 West Sixth Street, Cincinnati, Ohio, November 4th, 1888. It seems proper to say to the public, especially to investigators of the phenomena of Spiritualism, that while this Society deeply regrets every occasion for the denunciation of fraud by those who, without the gift of mediumship, pretend to be mediums for spirit manifestation, we nevertheless recognize it as an imperative duty to the cause of truth to make such denunciation emphatic whenever fraud is positively detected.

Upon the evidence of members of this Society whose veracity is undoubted, it becomes our duty to denounce as fraudulent the pretended spirit manifestations at a seance held at No. 55 Carlisle Avenue last Thursday evening, 1st November, instant, by J. W. Fletcher, and to warn the public against the pretensions to spirit mediumship of said Fletcher—especially for so-called materialization.

It is true that only a few weeks ago, this Society practically endorsed the mediumship of Fletcher. This was done in good faith, upon evidence apparently conclusive, but it is only another instance to show how easy it is for finite minds to be mistaken. Those who commit no errors soon become proud of their goodness, but it is said that the best men and most earnest workers make mistakes enough to keep them humble. It is our desire to offer all possible amends for this mistake, and our purpose to advertise as widely as possible this recantation of our endorsement of one so unworthy;—therefore,

Resolved, That this memorial be spread upon the records of the Society of Union Spiritualists, and furnished to the newspapers per press with a request that it be published.

E. O. HARE, President, C. C. STOWELL, Secretary.

There was not a dissenting voice in a meeting of several hundred people, and therefore the time seems to have fully come when Spiritualists are determined to publicly protest against the perpetration of fraud in the name of truth. It indicates growth, progress, strength, and the consciousness of a rapidly accelerating power that is asserting itself in the minds of men against dogma and superstition, which for centuries have been sustained by fraud alone. Spiritualism can progress by no light save that of truth, and he who ascribes to it greater power than his own experience really warrants, is a liar and an imposter.

WONDERS OF HISTORY.

It is the misfortune of history that much of it is untrue, and mankind is in doubt as to the proper means of separating the true from the false. False history has doubtless fixed as many ideas in the minds of men as the record of absolute fact, and part of these must be worth having, for their premises are events which were possible; therefore, as history is only valuable for the lessons we are competent to deduce from its facts, what matters it whether Caesar or Vercingetorix were the greater general?—Whether Aaron or Joshua were the wiser prophet?—whether Peter or Paul were the more spiritualized apostle? The lesson taught by either would be the same in effect.

History tells of some strange things after Ahab was slain at Ramoth-gilead. He was succeeded by his son Ahaziah, as King of Israel. It came to pass that Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and he was sick. And he sent messengers, and said unto them, "Go, inquire of Baalzebub, the god of Ekron, whether I shall recover of this disease." But the angel of the Lord said to Elijah, the Tishbite, "Arise, go up to meet the messengers of the King of Samaria, and say unto them 'Is it not be-

cause there is not a God in Israel that ye go to inquire of Baalzebub, the god of Ekron? Now therefore thus saith the Lord: Thou shalt not come down from that bed on which thou art gone up, but shalt surely die.'" And Elijah departed.

When the messengers returned to the King with this message he did not relish it, and it was not made more acceptable when he found it was delivered by Elijah, the Tishbite. But the King sent unto him a captain of fifty with his fifty. And he went up to him, and behold he sat on the top of a hill. And he spoke unto him: "Thou man of God, the King hath said, 'Come down.'" And Elijah answered and said to the captain of the fifty, "If I be a man of God, then let fire come down from heaven and consume thee and thy fifty." And there came down fire from heaven and consumed him and his fifty!

This is fearful, but it is history, in cold, unsympathetic type. It goes on to state that fifty more were sent, whose captain addressed Elijah in the language of the first, to which Elijah answered as before; and the fire of God came down from heaven and consumed this captain with his fifty! When a third fifty were sent, the angel of the Lord interfered and told Elijah to go down with them, and he went and said unto the King: "Thus saith the Lord, 'Forasmuch as thou has sent messengers to inquire of Baalzebub, the god of Ekron, is it not because there is no God in Israel to inquire of his word?—therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.'" So he died, according to the word of the Lord which Elijah had spoken.

And, according to this record, one hundred and two persons, against whom there was no charge, had been previously consumed by fire which Elijah called down from heaven! They had acted as messengers of Ahaziah to the prophet Elijah, and for this, history leaves us to infer, they lost their lives. The narrative is continued in the incidents attending the journey of Elijah and Elisha from Gilgal to Bethel; to Jericho; to Jordan; and when they came to the river, Elijah took his mantle and wrapped it together and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. \* \* \* And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. His mantle fell upon Elisha.

These are the solemn records of ancient writers. Do they embody a fair statement of fact? Was the fire of God actually commanded by one person for the destruction of one hundred who were obeying the innocent command of their ruler? Were the waters of a great river divided by smiting them with a mantle—even the mantle of so just a person as Elijah? After these questions are answered, we may ask something about the chariot of fire, the horses of fire, and the "air line" to heaven via the whirlwind. Unless heaven was nearer our globe than the good people of Elijah's age supposed, this whirlwind was more "far-reaching" than any modern cyclone yet recorded. But we are reminded that those were "Bible times."

Spiritualism a Religion as Well as a Science.

To the Editor of The Better Way.

One of your correspondents, in a recent communication to THE BETTER WAY, asks, "Is Spiritualism a religion?" and answered this question by asserting and arguing that it is not. The considerations he presents to support his position are, briefly stated, that it is simply an "exhibit of facts of a psychic character"—merely a "psychic science," or a "science of the soul, in the body, or out of it as a spirit." While, on the other hand, "religion is based upon a recognition of the existence of a God or gods; and he asserts that "the conception that there is no God is growing very fast among Spiritualists."

If this latter statement is true, some of the best friends of the cause—the great majority, I have no doubt—will exceedingly regret it, and its enemies, ecclesiastical and others, will exult over the declaration, especially by an officer of a spiritual association, that the movement, claiming to be spiritual, and having for its object religious reform and enlightenment, leads to atheism and its logical results, the abnegation of religion and spirituality; for your correspondent correctly argues that, "if there is no God, there is no religion."

He is unquestionably correct in saying that mere psychic facts do not constitute a religion, nor does the study of any facts, of itself, make a person religious, nor the mummery of church ceremonial, liturgy, and creedal formulations. Do we not often see that their most zealous devotees show, by their lives and characters, that they are devoid of spirituality, which is the essence of religion?

Mediumistic facts, when they merely widen the scope of intellectual comprehension, stimulate the curiosity or satisfy the love of the marvellous, do not intrinsically involve the religious element any more than the facts of physical science—astronomy, chemistry, geology or any other branch of human knowledge classed among the sciences. They are purely intellectual, and do not involve any spiritual considerations, nor any exercise of the spiritual faculties, or awaken spiritual emotions. The votaries of materialistic science at this time, in general, seem to have become

so much absorbed in the contemplation of physical facts that they have no place for the spirit. They cannot find it by sensuous observation, and they have lost all power to recognize it in their own consciousness or inward experience. And yet some of the profoundest thinkers in the annals of scientific exploration, among whom I may refer, for illustration, to Kepler and Newton, have not been able to pursue their researches in the universe of matter without feeling their spiritual nature quickened, and without being carried upward to a devout consciousness, acknowledgement, and adoration of the Supreme Intelligence, whom they felt themselves logically unable not to recognize as the Source and Author of the wondrous scheme of things which their acute intellectual faculties (the most wondrous of all) enabled them to explore.

Thus Sir Isaac Newton, a genuine Spiritualist, in the best sense of that much-abused term—for he studied not only physical things, but also those of the spirit, untrammelled by creedal traditions, for he was not an orthodox religionist—declared that, in writing the Principia—that master-work of physical science: "I had an eye upon such principles as might work, with considering men, for the belief of a Deity." His biographer remarks: "From the depths of his own soul he had risen a priori to God; and from the heights of Omnipotence, through the design and law of the builded universe, he proved a posteriori the existence of a Deity."

What does this great fact imply? That because Newton, with his acute and powerful mind, his profound researches, and his vast knowledge of the universe, believed in a Great First Cause, intelligent, omnipotent, and omnipresent, therefore, we should necessarily entertain the same belief, whether we can do so rationally or not? By no means; but that we should cultivate modesty, and avoid rashness, in our assertions and denials as to this, perhaps the greatest of all problems, and be very careful that we have the requisite data for controverting the conclusions reached by men of such transcendent mental endowments as those of Newton, Bacon, and Locke, and for pronouncing them mistaken and guilty of error, and not them alone, but nearly all the master-minds of the race. It seems to me that some among us, carried onward rather by a rash spirit of iconoclasm than by a calm, philosophic weighing of the truth, need to learn that intellectual freedom is not inconsistent with intellectual modesty, and that reverence which keeps the mind in a just orbit, saving it from rash, daring, and erratic speculations, and what is even worse, positive conclusions based upon an inadequate view of the facts.

Certainly, the facts derived from mediumistic manifestations are very instructive and valuable when rightly considered and interpreted; but do they afford a sufficient basis for the denial of the existence of God? If every spirit that has manifested during the last forty years should have affirmed the non-existence of Deity, would that be a sufficient reason for accepting that negative proposition as true? No, emphatically, no; for, as is thoroughly known, there is a higher inspiration in the soul—a more exalted and trustworthy source of spiritual and divine truth, as is illustrated in the case of Sir Isaac Newton, together with host of others, that confutes the odious and sterile doctrine of atheism.

The fact, however, in regard to the testimony of communicating spirits is quite the reverse of the above proposition. Modern Spiritualism is not at all subject to the charge of avowing or encouraging atheism and irreligion, whithersoever some of those who call themselves Spiritualists may have been led by their own intellectual tendencies and aberrations. The literature of Spiritualism, as has abundantly and repeatedly been shown, is purely, strongly, and grandly theistic—sublimely religious and truly spiritual; showing conclusively that what has been received through pure and cultured mediums, has come not from the spheres of darkness but from those of light. The recognition and avowal of the existence of God, under rational, spiritual aspects, and devoid of anthropomorphic conceptions, has uniformly constituted the most conspicuous feature of these spiritual utterances and messages; and it seems to me very unfortunate, especially at this time, that they should meet with denial, disapproval, and disparagement from those who profess to be Spiritualists, and are engaged in the advocacy of the cause. Spiritism, confined to the mere phenomena of spirit manifestation, may deny the existence of the Deity and his necessary attributes and relations to the world and its human inhabitants; but Spiritualism must, of necessity, accept and avow it, and from it may, and doubtless will in time, frame, by the application of logical considerations and principles, the grandest, most ennobling and most rational religion the world has ever known.

Spiritualism without religion, or the religious tendency, is a misnomer, being devoid of the spiritual element, so potent in human nature; while spiritism, the merely intellectual element, divorced from its divine partner, must ever prove barren of reformatory, elevating results, and can never exercise but an inconsiderable and temporary influence upon the human race, or upon human society. Will not this suggest a sufficient cause for the potent disintegrating elements that are now so obvious in the condition of the spiritual movement, and which, hitherto, have proved so insuperable an obstacle to its development and progress? Most assuredly that development will not be promoted by the announcement by its advocates that its tendencies are toward irreligion and atheism. HENRY KIDDLE, New York, October 27, 1888.

A Devil. Jesus said that one of the twelve had a devil, but I am not prepared to say whether he meant the unfaithful and cowardly Peter, to whom he entrusted the keys of heaven, or Judas, who sold him for money—thirty pieces of silver, if my memory serves me right—just as would nearly any bishop of the present day. The bishops preach that it is as difficult for a rich man to get into heaven as for a camel to go through the eye of a needle; yet they enrich themselves and their families as greedily as if they, at any rate, never expected to smell brimstone as a consequence.—(Bradlaugh's "Few Words About the Devil.")

Mrs. Laura Carter.

Some Manifestations Through Her Mediumship. It affords us much pleasure to make the subjoined extract from a long article in the Cincinnati Enquirer, of last Saturday, under the suggestive title of "Are There Spirits?" "The day after the appearance in The Enquirer of a so-called 'expose' of Spiritualism, emanating from parties at the Grand Hotel, a gentleman called at this residence of Mrs. Carter, and had an interview with her. He stated emphatically that he was not a Spiritualist; that he had often heard of the phenomena through his friends, and had seen some demonstrations. His object in calling was to obtain a sitting under test conditions, and to prove either the falsity or the truthfulness of the assertions made in the article alluded to. Showing himself to be a gentleman in the truest sense, and sincere in his request, the sitting was granted subject to his conditions.

He took his seat alongside Mrs. Carter, she holding a double slate under the table upon which, to his astonishment, he received an epistle from a deceased friend, with the full name attached. He then placed a sealed question in between the slates, and the permission to hold both of Mrs. Carter's arms at the wrists was granted. The slate was withdrawn when the signal was given, and the question was fully answered in detail, and to his astonished gaze, a private mark, known only to himself and the person addressed, was affixed to the signature. The gentleman then took from his pocket, another sealed question, placed it on the top of the table, and covered it with a napkin, holding the same in its place with his hands. Mrs. Carter saw the spirit to whom the question was addressed, described him so accurately, that the gentleman recognized the description fully, and she then clairaudiently answered the question in detail.

The gentleman arose from the sitting perfectly dumbfounded with amazement, stating that he would not have missed this grand and truthful demonstration of a power he could not account for. He was fully satisfied that the intelligence of his friends must have answered the questions propounded; he was satisfied that the description of his friend, as seen by Mrs. Carter, was accurate and most positive, and his inclination was to become a firm believer, and insisted upon having a weekly sitting for an indefinite period, and he stands ready to make affidavit to the honesty and truthfulness of everything here related.

