

### TWO DOLLARS per Year.

#### "Creeds Without Virtue Are Paltering Vanities."

CINCINNATI, SATURDAY, JANUARY 19, 1889.

# ONE DOLLAR for Six Months.

# **VOLUME 4.**

[Entered at the Post-Office, Cincinnati, Ohio, as forms or expressions, and finally becom-Second-Class Matter,]

## THE BETTER WAY.

ISSUED EVERY SATURDAY.

THE WAY PUBLISHING CO., Proprietors 222 & 224 West Pears Street, Cincinnati, O. M. G. YOUMANS, President. I. S. MCCHACKEN, Treasurer. C. C. STOWELL, Secretary.

L. BARNEY				EDITOR	
CINCINNATI		-	*	JANUARY 19, 1889	
			-		

WELL, Secretary The of THE BETTER WAY. All private thould invariably be marked "Peron the envelope.

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

#### ADVERTISEMENTS.

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

# THE ROSTRUM.

#### Questions and Answers.

Extracts From the Answers to Questions Through the Madiumship of Mr. George H. Bioors, at Minesser J. Congre-gation of the Society of Union Spiritualists. INVOCATION.

Oh, thou Infinite Spirit! We come this morning with our hearts full of love and sympatny, and turn to thee to commune as with the interior forces of the universe. In harmony with our own interior we find there powers to be unfolded which makes this life so grand. As we approach thee, we do so in all reverence, and crave that

ing as pure and refined again as spirit. Your world is a material world, but was originally evolved from the realm of spirit, where all the chemical forces are found that this world is clothed with, and from which it draws to itself all the substances needed for its subsistence, and from which it builds up its own life structure, and furnishes you with that which is needed for your growth and development. So you hay as well ask us what spirit is. One finition may suit the other-one being the same.

Materialists say your world is born of force, and that the sun sprung from something else of a material nature. But from a spiritual standpoint the sun is as much a planet as the earth is, it being an organized spiritual body, and through chemical rays which penetrates your material atmosphere builds up your surface condition. It is the action of spirit that induces his-not the mere material force existing

in the sun. Take a tree for example, place it in a large-sized box to allow for expansion of ts roots and fill with soil. Weigh the whole, and in fifty years you will find the same amount of soil left, but the tree grown to wonderful dimensions. The soil did not furnish it with limbs; this was but an agency for the operations of spirit. Its growth was due to the substance it gathered from the spiritual atmosphere which operates as law, and constitutes spirit taking a materialized form. But how? By

the laws of spirit that chemicalizes everything that it comes in contact with. So every existing fact draws from the spiritual chemistry and grows, expands, unfolds in consequence.

it in a retort where it will be converted into gas, what becomes of the gas? Where is soul, and thus forever unfold.

spirit This should be the aim of re-ligion so-called, but it is not; and as it is not we dislike the term to apply to man's spiritual or mental unfoldment. The only way to study the laws of nature is from a scientific standpoint, and only through a comprehension of these laws will man ever progress spiritually or morally. Ignorance is a bar to the development of the nterior forces, and it is there where man's true power lies. Religion is nothing compared to this. To become beneficial to imself and the world, man must unfold in intellectuality or spirituality. Such is soul growth, and is the only method through which he will ever be able to enhe outcome of the other or an expression joy life or become happy. The religions of the past have kept man in darkness because they have always opposed scientific

revealments, and Spiritualism now comes the sun, from whence it receives all its life as a missioner that does the opposite, namely, inviting scientific truths to its lap and making scientific students of its adherents.

Therefore unfold yourself in spirit; endeavor to rise in the realms of the spiritual; advance in knowledge as your innate desires prompt; improve in that higher culture which induces happiness and which your interior nature intuitively longs for-love. Not through that which the world calls religion, but through a study of nature's laws; through a further acquirement of truth; through the agency of science, and accompanied by an honest upright career. In a word, through a life of spirituality and increased intelligence. BENEDICTION.

May every individual feel the dignity in becoming a student of nature, and be ever considerate as men and women. Let this your constant prayer and desire. Amen.

## WHITHER ARE WE DRIFTING?"

Was the question propounded at the evening service. The guides of the speaker said they were glad that this subject was proposed, as it gave them an opportunity subjects. of making plain some facts that should be universally taken note of and carefully kept in view, as on them depended the rise or fall of the American nation.

Take a rock, for example, and place ture depends-either to suffer or become and answered them briefly and logically. stopped, not even a cigar can be bought until after 6 o'clock Sunday evening, effects are the result of causes, and as we implant these causes so the effects will of the lecture, but a synopsis of the next that form of matter gone to? The higher bear fruitage. The cause is always the discourse will appear in THE BETTER you go in matter, the' nearer you come to law which governs or controlls the effects, spirit again; to the realm of thought; of and whatever we inculcate now, either by neglect or direct aid, will some day materialism would. We cannot, because has been the cause of all the downfalls of nations; that wrong living by the people has been their final destroyer. It cannot ifest itself according to its composition, as is simply materialized spirit. It has only facts that take place in his daily walks of life; of the laws that are made by corpor various moves made by party politics or by politicians. These all tend to future good or evil to the people and rather than freedom, was founded as such spiritually. When first discovered, those moved by the spirit of freedom were the first to seek its shores. Their souls were sensitive to the oppression of European imperialism, and though they did not, in addition, free themselves from mental or religious slavery, for they brought their priests and whatever was said during the exercises ministers with them; they at all events would be in accordance with the lesson. planted a cause for a future condition of It was the intention to teach the children iberty whose effects bloomed later in the form of governmental freedom and now are manifesting a higher degree of as man advances spiritually he ralizes liberty; namely: freedom from mental should be given any particular one. At slavery; from theological dogmatism; from the close of his remarks the children came priestcraft; and much of this is due to Modern Spiritualism. And it is this same Spiritualism that is now returning to Europe to free its people from the many Thomas Paine, his unselfish work for his Henry P. Miller, at whose house I have bondages that they are subjected to. It will prove the silent worker that will gradually find its way to the hearts of the people, and through spiritual enlightenment awaken them as a nation, each indichurch going, long winded prasts, psalm- vidual forming one of the links in the singing and long faces. The eligion of grand whole and so reach it by growth and natural unfoldment. Thus beware that you do not become indifferent to that which is wrong. En he said as he listened to the reading on the to know. For knowledge leas us upward deavor to bring harmony into the least discord, individually and collectively, and especially observe these little things in that that grand soul might be looked upon your children. They will constitute the as one of the world's great teachers or be such individually, but isn fact a sci- future men and women that are to saviors, as his writing had done so much all the mines of earth and not have that for humanity according to his will ence, because it reveals to the nature of rule the nation, and as you incline them toward liberalizing and enlightening the little flower of pity in my breast-Inger- and direction. Multitudes of others noted they will unfold. Much ignorance prevails concerning both these and the laws minds of men, he himself owed much to sides that which is founds this material of marriage, and here the true foundation the writing of Thomas Paine, especially world. Spiritualism is t opposite of ma- is laid to a darker or brighter future. This his "Age of Reason." is the beginning of all, and what is here transgressed is difficult to heal. Marriage Luther and Thomas Paine, their labors for is a divine institution and should only be humanity, both here, and on the spirit contracted in the spirit of sanctity. Under side of life. Mr. Randall said the contracted in the spirit of sanctity. Under side

From Our Reporter's Note Book Cincinnati Brevitics.

