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THE BETTER WAY.

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CINCINNATI - - - - JUNE 22, 1889

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RE-INCARNATION.

A Discourse by the Controls of J. J. Morse, of London, Eng., delivered before The First Society of Spiritualists, at Adelphi Hall, New York City, on Sunday Morning, April 28th, 1889, in Reply to the Following Question.

(Stenographically Reported by Miss H. M. Maynard.)

Question—In your long and varied experience in the spirit world, have you ever seen a spirit that has been re-incarnated, or that has, in other words, inhabited two different bodies in this mundane sphere, and been known as two distinct individualities in time and space? Or have you seen a spirit that has seen a spirit that has been so re-incarnated? Or is the doctrine of the plurality of existences, in this or other worlds, which is taught in the east and believed by many Spiritualists, true, and if true, what is the probable object of these many incarnations?

Have we, in the whole course of our experience in the spirit life, seen any spirit who has lived two lives in two separate, distinct physical bodies, at different times in this world, an interval of death separating the two periods of physical existence? We would say to you that if it was in any way possible for us to consider this a possibility, by reason of personal prejudices, education and predelictions, we should certainly be more anxious to assert it to be true than otherwise. Brought up under the methods and teachings of Confucius, imbibing his doctrines, and knowing something of Buddhistic teachings, and, as a necessary consequence, retaining these ideas at death, you can readily understand that inspired by their teachings, that a plurality of existences was true—that there would be likely to be an hereditary bias in our mind in favor of the supposition; that we should start in the spirit life thoroughly imbued with the possibility, if not of the actuality, of these repeated appearances on the physical life.

Such indeed, was our idea, and when we entered into spirit life it formed one of the first questions to which we directed our attention, after becoming settled in our new estate. For you can readily understand that if this is true there can be no more important fact, not only as a fact, but as to the sequences flowing from it as a fact—as to the influence it will have upon your present life, and as to the consequences flowing from this present life, reaching out into the spiritual side, and making a return from there to here. These things were naturally questions of supreme importance to any one who desired to understand the philosophy of the human career. Our investigations, [illegible] conducted with a strong leaning toward the reality of the principles involved in the question. But a very careful examination, a very searching inquiry, failed to bring any satisfactory answer. Research far and wide among the Hindoos, Brahmins and Buddhists; among the disciples of the sage Pythagoras, among each class of oriental spirits, failed us in finding one single case. Belief in plenty, assurances that it has been so in the long ages of the past, and that it probably would be so at some time in the future; but, unluckily, we could never discover any of those most ancient spirits who had been rehabiliated in the flesh in the long ago past, and of course as the far distant future has not yet come, we have not been able to obtain any information in that direction either.

Then we proceeded on the second query: have we seen any one who had seen some one who had been thus rehabiliated. Shifting the inquiry from the direct to the secondary, we were equally unsuccessful. We found many who believed it, and who had been told that it had been done, but not one who had ever heard of it as an actual fact.

We began, then, of necessity, to question the origin of this doctrine. To question what was its true position in the affairs of human progress? Began to ask most anxiously what was the basis upon which it rested, and from which it originally sprang? And at last we discovered, or at least we think we have discovered, how it originated, what it sprung from, and why it became ultimately so widely accepted. The oriental mind is a contemplative mind, subjectively reasoning by contemplation. Abstract in all of its philosophical methods, it seeks to find within a solution of the facts and problems of life and human growth. It does not, like the Occidental mind, go outwards. It does not seek to deal with the facts of nature, to reason and experiment with them, and be guided by their associations, but it endeavors to work within, entirely ignores nature, looking upon all external experiences as transitory and fleeting, not in any sense real, and therefore of no value in the formation of a rational, philosophic interpretation of the problems of the universe. And seeing no way for accounting for the problems of life—happiness and pain, justice and injustice, health and disease, vice and virtue, poverty and riches—upon any external hypothesis—since it had no means of knowing such, it contemplatively solved the question by piecing up an abstract philosophy, saying that justice would be meted out to all, by each one in turn having the possibility of experiencing all the opportunities of sorrow and happiness, misery and comfort, woe and joy, belonging to the career of human kind. And, therefore, assuming the questions abstractly instead of testing them objectively, it classified humanity in an ascending and descending order, so to speak, and made life a long round of dances, a species of perpetual dancing to and fro through the realms of matter and the realms of spirit; and when the demands of any phase of spiritual life have been satisfied the individual was sent back again to get new experience, be further developed, and again return to the spirit life. Then the process was again repeated, and so on indefinitely, progress being accomplished in this somewhat roundabout fashion. Subjectively interpreting the experiences of human life, they reached this series of very remarkable conclusions. And as the Oriental mind deals rather with subleties and analyses, than syntheses, the consequence was this doctrine appealed to the general intelligence of the thinkers of the time as being the best solution that could be presented; and certainly, superficially considered, it did appear to possess the merit of solving the questions concerned with it.

But when this basis is stated we must proceed to analyze it. The mere acceptance of it upon the fact that the Hindoo philosophy was a doctrine that once prevailed largely in the thought of the most intelligent portions of humanity, is an argument that you should not attend to for one single moment. The ancient philosophers have no mortgage on the thoughts of modern thinkers, and because a thing commended itself to antiquity is no reason why it should be accepted by the modern mind. You will remember, if you please, the relative conditions of the mind of antiquity and the mind of to-day. And when you remember the wide difference in character, *per se*, pertaining to them both, the wide difference of experience, you can see the enormous strides that you have taken, and that the present has made, and you can see how far down in the scale of philosophical attainment, based upon the practical knowledge possessed at present, were the ancient philosophers of the days gone by. We have no word of unkindness against them, but really we might make the seemingly harsh comparison that they believed the moon was made of green cheese, while you know that it is a satellite thrown off from this world, and composed of the same materials. Absolutely the difference is just as marked in both cases.

Here we come to the consideration of the question upon its merits. Is it a solution of the problems of life? The fact we have endeavored to deal with by showing that so far as knowledge goes, after an experience of spiritual life extending over three hundred years, we are not possessed, up to this time, of a knowledge of one single case where a human being dies out of this life of yours, has ever returned, become rehabiliated in a garment of flesh and lives again as a man or woman, just the same as you are living to-day. Though, when making this statement, some of our friends have told us we have not progressed very high in the spiritual world. It is not a question of whether we have progressed or not, it is a question of fact. That is the point. We are either lying to you or we are telling you the truth. We have no hesitation in putting ourselves in the worst possible case, but we unhesitatingly affirm that we are not lying.

Now let us return to the question. We say it is not a solution of the moral problems that are said to be involved in it. There can be no solutions of the moral problems that are not in harmony with physical principles. There can be no solution of the moral problems as affecting man individually, unless they are based upon the facts of man's nature. This proposition the re-incarnation philosophy does not entertain for a moment, and where it deals with it at all it offers you a certain kind of theory in regard to evolution and progress that scientific investigation simply smiles at. You may say that scientific investigation is not reliable in this matter, but until you can supplement the order of nature with a better theory than that order presents, it might be more modest to accept nature than to fly off at a tangent, and accept theories that might be suitable twenty thousand years ago, but which the intelligence of to-day certainly has very little use for.

Take the physical basis first. If re-incarnation is true, incarnation is true. If incarnation is true, evolution is not true. Man has either come up legitimately through the law and order of nature, and is to-day the individualized consciousness of nature, otherwise God, or he has not. You are either associated with Being in the absolute by reason of being a conscious part of being, or your bodies are molds in which some little tiny atom of spirit is dropped and lives there for a time. Either the consciousness of man comes up through nature and belongs to nature, or it is something extra to nature, and put into the man after nature has made him. There is the whole question. And we say that, physically considered, our verdict goes with nature. We have never seen a better expounder of the principles and laws of God than Mother Nature—we have never found a more perfect machine for the evolution of facts than the constitution of nature as it is to-day, and has been in the past. And we unhesitatingly affirm that nature is sufficient for their own phenomena; man's consciousness is in the order of that phenomena, and therefore nature must be sufficient therefor. But you say this looks horribly like materialism. Not so. We are using the word nature in the collective sense, as comprising all of the outward and the invisible manifestations of the indwelling Divine, which you call God. And using it in this broad, philosophical sense, which is the only just way, we say that God, nature and the universe being synonymous, God, nature, the universe, must be sufficient for all that they produce. Therefore all that is or has been done is but an evolution into form and order therefrom.

When you have got the world, the universe, God, filled with itself—when being, continuity, existence—use what term you please—is absolutely filled with itself, where are you going to find room to put anything else in it? We don't know of any room, and we doubt if any philosopher would be bold enough to assert that there are interstices to be filled. There is no necessity to do so, for nature is the external expression of God, and all else is included therein. You are an embodied consciousness of the divine itself, have emanated from the being of God, so to speak, in the constitution of the universe. Now, taking this ground, we come to the question of re-incarnation. No, incarnation first. Evolution answers the question as to the development of the human race, the individualization of human consciousness, and the continuance of that consciousness after death. Can incarnation be true, then? Certainly not. All arguments in favor of the incarnating of a soul into a body, the putting of a spirit into that body, are physically fallacious, whether they apply to the incarnated divinities of ancient or modern religions, or whether they apply to the ordinary human soul. They are fallacious because outside of the facts of nature. And if you travel outside of the facts of nature and build up theories in the realms of speculation, you may have all kinds of theories and interpretations of man's career, but whether they will be true is quite another question. Incarnation, then, is to be rejected, necessarily, if evolution is accepted.

Yet you may say, in a sense, incarnation is true. In a sense we are incarnated in our bodies. We are carnally clothed at the present time. But we want you to understand that the external bodies are the outworks of your immortal spirits, and you live in these as the centre, from the very moment of conception up to the time when you lay them aside and pass on. Therefore incarnation in the sense of a soul being put into the body is incorrect. And if incarnation be rejected, re-incarnation necessarily goes by the board at the same time; for what is improbable, unnatural and impossible in the first case will clearly be so in the second. Then from physical considerations, that form the physical basis of man's origin and development, you may see, we repeat, incarnation and re-incarnation win but little, philosophical credence when they are outside of the known order of nature. Some people say this argument of the known order of nature is a very dangerous one. So it is, improperly used, and the improper use of it may be thus illustrated: When something which has never happened before in the experience of a person occurs, and he says that is out of the known course of nature, and therefore he will not believe it, he is making a philosophical ass of himself. But when things that are constantly occurring, that always have occurred in a certain way because of certain laws, and that long experience of nature's laws are set aside in favor of some wild hypothesis, then that individual who assumes that task is a greater philosophical ass than the other, and the known order of nature in that case becomes the only safeguard from folly and fanaticism. The known order of nature for the evolution and development of the race is a matter of common notoriety to most of you. All of you know the process whereby human beings are brought into this world. The known order of nature in that regard is a unit in every portion of the globe. There is no variation of it. The Hindoos do not gather babies from the trees, the Englishman does not find them floating around in the water about his island. But each one and every one is formed in one and the same way, they are ordered and brought forth by one and the same process, and the known order of nature is an absolute unit in this regard in every portion of the world. Therefore, we can safely trust the known order of nature in regard to this matter.

(TO BE CONCLUDED.)

VICTORY!

Vitapathy Triumphant! The Death Blow to Medical Monopoly.

Pennsylvania has the strictest Medical Law of any of the States, gotten up by the old M. D.'s for their benefit.

Dr. H. F. Crane, V. D., Vitapathic Physician, graduate of the American Health College, is practicing with great success in Bradford, Pa., and is taking the practice of the old M. D.'s, hence their wrath, so they combined to crush him, and raised money and employed counsel and had Dr. Crane summoned to appear in court for practicing medicine without having his diploma registered, and they expected the old fogy Judge to charge in their favor. The people were with Dr. Crane, and he proved by his patients his wonderful cures by Vitapathy. Prof. J. B Campbell, V. D., President of the American Health College, of Cincinnati, Ohio, was there, and presented to the Court and jury his United States Copy-Rights and Letters Patent for his Vitapathic System—its instruments and processes of the practice, with College Charter of the State of Ohio, making all complete and invulnerable. The court and jury decided that Dr. Crane, and all Vitapathic physicians, have full State and United States rights to practice their profession without hindrance from State Medical laws. And this holds equally good in all States, as Vitapathy is founded on United States authority. For full account of proceedings see Bradford Sunday News, of June 9, 1889.

JUSTICE.

Written for The Better Way.

SHALL IT BE DONE?

Shall an opportunity to put a State into the union of States, constitutionally and forever protected from the deadliest and most subtle foe to all that is dearest and most sacred to all men who love righteousness and purity, be allowed to pass, and not return again for years to come?

In the galaxy of states, South Dakota may be made the Polar Star of Constitutional Prohibition.

To all the states, and to all the tribes, and all the clans of temperance, we make our appeal. We make it in the language of Deborah, to the tribes and clans of Israel, and we say: "Up! This! This and no other is the day."

The Philestines of rum will soon fill all the plain. It is the plan and purpose of these hordes of rum, who would keep us in bondage to their trade to concentrate their forces upon us; to pour in their treasure, to overwhelm us by the magnitude of their efforts. Not a state in the union, not a den of infamy, not a place of vileness will refuse to respond.

Shall not every state, and every church, and every society in like manner, in support of a cause, in contrast, so infinitely noble, so measurelessly grand and higher, come to the help of South Dakota?

But why especially to the help of South Dakota? The reason is obvious. Here, of all places, the promise of success for the friends of temperance and the friends of God and man, is brightest.

Therefore the rum power will do its best. Therefore we must do our best.

South Dakota will do its best, or, perhaps, not its best, for no state has ever yet done this.

But, when all is considered, South Dakota will do better than ever yet any state did. She will stretch every nerve, bend every energy, and, according to her ability, pour out her money. Already the money is coming, from counties and cities, towns and hamlets, churches and societies.

We request that pastors of all churches take collections for our aid on Sunday, June 30th.

All individuals who feel inclined to assist in carrying on this great work in securing the admission into the union of the first state coming in as a prohibition state, will forward any amount to be devoted to this purpose, to Hon. F. H. Hagerty, Treasurer of the Non-Partisan Constitutional Prohibition Organization, Aberdeen, Dakota.

V. V. BARNES, Yankton, Pres't.
W. F. T. BUSHNELL, Huron, Sec'y.

A MIRACLE.

Dr. A. B. Dobson Again.

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

"Our little girl, twelve years old, had the diphtheria of a malignant type, and it left her in such a state that it affected her mind and spine, and she was in such a condition she could not talk, walk or feed herself. She was continually in motion; her hands, head and limbs could not be kept still for a moment. We employed the best physicians and they could not do anything to relieve her, and advised us to send her to the university at Ann Arbor, Mich. As we were preparing to send her to that institute, a Mrs. Potter, of Albion, came to our house and gave us one of Dr. A. B. Dobson's circulars, stating he had cured her and she believed he could cure our little girl. We said we would not send Gertie to Ann Arbor until we first consulted the humbug at Maquoketa, Iowa. We wrote to Dr. Dobson, he answering immediately; and calling her disease a fearful case of St Vitus dance. We lost no time in sending for his so-called spiritual remedies, and in two weeks after she commenced taking them she was perfectly well and we soon sent her to school. This naturally created an excitement, and the sick flocked to see us, asking who cured our child. We told them and gave them his address, and we wrote him many letters ourselves for the sick in this place, until his patients numbered hundreds, and many more wonderful cures were performed by him in this place.

We heard Dr. Dobson was going to visit Jackson, and we wrote and asked him if he would not call on us, for we did so much want to see the man who had saved the life of our little pet. He said he would. We procured the best suite of rooms at the Donnelly House, and told our friends that Dr. Dobson would be there on the 14th of November for two days. He came, and so did the sick; his rooms were full all the time of his stay. Over one hundred took his treatment. Our little Gertie met the doctor several times (she and we would naturally love the person that brought health to our child.) Whether this cure was done by spirit power we know not, but one thing we do know, that our little girl was terribly afflicted, unto death's door, and now she is as well as any member of our family, and her getting well has been the means of many more of this town sending to him and getting cured. If you have any doubts of the above facts, write to us or any responsible person of this place, and we will willingly answers your letters.

J. C. KIMMEL.
MARY KIMMEL."

Mr. Kimmel is a prominent clothing merchant, and he and his wife are members of the Presbyterian church, of Mason, County, Mich.

Hundreds of such cases as this Dr. Dobson and his Band are curing monthly, among them many old school physicians. —Maquoketa Record.

To the Readers of The Better Way.

Come, let us reason together and find a Better Way to organize the mental forces harmoniously and in accord with the law of truth and justice, individualized within each of us; which when brought in relative action constructs society. If the persons who form the leaders of any organic labor are upright, moral and unselfish, the aggregate, that form the association will be the same. Keep the head level and the body politic will move in order. Concentrate the mind on a given purpose, and action, as the result, must begin. Hold our ideals, and we shall have the pleasure of seeing them take form and become the real. The master builder labors untiringly through us all, to possess us with a better understanding. MRS. MARY C. KNIGHT.

Bradford, Pa.

Written for The Better Way.

THE PHENOMENA.

Marvelous Test of Slate Writing—A Spirit Wife Brings Her Husband Beautiful Flowers.

It affords me much pleasure to avail myself of the wonderful experience of a friend, who has very kindly loaned me his manuscript, giving in detail an account of a slate writing seance he enjoyed with Mrs. L——, during which very great and astonishing physical demonstrations of spirit power were exhibited. I am very glad to do this, principally for the reason that it proves to our readers that there are others who approach the wonders of the "beyond" besides "Apparitor," and it shows further that the investigation of spiritual phenomena and the acquiring of spiritual knowledge from the storehouse of the Creator, are open and free to ever-earnest seekers after truth.

The gentleman to whom I am indebted is one of general professional eminence, noted for his ability and prominent for his high standing as a servant of the people in a public capacity, and one whose integrity is beyond questioning. The holding of this seance was on the anniversary and in commemoration of the spiritual birth of his beloved wife, who gave up the physical life some twelve years ago, and on this account made the event of more than usual interest. The wife has with her in the bright "summerland" two of their children,—both boys—and it will be at once seen that the occasion was a family reunion, as the gentleman was accompanied by a son, who is still in the material world.

We will give the report verbatim as the gentleman wrote it down; he says: "The day was gloomy and very unpromising; it rained and stormed, with thunder and lightening at intervals, and had I not made the appointment to meet Mrs. L. at her house, I surely would not have attempted or expected a seance with so little promise of success. There was a long interval of silence after the sitting commenced before any power manifested itself. Finally the following communication appeared on the slate:

"Charles, I am here; I arrived just as you did."

Question: "Why did you not come with me?"

Answer: "I desired to see you start first, for I would have been fearfully disappointed if you had not. The children and myself have brought something for you. I have brought you 'lilies of the valley' of peace, moistened with the dews of love and affection."