I will close this article with one more recital of a most remarkable character.

The gentleman, at whose private residence these phenomena were demonstrated, is one whose great talents and world-wide reputation, as a physician, are second to no one in this country, and his authority is often quoted in England, Germany and France, and whose word on any question is never disputed, and his integrity and honor have never been doubted. We will give his narration of the facts in this instance. He said:

"I invited Mrs. Carter, of Price's Hill, to a social dinner at my house. After dinner we adjourned to my library room. I made a request of Mrs. Carter that she give a private sitting, which she kindly consented to do. I placed my writing table in the center of the room, and brought from a drawer in my secretary a bundle tied up in strong Manila paper, with heavy twine. This bundle contained a box about twelve inches long and eight or ten wide, with a sliding lid. This lid was fastened with a strong nail in front, so that it could not be removed without first withdrawing the nail. Inside the box were two porcelain slates, fitting nicely without jostling. I placed this box upon the table, not telling Mrs. Carter what it was. As we seated ourselves at the table I carelessly let fall at my feet a blank memorandum-book about six inches long and four wide. I placed the toe of my foot on this book, and, handing Mrs. Carter a double slate, requested her to hold the same under the table. In a very few moments the slates were opened by myself and on them was written a friendly greeting from Wilbur Thompson, then spirit control. The slates were then placed on top of the table. Mrs. Carter placing one of her hands and I one of my hands on top of the slates. We very soon heard the scratching of the tiny piece of pencil, which lasted for some moments. On opening the slates I found a loving communication from a relative who had long since left the earth and passed beyond. As I was reading the epistle, Mrs. Carter exclaimed: 'Doctor I see a very bright light surrounding that bundle. What does it contain?' I replied: 'We shall see presently.' When she said the light had disappeared I cut the string surrounding the bundle, withdrew the nail which held the lid fast, and drawing the lid from the box, took out the porcelain slates, and imagine my amazement, if you can, on finding three distinct communications written thereon in lead pencil.

"One of these epistles was from my deceased wife, written in her own handwriting with her name attached. Her signature is very peculiar, so much so that it is very difficult to imitate, and I will swear before any potentate in the country that this writing and signature are those of my wife. There was no lead pencil in the box, and how, therefore, was the writing executed? It surely was done by the occult power and force of the spirits, of which we know absolutely nothing.

"Still another wonder awaited us at the conclusion of the seance. I picked up the blank book which I had let fall on the floor, and on which I had placed my foot and held it there during the sitting. On opening the book I found written in the middle pages a message from my wife confirming the one written on the porcelain slate. Now, I say to you 'Apparitor,' that these phenomena, if you so call them, were done just as I have related them. I will swear most positively that Mrs. Carter did not know the contents of the bundle, neither did she know of the blank book at my feet. It is nonsense for any one to say that these phenomena were enacted or produced by any natural causes. No one but a fool would or could say so.

The above, I think is sufficient to prove the truth of the honesty of independent slate-writing through the mediumship of this justly celebrated medium. I shall give in my next article some test seances given by Mrs. Seery, of East street, and, in conclusion, I will say that any one who is honest and true in himself can get the same results as detailed above. APPARITOR. Des Moines, Iowa. B. F. POOLE, Clinton, Iowa. Dear Sir—I received your Most Noble Spectacles, and, on using them, I found them to be simply perfection. MRS. MATTIE E. HULL.

PERSONAL.

B. J. Bartlett, Esq., a prominent architect, now of Little Rock, Ark., has been in Cincinnati for a few days recently, and greatly enjoyed association with some of our good Spiritualists and alert mediums. He thinks Walter Howell one of the most eloquent and practical speakers now upon the Spiritualist reform.

Movements of Mediums.

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week.]

Mary L. French is open for engagements for 1889.

Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y.

Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of '88 and '89.

Frank T. Ripley is lecturing and giving tests to large and enthusiastic audiences at Albany, N. Y.

Mrs. T. J. Lewis, speaker and test medium, 235 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 parlor at 115 Olive street, St. Louis, Mo.

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

Mrs. Sallie Scoville, the well-known psychometric reader is again in the city and can be found at No. 143 Olive street, St. Louis Mo.

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

Frank T. Ripley, trance lecturer and platform test medium, is open for engagements for the months of December and January next. Address him in care Banner of Light, Boston.

G. W. Kates will lecture and give tests during the month of November in Pittsburgh, Pa.

Pierre L. O. A. Keeler, Slate-Writer, is now at his home, Rockville Centre, N. Y., devoting his personal attention to the development, through his pamphlet by mail, of mediumship throughout the country.

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

Dr. Dean Clarke, a veteran worker and one of our most eloquent inspirational speakers desires immediate engagements for the winter months. Let all who want an energetic and highly-endowed spiritual teacher send for him. Address care of Banner of Light, Boston, Mass.

Mr. W. A. Mansfield, the well-known slate writing medium who spent the summer at Cassadaga Camp, has returned to Boston, to pursue his studies in the Monroe College of Oratory. He is now located at 568 Columbus Avenue, and will devote a portion of his time, afternoons, to the exercise of his gifts as a medium.

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

Miss Jennie B. Hagan is now ready to make engagements for camp work in the months of July and August, '89. She may be addressed at South Framingham, Mass. During the month of April and half of May '89, she will speak on Sundays in Ohio, and will engage to speak week days and evenings of this period at points in Ohio, Indiana and Kentucky, giving a course of six lectures at a place, as she is now doing in New England, or a less number, as may be desired, at moderate charge. Regarding such engagements she respectfully solicits correspondence.

CINCINNATI MEDIUMS.

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

A. Willis, materialization, No. 19 Broadway.

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

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

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

Mrs. A. Kobby, clairvoyant and test medium, 538 W. Eight street.

Mrs. Stewart, Trumpet and Independent Slate Writing, 16 Addison street.

Mrs. Anna Cusma, Independent Slate Writer, 45 West Eighth street.

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

Joseph Schwemmer, trumpet medium, No. 3 Corwin street, between McMillen and Walnut.

S. S. Baldwin, Magnetic Healer and Developing Medium, 34 East Sixth street.

AMUSEMENTS.

HEUCKS.

The attraction at Heuck's Opera House commencing Sunday afternoon and all of next week, will be "Harbor Lights," a romantic nautical drama from the pens of Geo. R. Sims, author of "Oleter Joe," and his collaborator, Pettit, who have produced the spectacular 3-act drama like the "Lights of London." During its production here, the play will be finely mounted and well presented by capable artists. This first presentation is the landing of the crew of the H. M. S. Brittain near Plymouth. The audience at once becomes interested in the love and hope of "Lieut. Kingsley" and "Dorinda." There is abundant excitement in the hall scene, when unprincipled "Frank Moreland" not only refuses to do justice to poor "Lina Nelson," whom he has cruelly wronged, but also endeavors to launch the good name of her foster sister, "Dora." Fever heat is reached when the lover rushes to the rescue; the house is enthused when the handsome lieutenant rises, and throughout the piece the stirring action of the play sends the mercury very high until the grand climax is reached, the villain receives his bitter and well-earned reward. The play was made decided hits in New York, Boston and London, and should draw well. "The Harbor Lights" presents a story of heartfelt interest, it delights all who love the sea and its adventurous experiences. Such mimic representations of a storm at sea or off the coast have rarely been given on the stage before. The lightning bolts, the signals of distress, the screaming boats, the coast signal service, are all called into the play to illustrate a story abounding in human passions and human foibles.

A sale of seats already promises a very profitable engagement, coupled with the drawing qualities of the drama, we fall to see how it can be otherwise.

The First Society of Spiritualists of New York.

To the Editor of The Better Way. Mr. Lyman C. Howe spoke before the first Society of Spiritualists Sunday morning, on subjects selected by the audience, which were—"Which is the most important, the Phenomena or the Philosophy of Spiritualism?" "Progress in Political Economy." The subjects for the poems were—"What will the Harvest be? The Angels called the Poor Orphan Home; Lost in the World; Compensation; Good-Bye. These Mr. Howe wrote into a poem of unusual length and beauty. He said neither and both the phenomena and the philosophy are both important, but they do not constitute all of Spiritualism. Some devote themselves entirely to the phenomena and stop there. Others, unable to sift the true from the false phenomena, reject all and study the philosophy alone, thus falling away into Atheism.

Political economy is slowly but surely progressing. From barbarism we have attained civilization; from theocracy, despotism; monarchy we have merged into republicanism, and democracy; but still we are far from perfect. Neither the Democratic, the Republican, nor even the Prohibition party is yet perfect; but we are progressing slowly to the political economy which will study the needs of humanity. Prohibiting liquor selling by law will not make men better. If in your heart you wish to murder your neighbor, and are only restrained by the arm of the law, are you any less a murderer? If you wish to get drunk, you can do it without rum; on tobacco, opium, hashish. These are all productions of nature. Shall we stop their growth?

Mr. Howe's audience followed him closely, and frequently interrupted with applause. In the evening he discussed the subject, "Who, what and where is God?" The lecture was logical, able and eloquent. The audience was large at each meeting, and made up of the representative Spiritualists of New York with many visiting strangers.

The meeting for manifestations at 2:45 p. m. was, as usual, very interesting and instructive. The musical portion of the program was interfered with, owing to the illness of the pianist, and the exercises were opened by Mr. Henry J. Newton, telling some of his experiences while investigating the phenomena of Spiritualism and referring to the time when he was a Methodist layman. He had much to say, knowingly, of the devil and his influence over the people, and thought that we cannot present any physical evil but what we can get along better without than with a devil. Mr. Leach gave some interesting remarks in his explanation of the phenomena of Spiritualism, and more particularly in the direction of materialization.

Mrs. E. A. Wells gave numerous recognized tests, some of them being very remarkable, and no fall of description or bringing tears to the recipients. There is a materially large increase in the attendance at all the meetings of the Society, showing conclusively that the conspiracy of some floaters of the camp at Peoria, and a few designing individuals closely associated with questionable organizations, for the purpose of bringing discredit upon the fair fame and knowledge of our Spiritualist friends, that chance to be followers of a kindred faith to that of two simple-minded women, who, under the influence of stimulants and a promise of coin to better their condition, renounce a faith in God which they had held and thought not, nor never did, hold to, is having an effect quite contrary to that designed by the instigators of this horrible fraud, and in consequence the work of the Spiritualists will grow stronger and stronger, and the effort will be of lasting good.

Fraternally Yours, PATTERSON. New York, November 4, 1888.

The Independent Club of Boston.

While we have many different societies in Boston, there is still room for one more, and the Independent Club has sprung into existence in answer to the demand. The special objects being first, "The study of spiritual science," and none can realize the necessity for such study more than the intelligent Spiritualist, who, of all others, needs to comprehend the law governing spirit return, and the various phenomena occurring through the agency of disembodied spirits. The greater part of the strength of the spiritual movement has been used in pulling down old errors and cleaning away past superstitions, and now the time seems to have come when the public mind demands that some useful constructive work shall be done. The Christian scientist, theosophist and occultist have already taken an advanced step, and are already leading the van in intellectual appreciation of what Spiritualism may mean, and there should be some authoritative positions gained with which to silence the skeptic and instruct the student. For this purpose the club has established Sunday afternoon lectures in Berkeley Hall, where already Mr. Colville, one of the ablest exponents of the spiritual philosophy has been lecturing, drawing in many that have not been accustomed to listen to this kind of teaching, and winning high encomiums from the secular press, for the concise and exhaustive manner in which he has treated the question under consideration. He will be followed by Mr. Gerald Massey, the noted English poet and writer, who some years ago created such a sensation in this country.

Mrs. Isabella Beecher Hooker will continue the work and present the more religious side of the question. So it is planned that every possible facility for the study of spiritual science is being afforded. While aside from the Sunday service the club holds weekly meetings on Wednesdays at the Independent Club, 111 West Washington street, for more general purposes. At 2 p. m. on that day a service for general instruction is held, at which time those who are present can sit at home for development. Many have thus gained great mediumistic power. At 8 o'clock the ladies hold a sewing circle for indiscriminate charities, and work very busily until 9 o'clock. On Wednesdays is served, after which a fine entertainment is offered. I need not say that all of the above is an attractive programme, and is looked forward to with great interest by those who have come to understand and appreciate it. The motto of the club, "Speak no Evil," suggests its second object, which is the suppression of scandal. It is for this that Spiritualists have suffered more than from all the other causes put together.

I hear from non-members that there is much interest in the club, but having been early called as the Grand Master of the Order, and attended nearly all the meetings, I have no knowledge of such a state of affairs. The only way to know persons who know nothing of our affairs can post those who are in it. We intend to defend our rights, to hold our position and to do our work, but we do not intend to be drawn into any controversy by individuals who assail us, to advertise themselves and their wares. The membership fee is two dollars.

Very truly yours, JOHN W. FLETCHER. Boston, Mass., Oct. 30.

Little Testimonials.

"In union there is strength." It is the same with "Union Vinegar," made by Messrs. W. & G. C. Jennings, whose firm is styled the Union Vinegar Co., and whose location is at 67-69 Canal street. They are the makers of wine and cider vinegars of best qualities, and manufacturers of sweet and crab cider, table sauces, catsup and French mustard. They also show how persons who know quality and as simple 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 New York by C. A. Kline, who bottles it in the trade and supplies orders by the gallon or barrel.

Boston Notes.