Grand trumpet seance at G. A. R. Hall on Wednesday evening, January 30.

Mr. Geo. H. Brooks gives private reada. m., every day except Mondays.

The Ladies Aid Society give a supper the cause are invited.

Much gratification is expressed in spiritualistic circles in consequence of the fact that Mr. Grooms has accepted the office of conductor of the Lyceum. No better seection could have been made for that

Mrs. Adah Sheehan, trance lecturer, now holds meetings regularly every Sunday afternoon, beginning at 2:45 o'clock, ? Douglass Hall, northwest corner Sixth and Walnut streets. Psychometric readings after the lecture.

### Specially Reported for The Better Way. **Douglass Hall Lectures.**

Spiritualism is occupying new ground

daily in our city and our local workers are pressing the cause forward with a commendable vigor. Among these workers is Mrs. Adah Sheehan, who now holds regular Sunday services at 2:45 p. m., in Douglass Hall, corner of Sixth and Walnut streets.

Mrs. Sheehan is a trance lecturer and, as a rule, has taken her subjects as they were handed in by the audience, but on account of the weak and thought-less sracter of a majority of questions (evidently merely handed in for curiosity's sake) she will in future choose her own

The lecture was opened by singing, and sic by the organist was very fine would be As individuals, of course, we each lay a an injustice to that lady. After the invo-

Savior from the remoted period of which To the Editor of The Better Way. we have any knowledge. Martin Luther and Thomas Paine were Saviors or

Teachers as we recognize the term, in that they have helped the world to progress, said also to the children that it was in ings at 299 Richmond street, from 9 to 12 their power to become teachers and help ers to others. Mr. Danforth next addressed the school-said he was glad we had something else to talk about besides at G. A. R. Hall, on Wednesday evening, the old bible stories, he closed by reading Jan. 23rd, to which all who desire to aid questions and answers upon the life, character, and labors of Martin Luther as reformer and teacher.

Mr. Ayer then announced that "Me-diumship" would be the object lesson for consideration next Sunday-the closing hymn was sung, n. school was then dismissed. MRS. W. H. C. hymn was sung, in which all joined;

# Boston, Jan. 13th.

### Spiritualism in New London, Conn. To the Editor of The Better Way.

There is not a more picturesque spot in America than is this pleasant town, with its most attractive surroundings and quaint old streets, with here and there some land mark of more than passing historic interest; for New London in the old days of the revolution was the scene of more than one strongly contested battle. It is now a quiet conservative town without any very important interests at stake except the one of "keeping the Sabbath

day Holy." They are very stiff here on the Sunday law, and are every year becoming more and more narrow in their prejudices. Long ago in a more primitive age, the Blue Laws were terrible. A other was not flow if in him her own child on Sunday, or a man allowed to drive a horse above a certain rate of speed

-they have improved somewhat upon that, but now a new set of City officers to omit mentioning the fact that the mu- have come in and as one of the boys has it, "you have to open sardines with pray-As individuals, of course, we each tay a foundation for ourselves, on which our fu- cation, the guides took up the questions stopped, not even a cigar can be bought ers on Sunday." The Sunday papers are when the ordinary ways of life are gradually taken up. We are not as free as we might be in New England, I remember when I was in Cincinnati it used to seem a little "queer" to preach in the morning, go to the theatre in the afternoon, and the spiritual education of the young. The then return in the evening—but I soon chairman then introduced Mr. H. H. saw that hundreds of people were amused; instructed and kept out of mischief, by these places of amusement, which furnish a striking contrast to the dark and sombre hues, in which the church paints all the possibility of humanity. The liberal element is the leaven, which bye and bye may change the entire condition of affairs, lish. There is a Universalist Church here, over which Cephos Lynn, once a ister, presided, during the first years of his The exercises were opened as usual with preaching. Since then the church has closed, and there is no service held hereexcept in the vestry, where the Spiritualists are permitted to meet every Sunday, tatives of their Christ. Spiritualism is fast Mr. Ayer then came forward and said the Most of the Trustees of the church are teaching these Christians that the repreobject lesson of the day was "The World's spiritually inclined, some attending the sentations of the priesthood as to them-Spiritualist meeting every Sunday-but by selves are without the slightest foundation. the will of W. D. Pratt, whereby a few In conclusion, as to His questions about thousand dollars were left to the society God, I will say, that I know a God as well upon the condition that no Spiritualist as I know any spirit, (and I know hunwas allowed to speak there-the doors dreds of them) who can smile and be have been closed to. Spiritualists. So the pretty church stands empty, and the dead man's hate and his request, bars the way Him is to serve humanity because He to the world's progress. But in some way they have got around it, by calling the He is the author of the laws which govern Vestry, Pierpont Hall, and allowing the humanity as well as those that govern Spiritualists to meet there, where I find a everything else, He has the right and the pleasant society, presided over by Mr. power to judge men, as to whether their been most pleasantly entertained. The to cast them out if they fail to do so Morning Telegram has treated the subject through their own willful selfishness and with marked respect, and given very favor- conceit. Yet this God as I know Him, is able notices of our lectures, that have been not the God of my priesthood, but the well attended. So in every town, there long suffering patient, loving Father of all are the faithful few that are holding up mankind, with no substitutes except those the standard of our truth, and in the last who reflect his attributes. All the great great day will receive their reward.

NUMBER 81.

## More Light.

I should judge your correspondent M. S. Peck, not to be metaphorically, very surefooted, as he stumbles over such very small difficulties in the path of Christianity, and gets so terribly wounded as to damn it as a curse and not a blessing to humanity. And first, a myth can not be a very bad thing if the ceremonial drinking a single swallow of wine at stated intervals is worse. A single swallow of wine is taken in devout and sad commemoration of a principal event in the history of Christianity-the cruel death of its founder. A single swallow of coffee would be no worse. Wine, like coffee, is a natural product of the vegetable world. Would M. S. Peck destroy all the wine and all the female sex because bad men with money and power make beasts of themselves and degrade both from their lawful place in God's world? Second, Jesus went with his disciples through a wheat field and satisfied their hunger with the growing wheat, "rubbing it in their hands." I pity the man who owning a wheat field, would consider himself injured in a like case, even in these selfish moneyloving days.