The above was followed by another interval. The slate was held under the table as usual, but evidently there was no writing being done, as the scratching of the pencil within the slates could not be heard. I noticed, however, demonstrations taking place under the table, notably an agitation of the table cover, somewhat similar to a person being under the table, gathering the folds of the cover preparatory to lifting it up. My position was such as to enable me to see these demonstrations to my entire satisfaction. Mrs. L. sat on one side of the table facing south. I sat on the opposite side facing the table, and about two feet from it, my face inclined to the north. The table was placed near the window, the blinds being open wide so as to admit the light as much as possible. I thus had within the scope of my vision the two ends and and one side of the table. Seated as Mrs. L. was, it was not possible for her to see any of the demonstrations, which she regretted very much. As before stated, the writing on the slate was interrupted by the demonstrations occurring under, at the side and the north end of the table, the furtherest from Mrs. L. This agitation of the table cover continued for over ten minutes, when the north end of the table cover was lifted fully ten inches from the floor, and at the same time a beautiful Calla lily, measuring with stem and flower, eight inches in length, was presented by an unseen hand. I, of course, took possession of it, and immediately thereafter the scratching of the pencil within the slates was heard, and when it ceased we opened the slates and found the following written thereon:

"Charles, it is quite a gala day over here, on account of this great accomplishment. Mrs. L. possesses powers she knows not of. This development is only in its infancy."

The slates were again placed underneath the cover, the demonstrations were again visible as before; the cover was again lifted up and a freshly plucked lily of the valley was presented, which I took possession of and placed it on the table by the Calla lily. The writing on the slate was resumed, and the following appeared:

"Charles, we are celebrating my birth into the spirit life."

While reading this, a beautiful tea rose was next presented as the other flowers were. As I received the lovely rose the slate was placed under the table, and, listening attentively to the scratching of the little pencil, I was surprised by being presented with two more lilies of the valley. Withdrawing the slates from under the table, we found the following:

"The children are helping me; we do so love to make these demonstrations through Mrs. L., for through her our ability extends such a distance."

Thinking that probably the different flowers may possibly have been brought by different parties, I purposely kept them separated on the table, and so expressed myself to Mrs. L. These thoughts were soon disputed by receiving the following:

"You need not fear to mingle the flowers, Charles, for I brought the three lilies of the valley. Little B. brought the Calla lily and little W. the tea roses.

"Your spirit wife, L

During this time, Mrs. L. was holding the slate under the table with her right hand. She was holding the flowers with her left hand and commenting on their freshness, beauty and fragrance, at the same time requesting my wife to bring her some. When the slate was again examined there was written:

"Mrs. L.:—Please do not handle the flowers, for my husband wishes to keep them fresh and have them preserved. Charles, we are obliged to stop now, for we must not overtask the medium, for you know we must be careful of her. We will try and do even better than this the next time, so good bye; we all give love and kisses.

"Your loving spirit wife, L.

During the seance I placed a white silk handkerchief under the table, and on raising to our feet and lifting the table, I found the handkerchief fantastically tied in knots. The flowers I have had preserved by a process, known only by a certain lady in this city, and placed in a handsome frame with glass front, and hung in my parlor for the inspection of the curious."

In thoughtful contemplation of the above, we must and can only say, grand and wonderful; I have seen these flowers, and they are as fresh-looking today as when my friend recured them.

APPARITOR.

NOTES ON THE WAY.

To the Editor of The Better Way.

It has been some time since I have been moved by the spirit, or any other influence, to write for your paper, which has grown more and more interesting with each issue. In fact I feel that there is much more valuable material to print and give to the people than a letter from me. I have watched the development of the WAY with much interest, for I am more than interested in its welfare, as I am in all of our papers, fully realizing the great power of the press, and that our papers do a work that can never be known. I think many times that they who back the papers and the editors, are like the mediums: will be obliged to look for their reward in the world where thieves do not break through and steal. Sometimes, tho', in this matter-of-fact world, that does not feed the body or house it, and such philosophy will only do when one enters into that interior state, where the spiritual is more fully felt, than in any condition; for this is a world where man must put forth every effort possible in order that he may keep up with the ever onward march of thought and life. Nature will have all to take the step sooner or later; they who put off the unfoldment of their mind, keeping apace with the unfoldment of new ideas, will some day fully realize what they have lost, and bewail the precious time wasted.

Fully feeling that the proper understanding of spiritual Spiritualism, I am at work in the world to do my little to aid in the scattering of truth, to help place man in his proper sphere; that is, to make him fully realize that he alone must bear his own burdens; that life is immortal; that we should always be, and that we should be always on our best behavior; think good thoughts; live good lives; be in communion with the spiritual world often; grow spiritual by becoming aspiring; and the way to become aspiring is to teach man of his higher nature. Fully realizing all this and much more, I keep at work, knowing in time these truths must prevail; so after the anniversary in your city I went to Dayton, Ohio, for spirit. I found a small society striving under many difficulties to hold themselves together in a place where creedism abounds in all its glory. I have been in many places, but never found a place where there were as many large churches as in Dayton.

The society has this narrow element to contend with, and there are some of the members who are as narrow as the place they live in. Some have just come into the ranks from the Catholic and Presbyterian church, hence are not imbued with the broad views contained in our philosophy. Time and a better acquaintance with the principles will change them, and they will extend the same liberty to others they expect for themselves. One thing is certain, Spiritualism will cause one and all to think as nothing else can do.

After my labors closed in Dayton, I came to Atlanta, Ga. On my way I stopped to visit friends in Chattanooga. I went in company with Brother White to Lookout Mountain, and met, for the first time, our good Brother Fuller and wife. There has been many changes on old Lookout since I was there, and if the Southern Association will second Brother Fuller and wife in their efforts there will be many more marked improvements in the camp. Brother Fuller has kept up meetings in the city of Chattanooga ever since he came south, and has done a world of good. I trust the south will keep him and his at work.

I came on to Atlanta, where I had been over three years ago. In a great measure it was like doing the work all over again. No meetings had been held since Miss Zadia Brown, now Mrs. Kates, had left, which is about three years. Many changes had taken place, yet I found many old friends as well as forming new ones. Brother Ladd is the one who is doing all in his power to start the ball in motion, and I trust his efforts will be successful.

The meetings have been well attended. I came for May and am to remain for June. I shall endeavor, while here this month, to organize a society that will be able to keep the meetings up. I cannot as yet say what success I shall have in that line, but trust something good will come out of my visit here. I return to Chicago after my work is done here, where I am to be joined by my wife, whom I have not met in so long a time, some one will be obliged to introduce us again. Then in company with her, after a visit with my mother and sister in Chicago, we go to the Haslett Park, Mich., camp, where I wish all the readers of THE BETTER WAY could be, and help enjoy the good things of the spirit. Trusting you may either be with us there or some other good camp, I am as ever yours for truth,

G. H. BROOKS.

Written for The Better Way.

LIFE'S PHILOSOPHY.

Life is never ceasing and ever increasing. We realize this far more the farther we advance, and the deeper insight we are able to obtain of the mysteries of the beyond, than before we received a knowledge thereof. But as we advance we find there are no mysteries, and what we call the beyond is simply that which we have yet to learn. When it has become ours, we find it as plain and simple as all of the past has been. While dwellers on the earth plane, everything about us seems of moment,—our houses, lands and all our surroundings are of the greatest importance, while we look upon the event of leaving them as most dire, and saddest of sad events.

But how little or short an extension of knowledge would change all this? All the accumulations of earth are only for a short use, and should bear no such importance as they do in the life of man. They should ever be secondary in all calculations of life. The body needs but little to supply all wants, and should have only a modicum of man's time and thought; just enough to make of his outer being a fit temple for the indwelling spirit; to make the best advancement possible through this opening life, and to give to children the true condition for best parentage.

Really and truly, that is man's work on this plane, to fit himself for a noble parenthood, and to give his children the best conditions, through which to grow and develop into the highest character possible for man and woman on this earth plane. They again to give to their children an advance in conditions and development. That is the work of the earth planet, and not until man understands and looks upon the full significance of this point and what is required of him in the fulfillment of this law, will the work of the earth planet really have commenced. Now all is confusion and chaos; then will be law and order and a steady growth into all good. From the present condition of ignorance and illimitable amount of labor is given to the border life, which rightly should be accomplished on the plane of outward unfoldment. There is a tarrying there, where really the spirit should be as free as the breath of the infinite, and roaming its own native field. But it is looking far ahead to see when this change will be so marked as to make the border life one free from the clank of chains and the bitter self-upbraiding, which is now heard here. Ah! Do all you can while dwelling in the form of flesh, that you may never look back with regret, seeing lost opportunities. It is the cry continually of so many, if I had only done this or that, how different it would be with those I have left and with us here. Ah! yes; "I might have been;" how sad this is. None can know as we, who continually witness these sighs and regrets. This is a real world, not an ideal one, full of joyful and suffering humanity, and it is only the suffering ones, about whom we have any need to think or care for.

There is never any need to ask if any one is happy; it is only, are they in trouble; do they need help? and sometimes it seems as if all who come are in need, and it is only those who have been long here that are free. And what that freedom is none can tell, until it has been experienced. We should fain lift up our voices and pierce through all space to tell more what it is, which will give him this freedom in this life of manifold experience, but man himself shuts the channel and will not listen to words, which will give him the knowledge of the way of life, and he goes on in his blindness, and stumbles into this life, his eyes covered with a thousand fold thickness, and perhaps his first cry will be, "Why didn't you tell me that I might have done better." He goes on through the earth life fearing always to pass over the river, when his only fear should be that he may not commit some wrong towards himself, or some other of God's children. It makes no difference whether it be himself or others; all are equally near the great centre of life and results follow alike in either case.

As we roam through the realms which go to make up the life immortal, it is almost impossible to make ourselves realize the change which has come to us. Looking back, we know how little it was which fretted and worried us, and now not the most serious trouble of anyone gives one ripple to the stream on which we are moving.

We attend to our work ever, never leaving the smallest item undone, having care and oversight for hundreds of those who cannot stem the tide and guide their own frail boat. Not one of these hundreds are ever lost sight of. If at any time they do some more untoward act than usual, we move on in our own track the same, knowing in its own time and place the violation must be met and visitation made to the uttermost farthing.

Man's conscience is developing and he finally becomes his own judge and jury. None can ever be more exacting or sterner to himself than he in his awakened manhood, and his suffering is no less, because he meets it a hundred years from now. Everyone weighs himself in the balance, and he weighs with rigid exactitude; nothing is overlooked, nothing condoned, and naught lost in the alloting to each his due measurement. There is a point beyond which no spirit can pass, until this thorough adjustment is rendered; every debt must be paid, and every due received.

We have no need ever to keep watch of others; each one knows his own record, and exactly how he stands when he nears the leveling point; so while we give and receive untold assistance, our life path is our own and we pay ever our own toll, receiving our own dues, justice and equity are as sure as that life is and ever will be.

If the children of your life could take this in and make the truth their own, methinks they would square many accounts as they go and not have so many loose ends and dark spots on life's pathway to stare them in the face when they pass the river and stand revealed to themselves. It is not others, but ourselves we have most reason to fear, and from whom will come the demand for scrupulous exactitude in all past and present accounts ourselves.

How little it seems have these words conveyed, what we wish to give weight to, in the needs and growth which should be made while man travels in the casket of outward habiliments.

L. D. N.

The Divine Plan of Salvation.

There is a great awakening among thinking people regarding the true religion all desire to possess and God's way of improving and elevating mankind. It is the verdict of science, without exception, that self-existent and eternal law is the only governing power in the universe. Many of us who have been members of large family circles, and children of many prayers, deeply regret that we have lost so much of this valuable primary school in trying the useless work of understanding frail man's plan of salvation. We had justification for breakfast, sanctification for dinner, and damnation for supper almost daily until mature age, and on Sunday a double dose was administered; therefore, it seems cruel for any one who has been thus afflicted to cease work until the world shall accept a religion made by God. We read in the Acts of the Apostles, when they were trying to prove that there was no death, nothing but a change, that "the common people hear them gladly," but those educated in a system based on opinions and creeds naturally opposed and sought to destroy the teachers of this simple truth. We should have hoped for better things in New England in 1692; but orthodox theology was true to itself, and when earnest friends were trying to demonstrate their presence, the common people again "heard them gladly," but learned ignorance, under the lead of Cotton Mather insisted that they should be put to death, and thus many of those innocent people mis called "witches" were sacrificed. History says that 300,000 were destroyed in France, 40,000 in England, 17,000 in Scotland, and many in other countries. Our spirit friends after this sad experience, for obvious reasons, abandoned any general attempt to enlighten us until after the success of the magnetic telegraph. Then these millions of earnest souls desiring to co-operate with us and hoping that we might profit by their dear bought experience began to find magnetic instruments at this end of the line to "entrance" and thus inform us of their condition. The Bible refers to those who spoke as the spirit gave them utterance. The trance state is simply mesmeric control of the medium by a spirit.—"A Minister's Son in The National View, Washington, D. C.

Written for The Better Way.

Mediums in St. Louis.

Mediumship in St. Louis is steadily developing, and mostly in private families where pecuniary advantages are not considered. It is needless to say that the manifestations are of the most satisfactory character and a positive rebuttal of the testimony of frauds and charlatans.

George V. Cordingly is giving beautiful circles, where flowers are materialized under the gas light and in full view of the sitters.

Miss Carrie Getchell, of 931 N. 19th street, is giving the highest satisfaction with her clairvoyant and psychometric readings. Her circles are largely attended and her sitters are among the most intellectual people in St. Louis.

There is a circle organized in our city, called the "Golden Hours," whose number is not known, and where spiritually minded Spiritualists, only are admitted. This circle meets once a week for the purpose of communing with with their spirit guides, and receiving from them such instructions as may be necessary to aid them in their work for humanity. Their motto is "freely receive, freely give." While strangers are not admitted, any earnest inquirer may solicit, and obtain if they can be given, messages, from their spirit friends, without money, and without price—by making application to the secretary of the First Spiritual Association. This circle has carried comforting messages to many bleeding hearts, and has led many a doubting soul to a positive knowledge of the things pertaining to eternal life. As there are messages sometimes received in the Golden Hours circle for persons living at a distance, the guides would like to have them published—with the Editor's permission—in THE BETTER WAY, that they may reach those for whom they are intended.

JESSE W. LEE.

A dashing young damsel of Ga,
Was a moonshiner, burglar and fa;
But her neighbors cried: "My,"
What turpitude! why,
She's a second Lucrecia Ba."

—Exchange.

Enos, Fla.

It would appear to many that it is quite unnecessary to say THE BETTER WAY is gaining a high reputation among its readers in Enos, and I assure you no publication is more eagerly looked for. A paper free from "jangles," slanderous news, suicides, elopements, murders, hangings, runaways, etc., is, in these days, a luxury.

We admire THE BETTER WAY for its open candor, mild, yet firm and unequivocal discussion of subjects to which its columns are specially devoted, and the wide range of news in its line. Its articles are clear, able and well chosen, and with the mechanical part no one need find fault. This by way of introduction.

Many moons have "waxed and waned" sinced I journeyed single-handed and alone to this far Southland by the sea. I wanted a home in a mild and uniform climate—free from damage by frost—healthful and beautiful to look upon, where I could raise my own tropical and semi-tropical fruits and literally sit in the shade of my own vine and fig tree. So nearly five years ago I cleared a jungle of the great Enos hummock and commenced to cut, and burn and plant. Shortly the lands were surveyed and avenues arranged, extending from Indian river on the west to the Atlantic ocean on the east, across a beautiful and fertile peninsular, at this place one mile wide. Now groves are planted and many of the trees are coming into bearing orange, lemon, lime, banana, mango, pine apple, cocoanut, sapadillo, guava, camphor-date fig, mammee apple, citron of commerce. A variety of grapes, strawberries and several other varieties of fruits and nuts are growing luxuriently.

There is seemingly no end to the delicate and lucious tropical fruits. Many of the choicest will not bear transportation, and are never tasted in the distant lands of the North. They ripen in summer, and so winter residents seldom get a taste of the more delicate.

The cultivation of these fruits is rapidly extending, and land is selling at what will sound to Northern ear fabulous prices; yet, high as they seem to the "new-comer," they are steadily advancing.

THE CLIMATE

is the ideal of loveliness—never hot—never cold. The highest range of the thermometer is ninety degrees, and seldom falls below fifty. The prevailing winds are from the ocean and are tempered by the gulf stream, that great river of the ocean, flowing only five miles away. Thus we have the summerland of fact, with the softest, yet most invigorating climate of the world. With good water, fertile soil, beautiful scenery—with such a climate is it any wonder that the residents of the South Indian river country think they have found almost an earthly paradise.

At Enos, nearly three hundred miles south of Jacksonville, is where it is proposed to hold a great National-Spiritual Camp Meeting in January and February, 1889. The suggestion has been made—let it be talked up. Hundreds in all parts of the North would like to spend a winter in Tropical America, but are kept from doing so on account of expense. Here you can live as cheaply as at home.

Palmetto houses, every way comfortable, can be quickly and cheaply constructed and the cost of living may be reduced to a mere nominal sum. A pavilion of the same material could be made at much less cost than boards. Every necessary convenience could be provided more easily than in cold countries.

Lots, in near proximity to the ocean, can be purchased and more durable and comfortable cottages for winter residences erected as cheaply as in most portions of the country. The town plat of Enos is a beautiful site, occupying the area between Indian river sound and the Atlantic ocean, one mile in extent, and connected by avenues which, in a little time, will form a delightful passage way from river to ocean. One of the attractions is its excellent water and great healthfulness.

Lecturers and test mediums and all who may feel an interest in the success of the great National Camp Meeting, in the only purely summer land in the republic, and nearer the great equator by many degrees than ever before held are cordially invited to correspond with the undersigned.

Enos is easy of access by railroad and first-class steamers, and special rates can doubtless be made for those attending the meeting.

It is also likely that one or more classes of the American Academy could be opened during the continuance of the camp

All who would like to participate in the first National Camp meeting, south of twenty eight degrees north latitude are invited to correspond with me on the subject.

J. L. ENOS.

Cleveland, O.

The Society for the Advance of Scientific Spiritualism, though but recently organized, has attracted the attention of the thinking public of this community, and reporters from the daily press have attended every meeting up to date, in numerous instances making their reports several columns long. The following is an extract from the Cleveland Daily Plain Deaver of June 3d:

"There was an unusual congregation yesterday at the meeting of the Scientific Spiritualists. The membership of this society is increasing. The service of the day consisted of a lecture by Prof. H. Day Gould upon Heaven. In opening he spoke of nature as being dual. The music of the spheres awakens in each individual only such harmonies as his organization is attuned to receive. Tune two harps in perfect accord and the music by a skilled performer on one will be repeated by nature upon the other. Each mind is a harp and vibrates according as it is attuned to receive harmony or discord. The man who sees beauty in either art or nature has that character of beauty in his soul. Then he made an elaborate illustration by grouping a number of people about a bouquet, and give in detail the charm it had for various tastes. In the course of this illustration he gave an exposition of the principles of botany, laws of light and various physical sciences in an elaborate manner, explaining many of the intricate, wonderful operations of nature. Pursuing the illustration he discussed the reason why there would be such a variety of view among the party about the flowers, when the eye color, tint, outline, curve, proportion were the same. It was the difference in the view of the spiritual eye. Attraction and appreciation are governed by the character and extent of spiritual development, and the power of discernment and enjoyment is the result of cultivation. Heaven will be just in proportion to the capabilities of the individual to appreciate it. It would be easier to say where it will not be. God is in nature, and nature is everywhere, and the attributes are one, and if the spirit is in harmony with God and nature heaven will be everywhere. Professor Gould concluded with an inspirational song."

Announcement was made that reports of the society's meetings would in the future be found in THE BETTER WAY, to which excellent journal all members were invited to subscribe, the secretary being authorized to receive and forward subscriptions.

