

THE BETTER WAY

ISSUED EVERY SATURDAY.

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THE ROSTRUM

The Human and Divine.

Extracts from Lectures by Mrs E. A. Wells, at Memorial Hail, Cincinnati, Sunday, De-oember 23, 1888, for the Congregation of the Society of Union Spiritualists.

When a policeman finds a lost child in the street he does not roughly grasp the little one by an arm and start away for a theological college, but kindly asks: Whose child are you? Where do you live? What is your name? Where do you wish to go?

In the reply to these four questions may be found the eternal foundations of true Spiritualism. The better understanding of its principles is, to begin, a

world, and to my approach to God, ion or the failures of the weak. where prejudice, ignorance, avarice, selfishness, deception and idleness are less and less known as we advance vine spirit that waits to receive me after project her from future harm. She rec to the complete enjoyment of our inheritance, all the while preserving our of earth life; to realize more and more ful jest, as he had done the same thing individuality and recognizing our ret that I am a spirit and not sent to this in life on several occasions. ponsibility.

To the third question as to where I eside, I answer as a spirit, "where I am!" I live in the surroundings in myself and with the Father. I live in that I am a Spiritualist. my workshop, striving to produce some-

tener.

be rewarded accordingly.

necessity to spiritual growth-the ele- pant, so in every human being there is the spiritual. vation of the mind over matter, even a spirit-an individualized authorization while the divine and the human are of eternal life. And though he may united, which they are continually; and wander away and be lost for a home, he Was the subject chosen by the speaker though the spirit occupies the mortal is still of divine origin. Between God to govern it, it is in turn influenced by and man there is no wall-no condition very interesting one, inasmuch as it it is far from all the battle. The storage the same, and a constant struggle for through which He can not continually gave a history of the medium herself, of life is reduced by intemperance of But to further elucidate we will trans- prayer, every appeal in faith and loving this account. orm the questions thus: Whose child submission is a messenger from the soul Mrs. Wells was born in the state of natural bound is a form of intemperam I? My name? My place of regi- anchored here in the physical and its Maine, and at an early age already was ance. In our present imperfect mode Infirmities, to the divine heart that feels endowed with spiritual gifts sufficiently In accepting the Bible, for illustra-ion, as a book of great truths or a com-well do with what might be given. and knows if we are sincere and would well do with what might be given. Her first experience was at work, to beat a certain number of beats, tion, as a book of great truths or a com- well do with what might be given. pilation of divine utterances, we find it says: "In the beginning, God created and ascended the ladder that stood be- night, her bed-room door opened and then of finishing its course or career. the heavens and the earth." Not at, fore the prophet who dreamed, so is the form of a man appeared, which It is probable that in the work thus carbut in the beginning, having no date at- there a steady line of communication frightened her into a swoon. Remem- ried out nothing is ever recalled. tached to it, but merely given as a Gen- from humanity to divinity, and vica bering him sufficiently to describe him esis, as every utterance must have a versa. Thus divinity teaches to man to her father, she was informed that it starting point. The testimony of the and responds to his prayerful calls, was a friend of the latter who had that adds to the evil, but I deal now rocks though point to a beginning, as but not to threats, or to the desire to passed out six years previously. Simifar as this planet is concerned, millions rule over others. The connection be- lar visions continued to present themof years ago. We have all we need of tween humanity and divinity are in ep selves until her tenth year, by which the past before us in our grasp. All erable. We are all creatures in the time she had become accustomed to sidered come into view. Stimulation these years as men count time, the di- hands of the gracious Providence that them. About this time, while on an er- of various kinds, hastening the decline vine, the ever active divinity that controls our destinies, even if we pervert rand and passing an old cemetry, she of power, thus comes into operation, shapes our ends has been, at work— neveridle, but preparing mansions for demption is always possible. old lady dressed in ancient style, who, in from the excess of his work op foot ; man and man for the mansions. As Go where we will, we cannot detach the midst of an intent circumspection the doctor or nurse feel it when obliged spirits we can see this operation-that ourselves from the connection with and by the medium, vanished. Relating the earth was literally without form in its infancy, void of motion in its constitute a unity, and the human is atomic state, and thus required the an steadily unfolding to meet the divine. person well known to them many years carry his heart away into wild hope or imating spirit of God to give it life or But it is slow or fast according to our azo. At thirteen she was awakened wilder despair; the man of unbridled imating spirit of God to give it life or But it is slow or fast according to our ago At thirteen she was awakened prepare it for reproduction. Such is a spiritual aims, and our abid ng place in one morning by the call of an absent relative beginning; not of time, but of a existence therefore depends on our pres- sister, and then saw her as in life standent status of unfoldment, whatever that before the bed. It appeared her mission in his career, long before it is at its natcontained all the divine essences nec- may be, "Where do you wish to go?" I desire as she was ill and near to death's door. wear alone. B-yond all these the jeal-ous man feels it and literally corrodes to go home, to reach it by the easiest, An investigation proved it to be so, and into broken heart long before the propcleanest and most direct route; to be of evinces the fact that clairvoyants are such use on the way that I will be welcame a living soul." He has passed the come there for the good I did while on as well as of the dead so-called. rabicon of death into life eternal. This the way. I desire to maintain my hold on this course as the drowning man holds to the rope that saves him. I de-As to my name, that depends on what sire to go home and so live that I will one whose remains were under escort I make of myself. By the brand I carry be known as a honorable child of God; of a masonic attendance to its last restto love, to grow, expand, improve, beneinto the light and claim my inheritance fit myself as a spirit and my fellowbecause I have prejudice against some spirits; to help make the waste places of the funeral. How would material sci- from the foods we take, every schoolore I do not know, or against some the earth glad; to help beautify the ence explain this? prnciple I will not study and therefore world in which I live, though I am to connot understand; or by the chaplet or crown I shall wear, not to signify my p wer over others, but my power and p wer over others, but m

quired in the plan of conception and courageous, charitable, and useful to feet and a pair of cold hands grasping coming along, to the home in the spirit each other despite the prejudices of fash- these. She jumped up affrighted, but

serving my time in the primary school ognized in this manifestation a wonderearth to debase humanity or claim it all From this time on she began to have as mine.

I wish to go into the fields, the byways, the prisons, the hospitals, the was to hear Mrs. Brigham lecture in which I was born or in such others as I hovels of the poor, and into places New York, and there received the nechave let myself down into, or ascended where lurk those who are forgetful of ess ry instructions for development. to. If my life is one of increasing fidel- God and of progress; to contend against Ather first trial manifestations occurred ity to my birthright and inheritance I ignorance and superstition and thus which led to the materialization of spiraim to live each day on ground a trifle helps to dispel darkness. By this de higher than occupied yesterday. I take sire do I know that I am connected up my bed and walk each day a step with and descended from the divinity; nearer to heaven-to harmony with that I am a spirit with a work to do; shy knew nothing more than had been

With all this I shall be content, and thing that will be an improvement on because my work will be in the right the day before; am making patterns and direction. I desire to go home when fitting them to myself; live where I am wanted there, and desire to have you studying to make something that will go with me; and my home is wherever be useful to others; where I am indiffer- I am wanted and can be of use to huent to opinions that are born of the idle manity and therefore divinity. And in wind and the dust it whips up; where I this work, over and beyond all of narcan help the thinker and earnest list row creeds and all of political church-

going for effect, I am stronger each day But I may have wandered from home in my footing and glad to be a believer and followed a crowd so far from my in my inheritance of immortal life; am abiding place that I am lost, but this is of the divinity endowed family of childalso where I live, and if you know how ren of the divine spirit; am a progresto help me out of my darkness and con- sive spirit; ever glad to respond to those fusion I pray you to help me and not who call upon me as a messenger to censure, abuse or slander me while in come or to go with tidings of peace or this helpless state or on this erring road; good will to man; of prayer to God; of for remember I am yet a child of the benefit to those who walk in darkness ity and within is love ! universal parent. Do this and you will that is not natural to man as he clings fast to that which is only of the mater As in each mansion there is an occu- ial, with ut regard to his heritage from

PHENOMENAL EXPERIENCES

send messages; and so every honest and was particularly appreciated on We may consider that whatever quick-

in the next instant heard the well-I wish to go on; to go with the spirit known voice of her husband exclaim-I am; in the companionship of the di- ing to fear nothing, as he was present to

> raps and was led to investigate Spiritualian. Her first visit in this direction its in full form, and on which an investigrting committee later reported as beiug most wonderful, although of which reported, she, like all primitive medi-

un's for this ph nomena, being unconscious during these occurrences. on the whole the discourse gave

much food for reflection and shows that mediums are not made but born, and like the revelators of old, sent into the world to enlighten mankind and prove th: t there is no death, and that if man dies he shall live again.

The usual half-hour for tests was given after each lecture, and constitutes an additional phase of mediumship through she demonstrates the soul's immortality.

Man is a dual being, and those who have any doubts in the matter should attend Mrs. Wells' seances and be convinced. Man's intuitive aim in life is to attain happiness, and Spiritualism is the gateway which leads to it. Through its portals beams the light of immortal-

The Storage of Life.

An aid toward the storage of life is that stoical virtue which may be sum mud up in the term perfected or all-round temperance. I do not include in this term what is commonly understood, abstinence merely from stimula ting or alcoholic drinks. Such absti

KATIE LEASE. A woman's sighs, a woman's fears, A woman's pain, a woman's tears, A woman's joys, a woman's sorrow, A woman's love, that all may borrow Sweet comfort.

A woman's sympathy, tender thought, A woman's heart, oft gone for naught, A woman's life with woe is traught. A woman's soul by patience taught Sweet peace.

A woman's love, a woman's fate, A woran's part to watch and wait, A woman's right to work and pray, woman's lot is rest some day In Heaven.

Written for The Better Way. Religion-What 1s 11? BY WARREN CHASE.

If religion is living an honest, virtuous and upright life and doing to oth ers as we would have them do unto us, then it is useless to join a church and pay a preacher to be baptised and take the sacrament; the creeds are all useless and the Bible no better than other books. There are plenty of persons who live up to this rule; who never go to church; who never pay any preacher to instruct them in their duties to God or man.

If on the other hand religion consists in accepting and worshipping the word of God in the true Bible then we must examine all books that claim to be such, and be sure to get the right one and as the Shastras, the Vedas, the Koran, and the Zend-Avesta, each have more believers in their sacredness and divine origin than our Bible of the Jews or that of Christians, and are all, but the Koran, older as sge lends sacredness to them, we should first examine them before we accept at random the popular cue of our Christian teachers who live by making people believe this the only word of God. If after a moral life or he is not a Spiritualistcareful examination we decide that the not true to the principles and teachings Jewish Bible is the word of God, we that come though the latter do not and speakers, even if the latter do not cannot refuse the Jews the explanation of it that rejects the New Testament of tines. But as in most cases it is some times. But as in most cases it is some for the evening lecture and proved a neuce is more than half the battle, but Christians, and if we accept the latter purified spirit speaking we must next find the true meaning of should be on a par with the instrument the texts among three hundred secis, using it. This, however, grants no lino two alike, as it cannot certainly be cense for conscious indulgence in evil, any better to embrace the wrong doc- nor does human weakness or failing to trine and put a wrong interpretation to the full text of his inspira-tions deprive him of the right of claim-God's words, than to let it alone and ing to be a Spiritualist. His good input none on it, so those are as well sit- tentions, his constant striving to overuated who embrace no creed, as those come his weaknesses and his repeated successes as proofs of his aspirations enwho embrace the wrong one. If em- titles him more to this cognomen than bracing a creed joining a church, accept- those who commit neither evil nor ing an erroneous doctrine is religion, then certainly some of the biggest ras- themselves, and are but empty vessels cals in our country are religious, as they with a gilt label on the exterior. often get exposed. Having been born and educated among the multitude of sects who acamong the multitude of sects who ac-cept the New Testament as God's words, for many years I did not go beyond their Bible for God's words, but could not find any evidence that any one sect had the true meaning of the making humanity and justice the aim words; in later years have found the of his life, constitutes a true Spiritualist. older Bibles with equally good morals and instruction, and with the same evidence of divine origin and more equally sincere believers, but all alike lacking any real evidence of divine origin. Then they called me an infidel but no sooner did the evidence of the continued existence after death reach my senses and reason than I accepted and advocated it publicly, before the Fox girls began to snap their toe joints, and News expresses the opinion that the then the Christians about me said I was a worse infidel than before, and danger from this cause is slight, al-now I find evidence of spirit life and though not to be entirely disregarded. so-called sacred books, but still no evi-dence of divine origin more than in modern books that record visions and materializations; so I am a Spiritualist and not a Christian nor a Moham-edan, and if a heathen cannot help it. Cobden, Illinols.

In its simplest terms, a Spiritualist is one who believes in an all pervading intelligent power that governs and controls the material universe, and that this power, whether it be termed God, law, or spirit, constitutes the original cause from whence all life emanates or evolves. That man is the highest unfoldment of this divine life principle and consequently subjected to no further evolution through matter directly, and in which event he retains his individuality after his release from the material body and becomes a spirit socalled. That these spirits are enabled to communicate to such mortals who are sensitive enough to cognize their mental impressions or sense their presence by the gifts of psychometry, clairaudiance or clairvoyance; and further that spiri's are enabled to manifest their presence in tangible or material form, by direct and independent writing, materialization, etc., through the agency of persons called mediums. And knowing all this to be true by demonstrable facts, they believe in the immortality of the soul or the continued existence of man after death of the mortal.

So far perhaps we meet with no opposition. But this is not all. Believing in an omnipresent intelligent power, the thoughtful Spiritualist must also believe that this power is enabled to iuterpret his thoughts, note his actions, and cognize his emotions, desires and aspirations. And if not willing to admit this, he must at least admit that the spirits around him are conscious of his thoughts and actions, and thus know when he thinks or does that which is unspiritual or wrong. And knowing this, he must of necessity lead or writing, it good, are indifferent to everything but A true Spiritualist is a worker, whether for the cause or to better himself intellectually and morally, be he

the mastery ensues.

dence? Where do I wish to go?

history of this earth, and in which is essary for the unfoldment of spiritual life as well as the material. Toe spiritval is a likeness of the original divinity, for the bible continues, "and man beasswers to the question: Whose child an I?

for my misdeeds and my refusal to step

was to have her mother come to her,

enabled to see the spirits of the living

nature was the vision of a funeral procession, her brother in California being ing place. Later information testified present time there has been very little to the fact, including date and hour of That our various tissues are constructed

Such incidents occurred frequently

ens the action of the heart, beyond its of existence the heart is fitted in each much done, so much lost. The heart may wear out in its own structure by with this ever-working organ in its natural state, as dying out simply by its own work, and it is by so studying it that the difficulties now being conto forfeit the natural time of sleep; the passion, who grows pale or red with rage, feels it up to the extremest tension, and is almost invariably cut short ural fulfilment, by this fact of cardiac er period for which he was constructed

for of all moral excitements jealousy is the most fatal. It constitutes a distincas well as of the dead so-called. ive disease. These are stimulations The next incident of a remarkable excited by and through the mind; but to them we must, of course, add others of grosser quality springing from the improper use of foods and drinks Here, in regard to foods, there lies before us a wide field for research, for up to the discovered that can be trusted as proved. boy and girl is now taught; but what foods are best fitted for the special tis-

Spiritualism in Beston.

A friend in the country "would like to know if there is much Spiritualism in Boston." We do not know exactly, but we presume there is if we may judge from the fact that last Sunday' Herald contained no less than thirteen notices of spiritual meetings held on that day! This seems to show considerable liveliness. One of the lecturers, Mrs Colby Luther, is called "the fe-male Ingersoll." She is a woman of ability, liberal in her views, fearless and independent in her attacks on the ology, and is blessed with so powerful a voice that she keeps all her hearers wide awake.—[Boston Investigator.] There are many people who go about the world seeking to make them-selves miserable and they succeed, not alone in that, but in making everyone miserable with whom they contact.

Lead Poisoning from Glazed Earthenware Vessels.

-M.

The possibility of lead poisoning from the use of earthenware cooking vessels danger from this cause is slight, alprecaution to use only "salt glazed" earthenware for cooking food containing vinegar, lemon juice or other acids. People have been recently warned against the use of water goblets of flin t People glass, which contains a large propor-tion of lead, but there is no danger at all from such a source.

Man is the creature of circumstances: one moment rejoicing upon the peaks of joy, the next wailing in the dark valleys of sorrow.

THE BETTER WAY.

Written for The Better Way. Spiritualism as a Science.

2

"If a man die shall he live again?" This is the question which, in all ages, has troubled the souls of men. The prophets and wise men of antiquity were in doubt as to the answer to be given to it. Puilosophy has always discu-sed it as one of the unsolved prob lems of humanity while modern science instead of clearing up the difficulty and giving us renewed hope, either ignores the question altogether, or advances arguments against the affirmative reply. Yet the ultimate decision arrived at, whether in the affirmative or negative, is not only of vital interest to each of us individually, but is calculated to affect the future welfare or misery of mankind.

If the question should be finally decided in the negative, if all men without exception, should ever come to believe that there is no life beyond this life; if children are all brought up to believe that the only hap iness they can ever enjoy will be upon this earth, then it seems to me that the condition of man would be altogether hopeless, because there would cease to be any adequate motive for ju tice, for truth, for unselfishness, and no sufficient reason could be given to the poor man, to the bad man, or to the selfish man, why he should not systematically seek his own per-onal welfare at the cost of others.

It would appear to any intelligent mind, that had made a deep and profound study of the sciences of the present day, that in the sum and substance of all knowledge, which it was possible to attain, that there was still incompletenes-; something more to be desired than the wisest man could teach; for science reaches far tack into the endless past, but is not able to take a single step into futurity. Spiritualism is the white-robed angel that is to lead the by the student of material science of knowledge of the world along the highways of the future, and foreshadow what is to be the destiny of the human race.

Science is demonstrated truth, and hence it is a science. It is the science of immortality or the demonstration of and nothing can be evolved physically. immortal life and of the power of decate intelligently with mortals It solves problems that material science has not been able to solve. It teaches you how to establish a line of communication between yourself and your loved ones in a more refined realm of being, the realm of spirit; hence it is of the code of the laws controlling life | influences, and begin to enter into conas the human life is capable of grasping understandingly, and a set of rules by which to govern your conduct during your earthly pilgrimage; therefore it is a philosophy or an exposition of law. It is a scientific and philosophical religion based on truth and spiritual manifestations. As geology is a knowl. edge of the rocks; astronomy of the stars, so Spiritualism is the science of

Equally absurd is the allegation that some of the phenomena of Spiritualism "contradict the laws of nature," since there can be no law of nature yet known since

vened by the action of more recondite laws and forces. Spiritualists observe facts and record experiments, and then construct hypotheses which will best -xplain and co-ordinate the facts; and in so doing, they are pursuing a truly cientific course. They have now collected an enormous body of observations tested and verified in every possible way, and they have determined many of the conditions necessary for the pro-duction of phenomena. They have also arrived at certain general conclusions as to the causes of these phenomena and simply refused to recogn z+ the competence of those who have no ac quaintance whatever with the facts to determine the value or correctness of those conclusions.

Just as there is behind the visible wo ld of nature an unseen universe of force, the study of which continually opens up fresh worlds of knowledge often intimately connected with the true comprehension of the most familiar phenomena of nature, so the world of mind will be illuminated by the new facts and principles which the study of Spiritualism makes known to us Modern science utterly fails to realize the nature of mind or to account for its presence in the universe, except by the mere versal and unthinkable dogma that it is the "product of organization." Spiritualism, on the other hand, recog-nizes in mind the cause of organization, and perhaps of matter itself, and it has added greatly to our knowledge of man's nature by demonstrating the ex-istence of individual minds industin gui-hable from those of human beings, yet separate from any human body. It has made us acquainted with forms of matter of which materialistic science has no cognizance, and with an ether isl chemistry whose transformations are far more marvelous than any of those with which science deals. It thus gives us proof that there are possibilities of organized existence beyond those of our material world, and in doing so re moves the greatest stumbling block in the way of belief in a future state of ex-Istence-the impossibility s) often fel separating the con-clou+ mind from its partnership with the brain and nervous system.