Mrs. Ada Foye, of California, was tendered a reception by the different Spiritualist societies of Boston, Mass., in the Parker Memorial Hall, Tuesday evening, October 20. There was a good attendance considering the short notice. Mr. Richard Holmes, of the Spiritual Temple president, and speeches were made by Mrs. R. S. Little, J. Wm. Fletcher, Mr. Eben Cobb, Dr. Storor, Miss Fickerson and others. Miss Gracia Seales, the charming child artist, sang some fine selections and Mrs. Foye closed the evening with one of her fine Ballot seances, which was eminently successful. Arrangements are being made for her return to Boston at an early date.

Mr. W. J. Colville gives his final Sunday lecture in Berkeley Hall before the Independent Club, November 11th. The subject: "Is Marriage a Failure?" It will be also the tenth anniversary of his lectures in America.

He gives the opening address of the week-day lectures at the club rooms 97 Washington street, and departs that night for Denver. He will pass the winter on the Pacific coast.

Mr. Gerald Massey after his Boston lectures before the Independent Club, will probably go directly to California, so as to escape the cold of the New England winter. He intends to bring out a volume of poems in an early date. His lecture upon "The Villification of Shakespeare," is called a masterpiece.

Mrs. J. W. Fletcher, Susie Willis, for so many years one of the most popular inspirational speakers before the public, recently passed examination before the State Medical College of Vermont, and is now a regular M. D. She is still studying, however, in the College of Physicians and Surgeons of Boston and will go up for final examinations there in the spring. Every year our mediums are finding the need for an extended education more apparent.

The Boston papers will be careful how they attack mediums in the future. The Record gladly settled the case of E. A. Wells, materializing medium, rather than have her carry on the prosecution. Some Spiritualists who never have a good word for this phase of mediumship had best take warning.

Mrs. Colby Luther will speak for the Boston Spiritual Temple and the Independent Club during December. She is a fearless exponent of the spiritual philosophy.

Mr. J. William Fletcher's engagements are: Williamette Conn. first two Sundays in November, and in Springfield, Mass., until January 1, '89. His dates are quite filled until June '89.

Reception to Miss Jennie B. Hagan.

Worcester, Mass., Nov. 3, 1888. To the Editor of The Better Way. I wish to give you a few lines about the reception to Miss Hagan, by her friends in Worcester, on 29th ult. There was a gathering of about fifty ladies and gentlemen at the residence of Mr. W. C. Smith, President of the Worcester Spiritualist Society, all warm friends of the cause and of the guest of the occasion. President Smith presided, and the occasion was made joyful by vocal and instrumental music, readings, recitation, short speeches and poems, in which Misses Smith, Whaley and Hagan, Mesdames Hildreth and Hastings, and Messrs. Smith, Lamb and Sutton, were the very competent and entertaining performers. Details which were only locally interesting, I do not propose to give, although the original poem by Mrs. Hildreth, written expressly for the occasion, would be acceptable to your readers, if obtainable. After the reading, she handed Miss Hagan a beautiful half-open rose, a very delicate compliment. Mrs. Hastings read the following acrostic:

"Just, true, honest and pure,  
Every ready to uphold the right,  
None can doubt her we are sure,  
None but wish her well to-night;  
Innocent, loving, dear to us all,  
Every one here hopes to meet her again,  
Before eighteen-ninety in the fall;  
Hoping her friends in numbers will gain,  
Anxious hearts ever for her will pray  
God in mercy will bless her way,  
Angel hands guard her every day,  
Never will she her duty slack."

This was enthusiastically cheered. All the officers of the Society were present, and the entire party vied each with his neighbor, to do honor to the fair guest of the evening. She received many elegant presents, among which were some valuable oil paintings, and a generous purse of genuine cash. Many happy returns, is the wish of

Yours Fraternally,  
AGAWAM.

Sufferings Relieved.

West Yorkshire, N. Y., Dec. 12, '87. Dr. S. L. Loucks, Worcester, Mass. My Dear Doctor:—I now enclose a lock of hair of Mrs. McClure, 25 years old, for examination. As for myself, I am feeling better than I have for six long years. I have truly enjoyed nine different doctors. They did little or no good. A great many people ask me what I am taking. I am looking better than they ever saw me before. I tell them I do not take those devilish poisons now, nor never will as long as Dr. Loucks lives and I live. I have suffered nothing but death from nervous weakness and other troubles. May the Lord save you from all harm is my prayer.

MRS. EMMA MCCLURE

New Society.

Cleveland, Ohio, Oct. 31, 1888. To the Editor of The Better Way. A new society has been organized on the west side of the city. It is called "The Spiritualists' Progressive Thought Society." The following are officers:

Mrs. H. Parker, President.  
Dr. G. A. Ferris, 1st Vice-President.  
Mr. G. C. Stevens, 2nd Vice-President.  
Mr. N. B. Dixon, Secretary.  
Mrs. Nellie W. Shook, Treasurer.  
Mr. R. D. Shook, Librarian.

Meeting every Sunday at 2 p. m., in Good Templar's Hall, No. 485 Pearl street.

Testimonial.

Dimebox, Texas, June 18, 1888. DE. R. P. FELLOWS,  
Dear Sir:—Accept my thanks for the good your remedy has done me. I was almost ruined physically, but ever since using the External Application I have been improving every day, and can now truthfully say that I am a new man. Wishing you the success you rightly deserve, I remain,  
Respectfully Yours, J. L. P.

REMARKS.—When such testimony as the above is given, none should doubt but that I have one of the greatest of known remedies (cure to me from the spirit world) for the cure of men suffering from Nervous Debility, as the result of youthful errors and excesses.

DR. FELLOWS.

Parlor Meetings.

To the Editor of The Better Way. The spiritual meetings held in Dr. Lamson's parlors, on Price Hill, are resulting very satisfactorily. Spirits Dr. Sharpe and Bunker are well known to all and give regular attendance. Last week spirit Emanuel Swedeborg went through Dr. Lamson: "Oh mortal, who seek you? I am Emanuel, who through many a master you see I must be the Light, light is what the people need, light within the Christ is come again to these mortals to be developed within the hearts of men. You must write, you must work. The time has come, the world at large must know the truth."

Many different messages are written through the organism of the child-medium.

Special Report to The Better Way.

Spiritual Camp Meeting at San Bernardino, California. Monday, Oct. 22.—This being general clean-up day there were no services in the afternoon.

Evening.—Mrs. E. A. Hammatt, of Escondido, San Diego Co., Cal., occupied the platform. She spoke of the work she was trying to push forward, that of building a medium's home. The land had been purchased at an expense of twenty-five hundred dollars, and had paid but four hundred dollars. As soon as she could raise this amount she would by will or deed turn the property over to somebody for a home for mediums. Twenty-five dollars was secured on the hall towards liquidating this debt.

Mrs. E. P. Thornydyke spoke in favor of such a plan for our mediums, and hoped some liberal Spiritualists would be found who would help Mrs. Hammatt in her humanitarian adventure.

The exercises closed with tests by "Sunflower," the control of Mrs. Nickless, who gave forty descriptions, all of them but four were recognized.

Tuesday, Oct. 23.—Afternoon Facts Meeting. Dr. T. B. Taylor gave an account of a drunkard being reformed by the spirit of his wife.

Mr. J. E. Small, of Cucamonga, gave an experience of a vision he had of seeing a man killed by a railroad train three weeks before it happened. In every particular it occurred as he saw it.

Remarks were made by Mr. J. D. Potter, giving many wonderful experiences during the past thirty-six years.

Dr. Wilcox, of Los Angeles, gave an experience how, after over thirty-one years in the M. E. Church, he became a Spiritualist, because it gave him knowledge of the immortality of the soul.

Remarks were made Dr. J. R. Nickless, Dr. T. B. Taylor, Mrs. E. A. Hammatt and William Heap.

Evening.—Guitar solo by Mrs. E. A. Hammatt, entitled, "Have Faith in One Another." Lecture by Dr. J. E. Small, of Cucamonga. Subject: "What, Who and Where is God?" The lecturer spoke an hour and a half, and showed a thorough research of biblical and scientific truths. In applying them together they clashed many times in the letter.

Tests were given by Mrs. Nickless.

Wednesday, Oct. 24.—Afternoon Facts Meeting at which many interesting accounts of spirit manifestation were given.

Evening.—Lecture by J. D. Potter, of San Bernardino. Mr. Potter is an old-time Spiritualist, and worked many years ago when it was a disgrace to be known as a believer in the return of spirits. His remarks were very interesting. We hope yet to see Bro. Potter in the field, although advanced in years; there is much good in him to be given to the world. J. V. Mansfield followed Mr. Potter relating the history of his mediumship from his childhood to the present time.

Thursday, Oct. 25.—The Facts Meeting was dispensed with in the afternoon, in order to prepare for the evening hop.

Thursday was the young folks evening; it was enjoyed by old as well as young, and all were pleased with tripping the light fantastic to the time of sweet music.

Friday, Oct. 26.—Afternoon. William Heap opened the meeting by giving a description of the wonderful manifestations which occurred at a seance with Henry V. Allen when the most exquisite music was played upon instruments with no visible hands manipulating the strings. He said he would recommend all who do not believe in the power of the spirits, to attend one of the circles of Mr. Allen before he leaves the city.

Dr. Nickless related an incident of the returning of an old army comrade, of whose death he did not learn for several weeks after he came to him in spirit.

Dr. Edson Smith, of Santa Ana, gave an account of his being requested to leave the theological school for fear he would turn the entire school into the same train of heretical thinking. He was taken from the school. His naturally inquiring mind led him step by step into religious ideas until it brought him to the doors of Spiritualism. In this beautiful philosophy he found ample scope for all range of thought. He paid high tribute to Mr. Franze and Mr. Mott as materializing mediums of unquestioned reliability.

Mrs. Edith E. R. Nickless, control, gave a very beautiful account of materialization, saying that there was nothing so wonderful about it—no more wonderful than all the materializations of nature which are occurring every day all around us. The very food we eat is forming the materialization of our body. The only way spirit in any form of life can produce itself through matter is by materialization. When we understand these terms the spirit materialization to day which just at the present time is causing so much furor will be as simple and as easy of comprehension as any of the materialization of nature.

Mrs. Mary Carter, of San Bernardino, gave an account of holding a materialized form by the hand, dressed in pure white, which suddenly changed, and she held the medium's hand. This, most people would have called a bug, but she knew it was a genuine manifestation of the transfiguration.

Saturday, Oct. 27.—Afternoon Facts meeting. Song, guitar accompaniment, "Something Sweet to Think of," by Mrs. E. A. Hammatt.

Invocation by the control Mrs. Nickless. Poem, "Woman," read by Mrs. Thornydyke. At the conclusion of this poem of the occasion, that very much persecuted woman, Mrs. Elsie Reynolds, walked into the hall. She had just arrived from San Diego, where she had been vindicated from those terrible persecutions which were brought against her wonderful mediumship.

Remarks by Mrs. Nickless, who related a sitting with the late Harry Powell, where the pencil was formed on the end of the finger and a communication was written.

Mrs. Ella Wheeler stated a similar experience was corroborated by a gentleman in the audience.

Mrs. Nickless gave an account of her first experience at a circle for materialization with the medium, Mrs. Cadwell, of New York, when her sister came and brought with her a little infant, the one she had lost many years before. This convinced her of the truth of materialization.

Mrs. Edith Nickless described two sisters, a brother, father and mother, who came to her. The gentleman, a stranger, acknowledged having lost such friends by death. To a lady she described a mother spirit who died with consumption, also the father and aunt. The lady recognized the spirits described, and thanked the medium. Thirty other descriptions were given, and all of them were recognized.

Sunday, Oct. 28.—Morning services were largely attended. Evening: The hall was packed, the doors closed and many had to go away who later came and brought with her a little infant, the one she had lost many years before. This convinced her of the truth of materialization.

At a meeting of the Association it was resolved that a vote of thanks be extended to the daily press of San Bernardino for their uniform courtesy in publishing the proceedings of the meetings.

Resolved also to extend thanks to the Santa Fe and Southern Pacific railroad for favors shown. Also to the following persons for their efficient work for the meetings, viz: William Heap, President of the Society; Mrs. E. P. Thornydyke, for artistic work in decorating the hall; Dr. Nickless for his fidelity in reporting the proceedings to the daily press; Mrs. Nickless for her efficient and highly satisfactory platform work as a speaker and test medium; Dr. Taylor for his untiring zeal and success in making up the camp meeting, and for the general management of the same; Mrs. Ella Wilson, Mrs. Dr. Taylor, Mrs. Hammatt, Mrs. Mary Carter, and all others who contributed to the interest and success of the camp meeting by their presence or work.

Resolved, that these resolutions be published in the Banner of Light, Boston, Mass.; THE BETTER WAY, Cincinnati, O.; Carrier Dove, San Francisco, Cal.; World's Progress, Los Angeles, Cal. and elsewhere.

Resolved, that we now adjourn, subject to the call of the Executive Committee.

San Bernardino, Cal., Oct., 1888. SELKICK.

Ladies Aid.