With truth as our weapon we shall continue to battle till all error is overthrown.

Fraternally,

C. BIRD GOULD, Sec'y.

June 3, '89.

Cassadaga Lake, N. Y.

The tenth annual picnic of the Cassadaga Lake Free Association occurred on Saturday and Sunday, the 8th and 9th instant, and notwithstanding the pouring rain of Friday and Saturday, was largely attended. People came from all quarters, and Library Hall, in which the meetings of Saturday were held, was filled to its utmost capacity. Although "the heavens were weeping rainy tears" without, within the room there was nothing but the brightest sunshine upon the faces of all, and the enthusiasm was undounded.

The first lecture was given by Mrs. E. S. Lillie, of Boston; her discourse being founded upon subjects submitted by her audience. This gifted lady was at her best, and clearly and logically treated the various questions given her for discussion. The following were questions submitted: "What are people's views when they say 'one world at a time?'" "The spirits' views of prohibition." "The origin of life." "What truth is there in the so-called Christian science?" "The great flood in Pennsylvania." "The use of shadow."

It is impossible for us to give even a brief outline of the speaker's thoughts upon these several subjects. Each topic was discussed at length, and many rare pearls of wisdom fell from the lips of the inspired speaker. Particularly apt were the words upon the subject of prohibition, which was held to be an educational matter, rather than one to be dealt with by force in the form of legal enactments. The great flood in Pennsylvania called forth some very practical remarks, and the absurdity of the position of the theologians, who saw a "mysterious dispensation of Providence in the Johstown disaster," was shown very clearly.

The second lecture was given by Dr. Fred L. H. Willis, of Rochester, N. Y.; his subject being taken from the history of his own life, his mediumship and his persecutions at the hands of the Howard professors. As this lecture has been recently published in THE BETTER WAY we need not refer to its special points, as all are of interest, and the reader will be well paid by a perusal of the lecture. Suffice it to say, that Dr. Willis held the close attention of his large audience throughout the discourse, moving many to tears by his wonderful word-painting of the thrilling scenes of his own sufferings and trials.

Sunday dawned clear and bright, but the "gentle rain" fell in smart showers at intervals during the day, but it could not dampen the ardor of the Cassadaga people, and the auditorium was well filled to hear Dr. Willis' lecture, entitled "Mediumship." This was a masterpiece of scholarly effort, clear and logical, and eloqently delivered. At the close of the lecture, Dr. Willis, under full control, gave an exquisite and improvised poem, dedicated to the "Priestly Brethren" in all churches It is to be regretted that this poem was not stenographically reported, so full of merit was it in meter, in subject matter and true poetic beauty. Several persons were heard to exclaim, "I would give money for a copy of that poem."

The closing lecture was given by Mrs. E. S. Lillie, who, in accordance with her usual custom, received her subjects from the audience. The subjects covered a wide range of thought, but the speaker dealt with seven topics in detail, and brought out, to the satisfaction of all her hearers, the ground truths underlying them all. The first question, "Spirits—define the difference between control, influence, thought transference and inspiration," took us into the field of philosophy, and the speaker presented her thoughts in philosophical language, plainly indicating its spiritual origin, or inspiration. The questions were "Transfiguration." Second, "Did such a man as Christ ever live upon this earth?" Fourth, "What effect has the cremation of the body upon its spirit?" Fifth, "The work of mediumship in the future." Sixth, "Will Spiritualism ever become a universal religion?" Seventh, "And I cannot tell to this day what God taught in the night."

Especially noteworthy were the remarks upon the subject of cremation, as a sanitary measure, and in regard to the existence, pro or con, of Jesus of Nazareth; the guides holding that the world needed saviors to-day as well as of old, that there had been many in the past to whom we owe a debt of gratitude. The seventh and last question was made the subject of a very beautiful poem, which was much enjoyed by all.

A very interesting feature of the last meeting was the singing of Miss Mary Shelton Woodhead, of Chicago, who, by request, rendered several Scotch ballads in a most charming manner. Her solos were roundly applauded, especially the song entitled "The Cottage Whaur Burns was Born," which called forth an encoe; in response to which she gave "Annie Laurie." Miss Woodhead made many warm friends at Cassadaga, all of whom unite in pronouncing her a vocalist of the highest order of talent, and many good wishes accompanied the lady as she journeyed homeward.

The dance Saturday evening was well attended and thoroughly enjoyed by such as have the ability to tread the "light fantastic."

Upon the speaker's stand, besides the chairman of the meeting, Mr. H. D. Barrett, of Meadville, Pa., and the speaker named above, we noticed Walter Howell, of England; Hon. A. B. Richmond, of Meadville, Pa.; and Mrs. Carrie E. Twing, of Westerfield, N. Y., all of which had a few words to offer.

The Northwestern orchestra of Meadville was present on both days, to add its delightful music to the pleasure of the occasion. "Music hath its charms," and our orchestra always gives us the very best.

Taken as a whole, weather included, it is unanimously agreed that our tenth annual picnic was one grand success.

Fraternally yours,

PHILO.

Obituary.

Mrs. Ida C. Cleaver departed this life Thursday, May 23d. Mrs. Cleaver and her sorrowing relatives were greatly afflicted by the fall by the death of her husband and two children, a son and daughter, who were suddenly cut down by diptheria, in consequence of which the light of her life went slowly out. She mourned their departure greatly. Her senitive and highly spiritual nature caused the development of physical weakness under which she gradually yielded up her hold upon this life.

A change came over her at 11 o'clock the the 23d inst., when her spiritual vision was opened, and she saw and recognized her beloved husband and children. She said "is it not beautiful over there?" I go to join them. Oh, I am so happy! Death is beautiful and glorious. She said many other things that has left her parents and relatives rejoicing at her happy and triumphant birth into the spirit.

Mrs. Cleaver was a graduate of Temple Grove Seminary She was a lady of culture and author of poems and stories that were published in the leading magazines and newspapers under various nom de plumes.

Dr. and Mrs. W. B. Mills are the leading Spiritualists of this city. He is president of the Spiritual Association here, and keeps up the meetings by his untiring zeal and earnestness. For thirty years there had not been a death in the family until last fall, since which time there has been nine, and they feel were it not for the demonstrated truths of our glorious Spiritualism they would be overwhelmed in grief.

Dr. W. B. Mills, as your readers know, is a most wonderful medium for seeing, hearing physical manifestations, and especially a very successful healer, having a very large practice.

J. W. KENYON.

One Hundred Per Cent. Better.

Los Angeles, Cal.—Dr. J. S. Loucks, Worcester Mass.—Dear Doctor: I have taken all of that package of medicine you sent me Nov. 10th, and I feel more than one hundred per cent. better than when I commenced taking it. Many thanks for the valuable relief rendered to me.

Most sincerely yours,

IRELY BARROW.

Granville, N. Y.—Dr. J. S. Loucks, Worcester.—I send for a diagnosis for myself and daughter. Your remedies are the best I can obtain, and the course of treatment from you the past winter I thought had cured me, but I find I must renew my strength for the warm weather. Good angels keep you, Dr. Loucks, and may you be spared yet many years to the afflicted children of earth is the prayer of

MRS. E. S. THOMPSON.

Guests—"Have you sheen (hic) anything my fren' Bozworsh lately?" Hotel clerk—"He was here half an hour ago." Guest—"Well, wuz 'e 'lone, er, wuz I wiz him?"

One Angel More.

Ten little cigarettes in a wrapper fine,
A small boy chooses one, then there are nine.

Three learned doctors standing by the bed,
Each with a different shake of the head.

Two undertakers, sleek, sad and sly,
Bow low to the doctors as they pass by.

One more grave in the churchyard score,
One smoker less, one angel more.

Young Man (to editor):—Did you receive a poem from me, sir?

Editor—I believe I did.

Young Man—After looking it over, were you able to do anything with it?

Editor—Yes; I had just strength left to throw it in the waste basket.

About Burmah.

Burmah, like Siam, is a land where the white elephant ranks high. The Burmese believe that the spirits of kings inhabit the bodies of these creatures. King Thebaw, of Rangoon, had several, which he treated like lords, even to building them a palace of their own. When they went out they had white silk umbrellas held over them and were decorated with golden shields and cloths.

The ordinary elephant is made to work, being used for riding, hauling lumber, driving saw mills and pulling wagons and plows. They are very intelligent creatures and understand their masters and owners as you your mamas and teachers.

Some elephants are so strong they can lift a log twenty feet long by two feet thick and carry it across a yard to lay it on the saw mill or a wagon.

A good elephant is worth $1,000 out there. But they take the place of stage coaches and railroads, and are used for traveling through the country.

Rangoon is one of the great cities of India. It is about 2000 years old. But much of its business is now in the hands of the Chinese. They are industrious and economical, and can live on ten cents a day. One of the wonders of Rangoon is the Golden Pagoda. It is the greatest of Buddhist monuments. It is a solid pyramidal tower of brick and mortar covered with gold leaf. It stands on a stone platform occupying 14 acres of ground, and is 370 feet high. It cost millions of dollars to build. It is nearly 2500 years old, and is regilded when necessary. There are many smaller Pagodas all through Burmah. The people are quiet and have but few wants; are therefore content and happy.

S. S.

Written for The Better Way.

THE PRYING CHIMNEY SWEEP.

Charlie Miller was playing with his little sister May one day in the room, when suddenly they heard a slight noise in the chimney.

"What was that?" asked Charlie, looking at May as if she ought to know

"I'll see," answered May in a whisper. "Be quiet and I'll put on my clairvoyant eyes."

Then she concentrated her vision on the fire place, looking steadily at the grate for a few moments, when her eyes began to assume a dreamy look.

Charlie watched her closely, because this gift of his sister always interested him greatly, she being not only able to see spirits in that state, but could see mortals in another room, or as they were approaching from without, and describe them accurately, even when all the doors were closed or a brick wall intervened. In fact she could see almost everything in this manner that had life in it, from a beetle or a mouse up to a horse. She was so extraordinarily clairvoyant, although but nine years old, that she could see even the *spirit* of objects or persons encased in matter, describing the appearance of the spirit of the rose or of a person, and thus could tell whether a mortal was bright or dark in spirit—trustworthy or untrustworthy. In the latter instances though she had to rely on the judgment of others, exhibiting timidity when a person was not to be trusted, or she would say, "Oh, mamma, he looks ugly inside," although the exterior betrayed only a good man.

So, whenever any extraordinary noise would occur in any part of the house, or something that was unlooked for, May would be asked to see, or put on her clairvoyant eyes for a minute, and could always solve the mystery correctly, and telling when the noise was made by a rat, a cat, a dog or a mouse, she being able to see through the thickest wall or into darkness, and could watch the proceeding.

On this occasion though it was neither a rat nor a mouse which made the noise, despite its coming from the chimney, but something with two legs.

A few moments after May had put on her clairvoyant eyes, according to Charlie's request, she whispered: "It's that old chimney sweep boy, who lives next door. He's climbed down our chimney for fun—just to see what we are doin' here. Because papa wouldn't let him play with you, he thinks he'll see our house by climbin' down our chimney."

Charlie smiled a mischievous smile when May had finished, and then whispered. "Never mind, we'll fix him—just you get that tin bucket with the spout on it and bring it here, while I put this table by the mantel-piece. And be easy about it, so he won't know what we are after."

By the time that Charlie had the table in place and a chair placed before the table so as to be able to get up without difficulty, May had brought him the tin bucket which was half full of water. This Charlie placed on the table very quietly and got up after it, May watching him with much interest. Then Charlie quietly took the tin cover from the stove pipe hole above the mantel piece and laid it on one side.

During all this time the chimney sweep boy was very quiet too. He must have heard someone in the room and got frightened himself, thinking he would be detected. But this did not induce any change of purpose in Charlie. He cautiously lifted the bucket up to the hole in the wall, placed the spout into the hole itself, and then began pouring the water into it. Suddenly there was a scrambling inside, and someone saying, "Spew! spew! spew!—jeminy! jeminy! what's dat? what's dat?"

Charlie and May could stand it no longer and burst out into a merry laughter. At this the boy must have realized his situation, and either ashamed of being caught or afraid that he would probably fare worse, began to scramble up the chimney as fast as he could, May watching him clairvoyantly as he climbed up. She saw him reach the top, jump on the roof and run over to the chimney of his house, and in this disappeared like a rat in a hole. They never were disturbed by any more prying chimney sweeps after that; for boys don't like an unexpected bath, and always serves as a lesson never to be forgotten.

S. S.

Children cry for the moon; when they grow up they want the earth.

Written for The Better Way.

A BABY SPIRIT.

ALLIE LINDSAY LYNCH.

Dear Children, I have told you of Little Pearldrop, and now I wish to tell you of a baby who once controled, but only once, for she does not belong to my angel band and came in search of her parents. She had passed from earth to the fair land over there about three weeks before she returned to control me. I had been by her bedside all the afternoon the day before she passed away. The parents had not our sweet knowledge of life after the change so wrongly called death, for they were people who do not believe our loved ones can return to us in spirit. The reason they do not is because they have never sought to know. If they had gone to some good and honest medium, gone with an honest desire to know if it were possible for spirits to return and communicate with mortals, they would have received this blessed truth from the angels. Angels are our friends that have passed to spirit life, whom we call spirits as often as we call them angels.

When I sat by this baby's bed and all had left the room but the mother, she turned to me with such a sad look in her eyes and wringing her hands, said, "Oh, how can I give my baby up?" Now, you must know that my heart had ached in sympathy for hours and I had longed so to tell the sweet truths of Spiritualism, but I did not want to seem to intrude my religion—so different from their own—and I had kept my lips closed. But when she appealed to me in such heart-broken words my lips unclosed almost before I knew it, and I said, "Oh, if you only knew as I do that your baby will not be dead;" and e'er I could say more she said, "What! Spiritualism?" "Yes," I said. "Oh, I don't believe in that." Dear children, my lips were closed again.

A week after the baby went to its angel home this mother came to see me, and all her talk was about her lost baby; she missed it so everywhere. It was a pretty baby and just beginning to step and lisp "papa," "mamma." I could not refrain from speaking of spirit return again. I said, "Mrs. Meeks, your baby has not left your life and home altogether, and it would be glad to have you know this fact." Then she told me that she had been sitting alone reading, but her whole soul hungering for her darling, when she heard a slight noise, and, looking up, seemed to see a vapory cloud ascending above her head. She said, "I thought it might be my baby."

So we talked, and at last she said, "I think it would be a sweet belief, and would like to know if true." I told her I would let her know when next Mrs. Phillips, a good and grand medium, came, and would be pleased to have herself and husband attend a parlor seance. She said she would be glad to do so. Well, I let her know, but they sent excuses, as many another person, afraid to think for themselves, has done in like cases.

But I must tell you of the baby spirit coming to me. A lady and myself were alone and sitting at my spirit table. (I had it made for this use, but I sit at it to write also,) and presently I felt that a spirit was taking control of my person. Then I—yet not I but this dear baby—began to cry plaintively and lisp, "Papa, Mamma, Chasie." This last was the baby's name when in its parent's home, and these I suppose were all the words it had said. It repeated these names over and over and cried low. The lady who was sitting with me talked to baby Chasie, and to silence its crying she got up and gave it a large red peony that was in a vase. Child-like, baby Chasie was appeased, and smelled of the flower, smiled and cooed. The next I knew she took me down on the floor and placing the flower in the rocking chair, began to rock it slowly, still laughing and talking in baby language. Then she pulled my slipper off, child like, and rocked it.

After a time she left off controling me, and I confess I felt small sitting thus; but the baby felt better, and the woman and I understood that even little baby spirits loved to manifest their presence and let mortals know they have not died only to the body. Just had changed one body for a more beautiful one that would not be sick or suffer pain again, but it still loved its parents. How I longed to tell them of this control, but I felt that they would not believe me or understand why it came to me when unable to make its presence known in their own home. So many people do not stop to reason that they do not make the proper conditions, and all God's laws are governed by conditions. The little flower seed would not sprout and grow unless we placed it in dirt and gave it sun and water—conditions—and the sweet singing birds would not be with us long if the old birds did not sit on their eggs and keep them warm—make proper conditions for them to hatch. But if those who desire to receive this truth would seek a good medium or sit in their own homes around a stand with hands placed thereon, and their minds quiet and reaching out for truth, these dear angels or spirit friends would come and develop them so they could use them as mediums to convey the knowledge of their presence. People do not use their own reason enough. Learn to do much thinking for yourselves, dear little friends, and when I write for you I will try to make these things plain to your understanding. Have I done so?

Memphis, Tenn., 1889.

An Ex-Clergyman Confesses.

To the Editor of The Better Way.

Dear Sir and Brother:—By advice of Dr. S. T. Suddick, I take the liberty to write you a few lines about myself, (not for publication except as far as you see fit.)

For many years a minister of the orthodox faith, of the strictest sect I have been unsparing in denouncing Spiritualism and all except my own ism everywhere. The more I studied human nature and man's immortal destiny, the more my deep-rooted dogmatism was shaken, until I was compelled to combat the very doctrines I first indorsed, thus of course antagonizing the fathers of the church, until, scorning to teach others what I myself doubted, I withdrew from the ministry. Ill-health and trouble in business caused me to leave New England, the scene of my first labor, and come to Missouri. Here, while "drifting" theologically, I was induced by Dr. Suddick to attend a seance, where I was at first astonished, then convinced. Following my life course, I at once began to publicly support what my heart believed, which of course resulted in social ostracism here.

Now I want to go before the public to support what I formerly denounced. Unknown to influential Spiritualists and condemned by old friends, I have no way except by the help of others to carry out my desires. I feel especially competent to combat the arguments of orthodoxy, as I myself have for years been a teacher thereof.

Will you kindly insert my name in the B. W. as a platform lecturer, with any editorial comment you please? I will state that I am a thorough classical scholar, being a graduate of Heidelberg University, Germany, and am said by others to be no mean platform speaker. Dr. S. T. Suddick, as well as Judge Nathan Johnson, of this place, can certify to my character and any also of the officials or citizens of this county. Hoping you will pardon this letter, I remain yours fraternally,

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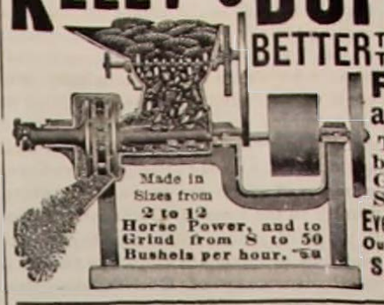

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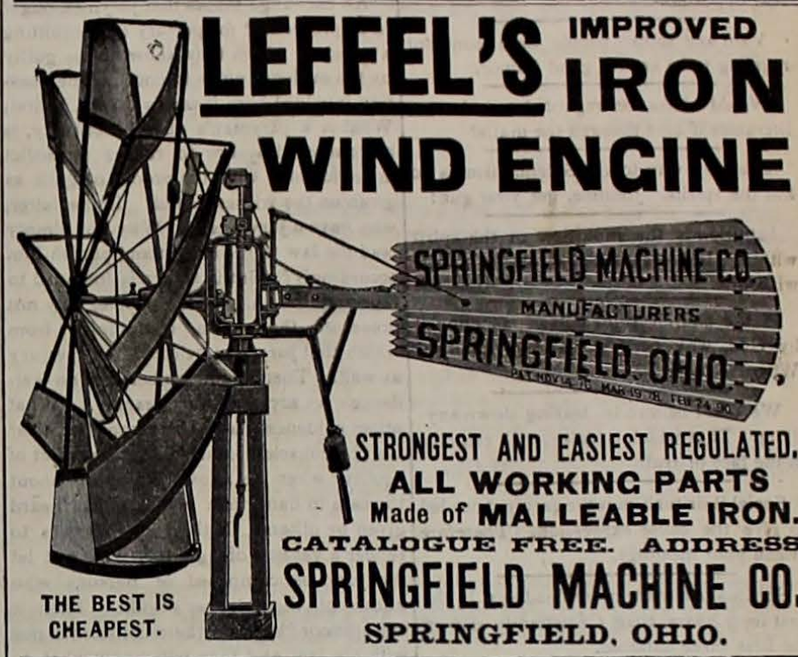

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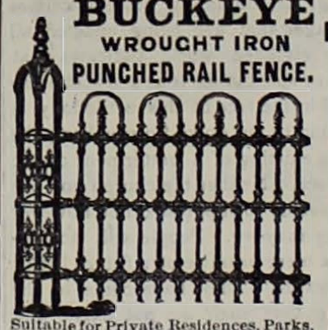

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Intuition is the monition of the spirit within. Impression is that of the spirits without.