All life, all law, all power, all nature's f rees are spiritual, and though this is not exactly known to mortal science, all scientific researches tend in the di-Spiritualism is demonstrated to be true, rection of this truth. Everything has a spiritual or at least a mental origin, found our own higher selves; we have crawled on the earth and now we are invited to fly; we have been so d eply tration to a moral point and no one could engrossed in worldly affairs as to be unmindful of our spiritual possession; terribly in earnest. we are now specially called upon to live up to our prerogatives as spiritual beings. As we unfold in spirituality being, the realm of spirit; hence it is and discernment of truth, we become thousands, for there is that *finesse* of a science. Again, it gives you as much less and less blindly subject to external manner, and delicacy of thought that scious communion with our friends who have passed the rubicon of physical After the lecture there was a test seance dissolution.

The phenomena of Spiritualism appeals to the senses of men, and many of those who live to day can testify to their truth and reality. If you have with which the so-called spirit delineaonce had intelligent communion with tions were given. Names, dates, mesthe object of your affection, we care not in what manner it has been furnisted, no human power can take it from you. Spiritualism is the only subject in the change of manner and directness of world upon which no man is willing to thought that no person of ordinary abilthe soul-a knowledge of man past the take the testimony even of his dearest ity could hope to imitate, much less emlimits of the mortal body. As a relig-ion, a science and a philosophy it un-derlies and overlops all other human in-the science to one mind cannot when an hour and a har derlies and overlops all other human in- be evidence to another. Soiritualists cal, are not only the most cautious, are not only the latest in believing merely their way with the utmost carefulness. It does not ask you to believe anything until you are obliged to. is beyond?" No response is heard, brings. The first loundation stone of multitudes of earth's departed, our relopment of the age than all other causes poinage and an inquisition of ceptance in the not very distant fu-ture of our earth. Notwithstanding the tempestuous billows of thought that now retards its progress—that system which is found d upon fact, and cap-able of demonstrative proof, which of-

Always Some One Below BY ELLA HIGGINSON On the lowest round of the ladder

I firmly planted my feet, And looked up at the dim, vast distance That made my future so sweet.

I climbed till my vision grew weary, I climbed till my brain was on fire, I plant-d each step with wisdom Yet I nev r seemed to get higher.

For this round was glazed with indifference, And that one was gilded with scorn, And when I grasped firmly another I found, under velvet, a thorn.

Till my brain grew weary of planning, And my heart-strength began to fail, And the fl sh of the morning's excitement Ere evening commenced to pale

But just when my hands were unclasping Their hold on the last-gained round When my hopes, coming back from the future, Were sinking to the ground-

One who had climbed near to the summit Reached backward a helping hand; And, refreshed, encouraged and strengthened; I took, once again, my stand.

And I wish-o", I wish-that the climbers_ Would never forget, as they go, That, though weary may seem their climbing,

There is always some one below.

Written for The Better Way,

Spiritualism in Springfield, Mass. J. Wm. Fletcher, the Favorite .- The Minis ters in Trouble.

Being in this lovely little city foila Sunday, and not knowing what lendo with myself I glanced over the Sun lay meetings and learned that John Wm. Fletcher, the ever popular trance medium was to lecture for the Spiritualists, so I wandered in to see and hear what might be said. There was a large company and I was scarcely sealed, when a young gentleman stepped upon the platform, and in a well modulated voice began the services.

There was no noise, and no bluster, but perfect dignity and repose of manner, which betokened long experience in public speaking and a complete mastery of stage. I listened to the leafure upon, "How I became a Medium," told as it was in the purely narrative style, at one moment moving the audience to tears, the next awakening them to fallest merriment, while all through it ran the thread of great purpose and a unless previously involved spiritually. mighty truth. A more affecting and We are all spiritual beings here, and highly interesting recital I have never mighty truth. A more affecting and parted spirits to return and communi- now, but few of us, comparatively, have heard. Mr. Fletcher never allows the interest to flig, he directs every illustration to a moral point and no one could

> If he was speaking on any other platform he would probably attract must ever appeal to the most refined. and if I thought Mr. Fletcher fines. a speaker, I certainly was more than mystified by the startling accuracy sages, advice, etc., all followed in such rapid succession, with such a complete

When an hour and a half had passed the speaker said good-night and the au as a body are not only the most criti- dience filed out, discussing what had occurred. I did not hear even from the upon testimony, but in every line and department of Spiritualism they mak-any truth in this thing he's got it." In the morning I had listened to a sermon by a Mr. Cuckson in the church Some are Spiritualists because of the of the uni'y, and he "laid out" some of phenomena, while others are Spiritual-ists because of divine truths which it A Memorial church was to be dedies-A Memorial church was to be dedicated and the ministers generally were in-Modern Spiritualism is mediumshii; ted and the ministers generally were in-the second is spiritual communion; the vited, several refused to attend because third is immortality, the reality of of the presence of the Unitarian and bife beyond. With these three cardinal points, Spiritualism is to each one what he choosed to make it, by his thought, life and conduct. It is the the sermon: raminisations up to the realm of the brings the spirit world nearer, and imponderable spiritual forces, and here makes its presence felt and heard. It is no longer a vague and here is no longer a vague and here. imponderable spiritual forces, and here It stops. So far as personal immortality is concerned, science can throw no light upon its possibility. So far as science can speak on the subject, the conscious-ness persists as long as the organized arch the hosts of heaven, the great Unitarians and Universalists were included in the invitation. The gatheratives and friends return; and the ocean ing did not profess to be an examining of eternity it has fathomed with a cable council, and the delegates from the through whose strands the messages of wisdom and love, which laugh at the victory of death, are freely sent. It is a religion presenting a just view it was merely a friendly meeting of repof man's du'y, destiny and immortal relations From the tiny raps in an ob scure hamlet it has mul iplied and inof man's dury, destiny and immortant resentatives of various denominations relations. From the tiny raps in an ob scure hamlet it has mul iplied and in-creased until it has extended around the world. It has made more con-verts in a single year than Christian-ity in the first five hundred years of its interest in the purpose of expressing interest and sympathy with a church in one of the most interesting and momentous events in its history. Had it been an ecclesiastical council, no Unitarian would have been there, if invited for the purpose of expressing interest and sympathy with a church in one of the most interesting and momentous events in its history. verts in a single year than Christian-ity in the first five hundred years of its advent. It has made a greater mark in the religious and intellectual devel-in such minicry of the theological es-tor bar of the single year than Christian-in Unitarian would have been there, if invited, for he can have no part nor lot in such minicry of the theological es-home. Anow of nothing in recognized science to support the belief in immortality, and we consider it to be as truly an es-tablished, experimental science as any other. Science may be defined as knowledge of the universe in which we live; full and systematic knowledge leading to the discovery of laws and the compre-hension of causes. The true student of science neglects nothing that may widen and deepen his knowledge of na-ture; and if he is wise as well as plies the term "impossible" to any facts an age The clergymen and officers of these churches do not mean to be uncivil toward those who conscientiously and re-spectfully d ffer from them; they do not telligent and honest as bimself. Now, Modern Spiritualism rests solely on the observation and comparison of facts, in a domain of nature which has been hitherto little explored; and it is a con-tradiction in terms to say that such an investigation is opposed to science. telligent and honest as bimself. Now, mow retards its progress—that system which is founded upon fact, and cap-ion's sake, and have probably no inten-ton of adopting it as one of the legi-timate weapons of Coristian warfare; but they will often do for the system which they represent, deeds which they

would shrink from doing on their own personal responsibility. And so instead of waxing angry with them we can on-ly pity them. Wrong principles often spoil the conduct of excellent people, and "the cause of Christ" may often enough be insured far more by bigotry than by heresy. The fault lies not with the ministers and the deacons, but with the dogmatic system to which with the dogmatic system to which they are enslaved. One thing is guite clear. It cannot be Christian to teach young people that all who take a d ffer ent view of Christ from themselves must be foes of Christ to be treated with insolence; it cannot be Christian to allege that the saintly men and of whom the Unitarian church has had its share, were not fitted for religious fellowship; it cannot be Christian to attach a stigma to people on account of religious convictions firmly and faithfully held on the authority both of reason and scripture.

It man's theology teaches him to treat as an enemy every person who cannot sub-cribe to his creed, then he is only doing his duty and acting con-istently when he insults and persecutes in the name of Christ. Such a principle not only justifies the use of bigotry, but exalts it into a virtue. But we have not so learned Christ. Mutual love is the true bond of union, service and sac-rifice are the badges of disc pleship, and as Jesus sent out the 12 and the 70, not to preach doctrine, but to do deeds of benevolence, so to day it were surely better to heal the sick, and relieve the poor, comfort the afflicted, and to do the works of Christ than to cry, Lord, Lord, as if the crying ever amounted to much either in this world or the next. You can well afford to treat with per fect equanimity any discourtesy which is shown to you on account of your faith by people who apparently know no bet-ter. Thank God they r-present but a fraction of the Catholic church of Christ, and a still smaller fraction of those who are not belittled by creeds, and made narrow instead of broad by their religious fellowship. You are in no wise le endent upon them for patronage and are strong enough to stand alone It is pleasant to live in close relations with the pure and noble of every name and faith; it is good to feel the warm kin-bip of human hearts, and to march with the great army of Christ, knowing that we fill a place, if it be but a small one, in the triumphant ranks of those who war against sin and misery and wretchedness; and yet, if the price of fellowship be the sacrifice of liberty, If other sects will not recognize us until we reasonce our fidelity to conviction, and confers beliefs with our lips which our intellects and hearts cannot endorse, then, please G.d, we will help build the kingdom of heaven in our own way, we will work quietly in some corner of Christ's vineyard and enroll ourselves among those who revere and love him by dany deed and service. Yours truly, FRANCES LEIGHTON.

December 16, 1888.

How the Feud Began.

Thompson's boy was tall an' slim, An' pleggy nigh a fool; Thompson though, was proud o' him, An' erenin's, arter school. Ust to take him with him when He weat to set aroun' An' argy politics with men That loafed about the town.

No hin' tickled Thompson more Than hearin' Toble shaut; So he ust to git the floor, An' draw the urchin out; Then he'd stand, a lookin' proud, Thinkin', "Ain't he smart?" Never noticin' the crowd One by one depart,

Waal, one evenin' on the street, Thompson showed him off 'Mong some men he chanced to meet, One of which was Goff. Goff was sort o' cross that day, Waan't feelin' right, An', I reckon, truth to say, Wasn't jest perlite.

Thompson bime-by shouted out,

Mrs. Ada Foye in Cleveland, The ministrations of this world re nowned mediums in the Forest City have created a decided sensation among both Spiritualists and skeptics. Many have been unable to gain admission. This is something new for this city. The subjoined report is from the Cleveland Leader of December 15. Considering

the very conservative character of that paper, it is quite flattering to the medium, and shows great progress in news paperdom :

"The second Sunday evening Spirit-ualistic lecture by Mrs Ada Foye oc surred last evening in Memmorial Hall. After the usual introductory address giving the essence of her fai h, and ex plaing her methods, Mrs. Foye pro ceeded to introduce her seance, asked each one present to write the name of some departed friend on a slip of paper, and the slips were then col-lected and placed on a table in front of the medium. As the hall was crowded from windows to platform, the pile was a large one. The so-called phenomena, which Mrs. Foyesaid she demonstrated, was to receive communications from spirits by means of writing on paper, writing in the atmosphere, and raps She also claimed to be a le to see spirits. Ho'ding up a folded slip of paper con-taining a name, she was able to state accurately what that name was, being the paper con-taining a name, she was able to state accurately what that name was, being the paper con-taining a name, she was able to state the paper con-taining a name, she paper informed, she said, by spirits. Then followed communication between the spirits and the person who wrote his name, through the medium of Mrs. Foye, the above methods being stated as the means. The raps sounded as though coming from a deserted part of the platform a short distance from Mrs.

During the collection of the slips of paper Mrs Foye walks along the plat-form and stopping in front of a gentle "Are you German?" man: "Yes."

"I saw some German spirits standing right by your side just now talking in a language I don't understand You will

hear from them by and by." Shortly afterwards she turned to the German and described a lady in German costume, whom she saw. The gentleman asked in German if the spirit would write to him, and received an affirmative rap. The medium sat down and wrote, but said she could not read it, as it was in German. The paper was handed to the gentleman and he said he could read all but one word. Another man read it aloud and translated it, as follows: "I am happy that your health is so good."

"That is the first time that she was ever happy at anything," said the ques-tioner in a voice audible only to the reporter and those near him. He then rose reluctantly to his feet and said :

"That is my mother-in-law! A very broad smile that could be heard of reasoning did you arrive at that coaout on Superior street diffused itself over the audience.

"A. B. Skiels" was called by the me dium, who held up a slip of paper. A gentleman arose in the aud ence and "I wrote that name. "Well, they want to talk with you. This spirit before me is an elderly man, probably your father. Have you a father in the plrit land?"

"I have." In the course of questioning the raps told that the deceased was eighty-four years old and died from the effects of a

stone wound on his toe. "Morris C Newton" announced the medium. Who wrote that?"

"That's my brother," said Mr. Newton, the dentist. "I would ask him how long he has been dead. Was it one day, two days, or three days?" The last question brought an affirma-tive rap. "That's right," admitted the

tive rap. "That's right," admitted the doctor, "I had a dispatch yesterday saying that he died last Friday." saying that he way me?" asked Mrs. Foye.

shall Isay?

Mamma-Be guided entirely by the dictates of your own heart, my chill Remember, my love, that Mr. Nobrace is heir to at least \$25,000 a year. You would doubtless go abroad on your wedding tour and enter the first circles of society on your return. It would be a lovely match for you. But I have no desire to influence your choice. What does my child's heart say? Daughter—You are sure of the \$25,-000 a year, and all the rest?

MINOR TROUBLES

Cupid is always shooting and forever making Mrs.

The reason some men can't make both ends meet is because they are too busity engaged in making one end drink.

Your husband, Mrs. Murphy, is suf-fering from a complication of disease. I must first make a diagnosis — Kiu yer make it out of ould muslin, doctor. I haven't a bit of flannel in the house. AT THE MUSEE.

Policeman - Come, young woman you must not loiter here after the audi

ence has dispersed. Young Woman-Please, sir, I have business here. Policeman-Well, what is it?

Young Woman (blu-hing)-I am the -the young lady that's engaged to the automaton chess player, and I'm wait-ing for him to take me home.

IT DIDN'T HAVE ANY WHEEL,

Tommy was accustomed to toy dog, with a wheel beneath to propel then along—dogs of the puppy description, such as children love to take to be with them at night. One day he sawa woite poolle in the street, and was observed to look at it very attentively.

fully, adding, in an i jured voice, but Miss Goodman, it has not got any wheel!

THEY CAN T COME DOWN.

The latest fancy in stockings is not stockings at all, but an elegant little arrangement, sitken and sheeny, tirtel in faintest suggestions of color, is drawn

up on soft dainty ribbons, fits as close as a kiss, and costs \$20. When a sweet girl slips into stockings of this kind she is all dressed, and she banishes one of the worries that help to make girls grow old before their time-they can't come down. There are no treacheron buckles to unclasp at a critical time, m unscrupulous catches to give out with malice prepense just as she descend from a car or is mounting the stairs to a theatre, and can't fix them; no falsehearted buttons to lose their mooring in t e midst of a waltz or polka. No, the fair lady ties the tiny ribbon at the top of her stockings around her shoul-ders and her mind is at rest.-Oakland (Cal) Echoes.

A MATERNAL JOKE.

They were debating some arrange ments for the approaching nuptials, when in the course of the conversation

he made use of the remark that the necessity of action was apparent. That's so, George, she replied, and did it ever occur to you that necessity is always apparent?

No, Nellie, I did not; by what mode elusion?

Because it is the mother of invention, was the happy retort.

First Scribbler-Why, here's another of your dialect stories

Second Scribbler-Yes, I write nothing else.

First S--Why? Second S--Don't ask me; it's a profesional secret. But will you swear never to tell?

First S-Pon honor.

Second S-Well, the fact is that my grammar and spelling are so queer that dialect stories are my only refuge.

SHE WAS GUIDED ENTIRELY BY THE DICTATES OF HER HEART.

Confiding Daughter-Oh, mamma, I really think Mr. Nobranes intends proposing soon.

Fond Mamma-Indeed? Daughter-Yes, and if he does, wh

terests.

Human science may lead the material scientist through the various changes and unfoldments of the mortal physical man to the death of the physical, and with dissecting knife, he may go as far as his scientific knowledge and observation can lead him, and then ask: "Is this the end of all life? What All is darkness, silence and gloom. There is no voice in science to declare anything in regard to the illimitable future that lies beyond the death of the mortal. Scientific knowledge and in ness persists as long as the organized brain, and no longer. There is a limit to science, and it is dumb with regard to immortality: yet, evidently it cannot show that immortality is impossible.

If a person would learn anything definitely on this subject he must learn it by and through Spiritual Science, which is above and beyond any scien-tific course taught in schools and col-Spiritualism is the expression of spiritual truth in the form of manifesta-tions, of which the scientific world has no analysis, no interpretation wherewith to formulate, no knowledge or law wherewith to predicate a statement. Outside of Modern Spiritualism we know of nothing in recognized science

learned, he will besitate before he ap-plies the term "impossible" to any facts which are widely believed, and have been repeatedly observed by men as in-telligent and honest as himself. Now,

Pullin' Goff aroun': "Don't ye reckon he's erbout The rarest boy in town?" "Yaas," says Goff, "he 'pears ter be A little underdone; 1'd bake him over, seems ter me, Et I hed sech a son."

That was forty years ago, But ev'ry sence that night The Goffs and Thom, sons hated so They allue shot at sight An' only one is left to-day— He's up in Illinoy. As rich as mud, I've heard 'em say— Which same is Thompson's boy. —Times.

Birds Fond of Mirrors.

Do you know that the little canaries who ever heard of birds that used them? I will tell you about a little canary that lives at the house where I board.

Some time ago our landlady got a canary and put it in a cage alone. The little bird was taken from a large cage holding a dozen birds. He was very homesick and lonesome, just as you would be it you were taken off among strangers, away from mamma, papa, sisters, brothers and everybody you

Just so our little birdie cried and moaned, and would not eat nor sing. It wanted to go home and see its mam-ma. The lady did all she could to comfort it and make it feel at home. She talked to it and petted it, giving it clean home.

One day his mistress brought him a large piece of a broken mirror, as big as my two hands, and placed it on one side of his cage where he could see it readily. Do you suppose he cared any-thing for that? Indeed he did. He ho, ped down, and going up close, look-ed in, seeming to be perfectly delighted. He chirped and hopped about singing and putting on all the airs he was mas-ter of. He was not homesick at all after that. He spends much of his time be fore the glass, and when he goes to sleep at night he will cuddle down just as close to the glass as he can get. You see, he thinks he is sleeping close beside that other little bird.

His mistress often lets him out into the room, where he can have more lib erly. She may put that glass anywhere in the room, and he will find it, and spend most of his time before it.-[Col-

ou know me "I never saw you before this even-

ing." "Was there any way for me to have known of his death or anything about

"Not that I know of " "J. A. Heinsobn," called the medium; and raps were sounded, indicating that he had been dead between one and two days. He died suddenly on Saturday. "Daniel Holmes" was a name next called. "I wrote that name," answered

a young man back of the stove, "and would like to ask the spirit if he knows with whom he is talking."

Raps were sounded, affirming that the young man was the spiri.'s son ; that the father died in January, 1874. The young man said that he was a stranger in Cleveland and did not believe in Spiritualism, but that the answers were correct.

A well known young lady artist arose when the name "Lucy Nicholas Mer wine" was announced, and said: "I that was made. That lively and

"She has a message for you," said Mrs. Foye. "It is this: "I will be with you in all your undertakings, and assist you in the work you are so much interested in at present.