Ladies interested in a society to assist the cause of Spiritualism in this city met Wednesday, October 31, at 2:30 p. m. in Grand Army Hall, 115 West Sixth street. Chairman of Committee on Constitution read the same, and it was adopted. The election of officers followed and resulted in Mrs. Dr. Jackson, President; Mrs. Dr. Shultz, Vice-President; Mrs. Adah Sheehan, Recording Secretary; Mrs. J. S. McCracken, Treasurer; Mrs. J. Taylor, Corresponding Secretary; Mrs. A. Allen was elected Superintendent of refreshment room for month of November. Mrs. J. H. Stowell, Mrs. J. Taylor and Mrs. A. E. Kibby were elected as committee in supper room for same length of time. Twenty-four names were enrolled, and the new society starts off with bright prospects. Ladies interested are cordially and earnestly invited to join hands with us. We hope the next meeting will see our numbers doubled. All ladies made welcome every Wednesday at half past two o'clock, G. A. R. Hall.

MRS. ADAH SHEEHAN, Sec'y.

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Speakers and Mediums.

Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named: NOVEMBER: Walter Howell. DECEMBER: Mrs. E. A. Wells. FEBRUARY: Dr. T. B. Taylor. MARCH: Helen Stuart-Richings. APRIL: Jennie B. Hagan. MAY: Edgar W. Emerson. JUNE: Edgar W. Emerson.

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L. BARNEY, EDITOR.

CINCINNATI - NOVEMBER 10, 1888

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If men can not live by truth, then it were better that they die by it.

Look not backward at the wounds inflicted by time, but forward to the promises of immortal life.

Blessed are they which are persecuted for mediumship, for their glory shall be that of the immortals.

A majority of those who pray have much occasion to be thankful that but few of their prayers are answered.

Find out, faithfully and with care, that which is the soul's true inheritance, and enter in to its enjoyment without delay.

The larger the heart, the greater the sorrow. Some hearts are too much contracted for any pure emotion, and others feel grief too intensely. But hearts cannot be too large, if they would fairly cherish humanity.

There is a degree of sacredness in the phenomena of Spiritualism, could it be evolved, which would drive out forever even the thought of fraud—even the least idea that these phenomena could ever in any detail be simulated.

Peace is the legitimate result of the true Spiritualist temper. It is the loving kindness of ministering spirits which brings the human heart to a settled condition, and into consistency with its noblest impulses. This is the happy, natural state of man.

Gouldburn calls nature "the Gentile's Bible." It is the Bible of the Universe and the sum of Infinite Intelligence—the Bible of every one who prefers the useful to the useless. If every man and woman were more familiar with it, humanity would be more richly blessed.

Inactivity is crime. Take hold of life untie its knots and solve as many of its problems as possible. Be worthy of life and honor. Learn the right course and pursue no other. These rules well heeded will make of you a good man or woman, and, if you persevere, a good Spiritualist.

Those who long for "tests" at wholesale want more than they are entitled to. Tests do not come in response to this intense anxiety, but often than otherwise, when least expected, and frequently from circumstances which are apparently slight. And under these conditions they are irresistibly conclusive.

A goodly number of our grand corps of correspondents have "views," and it will be observed that these occasionally clash. Why they should be more than we can hope to account for, because each is right, as he or she is able to readily prove; and, therefore, why this apparent inharmoniousness must be reconciled.

We get trace of a man whose income is \$10,000,000 annually—equal to that of 16,666 men who earn \$2.00 per day each! Two thousand such cormorants would receive more than the 30,000,000 working men of our country! Is there justice in this condition? Does it presage the safety of popular institutions? Can it continue? These questions are answered in one short word—No! It is unjust, unsafe, and will not be submitted to by free men.

We may look and look toward immortality, but unless we act before going into that future life, utter death were better than the condition in which we will find ourselves. Present indolence will become the fruitful seed of future remorse. Work now and always is the only salvation. Listen to Young and treasure his sentiment:

"Procrastination is the thief of time; Year after year it steals till all are fled, And to the mercies of a moment leave The vast concerns of an eternal scene."

The great want of Spiritualism is positive, downright facts, addressed to the comprehension of the multitude;—not apparent impossibilities, but things rationally possible, or as such so natural phenomena can be. Of course no mind fully comprehends the process of rearing the monster snake from the insignificant acorn, but this has become too common to excite remark. It belongs to the realm of natural phenomena quite as much as spirit materialization, and is of nearly the same order. One is no more remarkable, no more astounding, no more worthy of belief, than the other, and investigation will so demonstrate to any philosophic mind.

CAUSES OF URACK-BRAINS.

We find an instructive statement in a late report on the causes of lunacy. It is said that in a certain asylum where Roman Catholics are in proportion to Protestants as ten to one, no instance has occurred of mental derangement among the former from religious enthusiasm; but the majority of Protestants are affected from this cause. The following explanation is proposed: "Priests of the Romish persuasion will not permit their flocks to be wrought

upon. To distrust the infallibility of any point of doctrine or discipline is with them heresy. Catholics, therefore, are preserved from those dubitations which, when once engendered, frequently end in 'conversion.' The moment of danger is when ancient opinions in matters of faith are wavering, or in the novitate of those recently embraced." This view, if correct, would seem to endorse the salutary influence of authority in matters of religion, and point out the necessity of cultivating in our own minds, and impressing upon those whose destiny is largely regulated by what we do or leave undone in the way of direction or restraint, the injurious consequences likely to follow from giving rein to restless inquiries respecting the multitudes of "religious" opinions now abroad in the world, nearly all of which rove up and down in the spirit of proselytism. The young and yielding mind should be jealously guarded against an encounter with abstruse points of controversy, and double so against fear of eternal damnation, as threatened in the red-hot curriculum of the principal religious sects of this country. Those generators of credulity and superstition, known as "revivals," should be forbidden by act of Congress, if it is desirable to abolish the most fruitful source of lunacy under heaven.

A MILD DISSENT.

Among those of every faith and shade of belief, there have been from the beginning more followers of Sense than of Spirit; more who were led by the allurements of things presented to the material eye than by the better discernment of the immortal soul. Perhaps this declaration may be truthfully reiterated through all future ages, 'till time shall be no more; but better conditions are most fondly besought. It is even hoped that humanity will become so thoroughly harmonized with nature that along the spiritual will assert and hold sovereignty over the material, and that the "joys of sense" will give place to true ecstasy of spirit. Then will come the victory of that Spiritualism which shall redeem the world.

There are no sadder materialists than those who insist upon physical phenomena for the sustenance of that undefined suspicion of something which they call Spiritualism. They profess to hunt for psychic knowledge in the great unexplored realm of the occult and to pant for it "as the hart for the water brooks," but what do they select from this exhaustless store of information? Nothing! They do not even learn the difference between mind and matter, and spirit is as nothing to them unless it has head and hair, a face with comely features, arms hands, legs, feet, a well-developed bust, and the presumption of all other parts in due order; and they call this materialization of spirit! We do not object to the fact that there are such presentations, nor to the other fact that they personate people who have at sometime lived on earth, but this is as far as anybody can go. That they are, in and of themselves, the veritable persons they represent themselves to be, in material form, is more than doubtful. It is probable they are astral bodies, made visible through the impenetrable manipulations of occult chemists, and even upon this hypothesis they are sufficiently potent to challenge our special wonder.

Materialization, so called, is the passion of materialists, and an impediment of the most desirable development of Spiritualism, which is found in its philosophy and in the more modest phases of phenomena. The purely spiritual, without adulteration or admixture, is the need of the world, if humanity is destined to partake of the better salvation.

MORE NEEDS THAN ONE.

"Spiritualism needs a better literature," exclaims Mr. Howell. Right, indeed! This has been our text for many years. Spiritualism has too much literature of a certain kind; too much of orthodox revamped; too much of the old garbage of infidelity chewed over and over; too much dogma of the cross and crown; too much straw from the old time "shake-downs," threshed and re-threshed till its offense is rank. There is too much of all this from the platform as well as the press, and it is time to call a halt. Mr. Howell does well to cry aloud and spare not.

But Spiritualism possesses a better literature than it pays for, good brother, and therefore more and better than its mercenary adherents deserves. In this declaration we use the word Spiritualism to typify the great mass of Spiritualists, and it is of course the intention to except that small and honorable class who do their utmost to support Spiritualist newspapers and lecturers, by affording them the sorry means of existence. We have patrons who pay us more in a single month, for papers actually bought and distributed by them, than regular subscribers pay in two years, and this is done regularly and cheerfully, without a hint except from their own sense of duty. Several mediums and lecturers send us lists of subscribers every month, accompanied by the ready cash, and never fail to promise continued exertion. These are the salt of the earth. A business man of Cincinnati, who poses as a Spiritualist of eminence, subscribed one dollar for a five months' term of this journal at its commencement, and when the term expired refused to renew, on the ground that his subscription was merely intended to give the paper a start, and now he thought it

could get along! His dollar was a great help toward paying the \$6,500 expended in the first five months. No journal has ever rejoiced in better friends or kinder deeds performed in its behalf; otherwise it would have been long ago relegated to that limbo of deceased pulp and lamplack whence no waste paper ever returns; but it has never been able to make itself worthy of these good friends. It receives enough to live on but not to grow on, and unless it grows rapidly it will not keep pace with Spiritualism, which will make more of a real advance in the next two years than it has in the past forty. And the literature of Spiritualism, rostrumatively and newspaperially, should make a better advance in the next half year than in all previous time. To do this as it should be done will require double the sum of ready cash now expended in this direction, and it cannot be devoted to a better cause.

While upon this subject we may be permitted to say that the mediums and lecturers in the service of Spiritualism receive less pay for actual work than any other class of professional people, and thus their means of improvement are limited in precisely the same way as those of the Spiritualist newspaper. Better compensation will secure better work all around.

THE MASK REMOVED.

"Truth," demands Carlyle, "though the heavens crush me for following her! No falsehood, though the whole celestial Lubberland were the price of apostasy." Some of the greatest outrages ever committed upon truth are by silence, by omission to denounce falsehood and unmask fraud. No cause can long survive such tactics, for truth is so important an element in every undertaking, and of so delicate a nature that every possible precaution should be employed to exterminate its violation, although the sacrifice be made to duties which supercede its obligation. This may look too rigid to some investigators, but no other rule will work.

In pursuance of the principle herein laid down, the action indicated in the subjoined document was had on Sunday last:

TO THE PUBLIC.

Hall of Society of Union Spiritualists, No. 115 West Sixth Street, Cincinnati, Ohio, November 4th, 1888. It seems proper to say to the public, especially to investigators of the phenomena of Spiritualism, that while this Society deeply regrets every occasion for the denunciation of fraud by those who, without the gift of mediumship, pretend to be mediums for spirit manifestation, we nevertheless recognize it as an imperative duty to the cause of truth to make such denunciation emphatic whenever fraud is positively detected.

Upon the evidence of members of this Society whose veracity is undoubted, it becomes our duty to denounce as fraudulent the pretended spirit manifestations at a seance held at No. 55 Carlisle Avenue last Thursday evening, 1st November, inst., by J. W. Fletcher, and to warn the public against the pretensions to spirit mediumship of said Fletcher—especially for so-called materialization.

It is true that only a few weeks ago, this Society practically endorsed the mediumship of Fletcher. This was done in good faith, upon evidence apparently conclusive, but it is only another instance to show how easy it is for finite minds to be mistaken. Those who commit no errors soon become proud of their goodness, but it is said that the best men and most earnest workers make mistakes enough to keep them humble. It is our desire to offer all possible amends for this mistake, and our purpose to advertise as widely as possible this recantation of our endorsement of one so unworthy;—therefore,

Resolved, That this memorial be spread upon the records of the Society of Union Spiritualists, and furnished to the newspaper press with a request that it be published. E. O. HARE, President, C. C. STOWELL, Secretary.

There was not a dissenting voice in a meeting of several hundred people, and therefore the time seems to have fully come when Spiritualists are determined to publicly protest against the perpetration of fraud in the name of truth. It indicates growth, progress, strength, and the consciousness of a rapidly accelerating power that is asserting itself in the minds of men against dogma and superstition, which for centuries have been sustained by fraud alone. Spiritualism can progress by no light save that of truth, and he who ascribes to it greater power than his own experience really warrants, is a liar and an imposter.

WONDERS OF HISTORY.

It is the misfortune of history that much of it is untrue, and mankind is in doubt as to the proper means of separating the true from the false. False history has doubtless fixed as many ideas in the minds of men as the record of absolute fact, and part of these must be worth having, for their premises are events which were possible; therefore, as history is only valuable for the lessons we are competent to deduce from its facts, what matters it whether Cæsar or Verenger were the greater general?—Whether Aaron or Joshua were the wiser prophet?—whether Peter or Paul were the more spiritualized apostle? The lesson taught by either would be the same in effect.

History tells of some strange things after Ahab was slain at Ramoth-gilead. He was succeeded by his son Ahaziah, as King of Israel. It came to pass that Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and he was sick. And he sent messengers, and said unto them, "Go, inquire of Baalzebub, the god of Ekron, whether I shall recover of this disease." But the angel of the Lord said to Elijah, the Tishbite, "Arise, go up to meet the messengers of the King of Samaria, and say unto them 'Is it not be-

cause there is not a God in Israel that ye go to inquire of Baalzebub, the god of Ekron?' Now therefore thus saith the Lord: Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." And Elijah departed.

When the messengers returned to the King with this message he did not relish it, and it was not made more acceptable when he found it was delivered by Elijah, the Tishbite. But the King sent unto him a captain of fifty with his fifty. And he went up to him, and behold he sat on the top of a hill. And he spoke unto him: "Thou man of God, the King hath said, 'Come down.'" And Elijah answered and said to the captain of the fifty, "If I be a man of God, then let fire come down from heaven and consume thee and thy fifty." And there came down fire from heaven and consumed him and his fifty!