But your correspondent is probably ignorant of the fact that the Jewish civil polity, gave any man a right to satisfy his hunger in that way. It was not only not against any law, but the fields were held and used under that condition. Third, if lesus chose to snow his power while with his disciples by causing a barren fig tree to cease cumbering the ground. He did what any good farmer would do with an axe, under similar circumstances. He did nothing wrong. Fourth, whatever the Fijians may think and do, Jesus himself, as testified by all pertinent history, said that the wine was to be drank in remembrance of him. And the phrase "this is my blood," is always regarded by most English speaking Christians as simply meaning, this represents my blood, that being the only sensible way in which the words can be taken. Especially as Jesus said at another time, "I speak as to wise men, judge ye what I say." What your correspondent says about "Bachanalian reform," is gratuitous and unfounded. No Christian community in any part of the world has ever given the slightest foundation for his language. The same is true of his remarks about forgery and embezzlement. Neither Christ or any community of His disciples have ever condoned in any way, drunkenness, thieving, forgery, embezzlement or any other crime or vice, but have Spiritualist, but now a Universalist Min- from the first been the conservators of virtue and honest dealing. Many Christians have put themselves into the hands of a priesthood, who claim to be the represenpleased with the good, and frown upon and put to confusion the evil that to serve never requires any other service But as words and acts are serving humanity, and powers of the past now in the spirit world, are fast coming to judgment. Many like Henry the Eighth, Richard coeur de Leon, William of Orange, Charlemagne, Saladin, Frederick the Great, and multitudes of others, modern and ancient, willingly in the past for their war upon humanity, including most of the old hopes and more ancient heads of priestcraft, come with war still against human welfare, and are cast for a longer or shorter time into impenetrable darkness. Not wrath, but for their own good and the good of humanity. No friend of humanity could wish it oth-

thy response may be felt; that we may feel the kindred influence existing between us, and thereby aid us to learn the nature of man as he is in reality; and that all may be inspired with the same desire, forevermore, Amen!

#### PREFACE.

We never come into an atmosphere, but what our first thought is, what good can we do for humanity. We confess that we don't know everything, nor always know what to do. All are built differently, and what may be good for one is often poison for another; so whenever a problem is presented it should be done thoughtfully, for few know how thought is unfolded, and that it requires consideration by us as well as by you. Every spirit incarnate must become an individual student. We do not advocate the doctrine that says others will do the work for you. The only way to learn is by self-exertion; to become a student of nature through the laws that are within you, and which method of all force, power, growth, and life must be learning opens the doors for you that gathered from the first named. Lvery leads to broader worlds than this; worlds which are full of love and activity, and in accord with the mental atmosphere of ter we must have a comprehension of dividuals and give opinions as such. You which we cannot comprehend, and shich may add to this or infer from it what you governs both, and to which triune oprincan; we leave the rest to you. We are now ready for the questions!

"What is matter?"

"We don't know-nor does anybody else! Many theories exist as to its definition, but when we look upon the many manifestations around us wherever we go, it is difficult to come to any decided conclusion. Man comes in contact with many substances or forces which he does not realize in the same way that he does gross matter, but how created he does not know. The demarkation line between spirit and matter is so gradual that it is difficult to say where one ends and the other begins, or which is which in their harmonious interblending. That spirit is the governing power of the two we can plainly discern, and as you understand this yourself you come into the realm of spirit, and you will find that through the operations of spirit matter is unfolded-thus an effect of spirit; a manife tation, an expression.

You are living in a great chemical laboratory, and can only be governed by the

But this probably does not answer you as we see differently. To us spirit and matter are so closely interblended that they virtually appear as one entity. Metaphynot? It is all life, and if all life is not spirit, what is it? All matter is alive, and assumed a different form, and has always you see it operating for this effect; and the more you enter the interior life the more beautiful the operations appear to you, and look to party they should look to princithen you too will find that all is spirit that ples. America is by nature a land of matter is but an expression of it; and that thing is found in spirit life, before i isexpressed materially, and thus to define natyourself. Thus we repeat, we are but in- spirit. We feel a power surroundig us ciples we may accord all that exist; but this fact more and more,-harmnizing with the higher and opening his souto that which may now seem incomprehesible.

"What is the religion of natureind is it developed by education?"

We are disagreeably affected when we hear the word religion, for it mens to be pious by routine, attended y regular nature is only understood asthat which we are led to by law. Such iscience, i. e. and unfolds our spiritual sture. Some people call Spiritualism a region. It may ence, because it reveals to the nature of the universe or what else. contains beterialism. While the tter dwarfs the soul because it is limiteor has limits, the former expands it contiously because it

Our space forbids a more extended report WAY of January 26

At the close of the lecture, Mr. Brooks manifest itself to our regret. If we review made some remarks in regard to the Lyhistory we will see that self-destruction ceum work, and urged the necessity of Warner, who gave a number of spirit debe otherwise. A cause or a law will man- scriptions, nearly all being recognized. Mrs. Sheehan then gave psychometric sicians say it is all spirit, all soul. Why it were; its nature; and as it is in the pow- readings from articles handed her from the er of man to create such causes, it is well audience, and to say they were successful for him to be observant of the customs de- is but half the truth as they were remarkveloping themselves around him; of the ably full and correct, being acknowledged in every instance by the parties to whom the articles belonged. Hereafter these existed. Go into the realm of spirit and ations or governmental assemblies; of the readings will be a teature of the services but if so, it has a mighty work to accompat Douglass Hall.

#### Beported for The Better Way. Temple Fraternity School.

singing. The invocation was given by Mr. Danforth and another hymn followed. Saviors or Teachers of the past," and that there had been many such Saviors or Teachers, and that no undue reverence with their recitations and readings; one of the pupils read a fine essay on the life of country and his fellow man; another read one equally good, on the life of Wendell Phillips, his love of liberty and efforts in behalf of the colored race of the South; every child had something to give appropriate to the day or object lesson.

Mr. Gregory then addressed the children; life of Thomas Paine it came to his mind

Mr. Churchill's reading was of Martin

laws of spirit; of thought; of growth; and matter, as you term it, is constantly chang-ing and giving place to higher and better of the universe ansunfold yourself in

J. W. FLETCHER. New London, Conn., Jan. 12, 1889.

Yours ever,

I had rather be poor, with a little sympathy in my heart, than to be as rich as yield themselves to Him, and work toward liberalizing and enlightening the little flower of pity in my breast-Ingersoll.