The raps further developed the fact that the good will expressed was because of the young lady's friendly relations with the person who sent the name, and that the spirit had been an artist."

Mrs. Foye's engagements are Lorain Opera House, 25th and 26th, concluding with a farewell seance and reception to Mrs. Foye, Friday, December 28:h, on which occasion Miss Clair Tuttle, the talented and youngest daughter of Hudson and Emma Tuttle, of Berlin Heights, will make her debut on the public stage as a dramatic reader of the emotional school. Miss Tuttle's readings are of a very unique style, and are rendered in beautiful and appropriate costume. A gaia time is expected, and the capacity of Memorial Hall will no knot, but recovered it in the con doubt be tested to its utmost capacity. Yours, THOMAS LEES

Genius is only entitled to respect when it promotes the peace and improves the happiness of mankind .-

Mamma-Perfectly sure. Daughter-Then my heart is pie

pared to say Yes. Mamma-My own darling. What

by it will give me to see you married to the man you love.

SHE KNEW A STORY TO MATCH IL

One day, when she was in her nine ty sixth year, Aunt H—was visited by a Boston clergyman, who, in the course of a brisk conversation, ventured to tell her the story of the monkey and the parrot, in illustration of some point where 'was annotated, and I do not sent in that name for a friend, I do not know her and never saw her." was new to Aunt H—, and the per ple were wondering a little with what 'She has a message for you," said local reminiscence she could possibly match it. She heard the story with up ruffled visage, and then remarked:

⁶That must have been a very rema able parrot, but it seems to me he ha ly comes up to Deacon Staples' part after all.

"What did Deacon Staples' pa do?

"One time the deacon's wife was pl ting up cucumber pickles in the kind en, and the parrot-he was a ver-knowing bird, and had been pick-brought up in the deacon's family was sitting on the back of a cha watching the operation. Present, when the deacon's wife's back turned, the parrot slipped up and sto one of the pickles out of the dish. So turned around in time, however, catch him at it, and threw her knile him with such force it took all the f thers smoothly off the top of the birds bead.

"The parrot flew around for two days in sore distress at the loss of his to time. One day, some little time aler this incident, a minister who had a changed with our minister came i spend the Sabbath at Deacon Stap The parrot was in the dining round when the family and the minister curve proves the happiness of mankind.-[Golden Gate. Neri said you were good for-nothing vermin; but what theu? An ass may bray a good while before he shake the stars down.-George Eliot. when the taming and the minister case when the taming and the minister case in to breakfast. The clergyman ras very bald; his head fairly shone. He had not more than got seated at thets-ble before the parrot, fixing his gazeon the minister, screamed out: "Ha! ye durned old scamp! hen stealin' pickles!"-Boston Transcript.

DECEMBER 29, 1888.

5

THE BETTER WAY.

MEETINGS.

Secretaries of Societies are Respectfully Re-quested to Send us Brief Reports of their Meetings.-ED. R. W.]

Cincinnati, Ohio.

The Society of Union Spiritualists, of Cincip-sati, hold meetings at G. A. B. Hall, 115 W. Sixth itreet, every Sunday morning at 10:45, and Sunday scening at 7:45; also Wednessiay evening of each week, to which all are made welcome.

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,

Iterioffi, frame, Iterioffi, frame, Iterioffi, framewick, Iterioffi, Iteriofi, Iterioffi, Iterioffi, Iterio

BOSTON SPIRITUAL TEMPLE, Berkeley Hall. -Lectures by able speakers Sundays at 10% A. M. and 7% P. M. Richard Holmes, President; Albert F. Ring, 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 10½ a m.; afternoon retvices at 3%, and Wednes-day evening social at 7½.

SPIRITUALISTIC PHENOMENA ASSOCIA-TION, IADIES' AID PARLORS, 1031 Washington street-Sunday meetings at 2½ and 7½ r.m. Solicita correspondence from mediums everywhere, through whom interesting phenomena may occur, suitable for a public platform, J. H. Lewis, President.

tor a public platform. J. H. Lewis, President.
COLLEGE HALL, 34 Esser street—Sundays at 10½ A. M. 2½ and 7½ F. M. Eben Cobb, Conductor.
EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2½ and 7½ F.M.; also Wednesdays at 8 F. M. Able speakers and test mediums, Excellent music. Dr. E. H. Mathews, Chairman.

Berkeley Hall, Berkeley street,-The First Inde-pendent Club holds lectures every Sunday at 3 p m. Mr Gerald Massey will lecture Nov 11 and 18-bis theme on the first-mentioned date being "Man in search of his soul." F. V Fuller, Secretary.

Wells Memorial Hall, 987 Washington street,-The Independent lub meets every Wedn aday at 2 p. m Scance, followed by s wing-c rele. Supper served at 6 p m, followed by entertainment J W. Fretcher, Grand Master; Mrs AdaSinmons, Treas-urer; F V Fuller, Secretary.

Ladies A d Parlors, 1031 Washington street -Sundays at 3/2 and 73/2 p. m. F. W. Mathews, Conductor

America Hall, 774 Washington street -Services sach Sunday Dr W A Hale, Chairman

Chelsea -Spiritualist meetings are held in Pil-rim Hall, O id Fellows Building, each Sunday eve-sing, at 73 o'clock.

Mishawum Hall, City Square, Charlestown,-Mediums' meeting Sunday at 2½ and 7½ p.m. Dr. Mark Smith, Chairman.

Cambridgeport. - Meetings are held every Sunday evening at Udd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

New York, N. Y.

The American Spirituali t Alliance meets at 219 West 42d street, New York City, on each alternate

West 42d street, New York City, on each alternate Wednesday at 8 p m **407** All Spiritualists are cordially invited to be-come connected with THE ALLIANCE-either as resi-dent or non-resident members--and to take an active part in its work. THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, Pres dent. J. F. JEANERET, Secretary, 44 Maiden Lane, N. Y. Columbia Hall, 575 6th Avenue, between 45th and

Columbia Hall, 878 6th Avenue, between 49th and 50th streets.-People's Spiritual meeting. Services every Sunday at 24 and 74 p.m. Mediums and speakers always present. F. W. Jones, Conductor.

Arcanum Hall, 57 West 25th street, N. E. corner 6th avenue. - Meetings of the Progressive Spiritual-ists are held every Sunday at 2½ and 7½ Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Con. Adelphi Hall, corner 52d street and 7th avenue,-First Society of Spiritualists holds meetings every funday at 11 a, m. and 754 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 Con-grees street. Mrs. G. Dorn, Secretary.

A Tin Can Leaves the Ash Pile to Ornament the Parlor,

But how can such metamorphosis be made? you ask. How can a thrown-away old tin can be sufficiently redeemed to sit by the side of a "high-art" pottery vase? Very easily; and any boy or girl can do it. Charles Godfrey Leland, who is much interested in industrial art schools, has for many in industrial art schools, what has the pro-years made a study of adapting to the decoration of houses, objects that have generally been thrown away. We pro-pose to tell you what he succeeded in doing with the tin can,

Beather of any kind, if sosked in warm water for twenty four hours, brcomes very soft, so that it may be worked almost like putty. When it dries it becomes hard again, retaining any marks which may have made upon it. If soaked in alum water it becomes harder still. Now, this knowledge, a tin can, and two or three cheap and simple tools are all we need for our work of transformation. The tools are a pattern-wheel, which is like a spur set in a handle and sells for twenty five cents, a small steel stamp, cross-hatched on the end like a common office seal, which sells for thirty cents, an ivory paper-knife and a hammer, which you iready have.

Having soaked a piece of leather until it is soft, spread it evenly upon a board and lay upon the leather a design traced upon paper. Then with the pattern-wheel trace the design through upon the leather. The points of the wheel will go through the paper and leave dotted lines upon the leather. Then, following the lines, draw with the ivory paper knife the figure of the design, and with the stamp and ham mer beat down or indent the back ground. The result will be that the design will stand out in relief. Having previously provided your tin can we will suppose that the leather will just fit it. Take a piece of tin or a piece of thin flexible wood, and make of it, ss it were, the handle of a bucket. It may go either within or without the leather cover. Cut it broad where it touches

the tin and narrow at the top. Now cover your can with shellac glue, or glue into which either nitric. give, or give into which either intro-acid or a little glycerine has been in-fused to toughen it. If you cannot get these, use common glue, or tragacanth, or dextrine gum, and paste the leather firmly on. There must be such a margin together as to lap over the edge and cover the inside. This must be cut into strips so that one may lay on the other. Also leave sufficient to turn under and cover the bottom.

If you want a more ornamental result, it is not difficult to carve a wooden with leather. Wooden bases may also be made with good effect.

every way superior to one made of wood.

his stand with flag in mouth, when the car approaches, to direct them when to switch off. He is well known to all the engineers and conductors, and his signals are always obeyed. This dog possesses peculiar intelli ance. If a train is delayed, or an acci-

lent has hapened which will prevent It from passing the station, the dog is sent a few hundred yards up the road to give the proper signal. Immediately outside the station the road passes through a deep cut, with impending rocks on both sides. It has frequently happened that fragments of stone are detached and falling, if not immediately removed, might throw the cars from the track. To guard against this the dog is ever on the watch, especially at night. If he hears an unusual sound, such as that produced by the falling of a stone, he leaves the little sentry box which has been erected for his convenience and comfort, walks leisurely up the road, carefully examining if any-thing is on the track that would endanger the train, and if any object of the kind is discovered goes to the old flag-man, wakes him up if he happens to be asleep and conducts him to the point of danger. This is no fiction, and can be vouched for by many who have witnessed these performances .-- [New Orleans Picayune.

The Dreaded Ant.

It seens queer, doesn't it, to apply such a word as "dreaded" to a little thing like an an', but the most wonder ful stories are told of the destruction it sometimes causes According to Mr. Holder, the houses of the white ant in Africa are dome-shared mounds often eighteen feet high. They erect pyra-mids one thousand times higher than hemselves.

On their travels-for they are invad-ers-they so conceal their approach ers-they so conceal their approach that their presence is not suspected uu-til the damage is done. They usually tunnel into an object which they attack and often reduce it to a mere shell. In this way they have been known to as-cend within the leg of the table, devour the contents of a box upon it and de-scend through a tunnel bored in another leg, all in one night.

An officer of the English army while calling on some ladies in Ceylon, was startled by a rumbling sound. The la-dies started with affright and the next instant they stood with only the sky above them-the roof had fallen in and lay all about, leaving them miraculously unharmed. The crash of the fall was heard all over the city. The ants had made their way up through the beams, hollowing them out until a great part of the framework of the house was ready to fall at the slightest

P. Colby's Florida Home-Won-derful Grange Growth.

touch.

A wonderful cluster of or inges is to be seen on one of the trees in G. P. Colby's grove, on Colby lake. Hanging to three small boughs, each no bigger than a leadpencil, which branch from a single limb, are over 200 oranges, all closely hugging each other like eggs in a basket. There were over 300 on the handle, and that may be fastened on Himb before any were picked or had with screws and the whole covered | dropped off. It seems almost incredible that so many oranges could grow in a bunch, and it is still more remarka-By similar ornamentation with leather, a tin biscuit or cracker box may be converted into a really elegant dressing case, lunch box, or other box for traveling, and it will be found in of the tree on which this wonderful growth is to be seen, was planted by wood. So you see it is no longer necessary to decorate the back lot with old cans. Reserve them for the exercise of your ingenuity and taste and the pleasure of your eye after the work is done. in with wire fencing, on a part of which young orange trees are developing. The location of Mr. Colby's property is most Not the least pleasant thing about Inviting, being on the banks of Colby lake, while his cottage is on an elevation which gives a commanding view of all the country around about. It is one of the most desirable properties in Volusia county .- [Life in Florida.

THE CHILDRENS' Progressive Lyceum Department.

What is Spiritualism acknowledged to be?

A movement embracing at the pres ent time from eight to eleven millions of believers; it is also a work that has for its foundation chapters of the living bible of the ages.

How many years back do we date Modern Spiritualism?

Forty-one years, yet of itself it is older, as the meaning goes back to the power which is spirit itself, and this is God, which embraces knowledge, faith or hope in reference to the immortality of the soul.

What has Spiritualism done?

Swept like a mighty wave of power over the earth, touching every civilized nation and causing multituies to feel its reasoning and truthfulness, until millions are counted as Spiritualists. What are bibles?

Collections of men's spiritual experiences, which, being put together, form books which have been and are considered sacred and holy.

What does the present age recognize? All truth as sacred and holy and all facts that are of benefit to mankind and worth preserving, are worthy of being recorded as a chapter in the bible it will advance higher and higher, of this age.

Who were the founders of Spiritualism?

Spirits, who voiced their own immortality; and it owes its foundation to the needs of mankind and the willing response of spiritual beings when they found the opportunity to make it.

What are mediums? Instruments in the hands of invisible

intelligences. What are these invisible intelligences?

Spirits; and they have touched all with their power wherever and whenever they could, in their great desire to lead mankind out of the darkness of superstitious religious ideas that have held the race in thraldom.

What can we say of the system of religion that preceded Spiritualism?

It left a great vacuum in the human heart to know more of the future life and the cry from many agonized souls echoed through all the ages of the past, until Spiritualism demonstrated the unanswed prayer.

On what does Spiritualism rest?

On the manifestations that do occur and the value of the same, and not upon the character of the medium; for the truth is mighty and will prevail, as our f undations are everlasting and rest upon the rock of the eternal ages, in the bosom of the infinite spirit, and in the needs of humanity. In the early days of Spiritualism why

were we opposed by the church?

Because they held on to false doctrines by which they measured all things.

What did the spirits answer?

and not by resting upon the goodness or merits of another.

is the accepted theory of science to-day. And the spiritual philosopher accepts FOR SALE AT THE OFFICE t only promising inherent spirit as the developing potency, and he follows na-The Better Way. ture's procedure till the angel is evolved from the human being. The earth was evidently designed to evolve human souls for the occupancy of the spiritual spheres; for the incompleteness of the process of human progress, together with the innate tendencies and aspirations of man, point to other worlds as affording environments more suitable

for human advancement. The eternal progress of the human spirit is then predicated upon a universal law of nature, and the idea that 'probation," or the opportunity for reformation is limited to earthly existence, is unscientific, irrational, and, we may boldly say, false! Revelations from the spirit world accord with the deductions of science, that evolution is inherent in both matter and spirit, and therefore the development of an angel from a man is as natural and as certain as of a butterfly from a chrysalis. If

time does not complete the process, as it evidently does not, then eternity will, else the grand scheme of the universe is a failure in its first stage of unfoldment. If matter is eternal, so is spirit immortal, and by its innate tendencies gredually overcoming evil or imperfectica, till perfect man and womanhood merges into angelhood! Such is the logic of evolution, and the revelation of heaven to our age. Light is dawning; let the owls and bats of olden errors flee before its rising glory!

In his evening lecture Dr. Clarke treated upon "Bible and Modern Mirales," and labored to show their identity as to source and character. He claimed that the age of miracles is not "passed," as is asserted by modern Christians. The Catholic Church has Christians. The Catholic Church has justly claimed to have wrought them for centuries. If the Protestants have lost the "gifts" it may be because "they departed from the faith (in 'ministering spirits') once delivered unto the saints." When Jesus sent his disciples "into all When Jesus sent his disciples "into an the world to preach the gospel to every creature," he declared: "These signs shall follow them that believe, etc." shall follow them that believe, etc." He also is reported to have said : "The works that I doshall he (that believeth) do also, and greater works than these shall he do."

There is no proof in the Bible that these gifts ever were withdrawn by divine authority; on the contrary, in Acts ii, 39, St. Peter said: "The promise (of the power which wrought miracles) is unto you, and unto your chil-dren, unto them that are afar off, and unto even as many as the L rd our God shall call." No finale there nor else-where! These promised "signs" and 'works," even the "greater works" do occur in Modern Spiritualism all over the earth to day, as millions of intelligent people testify. All the "spiritual gifts" enumerated by St. Paul when he mid: 'Of spiritual gifts, brethren, I would not have you ignorant," are exercised now in America as well as in the Orient. "Evil spirits" come also as of old, and the injunction to "try the spirits" and believe not all they say, is as pertinent as ever. Any intelligent, All were eventually saved from error by growth in a knowledge of the truth, and not by resting upon the goodness or Prophesy, healing, discerning of spirits, "voices from heaven," speaking by those "taking no thought," and "great-er things than these," are all common to day. It behooves those who "r-ject those sent unto them" to heed the advice of Gamaliel, and "take heed lest ye be found fighting against God," who sends his witnesses to day to bear testimony to modern Sadducees that He is pouring out His spirit "on all flesh," so that all may come from darkness unto light, and know of a truth that they are immortal and responsible beings. Having drawn his parallels, the speaker gave his explanation of the laws and means by which much of this recondite phenomena is produced. The wonder does not cease, however, by all his explanations.

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Good Books

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BOWLES PAMPHLETS. No. 1—Experiences of Samuel Bowles, late editor of the Springfield (Mass.) Republican, in Spirit Life, Including Later Papers. Car-rie E. S. Twikg, Medium. pp. 91. Price 25 cents; postage, 2 cents. Later Papers from Samuel Bowles, Carrie E. S. Twing, Medium. pp. 27. Price 10 cents. No. 2—Contrasts in Spirit Life and Recent Experiences of Samuel Bowles in the First Five Spheres. Carrie E. S. Twing, Medium. pp. 142. Price 50 cents. Mo. 3—Interview with Spirits, by Samuel Bowles. Carrie E. S. Twing, Medium. pp. 142. Price 50 cents. Ed, S. Wheeler in Spirit Life-Materializa-tion; The True and False; Reincarnation, and its Deceiving Spirit Advocates; The War of Wills in Spirit Life Over the Spread of Spiritualism on Earth, as seen by Ed. S. Wheeler since his Entrance upon Spirit Life-pp. 62. Price 15 cents; postage, 2 cents. Elsie Ainsle, a Victim of Social Wrong, by Caroline Lee Heniz, Sarah L. McCracken, 2 cents. The History of Jesus and the Mythical

scribe. pp. 108. Price, 25 cents; postage, 2 cents. The History of Jesus and the Mythical Genesis and Typology of Equinoctial Chris-tolatry, by Gerald Massey. This book is writ-ten to show the identity of Christianity with the astrological myths of Egypt. The evi-dence is taken from the monuments of Egypt and from the Egyptian "Book of the Dead."

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The Import of the Day.

No. 5

your eye after the work is done.

Simple Science.

a knowledge of simple science is the ability it gives you to entertain others. The most easily made experiments excile wonder in those to whom they are new, and many a young host has enlivened an evening by a knowledge of the suggestions we ere making from week to week under this head. Here are two more:

Make a very small hole in each end of a fresh egg, and after blowing out the contents close one end with a piece of sealing wax. Cut two pieces of cloth in the shape of the body of a fish, and sew them together on the edges so as to make a pointed bag. Into this bag some sand should be put for ballast.

The mouth of the bag must be exactly the size of the egg, which is to be fastened into it with sealing wax or glue to form the head of the fish. Having prepared it in this way paint two eyes on the egg with black paint and the magic fish is ready to be put into a jar of water.

The weight of the sand in the bag must be such that the fish will float on

your hand upon the covering, the pressure transmitted to the water will cause a little liquid to enter the egg, and the fish will dive; the heavier the pressure, the more quickly it will the fish will come to the surface again.

Lay on the edge of a table, a long and narrow big, and place some heavy weights-two dictionaries for example-upon the closed end. The books can be overturned without being touched, simply by blowing.

The compressed air will swell the bag so violently that the weights upon experiment enables us to measure the at least twenty pounds.

The Dog Flags the Train.

There is a railroad station in Western Virginia that has a very extraordinary figmaster. The place is in charge of an old one-armed man, who has been in the employment of the company for more than twenty five years, but the duties of his position are discharged by a small, long-haired, black and tan dog, a small, long-haired, black and tan dog, for whose accommodation a little plat form has been erected, where he takee

A Premonition of Death.