If the church thinks itself sanctioned by God, why need it fear Spiritualism? Where is its faith?

We don't believe in tearing down anything. That which is false will crumble in the face of truth.

Social Spiritualism is the garment needed to give the cause expression. Therefore attend your meetings.

Spiritualism made more headway in the first forty years than Christianity did in the first three hundred.

Orthodoxy says Spiritualism is in its way, and Spiritualism says Orthodoxy is in *its* way. No wonder they disagree.

Clergymen should read what "A Minister's Son" writes concerning the Spiritualists meetings in Washington, D. C.

Spiritualism may go hand in hand with Christianity as it was taught by Jesus, but it cannot conform to orthodox Christianity.

Flowers are the language of the unseen—the spirits, therefore, when finding it difficult to express themselves, resort to the language of flowers.

Through the study of man we can best gain a comprehension of the past, present and future, man being an epitome of that which ever was and ever will be.

Our patrons are requested not to send us so many postage stamps in payment of dues, for they cannot be converted into cash and leaves us minus the real thing needed.

The honest open hearted and outspoken individual with all his mistakes and slips of the tougue is a far preferable companion to the one who weighs every word he utters for fear of committing himself.

For a man with two thousand dollars salary to reproach one with half this sum for not laying aside as much in a year as he does or can, is fault-finding with a vim. Blind prejudice or the lack of love is mostly the incentive to such emotion.

At the Johnstown disaster an image in one of tbe churches escaped destruction which is regarded by many orthodox Christians as a divine preservation. It would be more so if the people who were in the church at the time had been preserved.

As the God of superstition and the Christ of sentimentality lose their grip on the people; the latter leave the churches; and if the church does not soon substitute some phenomenal facts in place of the above named idols, it will lose its grip on the few adherents that are left.

Do not hold on to opinions or ideas of the past, whether your own or anybody else's. As soon as you do that you come to a standstill, and it takes but a few years of mental inactivity to place you in the category of old fogies. Constant development and progress needs a constant creation of new thoughts and ideas.

What we make others do for us selfishly at one period of our lifetime, we will have to do so for others at some other period. It is the law of compensation. Parents should therefore be careful and not take advantage of their children because it happens to be in their power to exert psychological sway over them. Love is always conscientious.

OUR ATTITUDE.

Why should we listen to the demands that the secular world makes on us concerning the exhibition of our phenomena? In the first place it is well-known that those who desire to be convinced will come without invitation—are delighted to be permitted to come. In the second place, those who know it to be all fraud, will not be convinced upon any evidence, examples of which are at hand in every country in the form of "Commissions" etc. In the third place, what courtesy is extended us by either the church or the daily press? Have any of Christ's desciples, with all their boasted charity, a good word for us? Does the daily press ever say anything favorable of Spiritualism? Every scribbling reporter is permitted to comment on matters pertaining to our cause as he feels inclined, or give it insulting head lines, as if Spiritualists were nothing more than a rabble or a community of heathen. Should such be worthy of any attention from respectable Spiritualists? Should such have our patronage? Emphatically no; and the sooner our people come to this conclusion the sooner they will be respected. But as long as they will permit their good nature to put on a bland expression when twittingly quizzed they will be regarded as a weak people who are obliged to accept or submit to anything. We do not advocate combativeness or invectiveness, but a dignified and respectful silence; and when insulted resort to a magistrate for redress.

JURYMEN'S DUTIES.

An exchange thinks that jurymen ought to be prosecuted for perjury for acquitting a prisoner whom they know to be guilty by the evidence given in court. The question involved here, it seems to us, is first, What is a juryman's duty? Secondly, is he compelled by law to render a verdict in conformity with the proofs of guilt as given on the witness stand? If the latter, why have a jury at all? Why not simply read the law to the culprit and punish him accordingly? But if a jury is intended to represent the voice of the people, why not prosecute the whole community from which that jury was selected for perjury as well? Then again, we believe, no evidence is accepted on hearsay. What other evidence has a juryman but this? Can he conscientiously render a verdict of "guilty" when he knows no more about the case in hand than what he has heard given by others? If the jury's *duty* is to render a verdict of "guilty", why not let the jury be composed of persons who know of the prisoner's guilt? Then it will not conflict with their conscience nor with the law, and they will know what to expect in the event of rendering a verdict not in accordance with the facts. But this again makes the law sufficient without the need of a jury. Thus why a jury if their verdict is to be questioned, or they are to be subjected to punishment themselves? Might as well arrest a man and say he must find the prisoner guilty or go to jail in his place. If jurymen are liable to prosecution for acquitting a prisoner on hearsay evidence, the jury system might as well be abolished, for such constitutes no jury in the real sense. It has outlived its aim. We are either returning to past customs, or so far advanced that something superior to a jury is needed to judge a fellow man. What shall it be? Can anyone suggest a substitute?

HOW TO SUPPRESS CRIME.

To read of the many hideous crimes and outrages that are being enacted all over the civilized world indicates that morality or spirituality is at a low ebb indeed; and in the face of this orthodoxy is endeavoring to put down Spiritualism, the only hope existing of a betterment of the human race. Neither the church nor the state is enabled to suppress crime however much they may try. People will not reform on a mere promise of a future life or future rewards. They have come to the conclusion that such do not exist, and therefore do not fear any future consequences. Convince the people by absolute fact that they will live after this, or that they are being watched by their loved ones on the other side, and they will restrict their actions, their thoughts, their emotions. But tell them that Spiritualism is false, and they will continue to disbelieve in a future existence. With such a notion they will not make any prologues to curb their passions and will continue to seek victims to fleece, everyone of course expecting to escape detection or legal punishment; and it is safe to say that the majority do escape; for who can see into the private houses and in the hearts of those who are living criminal lives, but the spirits of the departed, and who, if acknowledged by common law, would bring to light much that is in the dark. To say, bring up your spirits etc., will not do; for the spirits will not be brought up in that way. They have a will of their own and are not subservient to either judge, jury or mediums, but demand the latter to become subservient to them before they will act in the matter. Seek and ye shall find. Come in an humble way to the spirits and they will respond to your wishes, but not before. The sooner the world therefore announces this fact officially, the sooner nonbelievers in a future life will be brought to a halt in committing crimes. Whether done by the church or state, is indifferent. But the first will be the most benefitted thereby.

Spirits place no restrictions upon the intentions of a well-meaning mortal.

INTUITION VS. FAITH.

The philosophy that nothing should be asserted of man until after having acquired a certainty of it by the aid of the senses, will neither serve Christianity nor Spiritualism—taking for granted that by the senses is meant our exterior consciousness which we acquire through the agency of sight, scent, touch etc. But Christ knew that man posessed higher faculties for the comprehension of things unseen, or for the requiring of knowledge unperceived by this exterior consciousness, and thus taught faith—meaning that man should believe that which he intuitively felt or sensed to be true. To give a scientific demonstration of intuition in those days would have been simply impossible. Either he could not or he knew it would be useless to try, and so he taught faith as a thing needed for spiritual progress. Faith is simply truth felt intuitively, and Spiritualists know that intuition is a soul qualification possessed by almost all human beings, only that its effects were not made clear until the spirit world opened its gates to man. Now we know when we are acted upon by a foreign intelligence or the entity of spirit, and thus enabled to distinguish our own thoughts from those that are impressed on us. Following our intuitions or impressions is faith, only that instead of *believing* we *know* that we are right. And to wait until our exterior senses prove to us what we should do, would cause the loss of many golden opportunities in this life. We cannot avoid railroad accidents by trusting to our senses; but those who are in spirit communion or who understand intuitive warnings can never go astray if they follow out their impressions, i. e. have faith enough in these warnings to abide by them. A true Christian has this faith, whether he credits God or Christ or the saints with being the inspirers. And one who posesses this faith will also believe or follow the teachings of his religion. We cannot but love and respect such an individual, for we know he is what he professes. Man is what he thinks or enacts—what he feels towards others; and as Christ said, "Love ye one another" we have no fear of the true Christian. "Render unto Caesar" showed his broad liberality, even amidst strife and contention. "Let him who is without sin cast the first stone" gives a practical example of his charity—this sublime Christian virtue, and still boasted of as the guiding star of Christianity.

The opposition of a few orthodox preachers cannot effect us. The majority of the people are courting us for all that, and one by one the Christian cherries are falling into the lap of Spiritualism. Thus our friendly feeling towards Christianity. The truly spiritual minded are seekers after truth, and make the most liberal Spiritualists when once converted, and it requires very little effort to convert such; while a hard-headed orthodox convert generally becomes a reviler of the church and everything that has a Christian hue, and keeps us constantly in hot water trying to protect and excuse him. Let such remain with the church until they have outgrown their swaddling clothes, for the preachers cannot live without a congregation and should be provided for also. Then again, we must not comdemn the whole because there are a few among them who like to float on a popular wave. Let them sail; the higher they rise, the sooner they will be swallowed up by that wave. There are many good and true ministers in the church, who are doing a world of good, and who never think of finding fault with others belief, and who are ever ready to respond to the call of known Spiritualists, whatever the cause. For their sake alone we should be lenient and extend to our combatants that charity which the aforenamed are extending to us by their silence and inactivity as far as taking any part in a tirade or warfare against Spiritualism is concerned.

Many Spiritualists already intuitively feel that this is the most judicious plan to follow in this, only apparently great opposition, and intuitively know that the whole is but a flash in the pan, a bubble, (and we doubt not but what it is gotten up by the spirit world to stir and wake up the Spiritualists a little) which will soon be forgotten again—and that is all about it.

If those who have this intuitive comfort will but permit themselves to be guided by it, progress will be without interference—and we know they all have; for the most excited ones will in-midst the heat of battle say, "oh, they can't hurt us in the end!" Then why worry? Such have the intuitive sense that they are safe, but—well, you know, "we like to get a lick at 'em, anyhow!"—Such is letting that little bump of combativeness govern their intuitions, as some Christians allow their vanity or love for popular applause to govern their faith. If theirs is the only true road to heaven, why fear the encroachment of Spiritualism? Is Christ not the same to-day as formerly? If he is the Son of God, he ought to possess the power to put down Spiritualism—except the preachers are taking up the cudgel for him. But if it be true that he taught all the above beautiful lessons, he cannot be cruel enough to wish to make anybody unhappy or have his name used in calling honest people frauds. As man thinks or speaks, so he is; and if Jesus was not in fact what he taught he was no messiah. If the church will admit this it must also admit that its doctrines are false. If not, then why not practice what it professes to be? Shall Spiritualists show the church what a true Christian is? Shall Spiritualists teach the church what Christianity is? This is not cant; for we are as frank with our own people. We are as ready to expose their own little faults as well as those of orthodoxy; and because we desire to see Spiritualists set an example that the world cannot imitate without becoming better. Not an example of faith alone, but of deeds—of both in combination. Faith without works is naught. Our works are charity, benevolence, humanity and temperance in all things, and our faith is intuition. Let it guide us.

WHAT OF THE FUTURE?

What we will need on the other side of life for progress is spiritual strength—the power of locomotion, of comprehending our surroundings, and of sensing the needs, desires and tastes of others. Without the first-named we will be but figures or statues, many hardly able to propel themselves along without mortal help or attaching themselves to some human being in order to obtain a glimpse of other surroundings besides those which they are individually attracted to by the law of nature, or which reflects itself on their own specific aura and in accord with their own specific condition—dark, dreary or doleful according to circumstances or according to the lives they have led on earth. Individual power of locomotion is dependent upon the amount of will we possess—the power over self, over animal or material nature, over our passions and of resisting temptation. Giving way to anger, prejudice, revenge, etc., only weakens instead of strengthening our spiritual nature; and it is this form of will—this form of spiritual strength that will be needed with which to roam the spirit world when we lay off this mortal coil. It is the soul strength spoken of by weak spirits as that which they most desire, such feeling their inability to move about at will and often wonder what the cause of their weakness is. Spiritualists as a rule instinctively know this and therefore try to curb their temper in all affairs of life—even to becoming indifferent to opposition for fear of losing ground spiritually. But all this can be averted if they will only think twice before they speak. This is already an effort to curb the material or exterior being and every such effort adds force to the spiritual or interior life. As the latter increases in strength, the powers of comprehension become active or lucid, and not only open the soul to thoughts necessary for reply in a war of words, but for comprehending the the causes of things—all to the soul's advantage in both material and spiritual affairs. Without this the spirit is discontent; it wishes to know its condition—its own nature; thus self study becomes a most necessary proceeding; for through a knowledge of self, man learns the nature of causes. Sensing the needs, desires and tastes of others is sympathy. Without sympathy there is no absolutely soul-felt happiness. This action of the inner consciousness is developed through consideration and commiseration for our fellow beings; through charity and benevolence, forgiveness and well-wishing generally. For as we come en rapport with our fellow spirits we sense whatever love there is in them. Sensing this is to be happy. But making self the first consideration constantly reverses this soul action, and when we try to feel for others or love them, it cannot operate for this (a positive) effect. No response is perceived and we imagine the world is cold, uninviting, unsympathetic, attributing the fault to others, when it is within ourselves. No being is without the God-spark, and those who have love will sense it in others when they so will it. It is the accord with this interior life principle in man which makes the happiness of both the present and the future. We may be as selfish as we please and consequently the most unhappy of creatures, yet the one whose love condition is active will be able to penetrate our aura and find the God-spark nevertheless. But those who are selfish cannot penetrate to the soul of even the most loving—whose exterior aura is all love—because they lack the qualification or gift for so doing. To sympathize with the suffering and despite this to feel happy is a divine gift. Those who possess it know naught of trouble. They are already in heaven, while yet in the body, and for them there is no purgatory on the other side. Death to such is a pleasure; a gentle slumbering only to realize that they are in a better world and one in which material influences have no further control over them. Such awakening awaits him who loves his fellow man more than self, whether he be a Spiritualist, Christian, Mahommedan, Buddhist, Fire-worshipper Atheist, Materialist, or even an Orthodox. But as Spiritualists have the only positive evidence of a future life, they know that their endeavors are not in vain and thus need not regret any sacrifices or self-denials that they may impose on themselves, while others have only the *hope* of a future life and are therefore frequently tempted to give up the race for happiness and indulge the material. What gratification Spiritualists should gather from this knowledge and not only live accordingly, but be grateful enough to forgive those who are in the dark concerning the future, and in their despair do things that they would not do had they the certainty of a future life that Spiritualists have. Shall we show the way to happiness by living in accord with our teachings, or do as the world does and squabble over trifles? Further comment is unnecessary; we leave it to our readers.

WHAT IS GOD?

Of God, Pythagoras 586 B. C. said: "There is one universal Soul, diffused through all things,—eternal, invisible, unchangeable; in essence like truth, in substance resembling light; not to be represented by any image, to be comprehended only by the mind; not as some conjecture, exterior to the world, but, in himself, entire, pervading the universal sphere."

Spiritualism says, God is life, simply, and this life principle that pervades the universe is intelligent, or constitutes intelligence—whatever that is, or however defined. If intelligent or intelligence, it must be cognizant of all that exists, and particularly so of that which manifests intelligence, we as a microcosm of the original, also being more conscious of that which partakes of our own nature than of that which is foreign to us—comprehending intelligence better than we do mere instinct. So God, the Great First Cause, must be conscious of man's actions, thoughts, emotions, sensations, and whatever other principles he possesses that bespeak of the one fundamental principle or attribute, intelligence. But being infinite, God comprehends all conditions of life, even if he, she or it is all intelligence in esse or originality.

Theology accepts our God in so far as the latter is concerned, i. e. in being omnicient; but makes a personality of him and places him in a fixed position. How they can harmonize the two, without constricting the spirit world, is difficult to determine mathematically. And to believe that the omnicient God recognizes only those calling themselves Christians is either to have a very narrow conception of God, or Christians are a very selfish people in not wishing to share their God with the world's people. If God is the first cause, he must have created all mankind, and every human being living has an equal claim on him—except he is whimsical or changeable in character and has renounced a portion (the majority) of mankind. Under those circumstances he is not great, for even a poor mortal, who is environed by adverse circumstances, is regarded with disfavor, when he is forced to change his opinion a little for the sake of his daily bread. And a God that is changeable is not all-powerful—cannot be, for such is not spiritual. Spirit or soul is absolute—omnipotent, and only as such can it control matter or that condition of life. Now, God, even according to the theological conception, must either control all matter or none. If the former he is not a personality and knows no condition, caste or creed; and if the latter, he is simply a spirit of limited range and deserves no more recognition than any other spirit that manifests to man, and this according to his mode or manner in which he addresses us. The higher spirits to-day come with an influence of love—and mediums are readily enabled to distinguish the higher ones from the lower ones by their influences—while the lower ones exhibit more or less arrogance in addressing mortals, and sandwich their messages with expressions as "oh, ye mortals," "oh, man," "repent, ye sinners," and so forth ad nauseum. Now, if higher spirits already modify their language to man, how much more gentle and loving should God, the Most High spirit, speak to man. So far, we have had no direct message from him, and probably never will in the sense that such is understood. And yet we all hear from him. He speaks to all by intuition; he manifests to everyone through what is termed conscience, and we all feel him as that which is known as happiness; for he dwells within every soul as love.

EXPOSES—ALLIANCES.

Supposing Spiritualists were to form an alliance with clergymen, who have been deposed for wrong doing towards the church, with a view of having them expose other clergymen to make the world believe that all were frauds, what would respectable Christians and honest ministers think of it? They would put those engaged in such practice, on the same level with the culprit, and either ignore them entirely or have supreme contempt for them. What should Spiritualists do when Christians form an alliance with mediums who have been deposed for wrong doing towards Spiritualism? Can the assertions of a deposed minister affect true Christianity, or those of a deposed medium affect true Spiritualism?

Orthodox or radical Christianity is trying to uproot Spiritualism, while radical (orthodox?) Spiritualists are making efforts to break down Christianity. Neither will succeed, for both have missions to perform. True Christianity and true Spiritualism are based on love, but radicalism perverted the former and will pervert Spiritualism if permitted to control the movement. Extremes are always the effects of prejudice, while conservatism boldly advocates its cause with charity for all and thus cannot fail to be successful.