> He only is great who has the habits of greatness; who, after performing what sone in ten thousand could accomplish, passes on, and tells neither father nor mother of it.-Lavater.

Do to-day's duty, fight to-day's tempta-

### THE BETTER WAY.

## JANUARY 19, 1889.

# Specially Reported for The Better Way.

# Questions and Answers. By Mrs Nellie J. T. Brigham, Delivered before the First Society of Spiritualists, New York, Sunday Morning, December 30, 1888.

INVOCATION. Oh, Thou who art the soul of all harmony, Thou who art the soul of all harmony, Thou who art the life of all love, to thee we lift our hearis in earnestness of prayer-in earnestness of aspiration. We would bring to these the hunger and thirst of our souls, for who can feed us like that Father and Mothei God, whose knowledge runs through all human knowledge and pain and griev-ing.

light which scientists have seen, we thank thee. And now, our Father, for the light which shines to-day, showing the world the value and meaning of existence, all its glorious possibilities which it promises their man-hood and womanhood and angelabood even, on earth-for this we thank thee. We pray that truth may be purified and its teachers enlightened. Though truth may sometimes be taken like a precious pearl in bands solled and stained with sin and wrong, the pearl is still the pearl, the truth is imper-ishable and we are grateful for this. Oh, our Father, nelp us to be truer and fungs. As the old year glides away with all dis treasures of pleasure and pain, for pain is a treasure also, oh our God, help us to make the new year peacetal and useful and bright, help us to forgive the wrongs of the past, only remembering them to bring out of them greater strength, and that value would rises from experience. Help us to forgive, to put y and protect. Oh, our Father, nelp us to turn those who

bity and protect. Ob, our Father, help us to turn those who have injured us and whom we have offended, help us to look into their eyes clearly, with patience and forgiveness in our own. And so may the rough ways be made smooth and the kingtom of heaven will be nearer the earth than ever before. Ob, thou who sendeth angels and messen-mers of lows and mercy and inspiration, help

gers of love and mercy and inspiration, help us to receive the message and bear it still further, for we have our work to do. And so may we trust in thy love and obey thee forever. Amen.

Our sole possible human conception of God being (as it seems to me) an eternal and all pervading triune infinity of power, terrible time of stormy conflict, when a wisdom and love, how would you advanced spirits formulate your conception of the personality of God?

camel to pass through the eye of a needle out those of another part because they had than for a rich man to enter the kingdom of heaven." Another depressing biblical command or request: "Go, sell all thou not drive out a few of his little children hast and give to the poor." Are rich men debarred from heaven?

These two subjects, for it is easier to condense them into merely two, are connected, a'though you may not perceive the light longer than it naturally would have lasted; and that when one of the children connection. Human needs are connected with the spirit; there are hunger and thirst of the body and mind also. There are that these children might see to fight a subtle, invisible links that connect things in nature though they seem to be appar-

THE ROSTRUM. floats in and through your being? A some-thing that makes your eyes dim with tear perhaps, that quickens the beating of your heart and bears you away from the earth into the light and harmony of heaven? It s the soul of the music, but a man cannot understand it who has no ear for music So, if you look at the most perfect picture

world do you not know that you in the must bring something to it in order to take something away. You cannot go to i with the nature that has no space to be filled, with a nature that has no interior perception; and you cannot feel all that the artist felt when he painted it, all that the artist felt when he strove to express the interior and ideal. There must be a love of nature, a quickening within yourself if you would gaze upon the mountain and understand its message; if you would look upon the sea, shimmering and changing in the light and shadow, and gather from the sound of its waves and the rythm of their for the awakened human soul. And so you must be in harmony, in tune with na-ture, else the striking of the strings will awaken no response in you; but if you you watch the slow unfolding of a bud you have been reading a page from the bible of nature and seeing one of the acts of God. nature and seeing one of the acts of God. If you have this interior perception when you see the wonderful lines and angles that The member it; but since the subject is again will you find? Why, the fruit of the deeds are formed in building up the glory of a given we must repeat it. crystal you have been talking with God; Of course if you use and you understand what he says if this

interior perception is in you. So it is that everything in this world is full of surprises to the nature that is awake and alive-to the nature that can perceive. If you want us to formulate some conception that will reveal to you some idea of God, how can we do it other than to say that God is the spirit of love, will and wisdom-the blessed trinity speaking in the perfection of unity. How can we bet-ter express it than to tell you that this Infinite Spirit within all and through all has its message only for those who are awakened and can hear; to those who have opened their eyes to the light and can see. Did you imagine that we might perhaps talk to you about a God that walked as man walks, about a God that talked as man talks, a God that can see a little way as man sees? Did you suppose that we could quote from the Old Testament, or those texts that seem to reveal such a God as this? We know we read that God came seeking for Adam and Eve, but that they were ashamed and had hidden from Him. Hidden from God! Imagine such a thing possible. And that He called for themcalled in a loud voice just as some earthly parent might call for a little child that had hidden away. Do you believe that? We believe that man pictured God in that way, and that there is the expression of such a belief, but it is not our belief. We read in a certain place that there was a war and a part of God's people fought against another portion of God's children; and that there was a victory gained by one side. That He drove out the inhabitants of one part "Verily I say unto you, it is easier for a of the country but that He could not drive chariots of iron. As though God could drive out the inhabitants of the mountains and not those of the valley; that He could because they had toys of iron. Another idea that man has received and believed in is a personal God. They think that by certain of His children a battle was being fought and that they wished for the day

dertone and undercurrent of the sea that Will, this love we have found the spirit of their who were near they could make out of ful thing what strange manifestations you their fellow men, but what they could do gather from combining three elements. Take, for instance, the ide: of certain ber the story of the rich man who was pagans of the trinity of the Vedas, Brahma, going on a journey, into a far country; so Vishnu and Siva. When we ask what he called his stewards and gave them differ-they mean we are told, the first is the ent talents: to one five, to another ten, and creator, then comes the preserver and then the destroyer; and these three are one. It is the demonian trinity. Friends, look at and added more unto them. But the man nature to day, do we not find the creative principle, the preservative principle and these are one—these form the expression these are one—these form the expression of God? So the pagans were not so very came back and asked for an account of far from the correct and true idea after all. their stewardship. And when he came he So even death, as it is called, is one form of creation. It is changing the elements, one that buried his in the ground. working with preservation, working with creation, to build up a newer and higher world is not yours to keep. Of these exand fairer life. For death is evolution and ternal things there is nothing you can sound of its waves and the tythm of their and that the. Creation, destruction and preser-motion all the messages that the sea has birth. Creation, destruction and preser-for the awakened human soul. And so vation, they are all blended together; the touch, the jewels that you call yours, all of three stand as one in the eternal progress your earthly possessions, however dear that changes ignorance to wisdom. Verily and beautiful they may be, are yours to I say unto you, it is easier for a camel to use but not to keep. You may keep them have this interior power of perception, if pass through the eye of a needle than for a for a time, -as long as you live on earthrich man to enter the kingdom of heaven. but you cannot carry one with you. Are rich men debarred from heaven?