"Speaking of pathetic incidents at hotels," said Clerk Fuller, of the Russell House, to a Datroit Free Press reporter,

"reminds me of a sad occurrence which came under my notice here a few months ago. A young married man-I think he was only married a day or two before coming to Detroit-who was stopping here, went out on business early one morning and five minutes afterward a telegram arrived for him, which I, as usual, put into the box containing the key of his room. For some reason he did not return to the hotel

until evening, and when he came in I was again on watch. When I handed him the key to his

room, the telegram, of course, accom-panied it. He leaned against the office counter while he tore it opened. For a moment he stared at it and th n he the surface if left to itself, but so that a very light touch will cause it to sink. staggered away a few steps and fell up against an iron pillar. I went around Cover the jar tightly with a piece of to him and saw that the telegram anindia rubber or any other waterproof flexible substance. When you lay It was a terrible blow. He was just like a man paralyzed; couldn't speak or move. I worked with him for a long time before he came to himself, and, even then, he was as helpless as a child. He did not seem to know what he was doplunge. If you remove your hand from ing or what was expected of him. The the india rubber the compressed air in telegram requested his immediate the egg will force out the water, and return to his home in the East and a train left very shortly after the receipt of the telegram. We managed to get him off, but we had to look after his packing and everything of that kind for him

Before leaving he told me that what made the news doubly painful for him was the remembrance that his wife of a few hours had begged him, almost it will be raised and thrown over. This upon her knees, to abandon the trip and remain with her, but he couldn't strength of our breath by overturning see his way clear to doing so. He said objects of various weights, and will prove that an adult can, without fa-tigue, raise with his breath a weight of she would never see him again in life. He insisted that he was responsible for her death. It was a terrible sad affair, and I should not like to go through many such experiences. I have never seen the young fellow since, and often wonder whether the blow did not kill bim." him.

> A lie should be trampled on and extinguished wherever found. I am for

What does it require to become a true Spiritualist and a spiritual medium? Slow growth in development, with a sincere love of the truth and of the cause at heart and aspirations, to be and do the best that the human organism is

capable of becoming and doing. Who are the great army of Spiritual-

ists?

Noble, true, earnest and unselfish workers, who value the truth, who are ever found on the side of right; who ever keep before them the grand ideal of manhood and womanhood, toward which they are aiming; who count no sacrifice too great, no pathway too rugged for them, if by it the truth may be advanced and good accomplished.

Then what can we say for our cause? Good and true men and women from

all classes are coming into the movement, admitting its truths, being touched by its teachings. There is a gradual growth in spiritual things, a quickening of the mind in this direction, and the power that brought all who are now with us, is still at work, and none need fear for the future of the cause.

Excelsior Hall Lectures.

many of the citizens of Willimantic were edified by Dr. Clarke, who took for his topic a question as to the identily or the true relations of matter and spirit. It was claimed that all we know of anything is by its phenomena, and as the manifest properties of matter and spirit are unlike; as one is active, the other passive, spirit is sensitive, conscious and intelligent, while matter is Inert and dead without spirit, we may reasonably conclude there is ever a discreet degree of difference, though they

Truth is brought to light by time and reflection, while falsehood gathers strenth from precipitation and bustle.-Tacitus.

One by one the thinkers of the great world are giving up the dogmas and superstitions of the past.-Elmina D. Slenker.

Investigation frequently leads to doubt, where there was none before. So much the better. If the thing is not true, inquiry c n do no possible harm.

Truth at the bottom of her well is of about as much use as water ti ere, and Ou Sunday afternoon, D:cember, 9th, is of very little use without some appli-ances to bring it to the lips of the thirsty.-Henry Rogers.

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bad the true scientific idea by which all organisms, even those of planets, were formed. She "growed;" so do they. From a cell or seed having a spiritual potency, plants and animals are evolved by an accretion of surround-ing matter. Is it not logical also to in-fer that worlds, too, are evolved from cosmic substance by growth from a nu-cleus? The law of evolution as the develop-ing process of man from inferior forms

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vited. The Spiritualists' Progressive Thought Society meets every Sunday at 2:30 p. m. in Good Templars Hall, 485 Pearl street, Public invited.

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Brockton, N. Y.

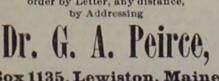
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L. BARNEY EDITOR.

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resent as well as fature address. Notice of S_j initiality Meetings, in order to insure preapt insertion, must reach this office on Tues-day of each week, as The BETTER WAY goes to pres-every Wednesday.

Happy New Year!

Intelligence is causation.

Do right if you wish to be spiritually guided.

manhood.

Justice is often superior to human love. for the latter may be blinded by partiality.

Style must be worn with ease and grace, otherwise it is unbecoming and unsuita- more acceptable revelation ? ble to the wearer.

As contempt for a fellow being is the extred.

True wisdom is the result of experience, but also wise is he who gains by the experience of others within his sphere of 1ction.

where it is enforced it produces an illsorted conglomeration of elements.

Music constitutes the power which is enabled to centralize the greatest number of minds into one pivotal action. The law which governs the heavenly bodies is the music of the spheres.

Remember that modern Spiritualism belongs to the present and not to the past or the future, and those who swerve from this centre of gravity will find darkness in one direction and confusion in the other.

Poetry is an arrangement of words harmoniously combined to lend sweetness of expression to the thoughts conveyed. golden hue to the subject. Defect in either mar's the whole.

The most practical expounders of Spiritualism are those who hold to the topics of the day and combine with them the teachings of the spirits in relation to man's duty of the hour; namely, how to better

Cultivate the beautiful. The useful vill take care of itself. Beauty is but the sensible image of the infinite. Blessed is he of whom it may be said, "He hath a daily beauty in his life."

It is not duty to subdue pride, but to turn t into legitimate channels, where it can do good work. Let it elevate its possessor above every mean action and unworthy impulse. Then it becomes self-respect from a purely moral standpoint.

What we want at present are new thoughts and ideas, fresh from the spirit realms and uncontaminated by individual opinion and emotion. Who will begin the new year with a purely original contribution or a spirit message containing something that has not been said before through either medium or newspaper?

Doctrines and dogmas must be judged by the light of the present day, not by that of any past age. It would be just as proper to make up our estimate of science from the discoveries which had been tested and approved two thousand years ago, as to found our belief upon the religious teaching of The only true pride is self-respect and modes of living and systems of business. It has proved that the foundations of all the old religions were false and vain, if not fraudulent. Clergymen and priests know this. Why not inform the people, and bless them by the newer and wiser and

This is the season of gifts, and many are the rich offerings at the shrine of af tremely opposite of charity or love, pride fection. Not few are the costly presents must be an impulse of selfishness or ha- exacted by mere conventionality. The less number comprises the real heart offerings, and probably a majority of these have slight money value. But, looked at through the medium which conveys them, they are of priceless worth.

They come in a radiance of love infinite-Neither sentimentality nor ecclesiati- ly brighter than the most scintillant gems. cism can combine with Spiritualism, and It is the motive rather than the act-love rather than its mute representative-which consecrates the gift as sacramental and ever lovely. The smallest token from a true heart is superior to principalities and thrones, if the recipient knows how to appreciate the motive of the giver. If such has come to you, cherish it tenderly.

The ordinary, every-day secular press is still full of the slop of filthy imagination with which to drench Spiritualism upon every occasion which calls for its mention, and upon many occasions when mention is not only uncalled for, but is rudely

meddlesome. Part of this is done at the demand of a foul conspiracy, which has subsidized a portion of the press, and the Rhyme and rythm add a framework of remainder-by far the larger part-is the willing echo of small fry editors, who sneeze every time the metropolitan jour-

nals take snuff. In either case it is grossly offensive to justice and decency, and the cheapest possible homage to the father of lies. Eminent in this vulgar crusade is the New York World, which reaps its reward from an immense patronage from SAINTS GALORE

The Catholic Church of the Romanists acknowledges about 28,000 saints of the first magnitude, and several million inferior sub-angels. The first-named are simon pure-ideal saints; men who were not nal: only eminent for sanctity, but who received while on earth a divine recognition of the same in gifts of supernatural power, or words to that effect. The others are either "rolled plate" or "dip gilt," with angelhood something less than skin deep, but warranted to wash.

. It would probably be easy for the Romanists to find half a million first class saints, if the authorities in this department of effort would give all their time to the work of investigation, for the pantheism of Roman Catholicism is illimitable, and its mild and feeble superstitions are capab'e of the most wonderful eccentricity. But it will be the proper time to find out more large saints after we learn the real value of those now in stock. Their preparation for sainthood is an index to their quality. It was their practice to say prayers almost constantly, but it is doubtful if they ever prayed. They worshipped that remote time. Science has advanced the cross instead of Christ, and loved the thing old, wines especially. Had they lived in primitive times they never would have been Christians, for the antiquity of the Pagan religions would have had the same power over them against the Christian as the old Romanist has against the Reformed creed. The weaker vessel he was, the more zealously did he perform the work of his church, for Romanism, like wine, is better preserved in a small pa kage stopped with a light cork, than in a vessel of greater capacity, where the spirits, growing stronger and stronger, are spirits, growing stronger and stronger, are over.

These saints were not strong on tests. They regarded holy cheats with reverence, and were more than content to be deluded in a true, orthodox and infallible way. They believed the Pope to be infallible because he had deceived all the world, but was never himself deceived; and this fact was grown so notorious that nothing less than an article of faith in the church could make a plaster large enough for the to human requirements? History of the abrasion of "conscience." Their faith was largely in excess of their charity, but it could work "miracles" on the slightest occasion, for cash or merchandise. Nothing staggered their belief in the Pope's infallibility, except that he did not make away with and destroy the book called Scriptures, when it was in his power, rather than those who believed in them; which they knew not how to understand to be no error. Their religion was of no force without innumerable ceremonies, and they valued their prayers by number, not by weight.

Many of the old saints were very warlike. Gregory of Tours relates that St. Hilary, about one hundred and forty-six years after his death, still showed himself which we now see around us. Their conthe relentless adversary of the Arians, for dition seems to us pathetic indeed. Cir-

"IF IT BE TRUE." There is growth in all honest thought. Here are some points upon which the

editor of the Scientific American dwelt honestly in a recent number of that jour-

nal: "Now these things seem to justify us in recurring to the subject of Spiritualism, and to point out some of the things which science has to do with. In the first place, then, we nod no words wherewith adequately to ex-portance to science, if it be true. Such words as projound, vast, stupendous, would need to be strengthened a thousand-fold to be fitted to such a use. If true, it will become the one grand event of the word's bistory; if will give an imperishable instre to the glory of the ninet, enth century. Its discoverer will have no rival in renow"..... For Spirit-ualism involves a statistication of what are conclusion s of science. If the preten-sions of Spiritualism have a rational founda-tion, no more important work has been off used to men of science theor work has been tion, no more important work has been off-tred to men of science than their verifi-cation. A realization of the *elixir ella*, the philosopher's stone, and perpetual motion, is of less importance to mankind than the verification of Spiritualism.

"If it be true," is the turning point o these reflections. The wish, that of the living whole, No life may fail beyond the grave; Derives it not from what we have

The likest God within the soul? "If it be true!" The pivot of Spiritual-

ism, upon which all its facts turn, is the ence should investigate these facts, but it is found that among such believers the

great and infallible sources of original information upon the more important problems which distract the minds of men. What is the inward history of religious discovery, and the course of subsequent speculation upon its possible adaptation mental processes which a truthful answer to these questions would disclose would certainly be unique and instructive, perhaps interesting. The early religions were curiously extravagant, but some of them their adherents, great facts in science. they were distinguished from the rest of creation by a faculty of acquiring knowledge, and, first, unconsciously, and, afterwards, consciously and laboriously, gained the power to begin that long series of experience and observation which has accumulated in thousands of years to that

Under this principle of adaptation and From Our Reporter's Note Book. enlargement, if there had been nothing more in it than this, such a system might have gone on accommodating itself to the change of times, and kept pace with the development of human character. Already in its later forms, as the unity of nature was more clearly observed, and the identity of nature throughout the known world, the separate powers were subordinating themselves to a single supreme king; and, as the poets had originally personified the elemental forces, the thinkers were reversing the earlier process and discovering the law under the person. But what they could do for themselves they could not accomplish for the multitude. Phæbus and Aphrodite had been made too nati Society of Union Spiritualists, is spohuman to be allegorized. Humanized, and yet, we may say, only half humanized, retaining their purely physical nature, and without any moral attributes whatever, many, examples of sensuality made beau- taining , themselves and their visiting tiful. As soon as right and wrong came friends by recitation, music and calisthen

these gods and godesses remained, to the to have a meaning, it was impossible to worship any more these idealized despis ers of it. The human caprices and passions which served at first to deepen the the festival, after which the participators at immense strides, and revolutionized church as some do old cheese, only for its demonstration of immortal life. Every illusion, justly avenged themselves, and blue rottenness. They doted upon every- one who believes in a future state of exist- paganism in its most luxurious growth became a lie.

> Those who pretend that in this age we most rabid opposition to this investigation have even approximated the perfection of is regarded as a virtue. To investigate discovery in the various phenomena of na-Spiritualism is denounced by them as ture; or drawn near a system of ethics with vilely wicked-a crime against God! They lout defeat, are either deceiving them; elves regard their own creed as perfect, to or attempting to hoodwink the world; which any addition would be an impediate and therefore progressive people are conment, and therefore sacrilegious; and thus stantly on the lookout for something betthere not only fails to be an advarce in ter. Undoubtedly Spiritualism cont ins

Whence came our boasted science and i ray of facts than can be found in anything the pett-d religions of the age? Upon outside of the cultivated sciences, and yet what eternal base of demonstrated truth it is the policy of religionists and indo any of them rest? Where are the fidels alike to misrepresent and utterly belie them. Those who should be the strongest supporters of Spiritualism are its most determined opposers, and Spiritualists, as a rule, are as lukewarm as the debris of yesterday's dinner. Ninety nine hundredths of them imagine they have performed their whole duty by becoming convinced of the truth themselves, and are apparently willing to let their neighbors continue to grope in darkness. Under this condition it cannot be wondered at that such a modification as "If it be true" is constantly represented, unconsciously to the mass of thrown in our teeth. We know it is true. We have abundant proof of it every day Originally, men had no knowledge, either in the work of our mediums. Why do of themselves or their surroundings. We we not make it plain to all the world, that mean no demonstrable knowledge. But universal humanity may see and rejoice in the truth?

> "Rest is not quitting This busy career; Beat is the fitting Of self to its sphere,"

LABOR.

The labor question needs more study everywhere, to bring it out of the range of excitement and into the domain of reason and justice. Capital and labor distinctions are false and mischievous. Labor is capital. Capital and labor are as interchangeable as two current dollars. If the distinction of capitalist and laborer is to be made and insisted upon in this country and the lines drawn taut between them as between the representatives of two antagonistic castes, then it will be only a matter of short time before the co-called capitalist becomes a pauper, and the so called laborer will think he commands the situation. But all are laborers, and the real work of those we call capitalists is the most untiring and the least compensated. It is not only irksome, but never-ending. Everybody is a laborer but the demagogue who undertakes to institute and define class distinctions for his own benefit. There must be leaders in all industrial enterprises, to reduce their work to system, and find the wherewithal to keep its wheels in motion. The demagogue finds it convenient to designate these superintendents as capitalists, and those whom he directs as 'the slaves of toil." If his plan were adopted, labor would be without system and largely wasted. There is no caste in Uncle Sam's domain. The honest toiler is a king in his own right, and perseverence and industry well directed always insure for him prosperity and independence. It occurs to us that this is the view of everybody who has no special axe to grind, and that it is based upon a common sense conception of the labor question. Party politics have nothing to do with it, and when it is thrust into the do main of partisan contest, there is danger of injury to the rights of all classes of citizens. The attempt to array one class of industrialists against another class, the two being interdependent, is a crime. It was tried many years ago in England, but every system of religion, from the France and Germany, where labor abuses were enormous, and in every instance terminated in blood-murder, rapine, and the lasting injury of all parties to the contest. Our people cannot afford to disregard the as a better belief were respected and per- lessons of history, as illustrated in the exmitted to worship in their own way. A perience of those toilers whose complaints were just, but who adopted those extreme means of redress which were sure to bring defeat and accelerated grievance. Amerihave no tyrannical employers against whom complaints can be lodged. Their interests are practically identical with those of their employers, and good service rewhose powers they were already familiar. sults in mutual profit and advantage.

DECEMBER 29, 1888.

Cincinnati Brevities. To-morrow closes Mrs. Wells' engage

ment in this city. Next Wednesday evening public meetng of the Ohio Valley Missionary Association at G. A. R. Hall.

Mrs. Isa Wilson Porter, psychometrist, gives daily sittings at 16 West Ninth street. Circles Thursday evenings at 7:30, and Sunday afternoons at 3 o'clock.

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Mr. Geo. H. Brooks will take the plat. form for the Cincinnati Spiritualist Society on Sunday, January 6th, and lecture during that month. Psychometric readings will be given after each lecture.

The musical trio, which discourses sweet music every Sunday for the Cincin ken of by visitors to this city, as the best in the United States. The musical selections of the same and the rendition is certain par excellence

The Soiritualist Lyceum of this city celebrated Christmas by assembling at GAA. R. Hall on Tuesday morning and enterexercises, the latter in connection with prizes which made it an especial feature in the program. A polonaise, with forts inscribed banners in the procession, closed were made recipient of a quantity of good things left by Santa Claus, and among which the customary sweets of the seaso were not wanting.

"I hold, in truth, with him who sings T one clear harp in divers tones, That men may rise on stepping stones Of their dead selves to higher things,

American Politoness.

From "My Tour Around the World." I left Hobart-Town, Tasmania, September 1886, for Sidney, N. S. W., to take ship for the United States

"You have never been in America," re

ways ready to do a favor for a stranger. They will even go quite a distance oul of their course to give one proper direction lo any point be desires to reach. This was the case with a gentleman on my first visit to New York. A particular hotel had been re-ommended to me, but of course I was is the dark about localities, and inquired for this hotel by name. A stranger overheard my question, and said, promptly, that his course was within two squares of this house, and he would take pleasure in showing me, which he did, and it was a great favor. If was one of the most cheerful, home-like ho tels I ever stopped out. Make a note of the tels I ever stopped out. Make a note of the name, the Cosmopolitan."

Boston Notes.

Miss Emma Nickerson will speak in Springfield, Mass., Sunday, Dec. 30th.

Mrs. R. S. Lillie will lecture, in Boston, be-fore the Independent Club, the first two Sun-lays in January: Mrs. J. S. Palmer, the last

Dr. Geo. Fuller is soon to remove to the South. His paper, "Light on The Way" is an interesting monthly and is meeting with good success everywhere.

Mr. John William Fletcher lectures in New London, Conn., the first two Sandays of Jan-uary; in Norwich, Conn., the last two. Ad-dress, 6 Beacon Street, Boston.

Mrs. M. S. Butler has just been holding a Lyceum Fair in Berkeley Hall lasting a week. It was well attended, but the amount made has not yet been announced.

Mr. Frank Algerton is at Bradford, Penn He will speak in New England for the pre-ent, opening in Lynn, Mass, in January Engagements made only through the Inde-pendent Bureau, 6 Beacon Street, Boston, Wass

Mr. John William Fletcher will speak be-fore the Independent Club to Berkeley Hall, Berkeley street, Sunday, 2:45 p. m. Dec. M. He will also lecture in Providence, R. I., the

race intellectually and morally. Such embodies universal progress.

Harmony of conditions is the aim of all human life-a neutralizing of the animal or material tendencies for those of a spiritual nature-love in place of selfishness, humility in place of pride, and physical purity in place of sensual habits, evil passions and lustful desires.

Mr. A. Danforth, so well known as the Lyceum contributors for the Spiritualist papers, and whose likeness we presented our readers in last issue of THE BETTER WAY, has, according to information received from Boston a few days ago, associated himself with the Fraternity Educational School connected with "The First Spiritual Temple," crected by M. C. Ayer, of Boston. This is undoubtedly in accord with his mission and we hope Mr. Danforth will see the full fruition of his long experience in the Lyceum movement.

copies of secular papers containing articles on free-thought, liberal sermons, lectures, etc., etc., and for which kind attention, on the part of our readers, we thank most heartily, but hope they do not will not be disappointed in not seeing them appear in THE BETTER WAY. Should we attempt this, there would be no space left for original matter, and that might prove a still greater disappointment all around. which we only do when it is purely spiritalistic in tendency and not to gratify some personal whim.