If Spiritualism is true—and it is—why trouble ourselves about its antagonists? They will tire of this finally if not noticed. Let us continue the good work of trying to make men happy, and of teaching man his duties toward himself and his fellow man. We can do but one thing at a time and do it properly. To quarrel with our neighbors we must neglect our own household, followed by a thinning out of auditors. The conservative element are in the majority and want light, and without their support social Spiritualism is naught.

Although receiving two or three complimentary letters every day, we do not publish them because one will answer for many, the verdict being somewhat unanimous. But occasionally one arrives which contains something not yet expressed, and such only we publish. The following is from a subscriber in Kansas: "The present manner of conducting THE BETTER WAY pleases us. We read to obtain general knowledge, so personalities are a pleasant omission; we are seeking new ideas, so theories are an interesting and profitable divergence, and as we are trying to be consistently charitable, a paper edited in that spirit is a most satisfactory object teacher."

One thing is certain, and that is, that as long as mediums will make no discrimination as to who is to be admitted to their circles, there is going to be trouble and contention with the materialistic and orthodox worlds. There are certain minds that cannot grasp the spiritual—that cannot and will not be convinced on any evidence. When the phenomena reaches beyond their "explanation," they call it "puzzling," but positively believe and affirm that it is trickery nevertheless and that even the most honest Spiritualist is being deceived by the wily medium. With such there is no compromising, and it is best to let them die unconvinced. As spirits only will they ever become convinced that there are spirits in existence.

If a few errors should be over looked in the proof reading, we hope the reader will excuse them. We are not the only culprits, but have "lots o' company" in that respect. In the bustle to be "on time" and not disappoint our readers to receive their paper when on the lookout for it, we are apt to overlook, not only errors in our contributor's proof but even in our own; for besides having almost a page of editorial matter to furnish for our patrons each week, we have the exchanges to peruse, all the manuscripts to edit, proofs to read and occasional business and personal letters to answer for the benefit of the cause and the paper. So our readers will see that it is not negligence on our part but because we are only mortal and struggling against time and circumstances.

"What Shall Be Done with Mediums who Commit Fraud?"

To the Editor of The Better Way.

In THE BETTER WAY of June 1st, 1889, I have just read a reply to a prominent physician as to what shall be done with mediums who practice fraud. Your answer is common sense; your answer is justice; your answer is right. Many so-called Spiritualists set men up as judges of mediums as to just what they shall do, and in nine cases out of ten the so-called judge proves the fraud.

Now, a little time ago, a certain woman well known as a Spiritualist (?) told the story that (the writer, myself,) had asked her to tell me who was dead; also what their names were. As soon as I heard of it I said—nothing, as it was about a half hour before my lecture and test seance on Sunday evening. My guides said wait, as nobody believed it. So, after the lecture, my guide said before the test seance that, as I had been accused of fraud, he would prove that I was not, and he did prove that I was not a fraud. So, on Monday morning I went to a lawyer about it, who told me that as that lady was a wealthy one, a prominent one also, to take to her house the parties who told me that she said that I was a fraud, and I did so, and that woman confessed that she lied about me, and that I never did ask for names, dates or about anybody that was dead; but that she was mad because I would not give her a free sitting, and so said that so she might have revenge.

Now, had the members of that society believed that I might have been exposed, and people would have believed it as a fact. Now let me say that I try to be honest in all my mediumship, and shall try till death shall come. So long as I know I am right and my spirit guides approve of what I do, I shall do it regardless of what may be said. I do not fear what may be said about myself or guides. If it is necessary for me to fight, I will till the end. The trouble is, if they can't control a medium and guides, then they are frauds. They will lie and do everything they can. So far as I am concerned, let them about me; but if there is a law in the land they shall prove it. I know there is a law of compensation for me for every wrong act and deed. Now, why I write this to you, telling what I have, I hardly know. Perhaps it is right to do so.

But I must commend your answer to that question. The sitters are not all frauds, but the sensitive medium must get both good and evil from all sitters who come. Let me thank you, Mr. Editor, for your justice toward all mediums. I am the same as ever wishing you the best of success.

FRANK T. RIPLEY.

BRIEFS.

Dr. Henry Slade is in Concord, N. H.

There are prospects of reviving the old society in Sacramento, Cal.

Berlin, the capital of Germany, has but one church to every 100,000 inhabitants. Not much orthodoxy about the Germans.

Miss Gustie F. Howe was married on June 3d to Capt. H. F. Tripp. She will, however, continue her sparkling contributions to the Spiritualistic press.

The annual camp meeting of the Mississippi Valley Spiritualists Association will be held at Clinton, Ia., from July 27th to August 27th. Full report next issue.

Prof. G. W. Van Horn, of New York City, will make an extended tour through the Western States after the close of his term for lecturing at Arcanum Hall. He expects to be in Cincinnati about the 12th or 15th of July.

Mrs. Carrie C. Van Duzee, at present in Watertown, N. Y., where she will however remain until the 15th of July, writes that Mr. Burr of that place bids fair to be a wonderful instrument for the spirits.

Dr. Rothermel stopped at Cleveland, O., on his way west and gave several private sittings for physical manifestations, one at the home of Dr. Ferris, 307 Prospect street. He was as usual tied up and sewed so he could neither move hands nor feet, and despite this a series of occult manifestations occurred as they are generally known to Spiritualists.

The "Golden Gate" of the 8th inst. says: "No Protestant church in this city draws such immense crowds as does John Slater, the platform test medium, at Metropolitan Temple, every Sunday evening. He has kept up these meetings now for many months, and they have been steadily gaining in numbers until every seat of the large hall is usually occupied."

CORRESPONDENCE.

Cleveland, O.

Mrs. R. S. Lillie lectures here next Sunday evening for the Society for the Advance of Scientific Spiritualism, the lecture to be delivered in the Star Theater. Admission free. The following Sunday afternoon she lectures for us in a new hall, which is to be completed for that service. C. B. GOULD.

Vicksburg, Mich.

The Sixth annual camp meeting of this place will commence Thursday, August, 8th, and continue until September 3d. Best speakers engaged, reduced railroad fares, good accommodations on camp grounds, and amusements of all kinds. Full program will be published in next issue.

Los Gatos, Cal.

Mrs. Elsie Reynolds is here holding public meetings for platform and tests in a large hall to large audiences and giving general satisfaction. She may be addressed at this place for some weeks yet, and solicits engagements. She expects to take a tour East in the early fall and will make Cincinnati one of her stopping places. COR.

Worcester, Mass.

Mr. H. F. Merrill closes his labors with us to-day as a test medium. The Hon. Sidney Dean, of Rhode Island, formerly member of Congress and for many years a prominent Methodist clergyman is to speak for us next Sabbath, June 16th.

Our Childrens Lyceum is a great success, having doubled the number we anticipated at the outset. They are to give a benefit this week for the Johnstown sufferers. To-day we are having a great treat in listening to Rev. Sidney Dean, for thirty years a Methodist clergyman. C. R. BENNETT.

Parkman, O.

The Spiritual Society of this place and Troy and vicinity will convene on Sunday, June 23d, at Parkman Center. The meeting will be held in the G. A. R. Hall at 10 a. m. F. G. Wilson, Mantua Station, O., is engaged for the lecture, and his wife will assist in giving good vocal and instrumental music. A very pleasant and profitable meeting is desired and expected. All honest and earnest seekers after truth are cordially welcome.

Very respectfully,
MRS. V. R. MUMFORD, Sec'y.
June 12, '89.

Saratoga Springs, N. Y.

We delivered two addresses to well-filled houses here last week. Our theme was "The Bible and its Influence on the Ages of the Past," and "Spiritual and Physical Evolution," both of which were enthusiastically received and resulted in a vote of thanks from the audience. Dr. W. B. Mills gave a good number of tests that were acknowledged. We are now filling our third month's engagement for the first Society of Spiritualists of Saratoga, and may infer from that we have given satisfaction. J. W. KENYON.

Marengo, O.

The Spiritualists of central Ohio will hold their annual grove meeting, Sunday, June 30th, at Well's Lake, two miles south-east of Marengo. D. M. King and Mrs. Myra F. Paine have been engaged for the occasion. Marengo is thirty five miles north of Columbus, on the line of the Toledo & Ohio Central Railroad. A full attendance of the Spiritualists of central Ohio is desired, as an attempt will be made to organize an association for the purpose of holding yearly meetings. Parties from a distance will find excellent hotel accommodations.

H. C. MOREHOUSE.

St. Paul, Minn.

The Spiritual Alliance are holding meetings regularly in the Church on Mancota street, between Eighth and Ninth, on Sunday evenings, with Mrs. Aldrich as our speaker. For the present we are listening to answers to questions from the audience, and think the interest is increasing; for in this we are calling out the prevailing thought and receiving a great deal of information in reference to life beyond the grave, on kindred subjects. The meetings are enlivened by spiritual music, and closed with psychometric readings. Mrs. Aldrich appears to be the right person for this society.

HARRY HALL, Sec'y.

Toledo, O.

I send you as promised last week a list of the speakers and Mediums to be present at the Devil's Lake Grove meeting, June 23d to 30th: Mrs. E. C. Woodruff, South Haven, Mich.; Mrs. L. A. Persa l, Disco, Mich.; Mrs. B. G. Hoig, Morenci, Mich.; Mrs. A. D. Carroll, Toledo, O.; Mrs. H. Wells, Toledo, O.; Dr. M. J. Palmer, Lookout Mountain, Tenn.; Prof. R. C. Barrett, Mr. M. Knight, Mr. J. B. Johnson, Toledo, O., Mr. C. J. Barnes, Chicago, Ill., in addition to which there will be a number of local speakers and mediums who will assist in the exercises and do all in their power to make those who attend the meeting feel that it was good to have been there. Hoping to meet many of the old friends and all the new ones possible.

I remain yours,
W. M. SMITH, 2014, Adams St.
June 10, '89.

Bangor, Me.

As you are publishing accounts of meetings and movements of mediums, I thought perhaps a word from the "Queen City" of the East might be acceptable to your readers.

We formed an association last March of Spiritualists and Liberals and have rented a hall for one year, and have held meetings regularly every Sunday since.

The first two months Oscar A. Edgerly, of Newburyport, Mass., a young and eloquent trance and inspirational speaker, spoke to us. During a two weeks' engagement at Houlton, Me., we had Mr. Bishop A. Beals, New York, he giving very excellent satisfaction. Mr. E. has returned and is serving another engagement with our society. We are developing, in a private circle, several good mediums with different phases. We appreciate the intrinsic value of your paper and wish you success.

Yours very truly, R. B. COOKSON,
June 12, '89. President of Association.

Charleston, S. C.

At a recent gathering of the Mutual Aid Association, No. 1, whose membership now exceeds five hundred, Mr. Henry P. Archer, superintendent of free schools, delivered a lecture on "Local Reminiscences." Among other things Mr. Arcner said, that when called upon to deliver an address before the association, his first impulse was to decline, when he remembered that the invitation had come from M. A. A., No. 1, a sister society of St. Andrews, Fellowship, German Friendly, Hibernian, and the Mechanic's Union; a society that owes its origin to an accident which befell an employee of the City Railway Co., and which was founded by a gentleman who was once a pupil of the speaker, Mr. A. F. Melchers; a society whose corner-stone is benevolence, and whose shibboleth is charity, so catholic in its principles as to welcome to its membership the representatives of every creed, and which for the genuine years has illustrated those principles by its practice, a society non-sectarian and non-political, whose objects and purposes are to aid and assist its members in times of sickness, and the widows and orphans of its deceased members in times of distress. The speaker then gave a graphic sketch of the foundation of the society by an earnest but small band of workers on the evening of September 19, 1880, at the residence of the founder, Mr. Melchers, and closed with an allusion to the giant oak which had sprung from the little acorn planted at that time. S. M.

Hudson, O.

D. M. King speaks in Hudson, Darron St., in the Grange Hall, on Saturday evening, June 22d. Will attend the annual meeting and picnic to be held in Mrs. Underhill's grove on Sunday, June 23d, as per notice in last week's BETTER WAY. The doctor has gone up higher, and when we last met, Bro. O. P. Kellog and myself promised that we would do all that we could to continue his much-cherished annual picnic meetings. But where O, where is Bro. O. P. Kellogg, is a question that has been asked me many times in the last year. He is in the far West and cannot be present.

To the Spiritualists of Akron and vicinity let us meet once more in the pleasant grove and see if the time has not come for us to organize a society to not only continue these annual meetings but to have them ortener. So come one and all, we want to see your pleasant faces once more.

D. M King receives subscribers for THE BETTER WAY wherever he goes.

SIRIUS.

Doylestown, Pa.

Mrs. A. M. Glading delivered a lecture at Lenape Hall last Friday evening to a good-sized audience. Mr. Samuel Wheeler, of Philadelphia, acted as chairman and stated the reason of the lecture—it being given in aid of the Johntown sufferers. Asking for a topic from the audience "charity" was suggested as the most appropriate for the occasion. In flowery sentenences the beauties of charity were depicted and the speaker was greeted with applause at the close.

To the question "How can we obtain true happiness?" Mrs. Glading promptly responded and became especially eloquent. After answering another question, Mr. N. C. James moved that a vote of thanks be tendered the speaker, which motion was heartily seconded. Much satisfaction was manifested by all who attended the lecture. Besides the $78 taken in at the door, $19 were collected inside, which amount will be added to the relief fund for the aid of the distressed at Johnstown.

Lookout Mountain, Tenn.

I am so busy with material duties I find but little time to correspond concerning matters of a spiritual nature.

We are making final arrangements for camp meeting, which is close at hand. Sunday, July 7th, is the opening day.

Natural Bridge Springs Hotel and cottages are open with fair number of guests for the summer.

Florida will send us quite a number of visitors during camp meeting.

Those desiring full information in regard to campmeeting of '89 can obtain the same by addressing Dr. Geo. A. Fuller, Lookout Mountain, Tenn.

We anticipate a grand meeting. We want every visiting Spiritualist to come prepared to enter heart and hand into the work of keeping those beautiful grounds for the permanent holding of annual meetings. There are lukewarm Spiritualists I am sorry to say.

GEORGIA DAVENPORT FULLER.

[A full program of L. M. Camp Meeting will appear in our next.]

Washington, D. C.

"A Minister's son" writes in the Washington (D. C.) National View:"

"During the past season at Washington, crowded audiences have filled the largest halls to hear inspirational lectures, Sunday morning having been devoted to answering question in writing from the audience regarding our future heavenly homes. These proved highly educational and have added much knowledge to our faith. These dear friends, so anxious for our welfare, all agree in saying that if we will encourage them by right living they will come very near and impress and help us in many ways with valuable suggestions as we pursue our weary way up the steep hill of progress.

After the lecture Miss Maggie Gaulle, who has a rare faculty of "discerning spirits" as among other gifts mentioned in the 12th chapter of Corinthians, for many weeks has given great satisfaction to hundreds of people by describing and giving names of friends whom they had supposed were far away, often relating two events unknown to others and with tears of joy, declared that the comfort thus given was nearly equal to a personal visit from the dear departed. These pentecostal scenes and good influences of the Holy Spirit, so common in the early apostolic church, should be duplicated in our time to aid the good results expected from the deliberations of the conference for all religions called to meet this year. It is estimated that at least one quarter of the people of the United States already endorse this comforting gospel of the early church and regard it as God's way of saving the world, which is in reality a true science and philosophy as well as a religion. Let all the clergy become awakened and follow many of their wise and far seeing brethren, who already discern the signs of the times, and soon the "Golden Rule" and clear explanation—"the sermon on the mount," will become the only creed, as it is the only foundation of all true and practical religion. This state of harmony must precede the long-prayed-for millenial era, which it will rapidly usher in."

Cleveland, O.

At the regular meeting of The Society for the advance of Scientific Spiritualism, Sunday, June 9th, Prof. H. Day Gould delivered a lecture entitled "Random Shots," it being the closing one of his course of five lectures upon Spiritualism and Modern Science." It was opened by the following invocation:

Infinite Father, to Thee we aspire,
Thou knoweth our wants and our heart's desire—
Peace and joy and a life of love
Here we would live as with angels above,
While strong for the right,
Let us not delight
In contention and strife,
And a turbulent life.
But with peaceful manner, though firm command,
May we lead with a strong but gentle hand.

Trusting in Thee and Thy law of right
For compensation's eternal might,
The works of injustice to overthrow,
We look for the seed we sow.
Develop Thy plan
Thy creature, man,
And in Harmony, we
Would Thy servant be,
In overcoming ignorance, called sin,
And thus the victory o'er evil win.

All nature is a poem in thy praise,
All life a song of love in lyric lays,
All labor true is worship of Thy ways,
All thought Thy Spirit prompts through endless days.

Concerning the lecture itself the Plain Dealer of the following day said: "The introduction treated of the character of truth. It is eternal. It is not subject to change on account of man's belief. For all the world to believe does not make a thing any more true, and for all to disbelieve does not make it less true. Then he quoted the passages regarding Christ coming to save the world, and "He that believeth shall be saved, and he that believeth not shall be damned." Christ can save no man except he believe went the argument. But if none believed, as might be the case, then all would be damned, consequently where is the truth of the proposition that Christ is the savior of the world? To make truth depend upon men's belief or disbelief is to make it such an uncertain quantity that it can no longer be an object of knowledge. Then followed abstract discussion upon the laws of evidence and vital functions, proving the existence of spiritual life." Fraternally,

C. BIRD GOULD, Sec'y.

The First Society of Spiritualists of New York City.

In the morning Mrs. Nellie J. T. Brigham lectured upon the following subjects given by the audience:

"When there are so many spirits taken out of the body at once as in the present flood, what effect does it have in the spirit world?" "Is there any thing in "stellar science" or the ancient astrology, or do the stars influence our destiny? if so can you explain the influences?" "What is the opinion from the spirit side of the great increase suicides?" "Can all spirits come back or return if they wish?" "The Spirit world." "In the next world is there a punishment for the misdeeds in this life? if so what is the punment? and is it imposed by a personal God?" "What is Spiritualism?" Subjects for poems: "The wheel within a wheel." The flowers of June."

In answering the first question the speaker said: When the spirits perceived what was coming the news spread through the spirit world, and they tried to warn the people; a few listened and responded to the warning, but the multitude paid no heed, so when the floods came a vast cloud of spirits hovered over the valley, and as the spirits left the bodies they were welcomed and received and your sweet humane charities help to find the heart of bitterness. Those who sing, who work, and even those with quick responding hearts, who play for the relief of the living, are all deserving of praise.

At the meeting in the afternoon Mr. Henry J. Newton gave his experience, extending over many years, investigating the phenomena of Spiritualism in its different phases, from the little rap up to the more important phenomena, until the grand phase of full form materialization was reached, and closed by giving a full detailed description of the wonderful manifestations recently had through the mediumship of Mrs. Etta Roberts, while sitting for a committee under crude test conditions. And among other things he said concerning these seances, he remarked that I have been trying to have a pair of wooden rings put together by different mediums, but all had failed until last Thursday evening, when Mrs. Roberts' controlling spirit put them together in my sight.

We understand that these test seances have closed until after the summer vacation is over, when they will be resumed again. A report of the Committee will be given to the public in a short time. Mrs. A. C. Henderson gave a large number of psychometrical readings that were very satisfactory to the recipients.

In the evening Mrs. Brigham spoke upon "The rich in spirit." Next Sunday Mrs. Brigham will lecture morning and evening, and address the meeting for spirit manifestations in the afternoon, and this will be the last meeting of the Society until after the summer vacation.