the same comparison is used it can only be explained in one way. It is the old story of the walled city, for in the olden days when man was more fierce and ani- across the pathway of others. The gold mal than he is to-day, when human life and silver are given as the talents were was not considered the dear and precious given to the stewards of old. What are thing that it is to-day, during the growth you doing with them? If you seek your and development and unfolding of law own pleasure and advancement you work through the world there was the power of directly against your own interests, al anger and of hate. And when a city was though selfishness is blind and can never built it was not as your fair city that runs see it. But it you take that which is given out like flowers that are planted in the you and use it in such a way as to open an gardens and hedges, that reach out through avenue of usefulness for others, why, my root and seed and scatter themselves far friends, there is no charity in all the world abroad. Your city runs out in that way so fruitful in good as that which helps and blossoms for miles beyond its centre. others to do for themselves. There is so But in the olden days everything was put much in love itself that it sends its inspiratogether for safety with strong walls built tion far and wide. The value of the gold about, with gates to open by day for the and silver is the use that men make of tide of swift travel (swift they considered it them. It is where men love gold for its then but how slow it would seem now!). own sake that the injury comes. They had in those great cities in the eastern lands great gates-arteries for the tide of travel to flow in and out, and in certain places small gates and these were for the toot passengers. It was possible in this life of ours, we may ask the quesfor a camel to pass through these little tion, "Am I my brother's keeper," and gates, but not without kneeling. It could God will answer, "Yes, to a certain exnot stand erect and walk through with its tent."

burden; they had to remove the pack from not come in contact with men or women his back and then it could with difficulty pass through the little gate. Now these their hours brighter or darker, because you small gates were called the needle's eye impart something to them. And so it is with and with such an explanation of them your spirit. It may be intellect, it may be (which is the true one) you can understand talents, it may be affection, it may be better, "It is easier for a camel to pass earthly possessions, whatever you have through the eye of a needle than for a rich that belongs to the exterior or interior life, man to enter the kingdom of heaven." When we tell you that the camel must are to give an accounting for all you poskneel and have his burden removed, you sess. Those in the spirit world that are may understand that any human being counted the richest and most powerful cannot pass through the gate of heaven in the land are those who increased the without first removing its burden-it must talent given them. From the north, south, kneel to pass through-it must have a east and west the rays of interest may certain kind of humility to pass through. But taking away the burden, taking away that which bends it as it walks it can pass yet when they come to the spirit world if through the eye of the needle into the city. their riches have been amassed at the ex-So when the spirit, the soul in life loves the riches for themselves, we behold the which prevents its entrance into the city. The pride that will not let it bend or kneel will keep it outside, it cannot pass through without these changes which were made with the camel's load. But it does not mean that it is impossible, it only means that certain qualifications are necessary in

believe in such a god as that? We believe order that it may enter. Another depressing biblical command simply transferred it into heaven by doing

that

We would take together the three words, and we believe that in this wisdom, this will, this love we have found the spirit of men who were rich here whose efforts

will not find your corner lots in the land that you have done. Is the world better Of course if you use the same text and or worse because you are in it? Are But, friends, how hard it is to acquire

riches here on earth without corroding our souls with habits of greed, without soiling our natures with selfishness. Oh and You cannot live this life, you canwithout making them better or worse, remember that you are stewards, and you seem to come from all directions, center ing in one person, at one individuality; and pense of virtue, peace and helpfulness to others, when they look around for their treasures they will find them not. Why friends, every power of intellect, of earthly possessions, is transferable. The use you make of a thing determines whether its memory or shadow in the other world brings gold or dross. There are some people who are rich in

heaven who were rich on earth, they have ently far apart. Body and spirit how could be satisfied with such an idea, but or request is this: "Go, sell all thou hast good. There are others who on earth are among the richest who are the paupers of Why is it depressing? Do you think that the skies-homeless and almost friendless -they are waiting, waiting to grow. Why, friends, the farmers would tell you that certain seeds that they wish to plant are all dried and shriveled, and so they place then they plant them and let them grow. Friends, it sometimes seems to us there are selfish souls so little that they scarcely count in the Almighty's hands, and we believe in the better land they must have their period of expansion, they must have a time of waiting before they can grow and blossom in heaven. So take the gifts that are yours in the earthly life, and use them rightly, and you ment, you will find that each step conwill find them blossoming for you when you reach the better land; that your mansions the carrying on of the same noble service in the skies have been builded by your for humanity at large. good thoughts and words and deeds, that your jewels are gathered there, bright in

#### Written for The Better Way. Ministering Spirits. BY STELLA.

In the solemn hush of evening. When th - work of day is done, And the western sky is beaming With the glow of setting sun; And while sitting in the gloaming Dreaming of the distant shore Where those whom we love are waiting For cur time of passing o'er.

Then they come with noiseless footsteps, And amid the twilight gloom The spirits of the dear departed

Steat into the silent room.

So we feel the gentle pressure Of some loved one's gentle hand;

Although we see them not, Yet they e'er can understand That the friends who loved them erstwhile

Are still faithful, fond and true;

That old ties are still as strong Ay, stronger, dearer than the new And thus we know there is no dead.

That those whom we see no more Are living yet-they have but gone

A little while, a day before! And amid all these stiffed longings,

A mid the bitterness of life; When the heart, in vo'celess anguish, Is depressed with ceaseless strife,

Then they come, caressing, loving, Aye, to case the heavy load; To cheer us on thro' the weary night,

Along the ever toilsome road; And so, in the battle's din There's hope and sweetest comfort yet,

For our hearts are bleat with feelings That ". ur dead" do not forget.