Spiritual positivity also makes more or less positive to temperature; for when the heart is warm with love or sympathy for suffering humanity, there is an outward flow of magnetic force which renders to There is no question upon this subject, the body an aural coating that protects it against heat and cold alike. ,Selfishness their confidence and support. produces the opposite effect. Instead of giving out, the selfish nature absorbs, and with it the heat that oppresses in summer over their selfish nature, experience no physical or material inconvenience in this deprivations. Love rises above all misery. commands.

Roman Catholics, and it should be conspicuously absent from the business and homes of all Spiritualists.

Occasionally a good Iriend tavors us with a protest against the discussion of subjects other than those relating to Spiritualism, in THE BETTER WAY, But Spiritualism is concerned with all the questions of mortal and spirit life, and how we

are to discriminate, except to give greater attention to those which are of most importance, is difficult to determine. Life, its duties and responsibilities, comprises a subject of infinite range and absorbing significance, and its clear explication is of more importance than Spiritualism in the abstract. Liberal Spiritualism is an aggregation or concretion of the best motives and impulses, and its phenomena are their confirmation. It is far from our purpose to underate the primary importance of phenomena, but, after finding With every mail we receive marked their testimony unimpeachable, too many people are disposed to accept them as a finality, and disregard the great principles which make them of priceless value. Spiritualists cannot afford this. It is our desire to make them understand that they intend that we shall publish all such cannot, and that it is their duty, after they marked articles, and also hope that they have found the truths of Spiritualism, to honestly live them.

END OF VOL III.

This number of THE BETTER WAY closes our third volume, and the accounts So our good friends will not censure of several hundred subscribers. Without us when we do select occasionly, but exception, these are earnestly requested to renew, and, as far as possible, to induce others to subscribe. We are now established upon a permanent basis, and the paper will go ahead and continue to improve until it is entittled to recognition among the best Spiritualist journals.

THE BETTER WAY will ever remain the friend and advocate of honest spirit and the cold that chills the blood in winter. mediums, the uncompromising opponent Thus spirits who have become positive to of fraud in every guise, and a fair exponmatter by a superior condition of love ent of the philosophy and phenomena of Spiritualism. Upon this platform it is respect. Spirits in the negative state are certainly worthy the patronage of Spiritusubject to the same sensibilities of nature alists everywhere. We are ready to hear that mortals are, and often suffer the same from them, and respond to their esteemed

provided our friends continue to give us

Arian, king of the Goths, he observed a have felt to be none of their own impogreat light proceeding from the church of sing, and finding everywhere forces over St. Hilary of Poitiers, and advancing towards him. It was the pontiff Hilary they would naturally entertain of these income to help him in the impending struggle. He had spent his life opposing the Arians, and now came from his grave to give the heretics their grace-stroke. As the light drew nearer a voice proceeded from the midst, which cried aloud, "Up, Clovis, and delay not, for as captain of the Lord's hosts am I come to thee this day, and the God of battles will deliver the foe into thy hands." Then Clovis ad vanced against the Arian Goths, fully assured of victory; and before the third hour of the day, contrary to the expectation of every man and all human probability, he had "routed the foe and won a al beings; and as knowledge grew among victory second to none ever fought in this world

L'abbe Caillett, in his Lives of the Saints, informs us that in 1237, Alfonso, the "infant" of Ferdinand III., the saintly king of Leon and Castille, at the head of fifteen hundred men, won the famous battle of Xeres over Abenhud, the formidable Moor, the king of Seville. The Moors were about seven times more numerous than the Christians, but the victory cost Alfonzo only ten men! The captive Moors being asked how it came to pass that so great a victory was won by so sured by the apparent motion of the heavsmall a force, at so insignificant a loss, deposed that they saw the apostle James on his white horse, in full armor, at the head of the Christian army, and they could not fight against God. Many of the not fight against God. Christian soldiers asserted that they also saw the same thing.

But it was not always in battle these miracles were done, as witness the followng remarkable incident related by Chavin de Malin: Two years before his death, St. Francis of Assisi was quite blind. He went to Rome, and the Pope sent his own private physician to attend him. One day in conversation the physician hap-pened to say that the gable of his house had started, and he feared the house would fall. St. Francis told the physician to cut off a lock of his (St. Francis') hair and put it into the chink. This he did, and the gable was restored to its place!

There is no end to the account of similar incidents, and miracles are in the ar incidents, and infractes are in the greatest possible variety. On one occa-sion, when some good priests called to sup with a poor widow, it was found she had no coffee-pot, and one of the holy fathers prayed one out of an ordinary small mug, filled to the brim with steam-ing coffee! For the times in which they took place, these were great events, and it is little wonder that those who brought them about were duly cannonized; why is it we do not have these wonderful truths on tap to day? Has the power of he church so greatly declined that no miracles can be done in this progressive entury? Are there no saints now-a-days If not, then are we indeed degenerate?

when Clovis marched against Alaric the cumscribed by limits which they must which they had no control, the fear which visible and mighty agents, assumed, under direction of an idea which we may per haps call inborn and inherent in human nature, a more generous character of awe and reverence. Ignorance begat fear, as it does to this day.

It is not possible to imagine the comparatively helpless condition of pr mitive man, nor to measure his limited capacity for KNOWING. As from time to time he discovered the laws of the outer world, they must have been regarded as the decrees or the immediate energies of personthem, these simple people looked upon it, not as knowledge of nature, but of the gods. It will be found, on careful examination, that all early paganism grew out of a consecration of the first rudiments of physical or speculative science. The twelve labors of Hercules have been often explained. They are the labors of the sun, of which Hercules is an old name, through the twelve signs. Chronos, or time, meaens, is figured as their child; Time, the universal parent, devours its own off-pring, yet is again itself, in the high faith of a human soul conscious of its power and its endurance, supposed to be batfled and dethroned by Zeus, or life;-and so on through all the circumferential theogonies

of Greece and Egypt. They were positive insight into genuine phenomena, allegorized as time advanced, elaborated by fancy or idealized by imagination, but never losing their original character, even after they became a part of creeds and blind worship of the Unknown. It was once denounced as paganism,

earliest times till to-day, has partaken of its essence and its ceremonies. It was expansive, self-developing and tolerant. Those who had that which they claimed new god was welcomed to the Pantheon with as much enthusiasm as our people now welcome a fresh discovery by Edison or any other scientist; and the various can toilers have no such complaints. They peoples encountered no difficulty in interchanging their divinities-a new god representing a new power, not hitherto known, or one under a new name, with

Miss Emma Nickerson is meeting with great success, everywhere in her public lec-tures. She can be engaged only through the Independent Lecture Bureau, 6 Beacon Street, Boston, Mass.

Mrs. J. S. Palmer, of Portland, Maine, fr years one of the most prominent iectures throughout the country, will leave her self imposed retirement and deliver two lectures in Boston. She is under that the in Boston. She is under that short engagement to the Independent Club. She will lec-ture in Chelsea the same evening.

The First Society of Spiritualists of New York,

To the Editor of The Better Way.

Sunday morning the service was embellished by the rendering of some beautiful Christmas music. Mrs Brigham spoke upon the following subjects: "What is the condition of a spirit when consigned to lower spheres?" "Atonement " "Do we manufacture our thoughts, or are they living entities filling all space, and drink them in with our every breath or steal them from others? Do we send them on errands to our l'lends: Are they not substances?" "For whom is theosophy, and who is the originator?" "How can we best develop our spiritual pow-ers?" "Does it require the prayers of em-bodied spirits to perfect the designs of the Great Spirit?" "I saw a gentle, obedient, but overworked horse abused by a human brule with kicks and stones. Is the e any coa-pensation in nature for the horse, or is it a martyr to the process of human evolution?" "How does the soul separate itself from the body?" The subjects for the poems given from the audience, were: "The Moning Star;" "Lights and Shadows;" "Cleansing Fires." Mrs. Brigham said: A spirit is not consigned to lower spheres by any master of ceremonles; it enters the sphere for which its moral nature and chaf-acter has prepared it. Atonement we should call at-one-ment with God, through your own elevation. Thoughts are substances bit indicates the soul the word. We met we send them on errands to our friends?

call at-one-ment with God, through you own elevation. Throughts are substances to not as you understand the word. We may mirror or reflect the throughts of others. We believe that there will be a heaven for as mais as well as men, for they certainly ne some compensation for their suffering her Mrs. Brigham spoke in the evening to large and select audience on the subject s ected by the influences speaking through her. "The Christmas Day." It is putting mildly to say this pleasant theme brough ont some happy illustrations with very beau tiful comparisons. The meeting for manifestations in the af

Time comparisons. The meetings for manifestations in the af-ternoon was one of unusual interest, and every one present seemed to enjoy the oca-ston. Mr. Pomeroy also addressed the meet-tor, He is an easy speaker, and has a com-manding appearance, which, with an early every one pression of thought, makes him one of our best orators. It hight be well for the managers of camp meetings to secure his services for next summer, as he can fill the bill upon any and all subjects. Mr. A. L. Beach made her first appearance as a public platform psychological reader, and test medium, and gave several reading to vice being the only drawback at pre-ent, and this will be overcome with public practice. Next Sunday afternoon Mr. Ly-man C. Howe will speak at the opening of the meeting for manifestations. Fraternally yours. PATERSON.

PATTERSON

New York, Dec. 23, 1888.

Cheap Reading.

We have a large lot of back numbers THE BETTER WAY, which will be mailed to those who wish them, for use or disiribuli at the rate of *filly for one doltar*. They to be sent assorted, all different, numbers, it desired, and are just as good for mission work as issues of a late date. They sho be ordered largely, and at once.

THE BETTER WAY.

CORRESPONDENCE.

Joseph, Oregon.

Mr. A. M. Hall, of this place, writes that Spiritualism is making quiet progthat Spiritualism is making quiet pro-rass there and that mediumship is being unfolded to the satisfaction and gratification of all. Among the latter the gift of bealing is being actively manifested, already result-ing in correct diagnoses and remarkable cures. Mr. Hall thinks a good speaker would do well in that state.

Worcester, Mass.

To the Editor of The Better Way.

George A. Fuller, inspirational and historical speaker, lectured for the last time on last Sunday afternoon and evening at Continen-tal Hali, previous to taking his departure for Chattanooga, Tennessee. His subjects were appropriate to the occasion and attracted large and appreciative audiences. Dr. H. F. Merrill succeeds the aforenamed, having been engaged by our society to lecture for them. Fraternally, C. R. BENNET.

Springfield, Mass.

The great and popular test medium and lecturer, John Wm. Fletcher, of Boston, gave his closing lecture in the G. A. R. Hall this his closing feedure in the or. A. K. dish this evening. Two large audiences were present. At the evening service every seat was filled, and his discourse on "The Ministerial Squab-ble: how the brothers love each other," drew from the andlence frequent applause on account of his ready wit and s-reastic hits. At the close a unanimous vole of thanks was given to the speaker. Miss Nick-erson, of Boston, is expected here the 30th as our speaker. L. J.

Topeka, Kas,

To the Editor of The Better Way.

A new society of Spiritualists has been organized here under the name of the "Religio-Harmonial Society," with F. P. Baker as President, Miles Morton as Secretary and A. H. Slaylon as Treasurer.

It is our desire to put ourselves in corres-pondence with lecturers and mediums of all kinds, who go to and fro between the Pacific and Atlantic coasts, with a view of making engagements to stop here and lecture, or give such manifestations as lies in the power of the medium the medium.

Mrs. S. R. Stevens will occupy the platform until other arrangements can be made. Yours, F. F. BAKER.

December 21, 1888.

Minnesota.

The society of Spiritualists and Liberals of St. Pau', held their first meeting under the ministrations of an inspirational speaker, Mrs. Aldrich, Sunday morning, in Grand Army Hall, on East Sixth street.

The lecture, psychometric readings, and the rendering of several spiritual songs were thoroughly appreciated by as level headed people as could be found in any congregation in the saintly city.

This society are very much encouraged by the interest manifested at this meeting and think the indications are that a larger hall will be required before the close of the en-gagement is ended with Mrs. Aidrich. Yours fraternally, H. H. KENYON.

Cleaveland, O.

A farewell reception to Mrs. Ada Foye, the renowned medium, and debut of Miss Clair Tuttle as a dramatic impersonator, took place Friday evening, D cember 28, in honor of which Mrs. Van Wormer, the accomplished planist, and Miss Zadle Turner, the contralto, kindly volunteered their services. Part first of the programme consisted of vocal and instrumental music; part second of three-minute speeches, followed by a spir-itual test seance by Mrs Foye. Part third of a social interchange of thought and farewell blassings blessings

The last test seance by Mrs. Foye will be held at Memorial Hall, Sunday evening, De-

cember 30, beginning at 7:30. For January Mr. Walter Howell will occu-py the rostrum as the speaker for the Cleve-land Society of Spiritualists.

The Spiritualists' Progressive Thought Bociety was favored with a large audience to. day, and deep interest was manifested in the remarks of Black Hawk, controlled by C. C Stevens.

Cleveland, O.

Dr. Newcomer favored us with remarks on "The spirit that speaketh within you." Mr. ingham also taking for his subject, "We have seen the star in the East." Dr. Carponter

seen the star in the East." Dr. Carpenter gave us a very interesting talk on matter and spirit, which was listened to very atten-tively. George S. Cauchey, a veteran worker in the cause, gave us some interesting read-ings on the phenomena of Spiritualism, fol-lowed by Mr. Nick, who gave an account of his little son, who, before he could read or write, was controlled and wrote several col-umns which were published at Erie, Pa At this time Mr. Nick was writing in opposition to Spiritualism. We then formed a circle, at which Mrs. Neilie W. Shook was controlled and delivered an interesting address, fol-lowed by Mr. Ingham, who described a spirit that was precognized by a lady present as her father who passed over some thirty years ago.

A number of strangers were present who showed interest in our proceedings. Thus the good work goes on. We have a varlety of the best local talent to assist us in spread-ing the truth, and with the help of the spirit World expect wonderful results. December 25.

R. D. SHOOK.

New York City.

To the Editor of The Better Way.

The 3 and 8 p. m. sessions of the Progressive Spiritualists, of Sunday, 23d inst., at Arcanum Hall, 57 West 25th street, were largely represented by intelligent and interested audiences. The mediums' and speakers' meeting at 3 p.m. consisted of an appropriate Spiritualistic reading by Miss Fanny Ashland; also a recitation by the eleven-year-old organist and planist, Fannie Naegell, en-

land; also a rechardon of the Naegeli, en-organist and planist, Fannie Naegeli, en-titled, "The night after Christmas," which was rendered in the Teutonic (broken Eog-glish dialect.) F. S. Lambert and Mr. Dem-ing both gave soul inspiring addresses upon the growth and science of Spiritualism of the present day. Many tests were given by Prof. Van Horn, test medium and conductor, at the closing of each meeting, including sever-al mental and verbal tests of names, events, e.c., all of which were duly recognized. At the opening of the evening meeting. Mrs F. B n well entranced, delivered an ex-cellent discourse. This lady is developing rapidly as a trance and inspirational speak-er; and the efforts of her guides indicate that they will soon place her in the field. Her succ as is assured. This medium closed each meeting with a benediction. Next Sunday, 30th uit, many mediums and speakers will attend, and a 1 rge avdience is expected. Surely our cause in this city is marching on-ward. The demand for The BETTER WAY is increasing, and the time is not far distant when you will have a great circulation in this city. May it be so to the end, when all shall know the truth. CORRESPONDENT.

The Cause in Michigan.

To the Editor of The Better Way.

Presuming some of your readers would be interested to hear from this section of Northern Michigan, I volunteer a brief account without going into details, of a rare treat we have been enjoying by an arrangement of D. M. King, of Mantua, Ohio. He has been with us and held four meetings, all of which were attended with respectable and appreciative audiences. He was accompanied by a violin artist, a graduate of a New York musical institute, G. W. Oles by name. Each meeting or lecture was interspersed with music, the rendering of which evidenced both talent and culture.

Saturday evening, December 1st, Prof. King took up his favorite topic, Phrenology, and illustrated by the aid of numerous skulls, examination of heads, etc., that he was mas-ter of his profession. He also gave, on each occasion, psychic seadings, which were very interesting, and took well largely with the and tences.

vancement and search after truth,

be able to explain it.

telegeaph was introduced.

Tom: I am glad to see you here. REBECCA MCGILL.

Tom Hopkins: This beats Maggie's big toe. BREED.

Mrs. Whitney explained that this referred

day

Hart, Ocea a Co., Mich., Dec. 10, 1888

San Francisco, Cal.

audiences at Odd Fellows' Hall, the an-

nouncement of the new feature of occult

"Tis Evening Brings My Heart to Thee."

C. A. GAINES.

Briefs

Chas. Dawbarn is at Oakland, California. Dr. J. V. Mansfield is now a permanent rea-

Charles E. Watkins of Boston, has recently developed into an occult telegrapher.

Mrs. H. S. Lake resumes her labors at First Spiritual Temple, Boston, after the holidays. W.J. Colville, inspirational speaker is lec-turing throughout the state of California.

Mrs. A. A. Ballou is lecturing in Kansas City. She is accompanied by her daughter, who is a fine vocalist.

Mrs. S. E. Warner-Bishop begins an en-ragement at Fort Dodge, Iowa, on Sunday, January 6, 1889.

Summerland is the name of a new Spiritu alist town, on the Pacific coast, five miles from Santa Barbara. Some of the street names are Golden Gate, Banner, Pierpont, Colby, etc.

The Boston Spiritualists tendered Mr. Ly-man C. Howe a public reception at the First Spiritual Temple on Wednesday evening, December 26

The Spiritualist Progressive Thought So-clety of Cleveland, Ohio, meets hereafter every Sunday, 2 p. m., Prob.ck's Hall. 149 Franklin Ave.

Mr. G. H. Brooks, of Saratoga, N Y... is ar-tively preparing for the lecture field and is ready to respond to calls. During the month of January he may be engaged for any evening except Sundsys.

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

Dr. F. L. H. Willis is now residing at Glen-ora, Yates Co., N. Y.

G. W. Kates will lecture and give tests dur-ing the month of December in Philadelphia,

Mrs. T, J. Lewis, speaker and test medium, 205 Harrison Ave., Boston, will answer calls in the Eastern States.

Mr. Lyman C. Howe, platform speaker, may be now addressed in care of M. S. Ayer, 189 State street, Boston, Mass.

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

Mrs. Fannie Ogden, 618 Main street, Peoris, 111. Trance, Test and Psychometric reader. Can be engaged for the season of 88 and 89.

Miss Josephine Webster, Trance and Plat-form Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

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

Miss Lizzie D. Bailey, trance lecturer and ments. Reasonable termis. Address Dr. Thos. McAboy, 727 Tweifth st., Louisville, Ky.

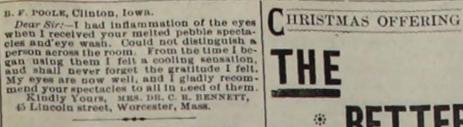
Miss E.A. Viel, health and business medium, 216 West Fifty-third street, New York City, will give advice in the above and read characcording to the new science of solar biology.

Mrs. E. A. Wells is now ready to make en gagements 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.

Mrs. Carrie C. Van Duzee, trance lecturer and medium, of Geneva, Ohio., will speak during the winter months for the First Spir-linalist Society, of Watertown, New York. Her address is No. 12 Bronson street, East Watertown, New York.

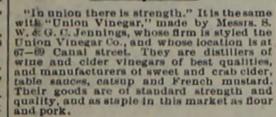
Miss Emma J. Nickerson, a graduate of the Detroit School of Elocution and inspiration-al speaker. Is now open for lecture engage-ments. Improvises upon subjects presented by the audience, and reads psychometrically under favorable conditions. Address 123 West Concord street, Boston.