This is fearful, but it is history, in cold, unsympathetic type. It goes on to state that fifty more were sent, whose captain addressed Elijah in the language of the first, to which Elijah answered as before; and the fire of God came down from heaven and consumed this captain with his fifty! When a third fifty were sent, the angel of the Lord interfered and told Elijah to go down with them, and he went and said unto the King: "Thus saith the Lord, 'Forasmuch as thou hast sent messengers to inquire of Baalzebub, the god of Ekron, is it not because there is no God in Israel to inquire of his word?—therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.'" So he died, according to the word of the Lord which Elijah had spoken.

And, according to this record, one hundred and two persons, against whom there was no charge, had been previously consumed by fire which Elijah called down from heaven! They had acted as messengers of Ahaziah to the prophet Elijah, and for this, history leaves us to infer, they lost their lives. The narrative is continued in the incidents attending the journey of Elijah and Elisha from Gilgal to Bethel; to Jericho; to Jordan; and when they came to the river, Elijah took his mantle and wrapped it together and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. \* \* \* And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. His mantle fell upon Elisha.

These are the solemn records of ancient writers. Do they embody a fair statement of fact? Was the fire of God actually commanded by one person for the destruction of one hundred who were obeying the innocent command of their ruler? Were the waters of a great river divided by smiting them with a mantle—even the mantle of so just a person as Elijah? After these questions are answered, we may ask something about the chariot of fire, the horses of fire, and the "air line" to heaven via the whirlwind. Unless heaven was nearer our globe than the good people of Elijah's age supposed, this whirlwind was more "far-reaching" than any modern cyclone yet recorded. But we are reminded that those were "Bible times."

Spiritualism a Religion as Well as a Science.

To the Editor of The Better Way.

One of your correspondents, in a recent communication to THE BETTER WAY, asks, "Is Spiritualism a religion?" and answered this question by asserting and arguing that it is not. The considerations he presents to support his position are, briefly stated, that it is simply an "exhibit of facts of a psychic character"—merely a "psychic science," or a "science of the soul, in the body, or out of it as a spirit." While, on the other hand, "religion is based upon a recognition of the existence of a God or gods; and he asserts that "the conception that there is no God is growing very fast among Spiritualists."

If this latter statement is true, some of the best friends of the cause—the great majority, I have no doubt—will exceedingly regret it, and its enemies, ecclesiastical and others, will exult over the declaration, especially by an officer of a spiritual association, that the movement, claiming to be spiritual, and having for its object religious reform and enlightenment, leads to atheism and its logical results, the abnegation of religion and spirituality; for your correspondent correctly argues that, "if there is no God, there is no religion."

He is unquestionably correct in saying that mere psychic facts do not constitute a religion, nor does the study of any facts, of itself, make a person religious, nor the mummery of church ceremonial, liturgy, and creedal formulations. Do we not often see that their most zealous devotees show, by their lives and characters, that they are devoid of spirituality, which is the essence of religion?

Mediumistic facts, when they merely widen the scope of intellectual comprehension, stimulate the curiosity or satisfy the love of the marvellous, do not intrinsically involve the religious element any more than the facts of physical science—astronomy, chemistry, geology or any other branch of human knowledge classed among the sciences. They are purely intellectual, and do not involve any spiritual considerations, nor any exercise of the spiritual faculties, or awaken spiritual emotions. The votaries of materialistic science at this time, in general, seem to have become

so much absorbed in the contemplation of physical facts that they have no place for the spirit. They can not find it by sensuous observation, and they have lost all power to recognize it in their own consciousness or inward experience. And yet some of the profoundest thinkers in the annals of scientific exploration, among whom I may refer, for illustration, to Kepler and Newton, have not been able to pursue their researches in the universe of matter without feeling their spiritual nature quickened, and without being carried upward to a devout consciousness, acknowledgement, and adoration of the Supreme Intelligence, whom they felt themselves logically unable to recognize as the Source and Author of the wondrous scheme of things which their acute intellectual faculties (the most wondrous of all) enabled them to explore.

Thus Sir Isaac Newton, a genuine Spiritualist, in the best sense of that much-abused term—for he studied not only physical things, but also those of the spirit, untrammelled by creedal traditions, for he was not an orthodox religionist—declared that, in writing the Principia—that master-work of physical science: "I had an eye upon such principles as might work, with considering men, for the belief of a Deity." His biographer remarks: "From the depths of his own soul he had risen a priori to God; and from the heights of Omnipotence, through the design and law of the builded universe, he proved a posteriori the existence of a Deity."

What does this great fact imply? That because Newton, with his acute and powerful mind, his profound researches, and his vast knowledge of the universe, believed in a Great First Cause, intelligent, omnipotent, and omniscient, therefore, we should necessarily entertain the same belief, whether we can do so rationally or not? By no means; but that we should cultivate modesty, and avoid rashness, in our assertions and denials as to this, perhaps the greatest of all problems, and be very careful that we have the requisite data for controverting the conclusions reached by men of such transcendent mental endowments as those of Newton, Bacon, and Locke, and for pronouncing them mistaken and guilty of error, and not them alone, but nearly all the master-minds of the race. It seems to me that some among us, carried onward rather by a rash spirit of iconoclasm than by a calm, philosophic weighing of the truth, need to learn that intellectual freedom is not inconsistent with intellectual modesty, and that reverence which keeps the mind in a just orbit, saving it from rash, daring, and erratic speculations, and, what is even worse, positive conclusions based upon an inadequate view of the facts.

Certainly, the facts derived from mediumistic manifestations are very instructive and valuable when rightly considered and interpreted; but do they afford a sufficient basis for the denial of the existence of God? If every spirit that has manifested during the last forty years should have affirmed the non-existence of Deity, would that be a sufficient reason for accepting that negative proposition as true? No, emphatically, no; for, as is thoroughly known, there is a higher inspiration in the soul—a more exalted and trustworthy source of spiritual and divine truth, as is illustrated in the case of Sir Isaac Newton, together with host of others, that confutes the odious and sterile doctrine of atheism.

The fact, however, in regard to the testimony of communicating spirits is quite the reverse of the above proposition. Modern Spiritualism is not at all subject to the charge of avowing or encouraging atheism and irreligion, whithersoever some of those who call themselves Spiritualists may have been led by their own intellectual tendencies and aberrations. The literature of Spiritualism, as has abundantly and repeatedly been shown, is purely, strongly, and grandly theistic—sublimely religious and truly spiritual; showing conclusively that what has been received through pure and cultured mediums, has come not from the spheres of darkness but from those of light. The recognition and avowal of the existence of God, under rational, spiritual aspects, and devoid of anthropomorphic conceptions, has uniformly constituted the most conspicuous feature of these spiritual utterances and messages; and it seems to me very unfortunate, especially at this time, that they should meet with denial, disapproval, and disparagement from those who profess to be Spiritualists, and are engaged in the advocacy of the cause. Spiritualism, confined to the mere phenomena of spirit manifestation, may deny the existence of the Deity and his necessary attributes and relations to the world and its human inhabitants; but Spiritualism must, of necessity, accept and avow it, and from it may, and doubtless will in time, frame, by the application of logical considerations and principles, the grandest, most ennobling and most rational religion the world has ever known.

Spiritualism without religion, or the religious tendency, is a misnomer, being devoid of the spiritual element, so potent in human nature; while spiritism, the merely intellectual element, divorced from its divine partner, must ever prove barren of reformatory, elevating results, and can never exercise but an inconsiderable and temporary influence upon the human race, or upon human society. Will not this suggest a sufficient cause for the potent disintegrating elements that are now so obvious in the condition of the spiritual movement, and which, hitherto, have proved so insuperable an obstacle to its development and progress? Most assuredly that development will not be promoted by the announcement by its advocates that its tendencies are toward irreligion and atheism. HENRY KIDDLE, New York, October 27, 1888.

A Devil.

Jesus said that one of the twelve had a devil, but I am not prepared to say whether he meant the unfaithful and cowardly Peter, to whom he entrusted the keys of heaven, or Judas, who sold him for money—thirty pieces of silver, if my memory serves me right—just as would nearly any bishop of the present day. The bishops preach that it is as difficult for a rich man to get into heaven as for a camel to go through the eye of a needle; yet they enrich themselves and their families as greedily as if they, at any rate, never expected to smell brimstone as a consequence. —Bradlaugh's "Few Words About the Devil."

Mrs. Laura Carter.

Some Manifestations Through Her Mediumship.

It affords us much pleasure to make the subjoined extract from a long article in the Cincinnati Enquirer, of last Saturday, under the suggestive title of "Are There Spirits?" The day after the appearance in The Enquirer of a so-called "expose" of Spiritualism, emanating from parties at the Grand Hotel, a gentleman called at the residence of Mrs. Carter, and had an interview with her. He stated emphatically that he was not a Spiritualist; that he had often heard of the phenomena through his friends, and had seen some demonstrations. His object in calling was to obtain a sitting under test conditions, and to prove either the falsity or the truthfulness of the assertions made in the article alluded to. Showing himself to be a gentleman in the truest sense, and sincere in his request, the sitting was granted subject to his conditions.

He took his seat alongside Mrs. Carter, she holding a double slate under the table upon which, to his astonishment, he received an epistle from a deceased friend, with the full name attached. He then placed a sealed question in between the slates, and the permission to hold both of Mrs. Carter's arms at the wrists was granted. The slate was withdrawn when the signal was given, and the question was fully answered in detail, and to his astonished gaze, a private mark, known only to himself and the person addressed, was affixed to the signature. The gentleman then took from his pocket, another sealed question, placed it on the top of the table, and covered it with a napkin, holding the same in its place with his hands. Mrs. Carter saw the spirit to whom the question was addressed, described him so accurately, that the gentleman recognized the description fully, and she then clairvoyantly answered the question in detail.

The gentleman arose from the sitting perfectly dumbfounded with amazement, stating that he would not have missed this grand and truthful demonstration of a power he could not account for. He was fully satisfied that the intelligence of his friends must have answered the questions propounded; he was satisfied that the description of his friend, as seen by Mrs. Carter, was accurate and most positive, and his inclination was to become a firm believer, and insisted upon having a weekly sitting for an indefinite period, and he stands ready to make affidavit to the honesty and truthfulness of everything here related.

I will close this article with one more recital of a most remarkable character.

The gentleman, at whose private residence these phenomena were demonstrated, is one whose great talents and world-wide reputation, as a physician, are second to no one in this country, and his authority is often quoted in England, Germany and France, and whose word on any question is never disputed, and his integrity and honor have never been doubted. We will give his narration of the facts in this instance. He said:

"I invited Mrs. Carter, of Price's Hill, to a social dinner at my house. After dinner we adjourned to my Library room. I made a request of Mrs. Carter that she give a private sitting, which she kindly consented to do. I placed my writing table in the center of the room, and brought from a drawer in my secretary a bundle tied up in strong Manila paper, with heavy twine. This bundle contained a box about twelve inches long and eight or ten wide, with a sliding lid. This lid was fastened with a strong nail in front, so that it could not be removed without first withdrawing the nail. Inside the box were two porcelain slates, fitting nicely without jostling. I placed this box upon the table, not telling Mrs. Carter what it was. As we seated ourselves at the table I carelessly let fall at my feet a blank memorandum-book about six inches long and four wide. I placed the toe of my foot on this book, and, handing Mrs. Carter a double slate, requested her to hold the same under the table. In a very few moments the slates were opened by myself and on them was written a friendly greeting from Wilbur Thompson, the spirit control. The slates were then placed on top of the table. Mrs. Carter placing one of her hands and I one of my hands on top of the slates. We very soon heard the scratching of the tiny piece of pencil, which lasted for some moments. On opening the slates I found a loving communication from a relative who had long since left the earth life and passed beyond. As I was reading the epistle, Mrs. Carter exclaimed: 'Doctor I see a very bright light surrounding that bundle. What does it contain?' I replied: 'We shall see presently.' When she said the light had disappeared I cut the string surrounding the bundle, withdrew the nail which held the lid fast, and drawing the lid from the box, took out the porcelain slates, and imagine my amazement, if you can, on finding three distinct communications written thereon in lead pencil.

"One of these epistles was from my deceased wife, written in her own handwriting with her name attached. Her signature is very peculiar, so much so that it is very difficult to imitate, and I swear before any potentate in the country that this writing and signature are those of my wife. There was no lead pencil in the box, and how, therefore, was the writing executed? It surely was done by the occult power and force of the spirits, of which we know absolutely nothing.

"Still another wonder awaited us at the conclusion of the seance. I picked up the blank book which I had let fall on the floor, and on which I had placed my foot and held it there during the sitting. On opening the book I found written in the middle pages a message from my wife confirming the one written on the porcelain slate. Now, I say to you 'Apparitor,' that these phenomena, if you so call them, were done just as I have related them. I will swear most positively that Mrs. Carter did not know the contents of the bundle, neither did she know of the blank book at my feet. It is nonsense for any one to say that these phenomena were enacted or produced by any natural causes. No one but a fool would or could say so."

The above, I think is sufficient to prove the truth of the honesty of independent slate-writing through the mediumship of this justly celebrated medium. I shall give in my next article some test seances given by Mrs. Seery, of Gest street, and, in conclusion, I will say that any one who is honest and true in himself can get the same results as detailed above.

APPARITOR.

Des Moines, Iowa. B. F. POOLE, Clinton, Iowa: Dear Sir—I received your Malted Pebble Spectacles, and, on using them, I found them to be simply perfection. MRS. MATTIE E. HULL.



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 era of Spiritualism.

An Initial Lesson for Children.