#### Written for The Better Way,

Spiritualism and its Uses. Spiritualism comes to teach that we are not here for the gratification of self, or for the unfoldment of merely selfish personal propensities, but for the acquisition of that which is for the enduring benefit of others, and therefore for ourselves. Often in the school of experience that which seems a Spiritualism is not merely related to life in bitter lesson comes to us; we are obliged a sense of appealing to human hearts who to go over it line for line, and apply it to have lost their dear friends by the interour individual life, and thereby we learn his something more to do than to give a patience, prudence and a just regard for the knowledge of immortal life, important as rights of others, which, if exercised, will that is to mourning and grief-stricken huredound to our credit and success. For how true it is that those who work solely on in human affairs. There is not a direct for self, regardless of the rights of others, tion of importance to you as men and who ignore the principles of justice, who women, whether touching your social, do not consider that which belongs to their fellows, but push out recklessly in the It has triumphed over vice and has turned pursuit of some aim or end-set on win- men and women to lives of virtue. It has ning their own course whatever others said, if you would be a true Spiritualist, may wish or want-are certain in time to be defeated, and to find their plans passing tuous. Do no deed that shall blight you away from them and themselves stripped in any manner. Live up to your highest of the outer covering of ambition and and best convictions of right, and in this pride, a picture of desolation and despair. We are placed here not to consider ourselves alone, but to consider our fellow bengs also. The use and purpose of Spiritualism, therefore, is to add another step to your comprehension of life's ends and aims-viz, that of soul-culture. Every earnest thinker, every honest Spiritualist, who comes to the work determined to at Cincinnati, 238 W. Seventh street, comunite his forces with those of both worlds ming from the east, intending to go to in spreading the gospel of truth as preached California, which lasted to half past three by the angels of heaven, every soul inspired with a real desire to be of use to its took place: The doctor asked me to write fellow-beings, has already begun that work some names of departed spirit friends on of self-culture. The good work thus small bits of paper and fold them up in established, goes on, by the power of di- small pellets. I did so, and put them all vine gravitation naturally attracting to it- together, half a dozen in a heap; during

The purpose and use of Spiritualism in this regard may be summarized in its in culcation of the necessity of self-improve ment and soul-culture-that by strict at-tention to the spiritual nature within a harmonious adjustment of the exhibitions of its powers with the necessary procession of events in the world without, the man and the woman may attain to the best conditions for unfoldment in the trues sense, and come into closer sympathy with the unseen powers which are in this day and generation proclaiming in clearer tones than ever before the great gospei of immortal life and eternal love to the weary heart of mankind.

Spiritualism, while it declares the verity of immortal life for all humanity-that there is death, that the disintegration of the physical form, and the dispersal of its gradually accreted atoms constitute merely the stripping away of the outer covering that the soul within may attain to grander proportions - has the further use of teaching you that the work of preparation for that immortal must find its beginning here and now. You are not to wait ti you quit the scenes of the physical. I you wish to work hand in hand with mighty powers above you must commence while in the mortal to qualify yourselves for such grand companionship.

Spiritualism teaches that the human heart may be rendered here and now, by adequate effort, a fitting temple to welcome the presence of the loving angels who see to compass the generation of the race. Such a heart, filled with the purest hope for human good, illuminated ever with the desire to be a blessing and a use to others, placing its own personal and material prospects last and least in the list of its aspirations, will indeed be a fitting shrine within the circle of whose glorious presence angels may walk with men.

As Tyndall, in his famous Belfast address declared he found within matter the promise and potency of all forms of life, so we declare that in Spiritualism, as set before you by earnest souls proclaiming the present dispensation is contained the promise and potency of all that shall make grand the future life of man on this planet. position of the chilling hand of death. It manity; it is deeply related to mortal life in its every department-a'l that is going moral, religious or political duties and tendencies where its influence is not exerted. be a true man or woman. It has said, make your life clean, wholesome and virway make much of this world and the world which shall follow. A. H. NICHOLAS.

### Spirit-Writing.

Mr. C. G. Helleberg, of this city, sends in the following for publication:

The 24th of November, 1882, at half past two, I had a seance with a stranger, Dr. D. J. Stansbury, who, for a short time, stopped p. m., and during that time the following If the presence of unseen helpers. Be- the time the doctor stood by the window ing once your friends on earth, now looking out in the street with his back b ascended to the higher plane of existence, me. On my call he came to the table a return to you from spirit-life declaring the middle of the room and took up a that in that stage of experience they have pellet at the time and held it to his forreceived compensation for their every act head, after which he told the name, handed on earth. And when they recognize that me the pellet to unfold and examine it, and you are disposed to profit by their teach- sure enough, there was the right name. ings, and to come into a condition of In this manner he told the names of all receptivity to their influence for good, I had written. Afterward I received they will exert all their powers to lift you communications from the same spirits, who up to their own plane; and acting in har- controled the doctor's hand to write on the mony with the law of progressive unfold- slate as here copied:

and the other refined; one visible, external, of Deity. the other interior, invisible; but each interdependent.

This statemant starts with a statementwith an assertion-if our sole possible human conception of God being (as it seems to the writer) an eternal and all pervading triune infinity of power, wisdom and love; then out of that grows the question: How do advanced spirits formulate the conception of the personality of God?

ceive God definitely and describe him definately your effort will be an absolute failure. You cannot do it. If you were infinite you might do it, but then you would not be yourself; if God were finite you might do it, because then he would be nearer to your level and could be, of course, dust on the window; first, the vapors and understood by your interior conception or perceived by you. But the subject is too great. Could you take the shell on the shore of the sea and lift in it all the waters of the Atlantic? It can hold a few drops, and those few drops will tell a part of the story, or show, at least that which chemically composes the water, but it is only a humanity, looking through a nature that dittle that it can raise or contain. And so we are shells, some of us rough, some of us, perhaps, a little finer; but in one respect we are as shells and we lift in our own ocean of infinity and of God. Some imagine that they can describe deity and attempt to do it, but it is always unsatisfactory to the thinking, intent listener. We can say what the chemical elements are that constitute certain things with which we are familiar; we can say that in the ocean of deity we find these three elements, wisdom, will and love, and these three are one and are God. That is true. We believe that in Deity there is omnipotence, omnipresence and omniscience. We may we believe these things, but friends, if we understand what we say we know there God, no longings for God, no surprises for God, no disappointments for God, because He sees what we call the end from what we call the beginning. But in the Infinite Presence is there a beginning or is there an ending?

If we were to attempt to describe God to you we would picture him as invisible, as that which you cannot grasp with your fingers or feel; and yet, friends, you must have the conception in your own interior

closely connected, and yet the one is cruce we have grown unto a grander conception You may suppose that we are impious

commanded the sun to stand still in the

heavens that God actually held the light

little longer and slay each other. Do you

that man, in the childhood of the race

in saying these things. Friends, we do not think so. We know that men have imputed their impressions to Deity and hought they were doing right, when Moses received the Ten Commandments and came down from the mountains where they had been given with such strange and majestic accompaniments, he looked down and saw what the children of Israel were doing Did God know? Certainly He did; but Moses did not know, and when he saw what they were doing he was In the first place, if you attempt to per-shocked and angry; and just like an angry child that throws down the toy and breaks it, so he threw down the tables of stone, forgetting how he had received them, and broke them into fragments, saying, "God is angry." He judged the Master by himself. Just as you might look through a pane of glass and not have a clear vision of the beautiful world outside. There is rains moistened the pane of glass, and then the dust whirling toward the window, gathered upon it and could not make its escape. Now if you look out you will see lines on the window pane, and some one looking out will say that all the buildings opposite are streaked and striped with dust. Oh. no; friends, it is all on the outside of the pane of glass. And so it is that is stained with selfishness, with the dimness and undevelopment of earth, will look at God, the Infinite Spirit, and say, "I see on the brow of majesty the wrinkles of anger, God is angry." Oh, no; man may be dim natures our own conception of that vast of sight, man may be jealous and envious and angry, but God-never. He is as far beyond these things as the blue sky is beyond the dust-stained windows.