Wednesday evening, the 19th inst., the society have their annual strawberry festival at Adelphi Hall. There will be music, recitation, tests, etc., and a merry social time. Admission 25 cents, which will include strawberries and cream.

Fraternally, PATTERSON.

The Arcanum Hall meetings of the Progressive Spiritualists, 57 West Twenty-Fifth Street, of 9th inst., brought together fair audiences at each session. At the 3 p. m. service Prof. Van Horn spoke on "Proofs of Spirit Return," which was well received.

Mrs. Harriet E. Beach interested the audience in an able manner with her many experiences, etc. Other mediums took part in phenomenal exercises.

"The influences of spirit voices," was the conductor's evening subject at 8 p. m., which was given inspirationally. The audience listened attentively and appreciated its many facts in relation to spirit phenomena.

Prof. Van Horn gave scores of demonstrative tests in spirit messages at each session, fully acknowledged by each person receiving them.

The above meetings will close on June 30th for summer vacation, and will re-open about September 1st.

Prof. Van Horn will leave this city about July 5th, for the West, and will visit Columbus and Cincinnati, O., Indianapolis, Ind., Chicago, Ill., etc. He will visit the spiritualist camps in the West, and can be addressed by committee of the same for engagements at his present address up to July 1st, 330 8th Avenue, New York.

At the meeting of June 16th the following subjects were discoursed upon: "Is man a triune being," and "Spiritualism, the world's reformer."

For to-morrow, the 23d, the subjects are: The Experience of a Public Medium, and The Transition of the Spirit.

For next Sunday, the 30th, the subjects are: Religious Intolerance vs. Free Thought, and The Occupation of Disembodied Spirits.

CORR.

St. Louis, Mo.

The first Association of Spiritualists hold their regular weekly meetings in Brant's Hall, corner Ninth and Franklin avenue.

On last Sunday a large and appreciative audience greeted Mrs. Davis, a lady from Chicago, who gave an interesting lecture on "Man and his mission." The speaker said she was not there for a scientific discussion, but to demonstrate plain, practical truths. The plainest truth she had to offer was the efficacy of love. There was not love enough in the world. Love was the lever to move the world and adjust all its machinery to harmonious order. She used the word love in its scriptural sense, and it meant charity of the deepest, broadest and most unselfish character. Mrs. Davis concluded her lecture with an exortation to each person present to open their souls to the divine influx of love, that man might become better and nobler. Mrs. E. C. Opie, a lately developed trance speaker, and a member of the Society followed, and gave a short address, which was enthusiastically received by the audience. This lady's control possessed the charm of strong magnetic attraction. His utterances are glowing and eloquent, and when spiced with a little seasonable wit are irresistible. Mrs. Opie delivered a lecture before the society on the Sunday previous, which was her initial effort and pleased her audience greatly. She has appeared in public twice only, and her extraordinary success proves the careful and judicious training of her spiritual guides. Mrs. Belle Lockwood—a member of the well-known family of mediums, and who has also made rapid progress in spiritual development—followed Mrs. Opie with a few well-timed remarks. Music interspersed the exercises and lent its pleasant charm to the harmonious conditions that prevailed. One of the pleasant features of the day was the reading of a beautiful letter signed "a constant attendant," and addressed to the president, complimenting him upon the development of inspirational talent among the members of the society, and predicting such a succession to the lecture field from our local mediums as would increase the usefulness and possibilities of the society for the future.

Mrs. Thomas, in a brief and earnest address, dwelt upon the metaphysical relations of the soul and spirit. This lady's control is keen, analytical and profound, and handles subjects with a dignity and gravity that commands the deep attention of his hearers.

The society has entered upon its fourth year under much more favorable auspices, and with a hopeful outlook for the future. Among the contemplated changes this fall is a removal to the western part of the city, a change in every way desirable, and promising a large accession of members. Our fall season will commence with Miss Jennie B. Hagan, to be followed by Mr. and Mrs. G. W. Kates in October, who have already made hosts of friends and admirers in our city. Miss Hagan we have not had the pleasure of meeting yet, but we have learned to love her through the columns of THE BETTER WAY.

Fraternally yours.
JESSIE WAMVALL LEE, Sec'y.
June 10, '89.

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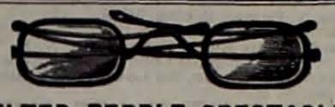

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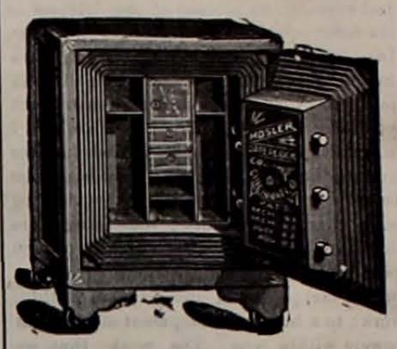

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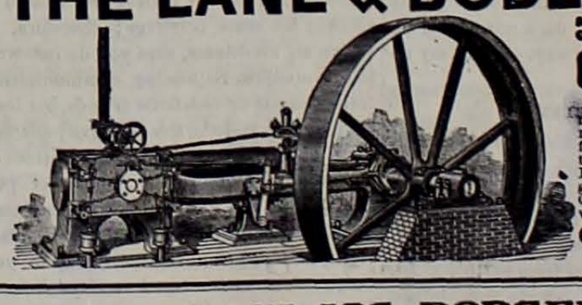

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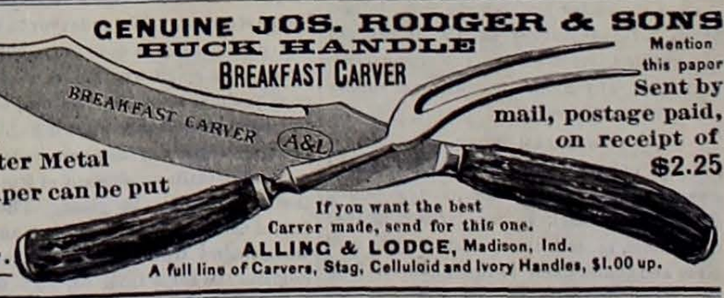

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SPIRIT MESSAGES

Given through the Mediumship of Henry H. Warner, Cincinnati, Ohio, by the Guides Waubenekuhn and Watonowan, Wednesday, June 12, 1889.

—o—

INVOCATION.

Infinite and loving Father and Mother Nature, into thy loving care we commend our souls, asking that thou wouldst grant unto us a grander inspiration than we have yet received, that we may be enabled to reach out to the sorrowing ones of earth and help them to feel that life has indeed not been lived in vain. May we ever be guided by love and wisdom, and may the aspirations of our souls ever be lifted to the highest and best in life, that a true inspiration may be granted unto us. We behold on every side the evidences of eternal life, and we hear the voices of our loved ones who have passed on before, whispering unto us of that life and we thank thee, it is so. Keep us and guide us aright for the sake of humanity and truth. Amen.

JOHN CHAAPEL.

My dear nephew: Your desire for a fuller communication than the other has reached me and I am going to say a few words to you on the general lines of thought this morning. I have much to say to you that cannot be said in a letter like this, but shall write to you in a few days. I have outgrown the conditions which forced me into spirit life, and am endeavoring to keep step to the march of progress, and to look after my friends both here and in earth life and desire to aid them all to rise to a grander knowledge of the truths of immortal life. The years of life I know have borne much bitter fruit for you, but in the ripening of your life there has been given one to you who will truly be a helpmate unto you. I mean Velma, your noble wife. Cherish her with the deepest and purest affection, until we shall call you home. Tell Velma, Mary and Louise are here and send her their love.

MONO DEWOLF,

Beloved wife of Robert D. Smith, of consumption, is the record they made when I passed away from earth. Once before have I tried to manifest unto my friends, and I should not have been able to gather here to-day if it had not been for Mrs. Baldwin, who says she is going to say a few words to the friends. There are many of the Sterling people here to-day and some of them will speak for themselves. I have outgrown those terrible conditions and am in happiness over here, but I want the dear husband I left behind to know that Mono still lives and loves and is often near him. There is no death, Robert; it is only a birth to a higher life.

ELIPHALET WORTHINGTON.

Well, I don't suppose that many of my friends ever expected to hear from Father Liph Worthington again, but as so many of my town-folk come here I thought I had nothing better to do than to say a few words for myself, and let the friends know that I am not dead by any means. Shall not be able to say much more than love to all the dear ones. I was a little over seventy two years old when I passed away from my home in Sterling, Illinois.

MARIAM F. BALDWIN.

Yes; I helped Mono to come, and now I shall say a few words to the friends. Thank you very much, Mr. Seely for recognizing my message. I wish people could know the joy they give to their friends by recognizing them. There is no life over here that is so far advanced as to have lost all desire of being recognized by their loved ones in earth life. Life, as I have found it in the realms of spirit, is full of beauty. There is no stagnation here in idleness, but all is progression toward a higher development of the soul. My own work lies among those of the lower spheres who are in darkness, thus acting as a missionary, and helping myself to grow as well as the others. The world need be neither dark nor cold if we look at it in the right way. I can say no more now, so farewell.

JACOB ESHLEMAN.

Ah, Jacob, my son, it is with pleasure I come to you this morning to let you know that I come often to you and the children. Tell the good mother I have not forgotten her but love her with a love that is only intensified by my freedom from earthly clogs. Well, I remember the day she and I joined hands for the journey of life in the old Mennonite Church among the Pennsylvania hills. Thy good wife is with me and we send you all a blessing.

WILLIAM KOPP.

I was only a little lad when I passed away from earth-life, and now a young man, I come back to my darling mother and sisters, to tell them that Willie still lives and comes often to the home on Liberty street, and with me are Cousins Fred and George Lang, and we say to you all keep on in your work and do not be discouraged because the work is slow and does not give great results all at once. We will help you to accomplish all we can. The time is short and so mother, good-bye.

JEAN DE BELLEVUE.

I was known in France, as Marquis De Bellevue, and I have a grand-daughter living in Cincinnati, Ohio, and to her I want to say that everything is now waiting for awhile only apparently, while in reality the work is going on for you more strongly but in a quieter way. Fear not ma chere, the Lieutenant and myself shall soon be able to give thee the information thou desirest. Gaspard and Pierre greet thee with many loving words and blessings.

CHARLES BARNES.

Well, this is rather a strange place for me to be in, but here I am and if any one has forgotten "jolly, old Dr. Barnes," of Mecca, Ohio, I shall try and refresh their memory a little. I was one of the "ancient land-marks" there. If Dr. Barnes wasn't in his pew in the old Free-Will Baptist church on the corner, something terrible was going to happen. The parson and I never did agree, however, for I used to say that the soul didn't amount to much without a good body to re-inforce it. Well, I have found a place at last, where I don't have to turn up at all hours of the night or day, in all kinds of weather; but I am not idle by any means, and I want the dear ones at home to know that their father is not dead but that he comes often to the home in Mecca, and to Warren to the house on the hill. You may say I have a son Charles and daughter Alice living in Mecca, Trumbull county, Ohio, and my other son, Capt. John Barnes, lives at Warren, the county seat.

MRS. LOUISE CARTER.

I was unable to say much to you, John, last evening, on account of the lateness of the hour and the difficulty I had in obtaining control, but this morning, through the kindness of the guides, I am able to speak to the medium myself, and thus can reach you more at length. Oh, how thankful I am that you have been enabled to hear and see the loved ones, who have passed on before you. Immortality is something more than a mere hope; something more than an airy fancy to be lightly passed as a matter for idle speculation; it is a proven fact; a grand incentive to faithful work; to a higher development of the soul powers within you. The work that we have promised you shall be accomplished and you shall rejoice in its fulfilment. The lameness will leave you soon and you will be enabled to see better results from your efforts. Laura, my dear sister, so I shall call you though not by any earth tie, to you I bring a bouquet of flowers; heart's-ease and half-opened red and white roses. I thank you for what you have done, and are doing for John and I shall try to help you from this side of life. Good-bye, with the deepest love to you all.

WAUBENEKUHN.

From the spirit wigwam, the chief sends many blessings to the friends who read his words and he wants them to know that he is glad he can voice the thoughts that the angel loved ones bring to us for you. I am joined in this message by Watonowan, and to all we send these words of greeting. We are endeavoring to cultivate the powers of our instrument day by day, and we hope to do better work each time, the messages growing in strength and clearness. We desire to have it understood that any spirit, who comes to us in good-faith, whether that spirit is known or unknown to the medium, will be granted the privilege of communicating to their loved ones in earth life the sympathy and love they have for the ones they left behind. The substance of the message is what gives the burden of proof as to the spiritual origin of the message. We are glad when we are able to give a test and we would like to have those who receive a message through our means be as prompt in recognition as though we were speaking to you face to face. Every truthful recognition adds to the power of your friends to communicate to you truthful messages. The day of test-hunting is over, or should be, and the aim of the spirit-world, or that portion which comes under our observation, is to make their communication instructive, and thus beneficial but if at the same time they can give tests to you they rejoice, even more than you.

We have here a request to make, and it is made because of conditions that have been thrown upon our medium. That request is a demand rather, for you make demands of us, and we believe we should be allowed the same privilege; therefore, we ask in all kindliness, that you do not write to our medium requesting communications from definite or indefinite friends, but leave him untrammeled, free to give whatever may come. Let your communications be the voluntary offering on the part of your friends, and you will be much better pleased as the probabilities are that it will be nearer right, and you can truthfully say to your neighbor there is a test I received from an entire stranger. We endeavor to be honest and painstaking in our work, but we shall never ask a spirit whether he is a relative, or acquaintance of the medium, or whether the earth friends are known to him, but if their messages are common sense and appear to contain an element of truth or love, the message will be given. The days of sentimental Spiritualism are at an end, and we demand truth from you as well as you demand the same from us. To those who have written concerning messages, we say that if your friends present themselves we will endeavor to transmit their messages as they are given to us. To those who have written concerning discrepancies, we say we will investigate when a suitable opportunity is given, for the medium's time is not his own nor can we be sure of controlling him whenever we choose, except on Wednesdays, and not always with the same force then. We ask of you only your sympathy and your acknowledgement of that which is true. Honest critics are always welcome, but chronic fraud-yellers and "I-have-a-mission-to-reform-and-expose-everybody—but-myself" people will obtain no aid or comfort in this quarter. May light and knowledge be added to us all.

A successful crime never leaves the perfect feeling of satisfaction that a resisted temptation does. Happiness is always found in company with goodness and right.—E. D. S.

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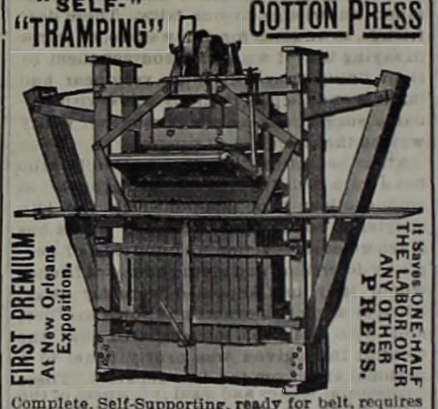

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Defined in general terms it implies the possibility and certainty of a present conscious intercourse with the inhabitants of the spirit world. In a broader sense Spiritualism is a science, a philosophy and a religion, appealing to the sensuous perceptions through the manifestations and materializations of mediumship to the reason through a calm, cultured judgment, and to the soul's religious affection through and by inspiring growth and purity of life. It is not new in this world; the records of India and Egypt, the old and new testaments abound in descriptions of angel appearings and spiritual manifestations, in previsions, dreams and trance; in oracles, prophecies, visions and healing, yet to genuine spiritual manifestations, therefore are not only in perfect accord with the marvels in the New Testament, but they are the greater works promised by Jesus to the living witnesses of immortality.

Spiritualists, therefore, believe in the infinite presence, the divine energy, one living and true God, wisdom and love, and upon the pulsing bosom of this wisdom is the soul's rest forever. Believe in Jesus as a teacher and medium, and as evidence in our day, by healing the sick and restoring the deformed to a normal condition through the laying on of hands. Believe in repentance as implying sorrow for wrong doing, and reformation; but in no way does it promise escape from the legitimate consequences of violated law, nature holding the golden scales of justice; obey and enjoy; transgress and suffer.

Believe in rewards and punishments, as links in the chain of cause and effect; retribution is inevitable in all worlds. Man as a spiritual being is a moral actor, subject to law and responsible; reaping anguish from vice and happiness from virtue. Memory, the backward-looking eye of the soul, accompanies each individual to the world of spirits, that house of many mansions. Each when leaving the mortal body gravitates by virtue of fixed law to his appropriate zone or spiritual plane of existence. The purer the life on earth the more ecstatic will be the bliss in that beautiful home land of the angels. Divine love reaches down to the lowest sphere; progress spans all worlds; angels are ever inviting those in lower spheres to come up higher; every sweet thought breathed, every generous word uttered, every charitable deed wrought and every heart beat for virtue, purity and peace, will live forever; live to beautify and bless. Spiritualism settles three questions of momentous import:

1. That man has a conscious existence beyond the grave.
2. That all individuals commence that existence precisely as they leave this, mentally and morally, retaining their identity and memory.
3. This future existence is one of mental progress and spiritual unfoldment for all humane intelligence. The spiritual philosophy, while undermining the false and overthrowing the Babels of bigotry and superstition, is constructive in purpose and eclectic in method; it gladly conserves the good and adopts the right and true wherever found.

Spiritualism, as interpreted by its best exponents, has given free thought a new impetus; it has severed the bonds of fear and superstition, revealed in a truer light the law of compensation: opened to anxious eyes a revised geography of the heavens, and convinced multitudes of atheists and deists of a future conscious existence. Unbarring the gates of death, it has brought the loved inhabitants of the Summerland into our cities, our homes, our chambers, permitting us to touch their shining hands and listen to the music of their voices. It has encouraged the desponding, comforted the sick, and with the tender hand of sympathy brushed away the mourner's tears. Kindling in believing souls the loftiest endeavors, the broadest tolerance, noblest charity and the warmest heart fellowship. Its prayers are good deeds; its music the sweet breathing of guardian angels; its idea, a pure life of brotherly love, and its temple the measureless universe of God.

Superstitious Chinese.

The Chinese are full of superstitions, and many of them firmly believe that the foreigners make medicines out of human beings. The massacre at Tien-Tsin in 1870, in which twenty foreigners were killed, and among them a number of French nuns, was caused by the reports that the sisters were killing children to get their hearts and eyes for medical purposes, and the trouble in Corea last spring was caused by the circulation of the stories that the missionaries were grinding up children's bones to make medicine. This report was started by the Chinese, and the latest attempt of the kind I find to-day here at Shanghai. It appears in a trimonthly illustrated magazine which the Chinese publish, and which sells for five cents a copy. This contains a full description of how the foreigners make their medicine, with ghastly illustrations of the severed trunks and the cut up limbs of human beings. In one cut men in American clothes are bending over great furnaces in which the heads and legs of men are boiling, and beside which great baskets and tubs of cut-up humans lie. The men are stirring the steaming mass and the picture makes one think of the witches' caldron in "Macbeth." In another cut is shown the machinery for the grinding up of the bones and flesh. A dozen old skeletons lie upon the floor, and a man with a shovel puts the ghastly mass upon the scales for weighing. In another room the medicine is packed up to be sent away, and young ladies in American dress with waterfalls and French heels are busy at it. I asked the manager of the magazine whether he believed in such stuff, and he replied that he did not know, and asked if it was not really true. — Letter from Shanghai.