As the followers of Jesus Christ have heralded his name for eighteen hundred years, and taught children the circumstances of his birth, life, death, and resurrection, so should we, as Spiritualists, impress upon our children the date and circumstances of the advent of Modern Spiritualism which, in its purely modern form, originated March 31st, 1848, through the instrumentality of three little girls by the name of Fox, who lived in a very humble way at Hydesville, near Rochester, New York State.

Mysterious knockings were heard, and the persons in the family, who knew nothing whatever of spirit communication, naturally were very much interested, and their curiosity was highly aroused. The fame of these knockings spread far and wide, until ministers of religion, doctors of divinity, noted men representing all the learned professions, eminent men of science, literature and art, together with a vast concourse of humbler citizens, came together to investigate the phenomena.

The rapping heard at Hydesville was that of the Grand Master Mason laying the foundation of a new spiritual temple, wherein was to be enunciated the Gospel of Love and Light forevermore.

LESSON. Why do we remember the 31st of March, 1848?

Because Modern Spiritualism furnished facts in regard to immortality. How? By raps. From whom? The spirit of a peddler who said he was murdered and buried in the cellar of the house of the "Fox family," in Hydesville, N. Y.

How was it proved? By digging and finding the remains of the peddler, as was told by the spirit. The raps could in no way be accounted for by the numerous investigators who witnessed them, nor was a supermundane cause probably seriously surmised until, in playful sport, a little nine-year-old girl, by the name of Catherine Fox, accidentally (seemingly) discovered a key to unlock the mystery by proposing to "Old Splitfoot," as she called the unseen intelligence, to make three raps upon the letter it wished put down on her calling over in rotation the letters of the alphabet.

By following out this simple plan, the letters designated in this way were found to spell the name of "Charles Rosmar." Following out this tedious method of communication, the intelligence, claimed, through the raps, to be a spirit of an Italian peddler who had been murdered by a former occupant of the house for his pack, and his remains buried in the cellar. On examination of the premises, the mouldering bones of a man were actually found buried in the clay of the cellar, thus corroborating in part, at least, the allegation of the alleged spirit.

What was witnessed in that humble home? The world of spirits came in mighty power, bringing the manifestations of their presence.

What of these emancipated beings? In their heavenly homes they saw the needs of mankind and they willingly left their mansions of light and came to earth for the purpose of blessing humanity, and they began their work in earnest.

What did the spirits come to Hydesville for? Because there was need of their coming, there were lessons to be taught that would enable men to live their lives aright.

What was their first work? To make humanity understand the possibility of intelligent intercourse between the two worlds, and then with knowledge would come a realization that they could tell of the life beyond, so little known to dwellers in this material body.

In addition to knowledge, what was their mission? Brought healing to his body, healing diseases as no mortal physician has been able to do.

What does Spiritualism teach? The science of life physical as well as spiritual, and we learn to know that unless the body, which is the temple of the living God, is kept pure and undefiled, the spirit imprisoned therein cannot rise above the low level of gross habits and desires that bind it.

What should be a positive lesson? That until we can regulate our own lives in a way to express our higher, better selves, we cannot give our children the birthright that belongs to them.

What is mediumship? An educational institution for the transmission of knowledge from the higher spheres, it is the open door of that, that is, to that which is to come, and through which wisdom may descend to us.

Where will mediumship be developed and utilized? The unfolding of spiritual power in our own homes and lives, and children will be born clairvoyant and clairaudient, there will be child-mediums in every home, and thus shall we be brought into full communion with the world of spirits.

What does Spiritualism say to us? That every soul must pay the penalty of its own transgressions. How shall we remove crime? Cease to bring into the world children so imperfectly organized that they can hardly fail to fall before the first strong temptation.

What should be a lesson for us? That the consequences of our sins follow us; they cannot be washed away nor forgiven. We shall stand face to face with our conscience and meet the consequences.

What is the saddest sight in the universe which Spiritualism, and that alone, can bring a cure? A human being whose soul is held in bondage by its attachment to the body, from which it cannot break away; the body whose nervous system is all unstrung, like the strings of a piano, if they were hopelessly broken and tangled, can express the soul within only by discordant and agonizing sounds.

How can Spiritualism affect a cure? It comes to enlighten and uplift the insane world of spirits as well as mortals; to help the undeveloped souls who, having dropped their own material form, yet linger here, bringing their burdens to add to those already too heavy, of sufferers in the mortal form.

What have we read in the life of Jesus? All the years of His public mediumship he was busy in dealing with undeveloped spirits that came too near the earthly plane, and so afflicted mortal sensitivities.

Can this be a truth? What a Soul does not accomplish in one earthly pilgrimage it must in another; and that soul must begin where it left off, no matter how low down in the scale of life that may be.

What is Spiritualism doing? Placing woman in her proper position as the companion and equal of man. Its first chosen instruments were little girls; the larger part of its mediums are women.

What does this mean? That the fineness of her nature makes her responsive to the touch of the higher powers, and the time is coming when the wrongs of centuries are to be righted.

Explain. That the foundation of true marriage will be laid in equality and fraternity, as well as love; and future generations will be born with capacities and tendencies for true spiritual growth far beyond what is possible under the present condition of things.

What is the meaning of such agitation? It is justice calling for the recognition of equal rights for humanity.

What is the work of to-day of Spiritualism? To extend the empire of justice, knowledge and truth upon earth.

Enough to Poison a Parish. A Romanish priest accosted the daughter of an ex-Papist and wanted to know why she didn't attend catechism class any longer. She replied that her father had forbidden her to enter his church any more, whereupon this child of the devil, and enemy of all righteousness, tried to instil rebellion and disobedience into her young mind by saying that she should obey him, not her father.

But she replied, "we are taught in the Bible to honor our father and mother."

"You have no business to read the Bible," said the priest.

"But, sir, our Savior told us to search the Scriptures."

"That was only to the Jews," said the priest, "and not to children, and you don't understand it."

But the little girl, who knew the Bible better than the priest, told him what St. Paul said to Timothy, "that from a child he knew the Scriptures." "Oh!" said his reverence, "Timothy was then being trained to be a Bishop and was taught by the authorities of the church."

Old Day State Haverhill, Mass., Nov. 24, 1888.

Your standard sheet of open truth, is fast becoming the sheet of light and truth to many of our best souls, here and elsewhere.

It is a candid and open letter in all truthful respects, as every paper should be that claims to be perused by an intelligent and truth seeking community.

You inaugurated a good work—when you began to war on the many legions of so-called investigators who pronounced all things "fraud" save their own excellent perceptions,—as well as upon the real frauds and expositors. Go on in your justice and your measure of them, for many need the sifting at hand, though temper it with mercy and loving kindness to all.

Let us, dear friend, have only the plain naked truth in all things—and if Spiritualism cannot (which we know it can) endure criticism, then pity us all. If one can not endure the criticism of the world for the truth of spirit, then he or she had better, like the snail, creep into a shell.

Let the many Spiritualists of our country—yes, our land entire—endeavor to harmonize more their individual selves—are they begin the building of the temple spiritual.

Let their tick-rings in their societies, their camps, their halls and circles cease, and let them draw nigh to each other, and let them reason together as becomes those of us who know so well the truth of spirit power.

Let us love those who will tell us our faults, and then show others theirs. It is a common practice among many to praise one's virtue—which may all be well enough; but, in so doing, flattery often comes in; then all the virtue is apt to be displaced by vanity, and a new condition of things ensues. No; let one another kindly tell each of faults and thus prove that the truth is among us; then, when we have treated the angels here below, in our own circles of life, like better things, we can sing of the "Ones over there." There is too much sophistry among us, Mr. Editor, and not enough plain facts.

When we treat our fellow men here as I have indicated, then let us speak of a better world beyond, and not till then. Let us be aware of how many angels we are sinning against every day in our life here, and correct it, and think of the heavenly beauties here on earth and fit ourselves for conditions here before we rise to such sublime heights, as one is apt while in ignorance,—then, and not till then, try to soar loftily. We must fit ourselves for the here, then our hereafter will "care for its own."

Let our lives in both eating and drinking, and temperate associations, be not neglected, for no really pure and clean spirit can very readily dwell in a filthy body.

What we want is the naked truth—unpainted and unglided, floating at our mast—for the truth will make you free.

Not so much of the wonderful; more of the truthful; less of the envious, slanderous, lying tongues, so freely wagging through the ranks.

Let the motto be: God's truth and love with all, and reason and common sense in the ascendant.

Ever truly and gratefully, W. L. JACK, M. D.

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SPIRIT MESSAGES.

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

I am Jane Hagan; I want to reach Maggie Hagan, my sister, Maggie I've learned many things since I went out. Among them, I have learned how good you were to me. Sister Maggie, I know now that whatever you did, you did it because you thought you was right. Darling Maggie, I am sorry for every unkind thought I ever had of you. Give my love to Mary and George, and believe me, I will ever watch over you.

I am Mary G. Stowell; I come to send a message to Gertrude Stowell, at present in St. Augustine, Florida. Gertie, my child, take good care of papa. I have seen H; he is well. I am happy, my darling, very happy, and very grateful to you for your present interests.

I am Clara V. Moore; and I want Nettie, Nettie, he will get better; it is only a matter of time. He has been faithful to you, dear darling. He could not help his wound. And, dear Nettie, the store will be better as it is, and the boy will be more under your care. Poor boy, what a genius he is! Kate is with me, and sends much love. She says you need not fear, and that you must write real quickly. George and Frank also come, and so does your father. Tell Mr. Darling that his wife sends him her deepest love, and asks whether he remembers the last Hallow E'en they spent together, and the strange circumstance of that evening. Tell Julia no one has forgotten her.

I am Harry Wood; I want to reach Mary and Elizabeth Wood, of Philadelphia; also John B. H. Wood, of Albany, and H. M. Wood, of New York. I passed out when in the last Western massacre, when Sitting Bull was on the rampage. There were various statements, but the Mormons did not kill me. I am afraid, though, that the people in the agency had a great deal to do in making the row. They provoked the Indians. I know, but I did not, even if they did kill me. Now, all of you, I am doing well. I am thankful to be over here, and I have just as good a time hunting as I ever did. There is this difference: Now, I can keep the fellows out of the way of danger, and that's very interesting. No fear about this message being recognized; I'm well known in the West, and to the people I've named.

I am Rixie Martin; I want to reach Clara Martin, my sister, and Robert Phillips, my uncle. I passed away from earth life at Scranton, a few months ago; I think about nine. Mrs. Burton will remember, I'm sure. I only want to say that the burning was nobody's fault; I want to stop that talk about it being intentional. All that family were good to me, and there was no malice. Stop the gossip.

I am William Lee; I want to reach Mamie, my beloved daughter. O, could I be sure that her sister would take care of her! Mamie, my darling, father will do all he can to lighten your burdens. Rebecca wants to see you; go to her. Tell Mr. Behr when you see him that whatever he has done for you and for your comfort it shall be doubly and trebly returned in the other life. Mamie, Mollie is anxiously waiting a letter. Dearest daughter, I write these things to prove that it is I.

I am J. S. L. S. Toeppr, of Warsaw; I come to John Rosemond. I want him to find my daughter, Mary Regina Lodawick, living at Bonne Terre, Missouri. Tell her, please, that a letter is on the way for her. Execute, I pray you, this duty for me.

Pickering, your letter is lost, write to me again. HENRY TUDOR VIII.

A Spirit Child's Letter.

Received Through the Mediumship of Mrs. A. S. Brooks.

My DEAR GRANDPA: I wish every little boy and girl in your world could read my letter, for I will tell just how I find this home in the summer land: There are a great many little children here to play with, and none of them get cross and want everything their own way, because we love to make each other happy. Mamma Adelaide tells me that is why we have such nice times.

I have been in this home a little more than four years, as you measure time, and I have seen a good many children come here to mamma Adelaide's home; they were not any of them her own children, but she is a real mamma to every little child that is brought to her home, and we all love her just the same as we would if she was our real mamma. She is not my real mamma, for mamma has not come here yet; she tells me that she is my foster mamma; and that means that she will be my mamma till my real mamma does come; then I will have two real mamma's here, for I cannot let mamma Adelaide go away without me.

I wish you could be here and see little children wake up; the first peep they get of this home is a surprise to them, just as it was to me. I was only four years old when I came, and I was almost afraid to

look around, because everything looked so unlike any place I had ever seen before, and all were strangers to me—I was always afraid of strangers.

A good many children come to "our home," as we call mamma Adelaide's, who have no papa or mamma here to take care of them; then some good mamma takes them home, and soon they are very happy. We can not help being happy, for everybody loves us and are glad that we came. There are so many flowers and beautiful things here for us to look at and make us happy that we do not get lonesome. Sometimes I want to see my real mamma. Then we go right back to the other home and have a good time there as long as we can; but we have to come back again, for it is so nice here.

I have seen a good many children come here who had a mamma to receive them, and I wish every boy and girl in the world could see the meeting. It seems to me that the best time I will ever have, will be when my real mamma comes, for I have so much to tell her and so many nice places to take her to. My mamma loves flowers and pretty things, and there are more flowers here than any other place, and I know she will be very happy there.

Mamma Adelaide tells me to say, that if little boys and girls are real good before they come here, they get happy very soon, and forget the sad times they had before they came. I am sure that we are very happy here in this home of mamma Adelaide's, but I do not know much of other homes here. There are a good many children here now, and more coming every little while. When strangers come to our home; that is, little ones just come, we gather flowers and sing and dance for joy, and do everything we can to make them glad they came, and they very soon forget that we were strangers and join in our fun. We do not like to see any one cry, and do all we can to make them glad they are with us.