We therefore say that in your heart you have the meaning and perception of God --the spirit of order and harmony--their law of life which is in every atom with which he builds up the crystal of the soul. This is the message of the eternal presence of a personal God. Sometimes when we want to express God in a few words we take the word "God," and put in another letter and straightway it becomes good; and good is always the expression of the Divine Spirit. This, of course, may not be to you a clear explanation of our thought of God. We believe in infinite individuality, in unlimited personality. But you cannot perceive this; of course not, because you are finite, and that is not the expression of unlimited intelligence. But it

is not revealed in the knowledge we have of the eternal harmony and system of the universe. We know that even in the least of these, law has shaped every atom that composed it; we know that if we gaze at nature, it is not a matter of argument or the farthest star in space it is law that susceptible of demonstration, you must feel has given it its brightness and marked its it in your own nature. It is something as you feel when you hear the perfection of music; is it not something more than tone and sound, is it not something like the un-

and give to the poor."

the command referred to you? Is it a letter sealed and addressed to you? Did you read your name on the back of the envelope when you found the message it contained? "Go, sell all thou hast and give to them in warm water and let them sprout; the poor?" Does it apply to the rich man that belongs to to-day? Please remember when you question anything, the circumstances under which they are given-the environments. When these are considered you will have a great deal more light on your question than you have to-day.

We are told that a certain rich man went to Jesus to ask him a question. The fact that he went shows that he was not satisfied with himself, that there was some thing that disturbed him. He went and asked what he should do to inherit eternal life. Jesus said,"Keep the commandments.' The young man answered (he was a Jew, and therefore familiar with their peculiar religion and commandments), "All these have I kept from my youth up, what lack I yet?" If you read the Old Testament you will notice that the commandments are given in a peculiar way. You are told what you shall not do, they are expressed in that one way, 'Thou shalt not." There

is no "Thou shalt," and that is the difference between the old and the new. The Old is a restraining power, the New, a mind, a disturbed conscience, else he never would have questioned.

Then Jesus saw one canker spot in his nature, for he could look within. We

are told of his meeting a woman at the well and talking with her. And in her woman's way she went to her friends and

said, "Come and see a man who told me all that I have done." They were clairvoyant eyes that could look into the human nature with the clear perception of the Eternal One. He looked straight within

Joy comes to us all when we see the and saw the weakness and sin of the indibeautiful before us; it fills us with longing vidual; and it was with a clear glance that aspirations toward a nobler, purer, and he looked into the heart of the young higher life.

man, and his speech went like an arrow Life is a school and men are the scholstraight to the mark, "Sell what thou hast and give to the poor." The Bible says ars. Nature is the teacher and her lessons are of truth and inspiration to a higher the young man went away sorrying for he had great possessions. It was the lust progression.

of gold, of avarice, which was the canker There are many people who thoughtspot in his character. He had kept the lessly make remarks that wound another's commandments; there were certain things feelings, and then suffer agonies of rewhich he had not done; but he had shut up morse. Such are to be pitied, rather than his heart in selfishness, and no man can condemned.

enter heaven whose nature is shut and Consider well each day what thy life should be, but be neither slow nor yet too hasty in thy conclusions, for exceeding

It is a lesson for you if in your own soul there is a love of gold for its own sake; if there is a love of gold for its own sake; if great haste or too much deliberation may there is the same hard, cold pride that forgets work unto much confusion. there is the same hard, cold pride that for gets others, why then it strikes you. It is for your heart to bring in the light and see if there are no rays that can enter your na-there are no rays that the there are no rays there are no rays that the there are no rays that the ture and show your personal need. Are rich men debarred from heaven?

closed.

can destroy its wondrous truths and the Most certainly not. If you were to go to glorious beauties of its divine inspirations heaven and ask who was there, you would to love and light. ORONTIDES.

the light of memories.

#### Jottings.

Hope is the star of life, but knowledge is the sun that illumines all with its powerful rays.

Science is demonstrated truth; but much that passes for demonstration is after all mere speculation.

propelling power. All these command-ments had the young man kept so he said, "What lack I yet?" He had an uneasy more fine in practice. earnest pioneers who have prepared the way for you have gone onward to a yet

> Mind is not a function of matter; but rather of the spiritual individualization of man's soul existence.

with ou in every department of earthly Truth concealed is like error boldly flaunted before the people. Without open experence, striving for the benefit of thinktruth there is no progress.

ing hmanity. They are here in our midst, and wherever earnest souls are Reason should be used in all things; but gatherd these bright spirits come to bless in none, more than in the investigation of the great truths of immortality.

and sumin them in every honest and noble aspation. One use of the mistakes of the past has been he peculiar ideas that have found a birth pce in the human heart erroneous

have beenpreaching the new revelation constantly ut under what are sometimes called "unvorable conditions."

have had fit to break the crust of error that has cryalized around the human unman, the first dy of every woman is to endeavor to puy self, so that no aggres-sive feeling of ere individualism may there remain thigh whose subtle action the desire for eletion in a material sense be of use to humary.

ages of the past have known

In arriving at this high plane of develop-

ment, many grand sculs in mortal have

ben crushed and heart-broken, but these

ment, you will find that each step con-ditions are constantly provided to aid in ings. Others will come. We are all here. "EMIL AND IDA HELLEBERG

(My spirit son and daughter).