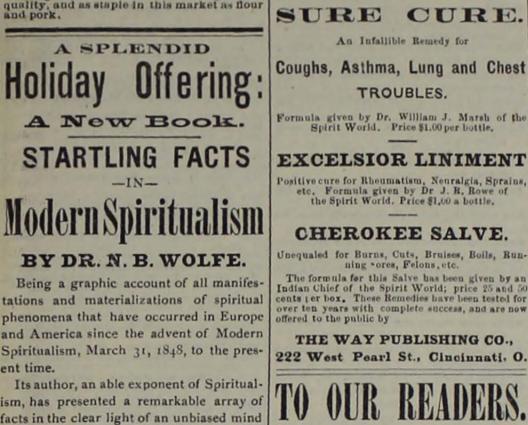
interesting, and took well largely with the sundary morning, December 2nd, Mr. King devoted his time mainly in showing how Spiritualists labored under great disadvan-tages in not being organized, etc; the uses and benefits derived from unity of action in prises 600 pages and many appropriate



Testimonial to Dr. J. S. Loucks,

Furthernial to Dr. J. S. Loucas, Bunner, Bremer, Co., Iowa. Ost. 21, 1885. Dr. J.S. Loucks-Dear Sir: I have been sick about three years, a great part of the time confined to my bed. During this time I re-ceived treatment from three of our best physicians, with very little benefit, when I accidentally heard of your wonderful mag-netic cures, and was induced by a friend to send you my address and a lock of my hair. I did so, feeling more curtosity than hops. I must confers, for it did not seem possible that you could tell what my disease was and treat me at such a distance. I was very much surprised upon receiving a letter from you describing my case accurately, and locat-ing all my aches and pains as well as I could much surprised upon receiving a letter from you describing my case accurately, and locat-ing all my aches and pains as well as I could myself. I have been treated by you for dis-ease of the stomach, liver, spleen, kidneys, female weakbosses, headache and rheu-matic pains. I was so cold and lifeless, hav-ing to have something warm to my feet in the bottest of weather; could not sit up but very little when I began your treatment. Every magnetic paper which I applied seemed to give me more streng h, and I have now, after three month's treatment, become so well that I can ride many miles without being tired, and work considerably. I am gaining flesh some and expect soon to feel perfectly well again. We consider your prices very reasonable and within reach of the poor as well as the rich. I have been a pretly good advertisement for you, as your patients from this way will testify, and they keep sending to me for your address, from Fayette, Summer, Fredericksburg, and even as far as Keekuk, and I am ever grateful for what you have done for me. Mills. G. L. CONGDON. MRS. G. L. CONGDON.



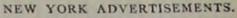


and sound judgment, making, in his pleas-We have made arrangements with the publishers of the Cottage Hearth, Boston, Mass., to offer THE BETTER WAY with their magazine this year. ing style of diction, an historic work of great value and merit. The book com-

has among its many

Terry Cook

THE COTTAGE HEARTH



5

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questions pertaining to the Science and Philosophy of Spiritualism at each Seance.

BOSTON ADVERTISEMENTS.

Something New and Pleasing.

Evansville, Ind.

To the Editor of The Better Way.

This place recently experienced a revival n Spiritualism despite the would be exposers. Mrs. Seery of your city was in' our midst and gave a series of seances which created universal satisfaction. Her mediumship for independent slate writing is unex-celled and gave many skeptics a difficult problem to solve as to its production. She was with us nearly a week and was k-pt busy most of the time, and we are in hopes to see her here again. Such is the avenue through which divine

truth comes to mankind; those who seek at this portal will find that which elevates the soul to higher desires, and finally lead to results that bring that happiness which all are longing to obtain.

JOSEPH W. RUMINER. Yours.

St. Panl. Minn.

Mrs. Aldrich, inspirational medium, under spirit control, delivered the second lecture of the season's engagement with The St. Paul Spiritual and Liberal Society, in Grand Army Hall on Sixth street, Sunday evening the 23d, the subject being Mind-force as applied to the control of mediums.

This subject proved to be of more than usual interest, and called out a larger andience than had before been present, the interest being clearly manifest in the close attention paid to the spoken words of the nesseen ones. At the close of the fecture Dr. Trowbridge occupied the rostrum for haif an hour in clairvoyantly describing spirits in the andi-ence; the descriptions were clearly given and some were recognized at the time, and others at the close of the meeting. The doctor was followed by Mrs. Aldrich in giving psychometric reading, which ap-peared to give satisfaction to those read, as well as by the audiance. The lecture, excellent music and singing, made the occasion one of very great satis-faction to a very instelligent looking andi-ence. More anou. H. H. K. interest, and called out a larger audience

Saratoga, N. Y.

To the Editor of The Better Way.

As already mentioned in my last note, I found a good Spiritualists society here under the efficient management of Dr. Mills, who has been its president for several years, but would like to add that the same is also the messages that were to be received. Slips of paper were distributed among the audience that persons might ask any questions that they desired answered. They were alterward collected in a hat which was placed on the table in front of the instrument. Dr. Stansbury sat at the table in the drawer of which was locked the Morse instrument. On either side of him sat the operators ready to write down the messages as they came. In a moment the telegraph began to work. The operators complained that it was quite fimperfect, but was getting better. In about five minutes the following came:
 "All the spirits say that your system of telegraphy is a success. It must become the system of communic allon between the two worlds. PROFESSOR MORSE."
 This was succeeded in rapid succession by:
 "My son, you will succeed." quite active, having weekly conferences at the homes of the members and thereby keep the interest in the cause awakened. Although having no regular speaker, the so-clety meets at the Court of Appeals room in the oity hall building, whenever a minister of the truth is among them. The attendance on these occasions is usually good, although comparatively speaking, Spiritualists are not very extensive in numbers here, and es-pecially is this the case during the winter months when many of its people seek more congenial climes. We are endeavoring to organize a Lycenm here, with good hopes of meeting with suc-cess, the first conference for that purpose having given sufficient encoursgement and satisfaction to continue the movement. An occasional social among the members of the society adds greatly to the harmony among them and prevents disintegration, sixty persons being present at a recent one. The city has been disturbed lately by one "Prof" Stun, "exposing" Spiritualism to full keep the interest in the cause awakened.

"Prof "Stun, "exposing" Spiritualism to full honses during a period of five nights. The press and pulpit incited attendance and ex-posed their ignorance and uncharitableness most glaringly, thus placing themselves so far beneath the Spiritualists that they are based to be noticed. Mrs. Whitney explained that this referred to the Fox sisters, who were accused of using their toes to produce rappings. "We are here, Dilsy Beile and Harry," was a dispatch that excited a young lady con-siderably. As it was getting late, Mrs. Whitney had to defer the other messages until next Sup-day

far beneath the Spiritualists that they are bardly worthy to be noticed. An article was sent to one of the papers re-futing the vile charges made against our cause, but it was rejected. The Saratoga Weekly Eagle, however, whose editor is a friend to the cause will permit its insertion and thus afford us a hearing before the public.

A number of new mediums have been de-A number of late, through whom we ex-

and benefits derived from unity of action in so many ways, it resulted in formulating a society of about twenty members; officers chosen, a meeting appointed in two weeks to

Mr. Harrison D. Barrett of Meadville, Pa. is specially recommended to us as an inspi-rational speaker of unusual promise. He is ready to fill engagements upon the Spiritual-ist platform, and would be pleased to corresmake farther arrangements for inture work. H pe good will result. H pe good will result. Altogether, we have had a good time and a rare treat, and should the professors visit our locality again we could guarantee them full houses. Having no minutes to refer to will give as well as I can from memory, name of society: Ocena County of Union Spiritual-ists. D. B. Hutchins, President; Mrs. M. A. Jeffries, Vice-President; Oscar Doolittle, Sec-tary; C. A. Gaines, Treasurer, Directors; John Hyde, Hannah H. Moore, Frank Doolittle, Sec-tary; et a more full report; if so, it is well. I have volunteered this fearing a report would be neglected. Shall do what I can to get sub-scribers for THE BETTER WAY. Yours for ad-vancement and search after truth, nd with societies with a view to engagements.

Mr. W. A. Mansfield, the well-known slatewriting 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 566 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 Williamantic, Conn., the first and second Tuesdays in November; in Springfield, Mass., from the third Tuesday of November until January 1889. Address No. 6 Beacon street, Boston, Mass. Mr. Fletcher accepts engagements in New England only. For sale by

Mrs. Ada Foye, the distinguished platform test medium, of San Francisco, is to occupy the Spiritual rostrum in Cleveland during the month of D-cember. Friends in the sur-rounding towns, wishing to avail them-selves of this opportunity, can negotiate for her services on week evenings by ad-dressing Thos. Lees, 105 Cross street, Cleve-land Obio As Mrs. J J. Whitney has for years given such extraordinary entertainments to her telegraphy, was exhibited on the evening of December 16th, drew an extra large audience. land, Ohio.

Frank T. Ripley, speaker and platform test medium, will occupy the Spiritualist ros-trum at New Bedford and Lowell, Mass., dur-ing the Sundays of December-the first two Sundays at New Bedford. In January '89, he The lady announced that she did not unders and the phenomenon of the teleg uph as a means of communication between this world and the spirit land, but that Dr. Stansbury, . will serve the First Spiritualists Society, at who was to superintend the matter, would Alleghany City, Pa., instead of Pittsburgh, as heretofore announced through a misun-derstanding, for which we are wholly in 'The little girl, Daisy May Cressey, sang fault. Rock-a-bye-Baby," and the medium went

Miss Jennie B. Hagan is now ready to make engagements for camp work in the months of July and August, '>9. She may be addressed at South Framingham, Mass. During the month of April and haif of May, '89, she will speak on Sundays in Obio, and will engage to speak mask down and support of the prounder control while Mrs. Carrie Miner sang Mrs. Whitney gave some tests before the After this, Dr. Stansbury arranged his teleto speak week days and evenings of this pe-riod at points in Ohio, Indiana and Kenucky, 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 graphic apparatus and invited those present graphic apparatus and invited those present who were familiar with telegraphy to come on the stage and examine the instrument and table in order to discover if any possible chance of fraud existed. B. Berry, of Oakland, and C. C. Stoddard, of this city, both experienced operators, ap-peared on the rostrum, and made a minute examination of the table and instrument. They pronounced the latter to be one of Morse's ordinary instruments, which are in every day use. They were retained to write the messages that were to be received. Slips of paper were distributed among the audience respectfully solicits correspondence.

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

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

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

Mrs. M. Englert. Trnmpet. 67 Marshall

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Mrs. A. Kibby, clairvoyant and test medi-um, 538 W. Eight street.

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

Mrs. Anna Cusna. Independent Slate Wri-er. 454 West Eighth street.

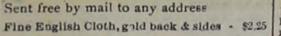
Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer.

No. 3 Cor Walnut.

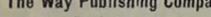
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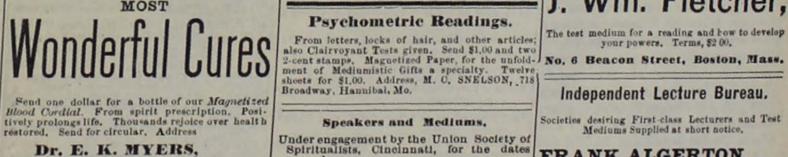


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- THE LIGHT-RUNNING -

Dr. E. K. MYERS,

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A Spirit Communication

Joseph Schwemberger, trumpet medium, to. 3 Corwinestreet, between McMicken and S. S. Baldwip, Magnetic Healer and Devel-oping Medium. 34 East Sixth street. List of Speakers for the Camp of '89.

A. GASTON.



twenty centuries. If he is to be deemed famous in direct proportion to the nastiness of his invention he should be famous indeed. Brillat Savarin's preprandial whet consisted of three to four dozen oysters. Sieur Laperte, whom he used to entertain tete-a-tete at dinner, is said to have complained because he could not get his fill of ovsters. SPIRITUALIST LECTURERS. Mrs. N. Andross, Deiton, Wis. Mrs. R. Augusta Anthony, Albion, Mich. Mrs. R. Augusta Anthony, Albion, Mich. Mrs. M. C. Alibee, Barton Landing, Vt. Wm. H. Andrews, M. D., Cedar Falis, Ia, C. Fannie Aliyn, Stoneham, M₄₈₈. James Madison Allen, Peoria, III. Mrs. Nellie J. T. Brigham, Colerain, Mass. Mrs. E. H. Britten, Cheetham Hill, Manches-tar Eng. Mrs. E. H. Britten, Cheethall Hill, Manufley ter, Eng.
 Mrs. R. W. Scott Briggs, 18 Alken street, Utica, N. Y.
 Bishop A. Beals, 86 State street, Albany, N.Y.
 Addie L. Ballou; Carney, Mich *
 Dr. Jas. K. Balley, P.O. Box 123, Scranton, Pa.
 G. H. Brooks, 802 Hoyt street, East Saginaw, Mich J. R. Buell and Mrs. Dr. Buell, Indianapolis, Mrs. A. P. Brown, St. Johnsbury Center, Vt. Mrs. S. A. Byrnes, Mill & Adams st., Dorchester, Mass J. Frank Baxter, 181 Walnut street, Chelsea, Mass. Mrs. L. E. Bailey, Battle Creek, Mich.^{*} Milton Baker, 50 Bank st., Trenton, N. J. Mrs. Abby N. Burnham, 50 Appleton st., Bos-Mrs. Emma J. Bullene, Denver, Col. Miss Lizzie D. Bailey, Louisville, Ky. Miss L. Barnicoat, 175 Tremont st., Boston, Prof. J. R. Buchanan, 6 James, st., Boston,

Mrs. Ellen M. Bolles, Eage Park, Providence, R. I.

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

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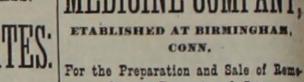
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SPIRIT MESSAGES

Specially Reported for The Better Way

Morning, December 9, 1888.

work is done,

sun,-

land

free:

high,

below.

night.

as we go

mystic flow

endeavor bere

eritg near.

western sea,

glad and free!

there once more.

deep and fond,

life beyond,

bright of life

flowing stream.

gloom and night.

there below?

tides that flow.

vision and our dream :

strife,

light

night.

light.

fading, from the blight;

land of light

and bright.

us stand

Poems

By Mrs Nellie J. T. Brigham, Delivered before the

First Society of Spiritualists, New York, Sunday

OREAMS OF THE SETTING SUN-THE

GRAND CANON OF THE COLORADO.

Far from the latd of sunrise where the morning's

Sailing on this silver river that flows above earth's

We see strange scenes of beauty, beneath around

The mighty Mississippi, with its tide so strong and

We see broad plains out stretching and the golden-

These are dreams of sunset, as toward the West we

And we find such wondrous beauty around us, far

But our thought is reaching upward and outward

And the stream of dreams is bearing our souls with

We know that life eternal flows on from morn to

From the darkness, from the doubting, from the

Goes from childhood unto manhood with its strong

Till we find the day is fading, and the sunset linger-

Friends, what is beyond the sunset, beyond the

Where the sun shines out in brightness and life is

We find another country, another distant shore,

When 'tis night that falls upon us, it is merning

When we dream of life's great sunset with longing

We see our friends, who fade on earth, bloom in the

And see that golden sunrise beyond all gain and

For beyond the golden sunset comes the morning

Again we are looking downward from this silver

From this boat of thought that bears us in our

and we see the mighty canon beneath us in the

And in looking down into it we find a gloom like

All the tops of the great ridges are catching golden

But down in the deep canon there is lingering

We can scarcely hear the murmur of the sombre

If we seek to reach the river in places where we can,

We do not sleep, and yet along a si'ver stream

The boat of thought goes sailing in a dream;

1.

that these meetings give us more satisfaction than you can realize, for we are enabled to approach nearer to you than ever. One of your number has thought that we Far toward the ses of peace- the golden setting do not care to return to the scenes of trouble and care, but do you suppose that new scenes and faces draw us away from those we love? The heart that overflows with love would be miserable if it was un- We see the great broad river that flows toward the ble to exhibit its sympathy for those who still are battling with earth's trials, and thus we return to aid as best we can. You We see the Rocky Mountains, uplifted grand and cannot understand the joys we experience in such labors of love; so we strive to make known the beauties that await you here, and in making us welcome, you create That Hes against the western sea in beauty broad conditions which facilitates spirit-communion to a great extent.

Sincerely yours, ADELAIDE KENYON.

I am William Brewster, of Lynn, Mass. Was a shoemaker-belonged to the Last er's Order in that city. I was somewhat intemperate in the use of liquors, and from this habit and its causes helped me on this side of life. I used to make every sort of fun of those who were known to be Spiritnalists-fact was I had no likes for any sort of religious teachings, much more the spiritual-I thought it embraced every sort of nonsense. Now I find I was very much mistaken; find it was very wrong in me to make such use of stimulants. I died very saddenly-went to bed full of rum and woke up in the spirit world among lots of persons I had known in earth life. I expected when I saw certain persons there they would pay me off in kicks and fist blows for the wrongs that I had done them ; also the young women I treated so badly, but they did not; they all smiled upon me and said nothing. Older persons said "Welcome, Billy; you will have a good chance with us to learn something and to reform your bad habits." I thought how could you know so much about me. 1 nsed to think death ends all, but I find now that it just begins with the mortal. About happiness I shall find out when I get to it. I am content to be where I am, and have no desire to get into a mortal body again. Send this to Lynn, Massachusetts, care of Whence came this strange unfolding? The river Laster's Union Secretary. 3.

I am Reena Stephens, of Bangor, Maine. I am a dreadful little girl. I am all alone, lonely that I want to go home and see mama and papa and Freddie and grandma Baker

Received Through the Mediumship of Mrs. A.S. BROOKS, of St. Paul, Minn. Dear Friends :- We desire to assure you

last July. My throat was dreadful-hurt me to breathe and swallow. O, mama I The cracking of the earth's surface in the remotes shall choke. O, where have I got to? This ain't anywhere 1'd been before. Great tall man tell me this is the place me to Till the river flowed in shadow like a mortal's ancome to send word to mama. I choke so; can't get breath a bit when warm days and nights was-'twas only little while ago. Great tall man hold out hands for me to take to go to my home. Thanks to you. Send this to mama and John Stephens. I will come again. Good-bye!

I am Helen Foster. My husband died in a blizzard in the winter of 1887, and left me with a one hundred and sixtyacre take-up, stock and two babies to care for. I got along very well until last August, then from over work took cold and come to spirit life with one babe, the other, a boy, is with his aunt, living near by. Her name is Hannah Blaisdel. I did not know anything about this spiritual life, nor did my husband, or any of the people about there that I know of. We called the place where we lived Corsica, Minnesota. Send papers to Hannah Blaisdel, Highland Reserve, Minn. My darling boy; I want and all its belongings, and all we were worth belongs to him. We will watch over him you all may depend, whether sister ever gets this letter or no. It was hard for Helen Ames. My Husband's name is Isaac Andrews Ames. Husband and mypily. We feel very much as we used to do. had on our mortal bodies. We enjoy ourselves now same as then, and better ; for cars or money. I was born in Worcester, Mass., and have a mother and two brothers living there now, I suppose. It has been twenty years since I went from home married. It is almost a year since I joined the spirit world. I was eighteen when married. My maiden name was Helen Foster. Hope some of these people-my friendswill get this communication.

am dead chuck me into the Tiber."