If I could tell you how many children I have seen, you would really think I had not counted right, and so I will "almost tell you" how many there near our home; there are very, very many, certain, and I will let you guess the real number, for I do not want to make a mistake. When you come here, you will wonder where so many darling little ones come from, for, really, there are lots of them.

Good bye, everybody, EDNA SQUIRE.

Written for The Better Way. Key to Immortality. J. R. CAMPBELL, M. D., V. D. CHAPTER IV.

This higher system of health and life proves its power and demonstrates its success, by promptly producing the desired results and benefits, both physically and spiritually, and does it now and here. No waiting for some future time for health. No putting off happiness for some future heaven. But all persons can have all the health and happiness here that they can possibly enjoy.

All can commence now to benefit themselves physically, by employing this system to cure their diseases and prolong their lives.

All can commence now to benefit themselves spiritually, by employing this system to cure their bad habits and purify their lives. Thus all can have healthy bodies and pure souls, and preserve both alive together, thereby perfecting humanity and preparing for the only possible immortality.

Science explains the nature and use of matter; religion explains the nature and power of spirit; vitapathy includes them all, and is the highest science and the purest religion.

Health, happiness, and perpetual vigor is yours if you will seek it. Why stand ye idle all the day when there is so much to do, and when it pays so well to do it? Why sit ye shivering on the brink of life, afraid to die, and yet too faithless to live? Immortal life is within your reach. Accept it now, for this is the accepting time, and this is the day to seek salvation. You can commence now to preserve your lives forever. Seek health first, then spiritual power with its heavenly kingdom, and all other things which you need will be added unto you.

The kingdom of heaven is health, peace, joy, and eternal life, and is to be here on earth, as Jesus proclaimed it. Seek it here; take it now; it is yours; it is offered to you in the vitapathic system, which will cure the diseases and preserve the lives of all who properly use it.

The compound word vita-pathy means that life will overcome death; and it surely will if properly applied and properly received.

An eminent M. D., D. D., who has learned and is preaching and practicing vitapathy, having, as he says, tried all other systems of health and religion, and seeing the sickness and crime now in our land, and the success of the new system, in abating it, exclaims that—"Vitapathy is the only hope of the world; for it makes people better physically and spiritually; and saves when all else fails. It is the reign of spirit over matter and of life over death!"

Vitapathy must now take the place of all other systems of health and life; it is the last and the best, and the only sure system.

PHYSICAL IMMORTALITY. After the human family have obeyed nature, worshiped law, utilized power, controlled the elements, subdued the passions, developed humanity, perfected the race, triumphed over disease, preserved health, prevented decay, and conquered death, they will certainly gain the crown of immortality!

The Vitapathic System, fully carried out, will, in time, accomplish all, for it has in it the probabilities, possibilities, potencies, and powers to cure disease, prevent sickness, preserve health, perfect humanity, bridge over the river of death, and make the human being immortal. Vitapathy is more than a science; it is a religion that converts the soul, cures the body, and saves both alive together. See my lessons on Vita in our books, and in the great encyclopedia of nature, and also see my lectures and lessons on immortal life in full.

The millennium will surely come when refined human life will last continually, and death will give way to immortal life. Just as certain as mortal life has come, just as certain will immortal life yet come, one is a sure result and concomitant of the other, and each must, and will come in its proper order and time. The lower order of animal life came first; then the lower human, and now the higher human is coming, and will be so high and refined, and vital with vita, that he will be in a proper condition to live forever. As human beings increase in intelligence and power, as they will do, they will be able to employ the higher vital forces of nature to supply all the wants of human and immortal life, and preserve their lives forever. The refining and intellectual processes are going on, and the close observer and intuitive perceptionist can discern it, for the time approaches, the morning of immortality dawns, and the full ripe day of perpetual life will come and is near at hand; already the signs appear, and all nature religion, and science are helping it on; all knowledge and all power are being concentrated there to accomplish nature's grandest and final work.

The wheels of time are rolling on, and each successive age does its part. As intelligence increases and the millennium approaches, mankind will become more spiritual and less animal, until animal reproduction will cease, and no more human beings will be born. This has already commenced, and even now fewer children are being born than formerly; even in the last fifty years all can observe a marked change in this respect, and a great diminution in the number of children born, and in the families of many intelligent people having children has practically ceased. They are already getting ready for the millennium, when there will be no children born; there will be happy matings and love unions in the better time, but no reproduction or increase of the human race. Science will help to produce these happy conditions, and already science is regulating the number of children born; already intelligent people have learned to prevent.

But science should not be used to prevent or obstruct the regular course of nature, or to do harm or wrong in any way. So long as people are animal they will act animal and produce animal results. None but the experienced physician or skillful surgeon should interfere, and they only when it is necessary to prevent death or other severe calamity; whatever is best to do under the circumstances should be done, and will be done by all people.

But in the "good time coming," when intelligence and spirituality rule, and vita controls all things, there will be no need for preventives or parturients. There will be no more births and no more deaths among the fully refined and immortalized. Though even after the beginning of the millennium, some may die who are not ready to live, but some will live and not die, for there will be "a survival of the fittest" in that grand evolution period, until finally there will be no more death, and mankind themselves, by the uses of the vital forces of nature, intelligently applied, as taught in Vitapathy will bring about this "happy day." All possibilities and powers are in perfected man, and they will surely, by the aid of religion and science, accomplish all. And people may just as well prepare for it now. Immortality, like everything else, has to be sought after and obtained; if people do not believe and work for it, how can they expect it.

Does mankind want to keep it back and prevent it? Or why don't they work for it and let it come, as it surely will whether they believe or not; but the good can hasten it, and for that purpose the people have to be taught the "science of life," and educated and instructed how to live; this doctrine of immortal life must be fully explained to them so that they can understand and practice it so as to enjoy the benefits. The people need teachers on this most important of all subjects, and the vitapathic minister is the only one who can teach it, because he only has learned it, and it is his duty to teach it; for that purpose he has been educated, converted, baptized and ordained, and is fully authorized and commanded to "Preach this gospel of life." And, O! vitapathic brothers and sisters, I charge you by all the forces of nature, physical and spiritual, by all the powers of vita, and by all the pleasures of health, joys of life and hopes of immortality, "that you be instant in season and out of season," in preaching health, life and immortality, to all people everywhere, and thus hasten the millennium day! And I will assist you always, for whether present or absent, visible or invisible, I will be with you still to instruct, guide and direct, for I live always, and remain your brother in the knowledge and power and love and holiness and immortality of vitapathy.

Young Mr. Johnsing (in swell Thompson street boarding house)—Am yo' de lady ob dis yer bo'din' house?

Miss Purplebloom (genteelly)—I'ae de daughter ob de mistress ob dis 'establishment, sah.

Young Mr. Johnsing (crossing one knee stylishly)—Well, I'ae lookin' fo' er la'ge airsome room wif alcove an' am'askus curtains, an' fuss-class fixin's wif southern exposure an' gentility. I'ae willin' to pay as much as two dollas a week.

Miss Purplebloom (with a slight sniff)—Am de room fo' yo'se? Young Mr. Johnsing—Hit am.

Miss Purplebloom—Well, I'ae berry sorry indeed, sah, but we nebbes take Zulus.—New York Sun.

Most people are so constituted that they can be virtuous only in a certain routine, and an irregular course of public affairs demoralize them.

The marble keeps merely a cold and sad memory of a man who else would be forgotten. No man who needs a monument ever ought to have one.

Rest, rest, thou weary world! for tomorrow's round of toil and pleasure will be wearisome as to day's has been; yet both shall bear thee onward a day's march of eternity.

How to Form Spirit Circles.

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

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

2. Let the circle consist of four, five or six sitters, sitting around a round 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, but the table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations.

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

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known why. A physical or unbelief has influence on the manifestations, but an acrid feeling against "hem" has a weakening influence.

5. Before the manifestations begin it is well to enter in general conversation or in singing, and let the sitters be in a happy and cheerful mood. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to enter the circle, and it is very 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 heads, or a sense of lightness or floating, or a feeling of being lifted up. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let only one person speak, and talk to the table as an intelligent being. Let him tell the table that three titles or persons mean "Yes," one means "No," and two means "Doubtful," and ask if the arrangement is understood. If the table answers "Yes," 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 a message?" Should three titles or persons be desired, the table should be proposed, and from this time, an intelligent system of communication is established.

8. Afterwards the question should be put, "Are you 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. Then ask, "Who are the mediums?" When spirits come, asserting themselves to be related to anybody present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

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

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

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

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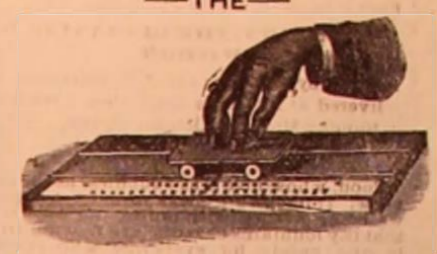
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INVOCATION. Thou, whose love is as boundless as the universe; Thou whose laws are unchanging, we come to thee with praise, for we know that thy fountains of truth are flowing freely and purely for every one who comes. We come to thee with that hunger which is of the spirit that bids us aspire, and we know that no one is desolate and alone who is willing to use his reason; who is willing to aspire; who is willing to seek purely and honestly for the truth and Bread of Heaven. In the truth we know there is strength, comfort, peace; strength that shall be ours through all trial and temptation; comfort which shall be ours through all pain and grief; peace which is beyond all understanding. We thank thee, Father, for thy loving care; we thank thee that in this life there is nothing that can overwhelm and shadow the human soul, but that they can rise again, lifted through trial and temptation, and stand again comforted and strengthened and soothed by thy sympathy. We thank thee, Oh Father, that ignorance and superstition can not prevail forever; that they as the night shadows before the coming in of the day. We thank thee for the light and reason that is shining throughout the land; that the people are asking questions. They are questioning those things which they dared not question before, and their doubts go away through the darkness and the light of answered questions shines in upon them. We thank thee that the truth cannot be destroyed, though men and women may be foes to it. The truth lives on and conquers at last. Though men may lack wisdom in their support of it, though they may not fully understand it, we thank thee that it lives and grows and at last conquers the human soul; and when it conquers sets that spirit free. We would pray to thee, in this spirit and feeling, now and forever. Amen.

LECTURE. We often find there are subjects given where there is an omission of some important word. Now when we read "Agitation is the beginning of wisdom", it leaves a question in the mind at least. The correct quotation would be agitation of thought is the beginning of wisdom, because there may be various kinds of agitation. You have political agitations sometimes in your government that do not seem to furnish the beginning of wisdom. There is agitation in home-life sometimes, forms of fermentation which do not show to you any spirit of wisdom, but instead of that are disputes that rise in folly. But the agitation of thought, the stir of spiritual investigation, the awakening of the intellectual nature,—these furnish the beginning of wisdom.

You are in the midst of a popular time as we have told you before, and it seems to us sometimes that the earth's matters form themselves into groups, peculiar, as though there was some wisdom in it,—some wisdom that you cannot see.

For instance, if you were to take steel filings on a piece of paper, spread evenly, and then take a large magnet and move it under the paper rapidly, you would find that every atom would become agitated in a very peculiar way. This agitation supplied from beneath would not leave the steel filings evenly disposed, but seem to arrange them in clusters. If you look into the fields or forests in the early spring, you will notice the first flowers in groups. First, perhaps, one or two will awaken up, but in a little while you will find groups in the forests. Any child who has gathered flowers in the spring will know this. They will find a group of little may-flowers, or the pale pink hepatica, or that which has the faintest tint of blue. If you go into the forest you will find groups of pine trees in certain regions where pines abound. In another place you will find no pines, but instead a group of spruce or fir-trees with their slender tops pointing to the sky. So you find that the spirit of nature is fond of grouping. If you look into the heavens when the skies are clear, and they will be clear sometimes, you will find in the stillness of the quiet night those wonderful lamps shining down through the darkness—those beautiful lights that seem almost as though they might be lighted in the streets of heaven. Not evenly disposed, but they are in groups and shining constellations.

Now in the affairs of men there are these combinations of fortunate and unfortunate circumstances. Some periods are peculiarly prolific in literature, or science, or in statesmen. There will come out a wonderful unfolding of intellect; men for the age in which they live. There was a force and wisdom that gave Washington to the land when no one else could have done the work. There was wisdom in the divine providence that gave us Lincoln; a nature calm, profoundly peaceful, yet one that had strength and untiring industry, the unceasing strength that was needed just then. There is a wisdom always in these things, and they seem in answer to prayer.

You are to-day in a time of agitation—agitation of thought—a general time of fermentation, as we have said. We believe that to the time will be given the answer which is needed just as it has been given before. You know it has been said to you before, there has never been such a time in spiritualistic circles. When modern Spiritualism first came the land rang with denunciation; it was cursed and condemned, but it did not die. When people found out they could not destroy it in that way they turned it to ridicule, and when that didn't succeed they tried indifference. There were years and years that this subject was scarcely mentioned by the press only the very barest notice. Now it seems as though the circle was being rounded and we are coming to the days of ridicule and condemnation again. And yet since long ago in the early years these things did not succeed shall we predict success for them now? Why, its influences run out through all lands. Although the world notices but little of it we know, we see where it runs in

the quiet underground ways. Where its undercurrent is moving we know it is like, the spirit of spring abroad in the land. We know, though the snow of winter may linger, the winter of Spiritualism is past, it is the season of its springtime. It is behind time, but it is certainly springtime, nevertheless.