Certain thoughts are prayers. There are moments when the soul is kneeling, no matter what the attitude of the body may be.—B. O. Flower.

Written for The Better Way.

FACTS AND TRUTHS.

Non-essential stories, or novel reading, may be easy and interesting to those whose back-brain, or the social faculties, have the ascendency; but the constant reading of such will never give the human mind a desire for scientific, or philosophical research. The world's true advancement depends most upon deep reflection, and the exercise of both man's and woman's highest and best reason, and in their grand conclusions which may have required weeks and months and years of constant study to develop and bring out and make the application for human good.

In the realm of nature there ever has and ever will exist eternal principles. To learn these it becomes necessary, that we be taught to think. In the investigation of our spiritual philosophy, or the study of mental science, the intuitional as well as the rational and reflective faculties must be brought into useful action before profound discoveries can be made. The great field of spiritual science is co-extensive with Deity; hence, it can never be enclosed or protected by any sectarian or individual monopolizing fence.

To give utterance to facts in the "long ago" was very dangerous to human life. To what fact did Bruno give utterance for which he was chained to an iron stake and burned by order of a Christian priesthood in Italy? It was simply this. That the common sense of mankind should realize that God and nature are inseperably connected.

Since then Theodore Parker of Boston was pronounced an infidel for simply uttering a corresponding fact, saying that "God is just as much everywhere as anywhere."

Mrs. Helen Wilmans—not a Christian but a Mental Scientist (and to my mind one of the clearest and deepest female thinkers of the present age)—in speaking of God makes use of the following language.

"I now state honestly, and without one thought of irreverance or disrespect for the conviction of others, that unless the invisible law of sex, on which all the visible phenomena called nature depends for life and motion, be God, then I know nothing of God. If God is a person then I will know it when others know it. And if there be a person who in the All seeing he will not fail to see that an honest denial of a knowledge of his existance is broader and more God like than the timidity which prompts the masses to accept the assertion without the requisite understanding to confirm it."

To say that God is All-in-all or that all is God—where lies the difference? The human understanding is growing, and I trust that ere long it will be able to comprehend that God is but one infinite revolving wheel, of which all else are but component parts. But to fully comprehend this and ourselves as so many essential spokes in said wheel, will require a new set of teachers different from those found in our fossil Sunday schools. But let us take courage. Our spiritual philosophy by the aid of the spirit world is fast developing the right kind of teachers.

In the foregoing mental ramble we have nearly forgotten our text Facts and Truths, nad the difference. All truths may be considered as things which belong to the past, the present, and will extend into the infinite future, while facts can only relate to what has been or now is. To-morrow may be a truth, but not a fact till it comes. Another eclipse may be a truth but it must occur before it becomes a fact. Man's future immortality may be a truth, but the fact can only be realized upon its reception.

A falsehood, or a lie, is a negation—a non-entity—non-existent. A fact is something which has or does exist. Hence, a lie must be the absence of existence, or else it might as well receive the name of fact.

But let us continue to think deep and wide and high, and be assured that in the coming time, all will be well.

DR. E. B. WHEELOCK.

Liberal, Mo.

REVIEWS.

"The Light of Egypt; or the Science of the Soul and the Stars." The author's name is not given, but the book is published by the Religio-Philosophical Publishing House of Chicago, and costs $3. It is well worth the price, for it is one of the grandest books in spiritual literature on sale to-day. To detail its contents or its merits would require columns. To speak of its deficiences would not take up much space. The author is evidently an intense thinker, a profound student and a man of culture. He displays much spiritual wisdom and gives a deal of new light on certain dark subjects. His higher comprehension of some things is very marked, though a little difficult to comprehend at times where individual feelings control the writer—where intuition is beclouded or shut out by too much of the human or the external man. Whether due to the interference of preconceived ideas on the subject or to prejudice is difficult to determine. However, there are many things in it that we no not comprehend as yet and therefore cannot criticize, but that they belong to the higher or deeper truths of nature and the universe is manifest by their fascinating influence—only spiritual truths having this effect, while individual opinion produces a haze while reading. On the whole though it is a great book; full of information for the occult student and can never fail to interest for a long time, because it will require several re-readings to fully digest it. Some of its subjects are Soul, Spirit, Matter, Life, Sex, Karma, Mediumship, Incarnation and Re-incarnation, Science of the Stars—the basic principles of the same, Refraction and distribution of solar force, Influence of the same on the human brain, Alchemy of the stars and man, Powers of the twelve signs and of the planets, and concluding with, Union of the soul and the stars.

Mrs. Oatcake—"Ain't ye goin' to the parade, Abner? It's most time to start."

Uncle Abner—"You just hold on a minute, Harriet. I ain't done wrastlin' with these 'pigs in clover.' "—Judge.

Written for The Better Way.

WHY?

BY ITHAMAR.

Why do the communications purporting to come from spirits of our great men lack in grammar and spelling? Two reasons are presented for your consideration. First, in order, is the deficiency in these qualities of the medium, and you cannot pour clear water through a muddy channel and have it come out pure as crystal. The communication will always bear more or less of the imprint of the medium's idiosyncracies, and sometimes, too, the message is not what the spirit said, but what the medium thought he should have said, under the circumstances. There are very few mediums who have reached that stage where they will allow a message to pass without marking it with a little of their own pet theories. When such do make their appearance, it is like drinking water from the clear springs of Upper Iowa, after a hot day's tramp, with nothing to drink but stagnant cistern water. The remedy lies in thorough education of the medium in the elements of the English language first and the other branches of learning may then be more readily acquired. But, says some one, what about our speakers, who never went to school, and who to-day stand among our very best thinkers and scholars, having received their education from their spirit guides, notably Mrs. Richmond and Mrs. Mattie E. Hull? Well, we say that these and all of the same class possessed within themselves the ability to have become equally gifted by a thorough education, as they have by inspiration, and we doubt not even grander inspiration would have come to them. The faculties of reason, judgment, language, order, form, and poetry are marked phrenological characteristics of the two examples cited, combined with deep spirituality, hence spirits of the same type found in them the best of material lying ready to their hand, and naturally were attracted to them.

Second; these great men in earth did not possess the accurate command of language which their published works would lead the public to suppose they possessed. If the uninitiated public could step with me into the composing room of one of our large book concerns and see the manuscript upon the cases signed by great men, their wonder would be, not that there are so many mistakes, but that there are so few. Come a little further into this room back here, and here you will find the secret of the fine literary finish of the book. This man who sits here making strange hieroglyphics on the margins of long strips of printed matter is the proof reader, a man who goes over the work marking the errors of language, spelling, and the typographical mistakes. These great men were masters of the technical terms of their special pursuit, profound in the fine distinctions of imperfect, aorist, and perfect tenses of Greek verbs, but very ignorant of the common rules of English spelling. A large majority of the graduates from the colleges of America are unable to pass the examination required to obtain the lowest grade of certificate to teach in our common district schools and particularly in spelling and grammar and United States history. Then as these spirits do not receive any miraculous accession of knowledge and power on their entrance to the spirit life, but acquire it by growth and study in accordance with the laws of progression, their first communications would betray their real command of the English language.

Answer to A. H. Nicholas Concerning Christ and his Genealogy.

My band of spirits teach that Jesus was the son of God, and our Saviour. Through him we intercede to our Father in heaven for forgiveness of our sins. We argue that Spiritualism can be found in the Bible. If we cannot believe the story of the Savior's birth, how can we believe the Bible at all? If the Bible is not to be relied upon, why accept Jesus at all? What right have we as Spiritualists to select portions of the Bible, and say we will believe this or we will not believe that? Spiritualists are taking a fearful responsibility upon themselves. What right have we to question theway and means the Lord takes to carry out his work? Why not believe that the Lord is all-powerful, that with him all things are possible? If we can believe that Jesus did perform the miracles (which it is claimed he did perform) why not believe also that he was of divine birth? Could mortal man have performed the miracles which he is said to have performed? I am aware that it is claimed that some mediums can help restore health, but miracles are not performed. I can believe that Jesus must have been a spirit and at times palpable to the touch. The disappearence from the sepulcher, his appearing and disappearing at different times and places make it appear so to me.

Can we, as Spiritualists, afford to make so serious a mistake, as to deny the Son of God? And that brings the thought of Peter, the best beloved deciple. Christ said. Before the cock crow twice thou shalt deny me thrice, Peter went out and wept bitterly. Spiritualists I feel are the best beloved.

Why does Spiritualism lack means to support it? I fear that the answer is too plainly to be seen, I fear that the cause, so dear to my heart, will not prosper as it should, because the dear Christ's birth is made to appear a defilement. Our Father in heaven can do all things. All good may prosper if done in his name.

L. H. MACE.

[Poor Jesus! How unhappy he must be in consequence of all this controversy concerning him. Why not let him rest in peace—has he not yet suffered enough?—ED.]

Fretfulness and fault-finding grow and increase by giving way to them, and so do good nature and cheerfulness. Choose then which thou wilt have as life companions. Even an enemy may be of use to us by showing us our faults and thus giving us the power to overcome them.—E. D. S.

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MEETINGS.

Cincinnati, Ohio.

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

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

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

Douglas Hall, N. W. Sixth and Walnut streets, trance lecture every Sunday at 3. p. m. by Mrs. Adah Sheehan. Admission free. Strangers cordially invited.

Boston, Mass.

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

BOSTON SPIRITUAL TEMPLE, Berkeley Hall—Lectures by able speakers Sundays at 10½ A. M and 7½ P. M. Richard Holmes, President; Albert F. Bing, Treasurer; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will hold public meetings every Sunday.

The Temple Fraternity School for children meets at 10½ a.m.; afternoon services at 2¾, and Wednesday evening social at 7½.

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLORS, 1031 Washington street—Sunday meetings at 2½ and 7½ P.M. Solicits correspondence from mediums everywhere, through whom interesting phenomena may occur, suitable for a public platform. J. E. Hall, President.

Children's Progressive Lyceum No. 1—Sessions every Sunday at 11 a. m. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

1031 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society meets every Friday. Private seance, for members only, first Friday in each month. Public meetings every Friday evening at 7½. Mrs. A. E Barnes, President; Mrs. M. V. Lincoln, Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10½ A. M. 2½ and 7½ P. M. Eben Cobb, Conductor.

EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2½ and 7½ P.M.; also Wednesdays at 8 P. M. Able speakers and test mediums Excellent music. Dr. E. H. Mathews, Chairman.

America Hall, 724 Washington street.—Services each Sunday Dr W A Hale, Chairman

A Public Social Meeting will be held every Thursday evening at 7½ in the office parlors of Evans House, 175 Tremont street Eliza J. Bennett.

The Spiritualistic Phenomena Association hold their meetings in the Lyceum Hall, 1031 Washington street. It is the hall above the Ladies' Aid Hall.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.

Meetings are held at Grand Army Hall, Sundays at 2½ and 7½ p. m. All mediums invited G. F. Slight, Chairman.—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M L. Dodge, Sec.

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

New York, N. Y.

The American Spiritualist Alliance meets at 219 West 42d street, New York City, on each alternate Wednesday at 8 p. m.

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

Spiritualists who are disposed to aid the American Spiritualist Alliance can do so by sending subscriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remittances.

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Henry Kiddle, President.
J. F. Clark, Corresponding Secretary.

Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritual meeting. Services every Sunday at 2¼ and 7¼ 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 Spiritualists are held every Sunday at 3 and 8 p. m. 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 Sunday at 11 a. m. and 7½ 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.

Philadelphia, Pa.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 P. M. at their church, Thompson Street. Seats free. Public invited. T. J. AMBROSIA, President.

Cleveland.

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

Spiritualist Meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 p. m.

Children's Lyceum every Sunday at 10:45 a. m. E. W. Gaylord, Conductor. Friends and public cordially invited.

The Spiritualists' Progressive Thought Society meets every Sunday at 2:30 p. m. in Probeck's Hall Farnklin Avenue. Admission free.

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Congress street. Mrs. G. Dorn, Secretary.

Toledo, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. President, J. B. Jenson, 2018 Locust street; Secretary, W. M. Smith, 949 Dorr street.

Chicago, Ill.

Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists every Sunday.

The Chicago Spiritual Fraternity hold public meetings every Sunday at 3 and 7:45 p. m., at Kimball Hall 247 State street, corner of Jackson. Rev. Moses Hull, formerly a noted Advent minister, and one of the best biblical scholars living, will conduct the services the four Sunday in January. Seats free. All are invited. S. M. Biddison, Sec.

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

The Young Peoples' Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10¾ and 7¾. The best speakers and mediums are always engaged.

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Johnston Building, Flatbush avenue, corner of Nevins street.—Brooklyn Progressive Spiritual Conference every Saturday evening at 8 o'clock.

Troy, N. Y.

Progressive Spiritual Association No. 2, meets at Star Hall, corner of Third and Fulton streets, (entrance on Fulton) every Sunday.

Albany, N. Y.

First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ a. m. and 8 p. m. Admission free. Ladies' Aid meets at the same place every Friday at 3. p. m.; supper served at 6. p. J. D. Chism, Jr., Secretary.

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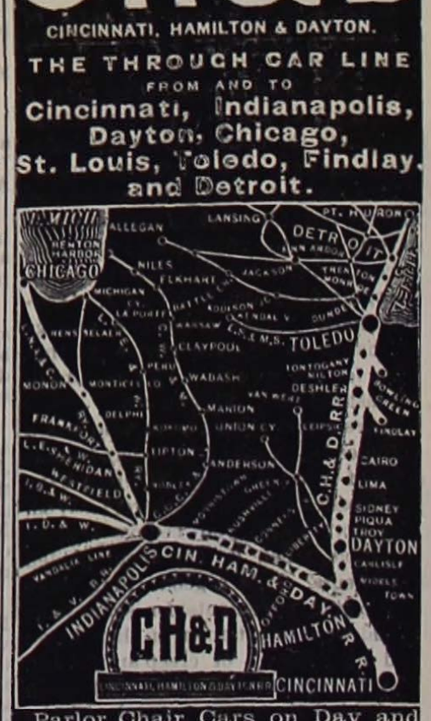

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Specially Reported for The Better Way.

SOCIETY OF UNION SPIRITUALISTS

Lectures and Tests Delivered by the Guides of Edgar W. Emerson, G. A. R. Hall, Cincinnati, Ohio, Sunday, June 16, 1889.

MORNING LECTURE.

The morning services were well attended by an appreciative audience, that applauded frequently the brilliant sallies made by the guides in their discussion of the questions presented by the audience. The manner in which the questions were considered was certainly eloquent and at the same time directly to the point. Many questions were presented and a brief outline is herewith given of one of the important questions. The question was asked in regard to mediums sitting together for development. The guide thought that as a rule those seeking to develop mediumship should sit alone; that is at home, and not subject themselves to the conflicting influences of a promiscuous developing circle. It would be injurious to persons of a delicate and retiring nature, but still there were cases that would be benefitted by a public developing circle, but that circle should never be of more than twelve persons, and should always meet at the same time and place and be composed of the same members. Two mediums, who were sitting for opposite phases of mediumship, one mental and the other physical, would be benefitted by sitting together for development, otherwise not, because the forces would act more in unison.

The controls now changed and Sunbeam took control of the medium and after a few remarks proceeded to give

TESTS,

Of the presence of spirit friends. She said the first to manifest was an elderly man that said he was glad to return and let people know that old Uncle Jimmy Howell, was living and that he was free from all the hard conditions of his earth life. Recognized.

There comes here a distressing influence and I shall be obliged to ward it off and this comes from two spirits, a young and an elderly man. I go out from here and I see this elderly man surrounded by so many horses, and he says he gave this that he might better be identified, and he will be remembered by many. He is not alone but he says he has brought his son with him, and he wants his dear ones to know that Alexander Robinson and his son, Edward, have been here, and that he used to be at the city stables when in earth life. Recognized.

A young man stands here and he is a beautifully developed spirit. He is what we call a beneficent spirit, a teacher, and he goes to that lady who sits all alone at rear of the hall, and places his hand upon her shoulder, and says: I am happy now. I have tried to communicate before but now I have succeeded and mother I want you to know that George is here." Over your head I see the name George and across that a big letter, C. He says I have often tried to come to you but have never succeeded before, and I am not alone, for father and I return. I am glad to see the change you have made mother. Recognized.

A lady comes here who says she will be satisfied if we just give her name, Mrs. Sarah Hazen, Bellevue, Ky. She was an elderly lady, nearer 74 than 70, and she wants Burton, her husband, to know that she is waiting for him and that she ever watches over him. Recognized. There were a number of little children here a moment ago, but they have all gone except one little boy who stands in front of Mrs. Dr. Schultz, and he says, "You know—Hall—papa and mamma, Avondale. I come to papa Will." The child passed out with some throat trouble, and I hear the name of Hathaway, and the letters, W. H. Recognized.

Over the head of this young man I see a letter C, and you are a medium, but I see there are contending influences around you. Different intelligences are endeavoring to control you and the result is a lack of harmony and so we say to you concentrate your forces by sitting longer and not so often. Recognized. David T. Wheeler, of Carlisle Station, came and sent a message of thanks to the Andersons of that place for the care they took of him in his last sickness. Recognized.

There comes a man here who has a gold-headed cane in his hand—now some of you are asikng: "Do they have gold-headed canes over there?" Well, why not? Can't you believe that as the Bible when it tells about golden pavements? It is a good thing there are no gold pavements for some folks would want to get down on their knees and dig them up, or creep around and lean up against the posts and reach out behind them and try and pick the rubies and sapphires off, because they have not become rid of their miserly instincts. The man stands there laughing at me as I say this and he says he is enjoying his life in the spirit world and he will be remembered here in Cincinnati, as Dr. Langdon Reeves Longworth. Recognized. This closed the morning services.

EVENING LECTURE.

The evening lecture was a scathing rebuke of that spirit of bigotry that is so rampant at the present time, both in the churches and among Spiritualists, and at the same time it was a call to stand firm at the post of duty; a call to the highest within man to be rounded out and unfolded to its full power and beauty. The discourse was a clear and concise statement of the position that should be assumed by Spiritualists in regard to so-called exposures. The position was taken by the guide that no one had a right to test a medium that could not pass the same examination as to honesty, purity, etc. The audience listened with a great amount of pleasure as was evinced by the frequent and hearty applause. The feature of the evening, however, was the

TESTS.

Sunbeam made a few pithy remarks, following in the same line as the previous control. The first spirit to manifest was a soldier, who said he had often heard his friends wonder why the Colonel had not manifested, but he had tried many times and now he was glad to communicate and let them know that Colonel Aaron Templeton still lived and though he had passed but fifty years in earth life yet he was glad that he had fought his last battle with death and had conquered, and could truly say "Oh death, where is thy sting? Oh grave, where is thy victory? For immortality deprives death of its sting and robs the grave of its victory." Recognized.

A spirit of a lady comes here and she brings a beautiful bouquet of violets and she says in the spirit world she is called Violet, while to her brother she is ever a bright star. She takes me to this gentleman here and she gives the name of Tillie Grandjean, and she says Alphonso and Josie are with her and they all send love. Recognized.