Where the adventurous feet of climbing, or of descending man only Mary Jones is with me, but I feel so | Have found the shadowed river that floweth still and fast. It seens as though 'twere flowing from the strange unquestioned rast. and all the folks. I'se only six years old It was the hand of fire that made this canon deep and vast, 'Twas the hand of water shaping, that made it deeper there, guished prayer. All along the mighty canon, where a flower can find its way, They are budding, opening, blooming in the light of passing day; But th re are stee; s of darkness, where we find in many an hour, In cano s where there grows no bloom of flower. Only a dream can follow in some places of this dark stream, Only our thought can venture in the courage of dream, To go where the river floweth, But at last it finds the light; It reaches southward, westward with its winding waters bright, And so at last your spirits beyond their depth of gloom Shall find the light of Heaven, shall find the time of bloom; And beyond all realms of darkness, of the canons o despair They shall find the golden sublight of the pure, en folding air. THE MODEL REPUBLIC. And some have thought with anguish that the right would still endure; They could see no shining morning with its light so calm and pure; good and true: All that love the soul of truth and life, so grand, so free and new; All should want to reach in earnest, toward the nobler life above. love. And so in aiding, in forgiving, in this heaven her below. pain and woe. A grand and true Republic emerges from the night When souls forget their selfishness in their struggle for the right. A Spiritualistic Definition of Temperance. On October 28th, Mr. E. Wallis, of Manchester, delivered two powerful trance addresses in the Exchange Lecture Hall, Evening subject, "Temperance." Treated in relation to the beliefs of Spiritualists, this subject became pregnant with new significance. The lecturer said he pre-

Modern Materialization, Answers to Exposers and Fraud Hunters, by Thomas R. Hazard, Spiritualism, What is it ? Anniversary Lecture, by the editor of the offering. Thirty-sixth Anniversary Addresses, by Mrn. Cora L. V. Bichmond, subject, "What has Spirit-ualism to Offer Better than Materialism or Ortho-doxy, to Ameliorate the Evils Found in the World," and by Mrs. Fox, subject, "Indications of the Dawn of a piritual Era." VII. VIII. IX. My Beautiful Spirit Home, Conclusion. WHAT I FOUND IN SPIRIT-LIFE. Jennie B. Hagan, South Framingham, Mass.* C. H. Hading, 8 Gienwood st., ¡Boston High-Number One. Number Two. F. A. Heath, 27 Lawrence st., Charlestown, Mass. PART II. SA REGULAR EDU-Introduction. Dawn of a piritual Era. GALLY QUALIFIED Autobiography of Henry C. Gordon, and some of the Wonderful Manifestations through a Medium Persecuted from Childhood to Old Age, by Thomas Mass. Mrs. M. J. Hendee San Francisco, Cal. Mrs. Hattle W. Hildreth, Worcester, Mass. W. A. Hale, 46 Russell st., Charlestown, Mass* Mrs. M. Carlisie Ireland, 3 Moreland Terrace, him to live and be well used for the farm All should want to strive in earnest to make life MORNA'S STORY. First Conceptions of Spirit-Life; Its Homes, Governments, and Colleges. PHYSICIAN, and the most successful (in his R. Hazard. specialty) as his practice Transition in the Spheres. Language, Society, etc., in the Spirit-World. The Spiritual Philosophy-What It Is and What It Is Not. Lecture by Mrs. H. S. Lake, Dedicatory Campmenting Address; Belation of Modern Spiritualism to Humau Progress sta Prof. J. S. Loveland. will surely prove. The Doctor treats all of those Boston The III. Boston. Susie M. Johnson, Los Angeles, Cal. Dr. W. R. Joscelyn, Santa Cruz. Cal. Dr. P.T.Johnson, Box 746, Battle, Creek, Mich Thos W. Sutton, Box 790, Worcester, Mass. Mrs. Emuna Jackson, Acushnet, Mass. O. P. Kellogg, East Trumbull Ashtabula Co., Con a 3 peculiar diseases of young and middle-aged men, resulting from in-Preparing to Enter the Temple. Development of Mediumship in the Spirit IV. me to leave my boy alone. My name is Let us make in us a heaven, and obey the law o Organization; Words of Enquiry, by Thomas S. Hazard, with an App ndix, by the editor of the discretion and ignorance of youth. Those who are HERE AND BEYOND. The Hand of Death. alling should send Ten Cents for his book, "Pri-Offering Constitution of the Iowa Conference of Spirital-ists, and other interesting matter. Mrs. R. G. Kimball, Lebanon, N. H. J. W. Kenyon, Maquoketa, Iowa. D. M. King, Mantua Station, O. Mrs. M. C. Knight, Fulton, Oswego Co., N.Y.® The Summons. His Experiences. ᇤ vate Counsellor," set-ting forth an External self are getting along in this state very hap | Man shall find a joy and gladness that onlive all The New Home. Strug:les with Self. The Conquest, At Home. The Death Penalty a Failure, by Thomas L Hazard; one of the most concise and best works a that subject ever published. Leadership and organization, Anniversary On-tion, Prof. S. B. Brittan. IV. Application-Mrs. M. C. Knight, Fullon, Oswego Co., N. I.*
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Number Two. OUTSIDE THE GATES.

INAPTER. My Death. A Spirit's Woe. The Penitent. II. III.

in the perusal of this production.

- IV. V. Spirits in Darkness. The Children's Valley, Within the Gates.
- VI.
 - In the Sunrise Land.

DECEMBER 29, 1888.

written for The Better Way. Problems In Life-Delusive.

Moody never neglected any opportunity have insured my wretched body, but who is to insure my miserable soul?" A mat-ter of fact clerk answered : "Our Mr. after that."-Temple Bar.

insure it? To those who cling to the aton- coming the World," which was overing power of Jesus, and by faith wrap coming all that was wrong in our nature ; themselves in his power to save them from turning the sword into the pruning hook, all their wickedness and short counings, by looking within and pruning the faults they must feel discouraged at this remark of their great preacher. Who will insure my miserable soul? Ask the Spiritualists and they will reply, if your soul is miserable, get rid of the cause of its misery, all affects have a cause, and to be miserable shows some unbalanced part in your body or nature. Soul is purity in its divinity, our planet and the dawn of life. He also and never should be miserable, hence, spoke on the subject of spirit return, giving when your spirit becomes depressed and some of the reasons why spirits have man miserable, don't lay it to your soul's condition as that would refer it only to your want of unfoldment or soul culture. A miserable man does not know his soul's power, or he would reason with his conscience and follow his soul's pure dictation. then misery would cease and happiness would triumph. All souls are pure and divine in their nature, and can only express itself through the environments that a foothold in the scientific world, and surround it. Keep your spirit pure in thought and action and you need never complain of your soul's misery. If Moody don't know any more about soul life and to his great ocean of love. Hence, we say learn to know thyself, and hug no delusions on faith that conflicts with nature's Laws

What is a soul, oh who can tell? Is it divine, or spring from hell ; What gives us power on earth to love, Is it not soul, this power doth give.

God is the soul, and we are his, Pure in one birth, we all have risen ; Linked to his soul by present love Journeying homeward, to him above. GEO. A. DELEREE.

New York, December 7, 1888.

Organization.

To the Editor of The Better Way.

paper. No move could be of more imporent distracted one, until order is developed article on faith as an active principle in all good works faith without works was

Reported for the Better Way.

Temple Fraternity School, The school was opened with singing, and in preaching. He went into the city to invocation by Mr. Danforth. The pupils insure his life; having done so he said: "I had prepared very nice subjects on their lessons, and did their part well. Mr. Danforth read choice selections calculated Thomson of the Fire Department will see to instruct and benefit the children, and the older ones as well. Mrs. Churchill What can we expect from the masses read a little gem, descriptive of the many who look up to their spiritual teachers for changes in the life of a dew-drop. Mr. advice in spiritual matters. And thus Randall spoke on the evolution of life in have them speak disparingly of their own nature. Miss Grovenor read a very fine knowledge of the human soul. Who will essay of her own production, on "Overfrom our own characters when we feel inclined to use the sword to cut any of the errors of others. Mr. Ayer next addressed the school. His remarks were more especially upon the evolution of human life on earth. Some interesting information was given concerning the past existence of ifested their presence to the inhabitants of fact. But in the matter of a Supreme Inearth, one of them being that they might benefit humanity by assisting those who have a desire to do right, though not freeing any to leave their evil ways until they, through experience and suffering, are ready to forsake and turn from them; then they stretch forth the helping hand and assist them out of their low condition ; also, that spirits come to demonstrate the immortalat Hydesville, Materialism has gained such Callahan

culture than to keep his soul in misery, he lightened on the future life of the spirit, had better study more of nature's laws that they should by actual knowledge and thus learn wisdom and more of his guard from those who had passed through own being before he attempts to preach morality or divinity in anything. God is a spirit divine in his nature, we are chil-dren of his divinity learning the lessons of ubject of reincarnation. The school was the school was done in this country. much brain to be religious (this is the theory of all of them) as it is a matter of faith, and the less a man knows the easier MANCHESTER ENGLAND. life. Linked to his pure soul by the ties closed singing. The exercises were very it is to believe. of love, and while we are unfolding our fine and instructive, the children appeared divinity in pure unselfish love, we need no much interested and show by their ques-other insurance. His angel bands accom- tio: s tha' they are beginning to think on day to Sunday. Boston, Mass., December 8.

The Temple Fraternity School met at eleven o'clock this morning, Mr. Ayer presiding at the desk. The exercises commenced with singing and invocation by Mr. Alonzo Danforth; after the singing of another hymn by our organist, Mr. Danforth read instructive selections from "The Temple Fraternity Schoo! Educator." The pupils were then called upon and responded with readings and recitations. Mrs. out being spiritual. Spirituality means Churchill read a short essay on "Purity," the refinement, unfoldment of the finer Dear Brother :-- I write to heartily en. the object lesson of the day. Mr. Randall elements of the natures; the subordination dorse your article on organization under expressed some good thoughts on the same of the gross to the fine; of the body to the the heading "Hints For Organization" in subject. Mr. Gregory's talk with the spirit. It means the love of the pure, the December 8th number of your valued children was interesting and instructive, good, the true, the right for their own sake, he began by asl i g them to name the differ ent objects seen by them in the room that tance than for live, clear-headed Spiritual- were symbolic of purity which they did soul or spiritual nature. All this may exists of America to organize. No better correctly, he also spoke on the symbolic ist independent of any creed or belief in a

hold and enforced the superiority of revelations over all sciences derived from the study of nature. It is unnecessary to recount here the opposition, violent and destructive, interposed by religionists to prevent progress in mental and material sciences. The reason is manifest, religion and science are eternally antagonistic; the one deals in fiction, the other in fact.

So far, no religionist has demonstrated the existence of a personal God or continuity of human life as the mathematician demonstrates a proposition or the chemist the facts of his science.

Drew, who established a reputation for reasoning on theological subjects, undertook to demonstrate the existence of a God, a priori-and made a distinguished failure, as conceded by theologians generally. Newton's and Kepler's opinions have no more value than those of other men, inasmuch as the matter of a Supreme Intelligence must remain forever without the comprehension of finite minds. It may be conceded that it is not necessary to the acceptance of a fact (addressed to our senses) that we should understand the law of the telligence no fact is presented. A personal God with infinite attributes, with creative and governing power, implies form, locality and universality. A monstrous paradox.

A God, (Supreme Intelligence) without form and locality destroys the very basis of ity of the o,il; at the time of their coming all so-called religious worship. A personal God is the central idea of all religions. Without it they all tumble.

The world's bane is too much religion (creeds and faith) and too little fact and knowledge.

A man may be very religious and not very spiritual or pious. It requires not

The term religion is the synonyme for all contained in all the creeds. This was pany us in our onward march homeward the subjects that are presented from Sun- Paul's view when he said, "after the straitest sect of our religion, I lived a Pharisee." The term comprehends all there is in any particular church creed, as the "Methodist, Presbyterian, Mormon, Baptist religion. It means the doctrines, moralities and methods of each. They all build upon the so-called religious element which means no more than man's willingness to believe rather than to reason. A man may be a zealous religionist without spirituality; he may be an intellectual Spiritualist withand because they are in harmony with the condition need be expected than the pres- color of purity. Miss Grovenor read an personal or impersonal Supreme Intelli-

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been a failure among Spiritualists will be when a child in the Methodist Sunday objection number 1. We shall crystalize, presided over that school used to tell the become orthodox, and churchy, will be ob- children that a I they could take with them jection 2. The spirits and spirit world, when they left this life, was what they had do not believe in organization, order and stored in their minds or brains, the knowlharmony, therefore they oppose us and that was theirs to take away, she said his our good common sense, objection 3. We might enumerate others but they would her, and she had hence forgotten them, she not add any strength to those mentioned, w shed to leave that thought with the therefore, we will pass them by.

ists of America, that is not just as applicable to all other organizations; on the other other orders of men and women. Our organization ought to be as nearly unselousy and all inordinate love of notoriety, the main object being to provide ways and means for promulgating a broad, pure, composer and singer of Onset Bay, Mass., in our opinion, when such an organization day are to be "Color" and "Spirit Return." is demanded of us. This is a day and age, wherein organization is the law and method of the people, they demand it of all religions, government, parties, societies and business enterprises, it is the inspirations of the age; if it is advantageous for business, political parties and all selfish

and personal purposes, may it not be made a great blessing when it becomes the ex ever dawned upon humanity. There is no doubt of the fact that Spiritualists must from those of other bodies; we must adopt what is meant. Spiritual principles and methods as far as possible, and success and harmony will be the result. The Spirit world demands that want strong men and women to form and lead us and the result will be all we could and protracted use. ask or expect.

I hope THE BETTER WAY will receive a thousand, yea, ten thousand answers to the very excellent article now under consideration. DR M. E. CONGAR. Chicago, December 11, 1888.

If we still love those we lose, can we altogether lose those we love?

There is no courage but in innocence, no constancy but an honest cause.

Time is never more misspent than while we disclaim against the want of it.

Agitation is the marshaling of the conscience of a nation to mold its laws.

Men love to hear of their power, but have an extreme disrelish to be told of their duty.

Of great riches there is no real use, exbut conceit.

all good works-laith without works was by organization. We may expect opposi- powerless. Mrs. Howard interested the school. She said the good old man who edge they had gained while here was all words had made a great impression upon

children before her, she was pleased to find they had the advantages of such a school I can not think of one objection to or- as this wherein to learn the great lessons ganization, by the large body of Spiritual- of truth. Mr. Ayer then invited one of the visitors present to say a few words. The gentleman whose name I was unable to ascertain gave the children some practihand the benefits will as certainly follow cal and useful hints on the object lesson our orderly and united efforts as those of and spoke of the value of pure air and pure water as conducive to pure bodies for the indwelling spirit. Mr. Danforth read at some length questions and answers on fish as it is possible, free from envy, jeal- the subject of spiritual growth from the Fraternity School Progressive Educator.

The exercises closed with singing. Mr. Charles Sullivan, the well-known

plain Spiritualism; there can be no valid was among those who visited the school objection to this plan. The day has arrived to-day. The object lessons for next Sun-Fraternally,

MRS. W. H. CHURCHILL. Boston, Dec. 16, 1888.

Science vs. Religion. Is Spiritualism a Religion?

When terms have been used until they

acquire a definite or technical meaning, pression, medium of the grandest, most those who use them in any other sense are glorious, most unselfish religion that has bound to define clearly the new sense. As a rule it is better to use some other term, organize upon entire different principles or coin a new term which exactly expresses

One of the greatest causes of difference and misunderstandings lies in vagueness, embodied in us. we shall be leaders and not followers; if instruction and language and lack of clear we strike out strong for truth and right, statement. The term religion has a well we shall have a majority on our side. We defined meaning established by universa defined meaning established by universa

> Up to the present era, every religion known to history has its foundation in supernaturalism, something above and beyond nature, which is called God, and to whom is attributed personality and infinite attributes good and bad. This Being is represented as the Creator of all things is no better than the religions of the past. and the arbiter of the destiny of all men. It claims and does more than they; it de-As the major proposition is improvable, a blind credulity has been demanded of all converts by all propagandists, myths and mysticisms have been the ever present not a religion, why then appeal to the reauxiliaries operating upon ignorance

through superstition. Religions are not scientific demonstra- the sentiment and soul there is in man. tions of truth and fact, but supernatural They take in his entire nature and capacity. revelations, to be accepted because they tems founded upon fiction and faith, nor cept it be in the distribution; the rest is are supernatural. Through all the ages the terms used to express them. the founders and propagandists have taught,

recognition of any objects or power, outtion for many reasons; organizations have children by relating an experience of hers side of ourselves a condition precedent to spirituality. Again: Spiritual faculties and emotions may exist without even psychic phenomenæ, physical facts or creeds. Some are naturally more spiritual than others. Spirituality is a condition rendering us more capable of coming into closer relation to the spirit world, spirit forces, the essence or soul of things.

> If all this can be; if we can have the essence (spirituality) itself, of what possible good can it be to mix it with a term which carries with it the odor of all error and wrong and which can not be used without more or less of its damaging psychological power, and needs a new definition.

The mission of Spiritualism is not the reform religion, but to expunge it from the earth; to destroy its root and branch; to set men free from its thraldoms; to individualize and make independent of creeds every human soul.

It will be an evil day for the cause and for the world when Spiritualism is tethered to the juggernaust of religion. Personally I am an agnostic as to a personal God to be worshipped and obeyed because he is God. I don't know, and there rest. I am willing to admit that the subject is beyond my depth.

" Spiritualism without religion is a misnomer, being devoid of the spiritual element." Here we have spirituality and religion as equivalents. If this be true, then it follows that all religious people must be spiritual, and all spiritual people religious. The best friends of the cause are not those who hang upon the skirts of old theology and endeavor to reconcile the irreconcilable.

What we need most is to look after the God within us, to unfold all our powers, material, intellectual, spiritual; to learn to adore truth and justice, not as embodiments, but as eternal principles, and thus grow into their likeness and have them

The Infinite can not be affected by our adoration or prayers. To depend upon any person or power without ourselves is to deny us the only condition of growth, and the true objects of life, selfhood, individuality and independence. The infinite can always take care of itself, himself or herself, one or all as the case may be.

Let us have a term which requires no explanation. The term religion does not fit the case; besides, its associations and suggestions are bad. If Spiritualism is not a science, then it

monstrates continuity of being, which is the cardinal point in the new era, and constitutes superiority over every religion.

If a science, then it is not a religion. If ligious element or handicap it with the name or any of its belongings? The facts and teachings of Spiritualism appeal to all Let us then have no compromise with sys-

JOHN B. WOLFF.

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[TITLE PAGE.]

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THE ROSTRUM. spirit to have it, or a purpose lying behind

Questions and Answers.

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If you cannot know a thing without having affection for it, how can you know enough to have an affection?

It knows itself. Instinct is at the botand centre of all reasoning. Every faculty of the mind has its own instinct, which leads it to its own, and when it touches its kindred there is an echo, and that echo being base base base is a cho, and that echo affection of that faculty of its kind.