And so it is true that the agitation of thought just now will be proven to be the beginning of wisdom. Do you know how wine is made from the beautiful grapes, with the color and perfume so delightful in the fragrance of the blossom and the fruit? Do you know how they are taken, these wonderful bubbles blown from the mouth of summer? These grapes are crushed; and when the life, red and beautiful, is taken from them and the refuse cast aside, this liquid is allowed to stand, and after a time it commences to ferment, and if you were to go and see how the scum rises and how it runs off or is removed, if you did not understand the process you might think that the wine was ruined. That there was nothing worth preserving. But those who understand would say, we cannot have it in its purity unless we have the fermentation first. It is the fermentation which gives us the purified liquid. Can you not see to-day how the new wine is fermenting?

The so-called exposure of a truth is only the scum. It does not prove that the truth is falsehood. It is an exposure of personal folly and wickedness, and those who witness such an exposure see only the scum that rises and purifies the wine. A wine from which something will rise that is beautiful and good, and purer and better than before. People will be more careful in the statements that are made, and thousands are ready to ask to-day what is it that all these thousands and thousands have been interested in? It certainly is not sound without sense, raps without intelligence. It is something more than that which brings intelligence of those beyond. If I were to tell you of the experience of men who have studied the subject, men whose influence in this land is great, and you knew that they had investigated these particular phases earnestly, honestly and critically, you know that they would not accept it unless they had some reason for it. And when you say I know these Spiritualists are not so insane, I think they are not so absolutely credulous as that, there must be something more than that. Do you know the result? People will read, they will begin to doubt and question and listen, where before they had no interest in it. They will seek mediumship true and honest; they will investigate to-day wisely and intelligently, and we can predict (although we believe that the grandest unfoldments will be more private than public) that in the new year which is coming there will be more conversions than in any ten years preceding. It is indeed the beginning of wisdom. We do not believe that all talk is conversation. Persons may multiply words, and sound without sense, and that is not a true agitation of thought. But the real intelligence, the earnest inquiry, the honest and thorough investigation, these are what the world needs, and this will be the beginning of wisdom.

PUT NOT OFF UNTIL TO-MORROW WHAT CAN BE DONE TO-DAY.

That needs very little added to it because you all understand that procrastination is not good. Put not off until to-morrow what can be done to-day; that is, what ought to be done. There are some who are eager to precipitate events, sometimes unwisely. One for instance, says: "I do not believe in conservatism; I am radical." That is an extremist. It means that he is not patient with the ideas of others; he does not give the respect to other thinkers that he would wish them to give to him. They say, tell the people these things; they ought to be instructed; preach to them; give them the ideas firmly, strongly, squarely. Give them out as great blocks of marble, don't stop to polish them. A man may be crushed with a block of marble thrown out unwisely. So they preach Spiritualism and all of its doctrines earnestly and openly and to every one. Now, friends, ought it to be done to-day? Do you not remember there was a time when Jesus was teaching many things that he said, there are many things I would have told you but ye cannot bear them? Would it be a kindness to do all these iconoclasts would have us do? For instance, if we had the power to take away all creeds we would not do it. If we had the power to take away poverty from all we would not do it. But there are those who would because they think it is wrong. But it cannot be done, and as it cannot it ought not. Do you know that the old doctrine of punishment after death, gross and material, has influenced some people for good? It has stood in the way between some minds and wrongs that they would have committed. We would not teach people that there is no hell, but first talk to them of the beauty of holiness, of the glory of goodness, teach them that every act of wickedness has its own reward and there is no escape from the consequences of sin. And when we have done all this we have opened the way up to that idea, and we do not need to ridicule away the belief. The fire has grown dimmer and dimmer until at last it has all gone out, and even the embers have burned out and died, and so we do not need to employ our time in telling them that. So if you want to teach a person that there is no personal devil. Sup-

pose we take one who is honest but still in the shadow of superstition, one who believes in a personal devil as in a sacred thing. Shall we need to shock his feelings and make remarks to turn him away from the truth. Shall we not rather tell him of the goodness of God and make that so great that it will crowd his idea of the devil to the wall until it has not room to breathe?

Take for instance the growth of an individual. We believe the best way to teach is to throw out ideas and leave the minds of the people to grow by suggestion. Take the idea and expand it. We do not believe the mind of the pupil is a receptacle into which to pour these ready made thoughts; that is to stultify it. And so we say if you want to convince a person of a certain thing, is it not better to lead it up to the work until the mind knows the glorious feeling that it has arrived at this conclusion itself? That is the grandest and most wonderful thing to do. If you speak to many the world over they will ridicule the science of Spiritualism. You say you are going to preach it every where even to those who don't believe it. Friends, is not your Spiritualism too sacred, too good to be thrown at people in that way? It is better to wait and the light will come to them after a time.

Among the practical questions that arise sometimes people grow weary and say give us something that reaches out into the beyond.

MAN'S RELATION TO THE SOLAR SYSTEM. We believe there is a connection between you and the remotest point of light that gleams in the sky at night. What that relation is we do not know. We only know this, that you are like notes of music. A man's life can never be isolated. Oh! when you look up at night and know that the light of the moon shines over the waters and the great sea answers the voice from the sky, when you feel sure that the storms in the luminous atmosphere that envelops the sun will produce disturbances here, may we not think that we have a part in the great harmony of the spheres? Do you not know that the tide of life in the human body ebbs and flows? Not the tide of the blood, but that fine wonderful nervous system has its ebb and flow like tides of the sea. It is affected by the planets but we cannot measure that effect. We cannot tell you all about it. We only know that it exists, and it is so fine and delicate a subject we are not able to explain it to you.

IN TRANSFIGURATION DOES NOT THE LAW OF PSYCHOLOGY PLAY AN IMPORTANT PART?

It has with many sitters; certainly the work was not all imagination. It is so in all these manifestations not only in the previous ones but in the present. In the early mediumistic development it always strikes the imagination, it helps you to understand the one who is striving to indicate what the spirit wishes to communicate.

Friends, when you ask these questions you must remember that there are always those present to whom the subject is strange and new, and you will understand why we do not speak more fully.

THE PRINCIPLES OF FRIENDS OR QUAKERS AND THEIR RELATION TO SPIRITUALISM.

Most of you, of course, know that among the Quakers or Friends there are two ideas, distinct and opposed. We refer to the Orthodox Friends and the Hicksite Quakers. Their ideas are as different in regard to many things, as opposite as the ideas of the Presbyterians and the Unitarians, and you cannot go much further than that. Their name is suggestive. In their earliest days those who waited quietly for the influence of the spirit often found it preceded by a quaking or nervous action—shiverings—and these shiverings or shudderings were so pronounced that they were noticed by the unbelievers and they gave the name of Quakers in derision. If you attend a circle where mediums are sitting you will find that it often gives them a peculiar nervous action just as in the Shakers and Quakers. It is precisely the same thing. Now among Quakers they believe that they are influenced by the spirit; the mediums believe that they are influenced by the spirits, and they speak as the spirits give them utterance. If we ask what spirit it is the Quakers answer "The spirit of God." If we ask "Has He any intermediates?" They answer "We do not believe in intermediates, it is the direct influence of God."

Now we have been taught that wherever God acts He uses intermediates. He makes His angels ministering spirits. If you do not believe in this you cannot account for many mysterious actions of God. For instance, you take the Bible and you turn to the sayings of Jeremiah and you will find a melancholy, a sadness, a darkness about these inspirations. In the writings of King David you will find the spirit of poetry. Sometimes his inspirations are born of his own wickedness, and sometimes he stood upon the mountains of divine inspiration. Take the writings of John the Revelator. There are so full of visions that you sometimes are entangled and lost—many things are over-described; at least, there is so much vision that the idea is lost in the expression of the revelation. The writings of St. Paul are full of logic, critical, lawyer like. They are full of wonderful light, and show careful reasoning according to his understanding.

All are different. Now if they all came from God is not each one touched and changed by the peculiar character of the individual through whose nature it flows? There is a lake on the top of a mountain and out of them go to the west and some to the east. The color of the water down in the valleys is quite different. They are alike at starting, but the water is colored by the soil through which it passes. So when inspiration comes from the divine it flows down through intermediate spirits whose natures are akin to those on earth, and when the influence reaches us through these people it has been colored and affected by the soul through which it has been flowing. So it is to-day when you remember that God's influence is in the world of thought. God, speaking through the good Methodist leader, Wesley, believes in music, and through it he may commune with heaven; and the good Quaker doesn't believe in music.

Now, friends, how can you account for these unless you realize that there are intermediate spirits and they take up the impression and when it reaches you at last it has those conditions upon it. So we believe that Quakers are influenced by the divine spirit, but that the influence comes through intermediates, just as it comes to our mediums to-day.

It was an early idea of theirs to render good for evil. The most beautiful religion in the world. They believed that it was right, if a man smote you on the right cheek to turn to him the other also. They believed that anger was the child of darkness and to be dreaded. They believed that force and violence ought to be treated as animal conditions—to be left behind us. And yet these people, who believed in the love of God, in the religion of love, thought that the salvation of the human race rested on a murder, that if it had not been that Jesus of Nazareth had been crucified we could not enter the kingdom of heaven. Now was anything more inconsistent than that?

But when Hicks came he eliminated that. He taught his followers the fatherhood of God and the brotherhood of man,—taught peace and love. And so between the religion of the Hicksites and the religion of Spiritualists there is very little difference. They don't believe in ceremonies, we believe in music or that which lights the lamps of purity in the human soul, and we believe that man in his own way should glorify the religious spirit, and feel that the highest religion is the religion of doing good.

Mortal "Management," To the Editor of The Better Way.

Having long desired to express an opinion concerning the way in which mortals endeavor to manage the spirit world, I will now do so, having found the opportunity for which I sought, in a very recent article.

"With what measure ye mete, it shall be measured to you again."

Men forget that what they are pleased to term "spirits," are still men and women. Whether a man has a physical body or not, makes no difference in his individuality. He is the same. Sensitive to impertinence, sensitive to the disregard of his feelings and affections, keenly alive to the lack of love, or the heartlessness expressed toward him in any manner whatsoever. Spirits are anxious to come nigh unto their loved ones in the form, or rather, we break through almost insurmountable obstacles daily, to reach you upon the earth plane. It is our duty to uplift you; nay, the very out-pouring of divine love within us impels us earthward, O, ye mortals! who sit in idleness, looking for or expecting some new thing; ye loved ones on the earth who speak unto the spirit realm, as though we were sent over by death to do your bidding! Have you no duty? Is it not as important for you to open the avenues of divine love and patience as to us? How do you know that the proofs you ask are reasonable in our sight? Are you, O, children of earth, willing to be tested at every new turn? Are you ever successful at anything when you are hampered, and crushed and cross-questioned, to suit another man's opinion of what is right? You'd consider it a very great injury if a man termed you dishonest because you refused to lay bare your inner life or your personal identity to suit another man's highly self-conceited idea of what constituted your goodness. Know ye, O, children of earth! that while we come to labor among ye, we require no self-appointed righteousness to determine our goodness. The indwelling God within us is sufficient unto all things. Seek not to lay down laws for the management of the spirit realm; you can not manage yourselves.

Let each test hunter be a law unto himself, and he will find very little time for proving the honesty of another. I am weary of fraud, fraud, fraud. I am weary of such minds as can only see through their own spectacles; for, in every sense, they are near-sighted glasses, so near-sighted that they only reflect the image of the beholder. Don't condemn anything because it does not happen to strike your particular conception. These self-appointed tests of yours are the very bane which impedes the communion between the two worlds. Be liberal minded, be human in your judgments. What are we among so many? Pigmies, when we consider the vastness and greatness of all things created.

My children, learn to know, not to think you know. Learn to live, not idealize. Learn to act, not to meditate upon it. Knowledge, living, and acting will cause to flow out from you divine love, which must, ever hold up before you divine truth as it is, not as it is mirrored many times.

We have the same right as you; concede it to us ever in the hereafter.

Humanity's friend, HENRY (TUDOR) VIII.

Mrs. H. B. Fay vindicated.

For a long time there has been in existence in this city a band of bigots, bound, its members said, to put down *vi et armis* all physical mediums. They have had it their own way, more or less, for some length of time, and certainly of the daily press—the sensational sort only—have printed long articles against the physical mediums.

Mrs. H. B. Fay of this city was attacked by these bigots, and a reporter of the Boston Evening Record "wrote up" their statements. The result was that Mrs. Fay, who is a highly respectable woman, prosecuted that paper for libel. The case had been on the court docket for nearly a year, when she, through her counsel, insisted that it be heard and decided.

The facts in the case were such that every moral person in the community could see at once that, if there were any justice in the Massachusetts courts, the verdict would be in her favor. And now it seems the defendants in the case have come to the same conclusion, as they offered the aggrieved party four hundred dollars to withdraw the case, besides paying the costs of court, and printing an apology in their paper.

The following paragraph, in substantiation of our remarks, above made, appeared in The Globe of this city, Saturday evening, Oct. 13th:

A LIBEL SUIT SETTLED.

The Advertiser Company Pays Mrs. Bertha Fay Damages and Costs. In November, 1887, the Evening Record contained what purported to be an "expose" of Mrs. Bertha Fay, wife of H. B. Fay, who is a Spiritualistic medium at 62 West Newton street. The article also contained an attack on Mrs. Fay's character. Immediately after the publication of the article, Lawyer Asa P. French, in behalf of Mrs. Fay, brought suit against the publishers of the Record for libel, and that suit, after pending in court for about a year, has been settled, the defendant paying \$400 damages and costs of suit.

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