Coming back to the rostrum the medium stopped by the side of Mrs. Warden, of Walnut street, and taking her hand said: "Oh, mother, how many times I have tried to speak to you, and now I want you to know that your Charlie is ever near you and that he can be your staff in your declining years even better than if he had staid with you. Recognized. As we pass from these conditions we come in contact with an old lady and an old gentleman. They seem to have been very closely united when they were here and when one passed out, the other was very much afflicted. The old lady says that she found her Andrew waiting for her and they are very happy. They give the names of Andrew and Maria Beck, of Bond Hill. Recognized. A young man about twenty; no, he says he was eighteen, comes and says he has often heard his people say that Willie was dead but he wanted the people at home on FIfth street to know he came often to them. He gives the name of Willie Gray, Covington, Kentucky; recognized. The medium here turned to Mr. Frank J. Roth, who sat just in front of the platform, and Sunbeam said a young woman came who called him father and her name was Kate and she spoke of Baby Charlie, and of Albert, giving messages of love and kindness; recognized. Dr. Harding came and gave a message that was recognized by his friends. William Brickley and sister Kate came to their brother Fred and gave words of cheer, and counsel, that were recognized.

There comes to us a man who was loved the most by those who knew him best. He gives the name of Dr. Edward Ziplun. With this there was also given a message, full of comfort and love; recognized. Georgia McDonald came to her father and to her husband, John McDonald and was recognized. To the young man who has the fan in his lap there comes a man, dressed in a robe, and he holds in his hands a large book that looks like a ledger, and from between the leaves of the book hang three purple ribbons, on which are a Grecian, a Roman, and a Christian cross. The meaning of this is not for me to explain in this place. He has on a breastplate, on which are engraved twelve stars, and on the girdle a crescent and sun; over your head he shows the letter E., and gives the name of Esau and says: "Brother, I am still on duty." Recognized. On account of the great heat the guides closed with this and the audience dismissed with the benediction.

From Our Reporter's Note Book.

LOCAL ITEMS.

The First New Spiritual Church holds a developing circle, every Thursday, 7:30 p. m., at 432 West Seventh street. Admission, 10 cents.

There is need of more thorough work in regard to the Lyceum. More scholars, more teachers who will be present promptly on time and every time.

Miss Emma J. Nickerson, a talented speaker and medium from Boston, will lecture at the morning service on Sunday and will be followed by Mr. Emerson with tests.

The lecture given by J. Clegg Wright at the Hall, on Wednesday evening, June 12, was a magnificent discourse, filled with periods of lofty eloquence, and sparkling with gems of thought. Mr. Wright and Mr. Emerson will occupy the platform on Wednesday evening, June 26. Admission 10 cents.

William Fennessy and Joseph W. Fletcher, the exposer of Spiritualism, who were charged with giving a spiritualistic performance, Sunday, the 9th instant., were dismissed, Judge Ermston holding that the law relating to the giving of theatrical performances on Sunday did not include a performance, such as was given by the defendants. In consequence thereof they gave another on last Sunday. The Zoological garden, a city institution, was also permitted to remain open, although an admission fee was charged to visitors. But probably the above are classed as religious institutions and may add to the moral or intellectual development of those who may perchance visit them—one on the evolution of the spiritual into the material and the other on the evolution of the material into the spiritual—*a la* Darwin.

Keene, N. H.

The New Hampshire State Convention of Spiritualists was held on June 7th, 8th and 9th, and proved a grand success.

President N. A. Lull, of Washington, opened the meeting with kind words of greeting, followed by a song from Mr. E. D. Epps, of Francistown, N. H. Mrs. Addie M. Stevens then delivered an address full of beautiful thoughts and good wishes. She is a speaker of great powers.—The morning service closed with tests by Mr. Frank Algerton, of Chicago.—At the afternoon session Miss Jennie B. Hagan held the meeting spell-bound with pithy and interesting remarks and closed with a poem on "Charity," a subject given by the audience.—The evening services were opened by a song from Mr. Epps, followed by a sweet and pure invocation from the inspired lips of Mrs. Stevens. This lady also delivered the morning lecture from subjects given by the audience. Miss Hagan followed with improvisations on "Bad words" and "Who is to Blame." Mr. Algerton closed with tests.

June 8th. Conference. Song by Mr. Epps "When the dear ones gather at home." The invocation by Miss Lizzie Ewer, of Portsmouth, N. H., was touching and sweet. Short addresses by Mrs. Stevens, Mrs. E. B. Craddock, of Concord, N. H., Mrs. Shirley, of Worcester, Mass., ex-president Fisher, of Keene, and Miss Jennie B. Hagan, the latter suggesting to telegraph to Tyson Furnace, Vt., and Cassadaga, where gatherings were also being held, which was carried out.—The forenoon services were opened with a trio by Mr. and Mrs. Lamb, of Bellows Falls, Vt., and Mr. Epps. Invocation and address by Mrs. Craddock. Address and tests by Mr. Algerton.—Evening services opened by Mr. Epps with song and Miss Ewer with invocation. Miss Hagan then read the return telegraphic messages, answered questions from the audience, closing each with a poem. Mr. Algerton read a poem translated from the Greek and gave tests. The services closed with "The Sweet Bye-and-By."

Sunday, June the 9th. At the morning services Mrs. Craddock lectured on "Which is best to follow, knowledge or belief?" Miss Hagan gave a poem combining the subjects: Mother, Our Future, Now, Compensation. Miss Ewer closed with tests.—The afternoon session opened with a violin solo by Mr. Thomas Maynard of this city. Miss Hagan gave the invocation. Mrs. Stevens read a poem, and delivered a lecture on subject taken from the audience. Mrs. Shirley gave psychometric readings, and Mr. Algerton closed with tests.—At the evening session Mrs. Stevens presented resolutions relating to the transition of Col. Burpee, of Manchester, N. H. Also a vote of thanks to the people of this city for their kindness and hospitality, and to the singers and speakers, all of which were unanimously adopted. After some music Miss Hagan called for subjects to be used by herself and Mr. Algerton and discoursed on them. After tests by the latter the convention was announced as closed by President Lull.

Miss Jennie B. Hagan has been recently and is now giving about four lectures a week. On the 11th and 12th she was at Hillsboro Bridge, N. H., and from the 17th to the 21st was on a visit to her home. On the 23d and 30th she speaks at Washington, N. H. Between the latter dates she will go on a visit to her aunt, Mrs. Mary Jones, but expects to be busy with camp work after this vacation. At the camp she will represent THE BETTER WAY and take subscription for the same.

Montreal, Canada.

Wandering over the country, the initerant Spiritualist sees much to instruct him in the ways of men. Whether he becomes edified in the manner that shall conduce to his better unfoldment, is quite another item to consider. To come in contact with the various forces of life may broaden his views and enlarge his understanding—but is not calculated to spiritualize his mental forces. The world's people are crude everywhere. Animal instincts crop out even amongst the classical. The vox populi intones joy in the sports of base ball, horse and boat racing, prize fighting, the theater, and civic and military displays, and in anything exciting, more than is derived from education, arts or religion. Wealth and power are better emoluments than growth of mind and spirit. Selfishness dominates all grades of people—the spiritual world not excepted. A personal ambition seems to achieve the highest known human results—no matter whether applied to the life physical or spiritual. Mediums and spirits are inspired by a worthy emulation to achieve place, popularity and usefulness. Humanity constitutes a busy hive—and so do spirits. Activity and ambition do not die. Why, then, grow weary of effort? Yet we do often. There is no escape from responsibility, nor from the crosses in life. Sooner or later we achieve, but not without toil. We hope to be in spirit life what opportunity denies us on earth—but over there we must need again commence and pursue our efforts in order to receive. It is the faint-hearted only who grows weary. Our good cause of Spiritualism needs devotion now as greatly as ever; it needs the spirit of organized effort; it needs the harmonizing of purposes—and above all it needs the spiritualizing of societies and officers thereof. Our organic efforts are run upon a money basis more than for mental and spiritual growth. The sensational worker who can most increase the coffers is the best medium. The platform is hedged about with the magnetism of barter and sale of talents. The public are worth only for what they bring so much a head. The soul-growth has lost so much in their worldliness. Are we progressing in the spiritualization of the people? Are we doing the best we can? Are the Spiritualists truly co-operating with the spirits? These are applicable questions—and the asker thereof is not prepared to reply

Wife and self enjoyed very much our visit to Boston. We found an open sesame at each society, and were able to study the status of labor at the Hub. The cause is maintained there by the inevitable "door fee"—and in the many halls for the spiritual spectator to obtain test services from a number of mediums in lieu of being advertised for private sittings. Here in Montreal we find an earnest element at work, but against much public prejudice. The city is full of churches—the major part being Catholic.

Our friends here have leased a small hall, and with Bro. Kneeshaw as regular speaker are doing a quiet work. We are holding three night meetings each week, and are having quite large attendance.

Quite a commotion has been stirred up in Canada over the grant to the Jesuits of $400,000 in lieu of claims for some property owned by the ancient society, but long since passed into government hands. The money was made subject to the Pope's disbursement for higher education. The Protestants are saying strong things and are mad over getting only $60,000 of the slice. The war is on and no telling what will be the result. The daily press is full of it, the churches are holding meetings, and a convention is now in session in Toronto. I will write you more fully about the issue and results.

Fraternally, G. W. KATES.

June 12, '89.

Seasonable.

Now ripening are the native fruits
That everybody wants;
The girls put on their short bathing suits
The dogs put on long pants.
—Boston Courier.

EDGE MOOR, DEL., April 5, '89.

B. F. POOLE, Clinton, Iowa.

Dear Sir:—Enclosed find 50 cents for another package of your magnetised compound. I find it just the thing for my eyes, and do not wish to be without it.

I remain yours truly,
MRS. E. S. ADAIR.

HAILY, IDAHO, March 25, '89.

B. F. POOLE, Clinton, Ia.

Dear Sir:—Your melted pebble spectacles work to perfection. They fitted my eyes from the start, and they are much improved by the use of them. Yours truly,
E. E. RICHARDS.

MOVEMENTS OF MEDIUMS.

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

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

Mrs Carrie C. Van Duzee is now located at 10 Rutland street, Watertown, N. Y.

J. H. Randall will answer calls to lectures on Spiritualism. Address, 229 Honore street, Chicago, Ill.

Mrs. M. E. Aldrich, inspirational speaker, may be addressed 55 West Exchange street, St. Paul, Minn.

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

F. N. Foster, the spirit artist, is now located at Peoria, Ill., and ready to take pictures from photographs, etc.

Dr. Rothermel may be addressed at his residence, 388 Clifton place, Brooklyn, N. Y., for consultation or engagements.

H. R. Wardell, psychometric reader, clairvoyant and test medium. Address 206 Eleventh street, Louisville, Ky.

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

Mrs. Mott Knight, independent slate writing medium, is at present located at New Commercial Hotel, Room 3, Kansas City, Mo.

Judge Featherstone is ready to answer calls to lecture. Terms moderate; correspondence solicited. Address for the present Henrietta, Tex.

Mrs. Maggie Stewart, 264 E. Main street, Piqua, O., platform, test and business medium. Can be engaged for camp meeting work. 99—4

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

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

Miss Jennie B. Hagan will make engagements for fall and winter week evenings for 6, 10 and 12 lectures. Address 52 Irving street, Framingham, Mass.

Mr. J. W. Fletcher, lecturer and public test medium. Address No. 6 Beacon street, Boston. Mr. Fletcher accepts engagements in New England only.

Mrs. M. E. Williams, of New York city, will lecture during the summer months. Arrangements made by addressing her at 222 West Forty-sixth street.

Mrs. Mary C. Knight will be pleased to correspond with societies wishing to engage her services as a lecturer and test medium. Address Fulton, Oswego Co., N. Y.

Mr. John Wm. Fletcher lectures in Saratoga, N. Y., September, October and November. Philadenphia during December. Address 6 Beacon street, Boston, Mass.

Miss Emma J. Nickerson will accept engagements for New England for the coming season; one month's engagements preferred. Address 123 W. Concord street, Boston.

Bishop A. Beals is engaged at Bangor, Me., and vicinity until the middle of June. Can be engaged for last three Sundays in June. Address, 86 State street, Albany, N. Y.

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

Henry H. Warner, inspirational-trance lecturer and test medium may be engaged by societies within easy reach of Cincinnati. Address in care BETTER WAY.

Mrs. Sophronia E. Warner-Bishop may be be engaged for the season of 1889 and 1890 by addressing her at 105 East Fourth st., North, Minneapolis, Minn., or in care of H. H. Warner, care of THE BETTER WAY.

Dr. D. M. King will respond to call for lectures and psychrometric readings, attend funerals and form new societies in Ohio, and also give dates for camp meeting engagements. Address box 45, Mantua Station, O.

Mrs. Myra F. Paine, Painesville, O., would like engagements to speak for societies in northern part of the State the first and 4th Sundays of May, June and July. Present address, care of C. Clapp, East Claridon, O.

Frank T. Ripley, the platform lecturer and test medium, can be engaged for grove and camp meetings for June, July and August, anywhere by addressing him at Alliance, O., until April 29th; thereafter care of Banner of Light.

Mr. Harrison D. Barrett of Meadville, Pa., is specially recommended to us as an inspirational speaker of unusual promise. He is ready to fill engagements upon the Spiritualist platform, and would be pleased to correspond with societies with a view to engagements.

Dr. James A. Bliss, the developing medium, on and after May 7th, by special engagement, will give private sittings in Detroit, Mich. Engagement book now ready for names, and can be found at 18 Park place, Detroit, Mich.

Mr. J. J. Morse will speak during June in Conservatory Hall corner Bedford avenue and Fulton street, Brooklyn, N. Y., every Sunday morning and evening. During July he will visit Norfolk, Va., and in August the leading camps. All dates are filled prior to his leaving for England on August 29th.

Mrs. Edith E. R. Nickless will lecture and give public tests in San Francisco, Cal., during April, May, and June. Address during that time No. 108 McAllister St., San Francisco. Can be engaged for Tuesday and Wednesday evenings of each week, in a radius of 100 miles of her residence during those months.

Mrs. H. S. Phillips is doing a good missionary work as a platform test medium at Trenton, N. J., Philadelphia, Pa., and surrounding towns and cities, and will occupy her cottage at Parkland during camp meetings at that beautiful summer resort. Address 563 Spruce street, Camden, N. J.

Dr. J. R. Nickless, Spiritual Healer, is meeting with wonderful success in San Francisco, California. Every Sunday evening, after lecture and tests, by Mrs Edith E. R. Nickless, the Dr. calls all to the platform who are suffering and gives them treatment. He has performed some wonderful cures.

G. W. Kates and wife are located at 123 W. Concord street, Boston, Mass., during May. They speak at Lowell, May 12th, and for the Phenomenal Association, 19th. Will serve the Spiritualists of Montreal, Canada, during June. Their route to California is rapidly being made. Address them at Wheat Sheaf Lane, station E, Philadelphia, Pa.

DR. A. W. S. ROTHERMEL, of Brooklyn, New York, the noted medium, will give a medical examination and one lot of medicine free to all new subscribers for THE BETTER WAY for one year. Subscription price $2. Send a lock of hair or some article of clothing worn by the person, enclosing price of subscription and five two-cent stamps and address him in care of the Way Publishing Co., Cincinnati, and receive a diagnosis and medicine FREE.

☞See reading notice of VITAPATHY and what "Justice" says of it. We believe there is a virtue in this system not yet fully comprehended. But as knowledge is power, we advise those interested, to investigate it.

Friendship.

Much has been said in praise and verse concerning this little word. But pens fail, for hearts are the true interpreters of the emotions. How shall we know this royal gift of life? 'Tis a buried treasure in a hidden mine; we must dig for it and measure our strength by another's need.

"This above all to thine own self be true;
Learn to live well, that thou mayst die so too."

Has the purple of state fallen upon your shoulders? Are the claims of other's lives unheeded and kindred forgotten? Ah! friendship depends not upon wealth nor estate; a crust is sweetened when shared with another. "The least flower with a brimming cup may stand and share its dewdrop with another man." Dull not thy patience with itching servitude. Stead thou afflictions need, thou shalt not lack a friend. He that gives little taketh much. The bonds of use tie us to strange bedfellows. But true friendship survives the wreck of time, for, like hope, it is immortal. EMMA J. NICKERSON.

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THE HEALING QUALITIES OF THE PINES ARE KNOWN THROUGHOUT THE WORLD.

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BOY.—Yes, one of them cheap ones will do Dad'll never know the difference, and I can buy peanuts with the change.
STORE KEEPER.—My son, be careful.

STORE KEEPER.—Why, boy, what's the matter? BOY.—Dad knows more about Sweat Pads than I thought he did, and I knows more 'bout a lickin'. GIVE ME A "SUCCESS."

"SUCCESS" being open at the bottom, does not fill up the collar nor choke the horse. It is easily adjusted and can be used on horses with different sized necks. It is securely held to the collar by plastic hooks, a great advantage over straps and buckles, tie strings or sewing the pad to the collar.

GUARANTEE Sore Shoulders and Galls caused by the collar, are positively cured and prevented by the use of a "Success" Sweat Pad.

SUCCESS TRADE MARK

CAUTION Every genuine "Success" is branded with this Trade Mark. Ignore imitations they do not possess the qualities of "Success," and can not give the same satisfaction. FOR SALE BY THE HARNESS TRADE IN GENERAL

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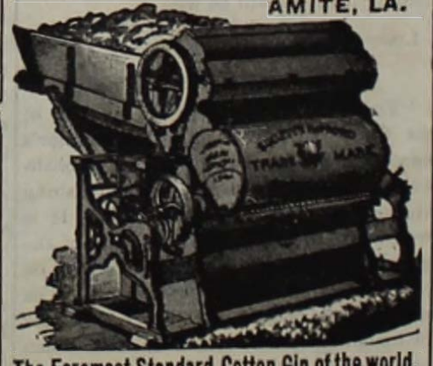

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PEORIA, ILLS.

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EDGAR W. EMERSON,

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Morning and Evening

—AT—

GRAND ARMY HALL

No. 115 WEST SIXTH ST.,

CINCINNATI

AND EVERY SUNDAY MORNING AND EVENING DURING THE MONTHS OF MAY AND JUNE, 188[illegible]

Mr. Emerson

Is one of the best and most popular speakers on the Spiritualistic Rostrum and needs no commendation. His past record and eminent talents recommend him. His

TESTS,

After each lecture, are infallible, convincing skeptics and strengthening the glorious belief of the ability of our departed friends to manifest their presence through this grand instrument to us.

Morning Service begins at - - - 11[illegible]
Evening " " " - - - 7[illegible]

GOOD MUSIC

Both Morning and Evening

Will be furnished by the "Trio Orchestra," Mrs. M. A. Ross, Pianist; Mr. C. C. Cook, Violinist; M. Heidel, Cornetist. M. Heidel was the instructor of Herman Bellstedt, Jr., and other famous cornetists of Cincinnati, and is one of the finest solo players. The other members of the orchestra are equally fine in their departments and lovers of music will find a feast of *good* music at each service.

Admission to either service, 10 Cents.

No Reserved Seats, therefore those who wish for a choice of seats should come early.

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Made of the very lightest and special [illegible] Nicely finished; 33 inches long, by 4 [illegible] in diameter, large end. Price, $1.00. Telescope or Sectional Trumpet, $1.50.

JOSEPH LAGE
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Letters by mail, photographs or lock of hair successfully diagnosed. Circles Sunday at 2½ and 7½ P. M. Forty years experience.

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