While we may regard human life as a unit, it has many parts. And while we may regard each individual as a unit, yet it is compounded of great diversities, and pressing itself through their functions, instinctively reaches its own, aspires to its and it will yield and give up what it has own. The baby does not need to know by to the stronger power. any process or communication its mother, to love her. Instinctively it turns to the to satisfy the body, but to feed the soul as well. And that instinct becomes knowl edge of the relationship between parent sum total of the knowledge of parental affection. Filial affection gives knowledge of each other, not altogether by out- obedient to the impressions and led by the ward words or speculative reasoning, but by a deeper contact, where soul meets soul atoms and molecules which the spirit is in the stillness and answers its own. And molding to its purposes were so truly open this fraternal law rejoices with all hu- to its influence, never a time when the manity, and girdles the world in spite of all the winter's cruel hate that muffled its an ow. While there is still evil and sin dark bosom in the past. This law of fra- and suffering, still much to be overcome, ternity instinctively springs from a need there never was a time in which evil was in every soul that can only be satisfied so little as now, as compared with the with a companionship as large as humani- good and the true; or never a higher apty. It is not limited to this world, but purity. spreads through the cold, dark valley of death, and feels forward and upward and inward for a contact that extends humanity illimitably. Filial affection binds parent to child and child to parent, and through all and these evils and cruelties and sufferexperience and observation and its association with all the other departments of pleasure; and the attitude and goodness each learns its own influence, is sustained of that God are perpetually working out and enlarged by every day's association from the shadows of his own character. and experience; each grows richer and more beautiful. And this, therefore, makes old age ripening for the tomb beautiful to cause that would imply God himself was to the young; makes childhood, sweet created, and who created Him? We blossom of eternal promise, as a sweet garden of light into which old age delights character in all the strange limits of cos to gaze. This filial affection by a larger mical substances, that not one atom was growth and wider expression evolves religious feeling, that senses the fatherhood pendous whole and Divine Necessity rules electric batteries of the unseen, and knows it all. It could be no different. Why nothing more until the spirit withdraws. Not only that, but feels the tender yearn- everlasting and eternal promise that the ing for a deeper knowledge and closer companionship and sweeter experience and temporal ways, in human history, and in the relations of society, seems to predomibroader relationship with these through nate for a season and the good is thrust eternity, and therefore grows brighter and down in the presence of persecution. weeter. With the intellectual faculties the same weeter, and out of this womb of agony is but these are only transcient, only tem-boral, only mortal—these sufferings and defeats; and out of this womb of agony is be able to tell when you wake up, but can you actually catch yourself going to sleep and make a record of it, unless something defeats and the following is what Mr. Young says: "For many years I was stricken defeats and out of this womb of agony is and make a record of it, unless something defeats and out of this womb of agony is and make a record of it, unless something sweeter. al affection-aspiration of thought that with the realization of the ample compencal conception that yearns to fathom within, and therefore growing more obethe mysteries of numbers, and solve dient. And the good is all the while enand correlate their relationships. The larging. affection of memory, which leans backward through the centuries, and yearns to become good bye and bye! And no evil? gather up the scattered fragments that lie And if so, will there not be a lack of balalong the vistas of the ages, and not only those, but is feeling for the living events it has a prophetic side-an affection for impressions not yet realized by experience;and that becomes prophecy. An affection for events real in the dymanic associations of the very element of resistance neces-of eternity, real in the pulsing centres of sary to effect the good and give us eternal spirit and mind, real within the knowledge progress? And will we not cease to grow?" That would seem so. And we think the of the infinite, but as yet not tangible as the past experiences of finite individuals. This evil, born of the outside, the inertia, the affection of memory prophecies, feels for- resistance, the shadow will cease to be. ward and inward to the germs of events not yet born, to the germs of experiences what we need first and most, that is nearest to us in all our relations and is tangible to the emotions and contact, and with that the desire and ability to get the answer out of it by drawing its own voice. We please, as they used to say in the old ascan have an affection for music, and that ence, the wonderful truth by which all spiraffection has a promise of power in it to it and all matter, run their cycles, reach take in larger draughts from the same infinite fountain of possibilities.

nothing as to generate a desire for anything that has no common precedent upon

tom of all knowledge. Instinct is the soul and centre of all reasoning. Every facul-mapped upon the dark age of the past? And then you ask, why not call him

brings knowledge;-the product of the grow worse if evil is the master-if evil absolutely dominates the good? If there is more evil in the world, per se, than good would it not naturally follow that the evil would grow and the good decrease? "To him that hath shall be given and he shall have in greater abundance, but from him that hath not shall be taken away even these have their peculiar expressions. And that which he hath, illustrates a great this unit of the ego, reaching out through truth. The larger the resources to which the avenues of what you call faculties, ex-pressing itself through their functions, in-will grow; the lesser results would permit the stronger to predominate and mold it,

Now in the history of this world, or in the history of the human race, there never maternal bosom for nourishment, not only was a time that so abundantly prophecied that in spite of all the darkness and material inertia and resistance, that the inward mind and spirit divine has been steadily wielding its power to overcome matter, expressive of the divine character. never was a period in the world's history when all the cosmos was so completely sympathies of the divine as now. There never was a time in your world when the preciation of moral dignity and spiritual

Now if you call God good we must either conclude that God is not all, that the other side of nature, which represents the cruelty, the evil, the inertia, is not a part of God, or else that God is all and in ings that may last through a thousand ages are as yet only a drop in the infinite ocean Holding then that God is all and in all, we do not accept your assumption that He created everything to run as it does. Behold it seems rational that neither God times. There is no specific line of denor those substances that represent his ever created. It is all a part of one stucall it good ? Because it is the positive, the good predominates, though evil in

spirit to have it, or a purpose lying behind the desire to generate it. As well gener-ate a tree, a plant, or an animal out of nothing a challenge a challenge at the provide the second secon

tend to lose, his clairvoyance thereby? This question implies that there may be which to predicate its rise. But the desire is still the desire, and it will help you to plage its indunce end will help you to cnlarge its influence and make more easy its assumption to satisfy the demand. This may develop one may blind another; what will nourish one, another may starve on; is all we need say on this point just now, Why do you call God good? Is he not also equally the author of evil? and of all er; and we know of no rule that can be thousands lose their lives, God is not re-sponsible, for He did not produce the law that produced the earthquake or volcano. made to apply to all conditions of medi-umship. For the medium is subject to in-terior and external coaction. Every meterior and external coaction. Every me-dium has conditions of temperament and psychical relationships, inheritances, num-which all belong to that individual and can which all belong to that individual and can

The desire of angels, wise and good and and because you are large enough to give loving and true, is not to rob you of your individuality nor of one factor that makes up its substance, but simply to use them and help you to use them. And in doing so every spirit must use the medium sub-ject to this individual condition always, it up and burns with wild fury from their can not be destroyed. Therefore the very crater's lips, help them to take a lesson conditions thrown around the medium might be used with success. One spirit might develop the faculties, gather the re-fire with reason, aspiration and purificamight develop the faculties, gather the resources, affect the better nature, while the tion of the spirit will follow their earth-same spirit at another time or through an-quake. If the fire is within you it is sure other medium might develop different con-ditions. You know the Scriptures give a single soul is ever lost. In the soul of the statement that there are many gifts but the same spirit; the gift of healing but edge of the relationship between parent child. The knowledge enlarges by expe-rience and contact and observation, and all these have their part in making up the sum total of the knowledge of parental Spiritualism, since God is assumed to be that spirit. But it simply illustrates this law, that the same spirit, the same condition, the same force, the same tendencies and influences, coming upon two different lives evolve different results, different effects, according to their latent tend n-When there is a natural tendency to cias. clairvoyance (although it is latent in many) and every talent is so developed in that direction, and the medium is fully equipped with physical energy and has some to spare, it would not injure but help the clarivoyant to use the power to do good. because every faculty is benefitted by the effort to do good and noble work with a noble purpose behind it. But if it so hap-pened that the individual was not fitted to be used in this direction, if the physical organism was weak and the conditions were not in full sympathy with the spirit world, this healing of the sick would deplete the normal standard of physical health. Nevertheless, in some cases it is claimed that some are helped by the abnormal states of disease. Every medium must judge by experience and observation, and the coun sel of the wise ones they draw to them.

Again you ask, where does the consciousness of a trance medium end and the control of the spirit begin ?

This varies greatly in different mediums, and with the same medium at different markation that can be drawn. And yet in thousands of instances the transmission is instantaneous, the medium is blotted out by a single flash, a single quiver from the In other cases there is a slow and steady merging of the medium's consciousness or selfhood into an expansive, floating medium of heavenly purity, and the medium's self consciousness is possessed by the spirit so quietly that it appears like one going to sleep. Can you ever definitely

Thus we combine mechanical reasons, logical reasons and spiritual reasons. The laboratory of the spirit makes its con-ditions to answer the higher needs of the spirit; to overcome obstacles the world shakes and trembles in answer to the de-

every resistance to the development of the divine within. God cannot help it because He is a part of the earthquake and the volcano. If the volcano burns a city and thousands lose their lives, God is not re-sponsible, for He did not produce the law It is a part of evolution.

mand of progress, and the spirit overcome

Supposing a man has an earthquake-every man has more or less-what pronever be lost. It is your immortal inheri-tance, and God, man nor devil cannot take it from you Angels could not if they would; they do not desire to. nature every atom which is upheaved by the earthquake or cast out by the volcano helps in the evolution of nature. It smiles in the white lips of the lily or the sweet leaves of the rose. So the victory is to the good and true through the natural ways of God. In the eternal cycle of earthquakes, volcanoes and storms the victory is ever to the good; nothing goes behind, and ever is justice done.

A Spirit Speaks,

Given Through the Mediumship of Mns. ENMA J. KIMMEL of Kansas City, Mo., from a Recently Departed Acquaintance. No. 1. Will you tell my wife and children That to-night to them I come,

From the shores of life eternal To dispel their doubts and gloom. Back again my spirit greets them

From the golden shores of life, And I'll come to you my childr. n And my dearly loved wife.

Oh, my precious wife and children Turn from earth your thoughts away, Rise above these crude conditions. And the form that now i clay.

Borne back from the shores eternal Lovingly to you I come,

There's no death that keeps a spirit From its loved and earthly home

Blessings on the friends so faithful Who have stood close by your side, May they safely pass through earth life And when stemming o'er death's tide,

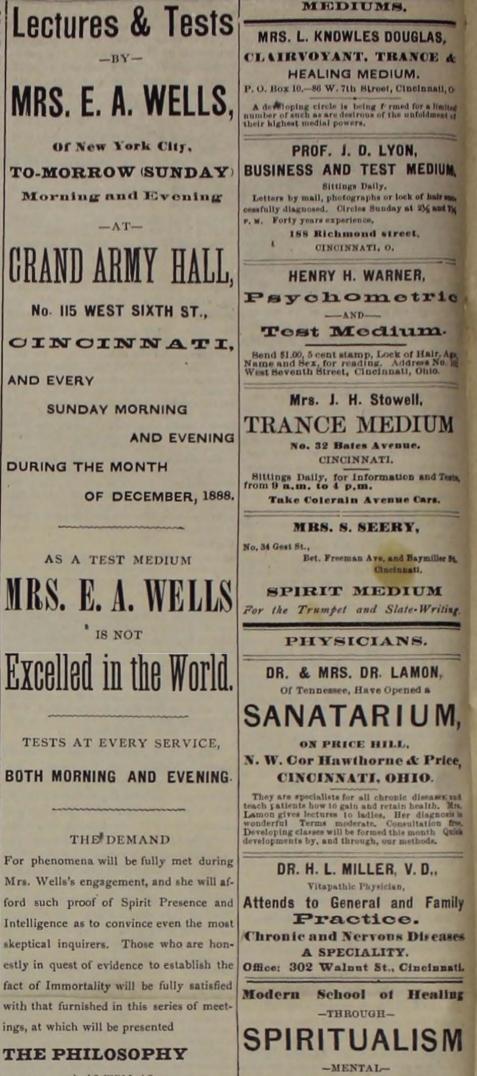
Loving friends await with greeting When our spirits pass away, Help us know that death's the freeing

Of the spirit from its clay. And so surely as the leaves fall Fron the trees so tall and grand, Will the soul of man and woman, Greet you from the spirit land.

Sensation in Albion, Mich.

One of the most remarkable and wonderful cures that has been performed since the Christian era, is in the case of Mr. Geo. Young, a highly respectable citizen tell when you went to sleep. You may of Albion, Calhoun county, Mich. The

"For many years I was stricken with a and attractive. which first cognizes it has an affection for blood and echoing the shrieks and moans ing over the line. And yet you go to it in flesh from 180 to 100 pounds. The local the thing to be known, but that is not what you would call fraternal affection—ration-al affection—aspiration of thought that fluences and lose themselves so willingly must die, and that very soon. Just at this Evening , " time one of Dr. Dobson's circulars fell into my hands, (I was no believer it Spir-itualism), and I thought I would send to him and make a trial, for there was nothing else left for me. He sent what he called spiritual magnetized remedies. commenced to take them, and in a very short time I began to improve, and to-day I am as healthy man as there is in Michi And if so, will there not be a lack of bal-ance; for do you not teach us in your phil-burn and see the and hiss and roar and I know that Dr. Dobson cured me. I early. took four months of his treatment; two months after I was well, and it has nearly, f not quite, made me a Spiritualist. Since I got well, Dr. Dobson has been here to see me, and I attended one of his slatewriting seances, which, to me, was wonderful. My cure made an excitement in that evolve these human earthquakes and our town, and by its means Dr. Dobson the volcanoes of society and relationship has had over too patients here, and he has been successful in curing, or greatly beneslumbering and pent up fires of the human fitting nearly every one. Myself and wife will never tire in doing everything we can Progressive to induce the sick to send to Dr. A. B Dobson, Maquoketa, Iowa, for assistancethe man that saved me from a premature grave. It is through him and his spirit band of doctors that I am alive. "GEORGE YOUNG, "ALBION, Calhoun County, Michigan.' The foregoing is but one of many simi lar testimonials furnished Dr. A. B. Dob son, of this city. His disciples number GRAND the two go together, an affection for resist and conquer that you may reach higher heights and deeper depths and real express himself, or he will let the pent up gon, and from Dakota to the Gulf. It is gon, and from Dakota to the Gulf. It is juite likely some may be found who have derived no great benefit from his treat-ment, though we are free to say we have never heard of such a case—the uniform testimony being "entirely cured," or "greatly benefitted." "The lame walk, the deaf hear, the blind see." Dr. Dobson's career has been a wonderful one; and certainly he is richly deserving of all the success that has crowned his work in this city. He is warm-hearted and gen-erous with his friends, while with those disposed to deride or oppose his work, he is not atraid to answer a fool according to his folly.



DECEMBER 29, 1888.

Morning Service begins at - - - II:00 Vitapathic Pysician, - - - 7:30 GOOD MUSIC. Admission to either service, 10 Cents. No Reserved Seats, therefore these who wish for a choice of seats should come E. O. HARE, President. SPIRIT C. C. STOWELL, Sec'y. CHILDREN'S Lyceum JOSEPH LAGE Telephone No. 7878. MEETS EVERY SUNDAY -THEat 9 A. M. ARMY HALL No. 115 West Sixth St. Extra Charge. near Race. _0_ Those parents and guardians who desire their children taught in the better way of this life and the next should urge their instruction at Spiritualist Lyceums. It will do away with the necessity of finally uprooting from their minds a great mass of prejudice and superstition. Do not forget that as the twig is bent the tree will grow. The "bent" of the young mind is of much greater consequence than is accorded to it. In this particular there is plenty of room for progress. We may have a first-class Lyceum, productive of inestimable benefit, if Spiritualists encourage it by attendance and appropriate effort. This should be done promptly and heartily. ents to Come to-morrow and bring the little ones. If you have no little ones, bring

-AS WELL AS-And Physical Treatment. THE PHENOMENA MASSAGE AND MEDICATION law holds good. True, you cannot know at hing except that department of the mind shadow of the centuries bathed in logged you and prevented you from pass-Dr. William Rose, M. D., V. D., OFFICE AND SANITARIUM: At 372 West Fourth st., Cincinnati,0. Where patients desiring rooms during treatwhere patients desiring rooms during treat-ment can be accommodated. Dr. Rose hav-ing had twenty-five years experience in Cin-chronic and nervious diseases, fits and in-sanity can quickly and permanently cure after all other treatment has failed. Dr. Rose is assisted by MRS. DR. TURNER. BOSE. whose remarkable magnetic and healing pov-ers are wonderful. Ladies whose busts are imperfectly developed can have them fully developed by her treatment in ten days. Diseases diagnosed on sight. Office hours 8 a. m. to 7 p. m. **TRUMPETS** All Work First-Class. HENBY J. F. WOLF, Proprietor. CINCINNATI, OHIO. ATCHMAKER No. 233 WALNUT ST. HEALING I ransmission

We can cultivate these affections by as-

yearns tograsp the mysteries of the world sation of the infinitude that lies before, and solve them. Affection of mathemati- and in the trust of all lower existence slowly yielding to the charms of the divine

But here we are met with another logical criticism. "If this be true will not all osophy that evil is a necessity, that resist- flash, and send out their ashes and smoke ance from the spirit is a need of the spirit and fury from the human volcanoes, the that momentarily impress it. But more, itself, that it is only by conflict that the human craters, fed by the unfading fires of virtue is wrought out, and the germs of disease. divinity bud, unfold and blossom?" "But We are inclined to reason upward from divinity bud, unfold and blossom?" if this be true and the evil is to be ulti- these. mately conquered, will there not be a lack time never can come when what you call But it is all the while transforming, changng conditions and forms and relations. And the time will come when all that you not yet realized in the finite, to the cen- to-day call evil will have passed away and greater power, for a greater spread for the tres of divine knowledge that are perpet- the highest conceptions of good which you pent up energy it feels. When these feelually beating and pulsating forward to the can to day imagine or idealize will be the ings are long pent up in a man he begins evolution of experience that shall evolve will the shadow, the imperfect, the lower to shake with the wrath of an earthquake evolution of experience that shall evolve side, the inertia, upon which you plant until every one trembles before him; then upon the canvass of life. Thus your feet to rise, in which you struggle to you may be sure that he wants more ize more of the infinite possibilities of the

divine germ within you There is a wonderful law of growth and answer, of cycles and epicycles if you tronomies which preceded this modern sciexpress music; and if you never felt such the round and turn again. And upon this without. By and by the pressure becomes an affection you would never put forth an materialism assumes there will be an end effort to make it, nor would you realize its itely, but that the same conditions of a granite sternum that lies over the bosom glory and sweetness. We may have an continued consciousness lead to it again affection for beauty, born of the instinctive and so on forever. And that therefore bles and bellows, and the mighty earth revelations of nature, which makes us ac- immortality consists only in births, matur- spits fire from the crater's lips. We call quainted with the flowers and landscape ities, deaths and annihilations, and new these physical causes, they are mechanical births take their place. But we think in largely-this pressure of the surface upon and childhood's blossoming youth, and all God we have that centre of an immense the ornaments and associations of art; and the more this affection grows by contact lines of finite or limited cycles, interchang-ing with the basis foundations. and experience by claiming and receiving stands, ever relegating its cast-off shadows power of evolution, the power of spirit. its own, the more it reaches and aspires to from the heights from which it rose, reach-

that they do not know they are going till they come back. What is the cause of earthquakes and

volcanoes?

O! That is a poser. There are so many varieties of these. The fact is, nature duplicates herself in all her productions, and we are vastly more interested in those earthquakes that are duplicated in human life, and in those volcanoes that boil and The general tendency is the other way, but since we find certain conditions you will see the connection between the heart and the fiery heart of nature.

The cause is the conflict of interests, the The cause of the conflict of interests, the conflict of interchangable states and principles and dispositions and resistance. A desire for larger territory, a desire for lava break forth.

We are inclined to think that both earthquakes and volcanoes have a kind of common relation to the interior fires of the earth, and the constantly binding and hardening mechanical pressure upon the fiery heart, like the ribs that grind upon the internal organs from pressure from too great and in making an effort for more to all consciousness individually and defin- room it shakes the ribs, and the great during the last few years of his residence of the earth, cracks and shakes and tremthe interior and molton matter, but there is something more. We think the forces within the world are not all that govern ing with the basic foundation on which it and move the molten mass. It is the the interchanging of atoms from the centre ing back and taking up the dross to work it over again, reaching up to unfold be-yond, and thus striving to realize the past, present and future; cycle running into air is in a strange state, the heavens bepring to them and putting forth proper effort, but you can never desire to get any-thing except there be some motive of the to the evolution of the good.

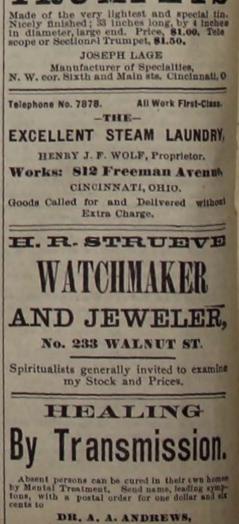
" 'Tis better to die, some of 'em say, Than to be cured in sich an irreg'lar way." Maquoketa (Iowa) Record.

Speech is the vestment of thought, and expression its armor.-Rivarol.

Every day a little life-a blank to be inscribed with gentle thoughts .- Rogers.

Reason requires culture to expand. It resembles the fire concealed in the flint which shows only itself when struck with the steel.

those of your neighbor.



Mental Physican, Box 1424, Haverhill, Mass., for treatments and instruction.