"God bless you my friend ; I gladly come Thus does Spiritualism demonstrate on your bidding to add my testimony to another of its uses to the world, and we those of your friends. You are doing a know no such words as defeat or failure. grand and noble work. Your life is a Under the mighty influence thus demon- poem. HENRY W. LONGFELLOW." "Heaven bless you, my son. Go on stnted to human apprehension to exist, with your work of investigation. Spread

the world to-day has risen to a height of the light; it will take centuries to drive spirituality which surpasses all that the away every vestige of the old superstition. I am ever wi h you, your father,

"ELIAS HELLEBERG." Oh, joy, joy, my dear old friend! I have not forgotten the past-those happy days when our souls blended as one in sweet communion. Oh, glad will be the day higer sphere where a just reward awaits when with outstretched arms I stand on thedoer of every good deed. Are these the golden shore to welcome your own free the doer of every good deed. Are these puried ones, these souls uplifted through suffring, idle now? Are they forgetful of thos they have left behind? No! they are of a world of love and beauty. I have s much to say to you, but others are waiting Allow me to subscribe myself, your ba friend, FREDRIKA EHRENBORG." triend,

When the doctor picked up the pelle and mentioned Swedenborg's name, he pot the paper between two slates in my lap, asking me to take hold of the two slates, which I did with my right hand, and thes in themswes, and yet seemingly fraught felt and heard the writing going on bewith meaing to the soul that yearns for knowledgor the world beyond. Spirits and when I took the slates apart the following was written in a very clear hand. They on one of them:

"My friend, allow me the privelege of communicating a thought while your of derstanding; hey have had to bring a knowledge cimmortal life to the hearts of those who new nothing of the future. When they he brought this knowledge, all the leading transcendentalists of former so fully that thing can sweep it away their next wo is to impress upon the human soul th the first duty of every engaged in supplementing their earthly engaged in supplementing their earthly labors with a combined effort in spirit life that will redeem the world from superstition. Your friend, SWEDENBORG." "Last, but not least-many thanks for

the desire for elevion in a material sense shall become proment and foremost in the heart to the elusion of the desire to have to human to the sense the privelege. We will give you more anon. The power is about exhausted to-day. FREDRICK FRANKS." (My father -in-law).



#### Look at Sirius.

Deg-Star flaming in space just southeast of the belt of Orion, does it seem possible that he can be flying away from you at the rate of twenty miles a second? D. C. Robertson has been telling the D. C. Robertson has been telling the readers of St. Nicholas about it. He says: gest for the new year? Year after year Sirius appears to be has appeared for centuries past and will continue to appear for centuries to come. And yet it is asserted that Sirius and the earth are shooting apart—at times over twenty miles a second. Let us stop for a moment and see what this new year might hold in its keeping. would mean. In one minute Sirius recedes as far as from New York to Winnepeg; in sixteen minutes it travels dividual sense as well. We feel that a distance equal to the earth's circum-ference; and in less than three hours a day would do well to sometimes stop space is covered equal to that between and look backward and try and underus and the moon. Yet to double its present distance from the earth it would 100 000 years; and to become invisible to the naked eye, that speed of separa-tion would have to continue over 1,000,-Standing at the close of 1888, th 000 years.

To give you an approximate idea of the distance of Sirius from the earth. we will suppose one to travel every day as far as from here to the sun, say 93,000, 000 miles; then it would take twenty-four hundred years to reach Sirius.

#### Two Knowing Cows.

Cows can talk-at least the following story would make us think so. The

The other morning, a very sultry one, two cows came to our gate, evidently on the lookout for something, and, af-

In about half an hour or so we were

tle's mouth. While he sat there thinking about it, and wondering how it was done, his uncle came up to the steps.

Public Seance, dr. J. WILLIAM FLETCHER, Medium. By the Independent Club, Herkeley Hall, Bos-ton, Friday Afternoon, January 4, 1889. Mr. J. ADDRESS.

Friends, we are present with you this fternoon; we are glad to find so many who are here to-day whose influence we can feel coming to us and to whom we hope to give some light and strength ere our hour is past.

There are many questions here that have been sent in, but we wish the As you look up to the winter heavens friends who are present to feel that they any clear night and watch the glorious are at liberty on all occasions to send in any question not of a distinctly personal character that they may wish to offer. We shall be pleased to consider those that are now presented.

We said when we were with you last of the same brightness, the same size, Sunday we thought it was wise not althe same distance. And so, no doubt, ways to look forward, but to also somehas appeared for centuries past and will times stop and look backward, so as to And we feel that that is true in an instand the mistakes they have made, so ave to go on thus receding for over that when temptations come they will

Standing at the close of 1888, there is not a man or woman but who will, if they speak truly, recall many words that have been said that had been best unsaid; recall many actions that have been done which, if they were placed in the same position again, understanding what came afterwards, they would leave undone.

Nearly all the mistakes that come to your daily life are the result, first of correspondent of an English paper tells selfishness and second of thoughtlessness; since people who are selfish are usually thoughtless, but all thoughtless persons are not necessarily selfish.

In the daily life in which you are ter being at first somewhat puzzled by placed there is constantly an opportutheir pleading looks, I besought myself nity presenting itself wherein you can that they might be in want of water. sacrifice your individual desires for the No sconer had this idea occurred to me good of another. You will never regret than I had some water brought in a this, no matter how mistaken the saclarge vessel, which the poor animals at rifice is, no matter how bad a use may once sucked up with the greatest eager have been made of your kindness, or ness. The pair sauntered contentedly how much you may have been abused away to a field near at hand. afterwards for what you have said or surprised and not a little amused by done in a kindly spirit, you will never seeing our friends marching up to the feel to quite take back a kind word or

make you sick; consequently you want to guard against them as you would sgainst some pestilential disease, which the public interests put off in a place, by itself, but which in this mental con-dition we have as yet been unable to raise any barrier against. I know that you have hospitals here for the treatment of contagious diseases; you ought to have a hospital for the treatment of persons who mentally are constantly astonishment to the naterial, practical, it will react the naterial astonishment to the naterial, practical, it will react astonishment to t

tion of your mind. Usually we have found that opposites help each other. We do not think that people who are far advanced in years, or who are themselves sfillcted with serious disease, would be likely to en-gender a healthy msgnetism, because they would probably draw from their patient more than they would be able to convey to them. On the other hand, if they are in fair health themselves. apparently at peace with the world and with all that is around about them, and with all that is around noote the link and are able to exercise a degree of self con-trol, they could help you to a great de-gree. We often hear many questions asked as to how magnetism can be tending beyond the sex line into the transmitted. There are various ways Some people by cloth are able to con-vey a certain power; other people by a plece of paper, are able to convey, they think, a certain kind of magnetism. I think this practical common sense class, who know it all, We have a strong opinion upon that point. We do not believe that much point. We do not believe that much power can be conveyed either by paper or cloth being sent through the ordi-nary channels of communication be-cause if your law of psychometry is true, a hundred different people will nandle it before the patient gets it and they will be likely to absorb whatever virtue it had in the first place, provided it had any when it started. We should say that the only way to convey any magnetism whatever would be to take and wrap your cloth or your paper in a and wrap your cloth or your paper in a lively persistency rather astonishes piece of fine silk, because silk is a non-them. Well, many of these people will conductor, and then it will not be able to convey much magnetism, I think, to convey much magnetism, I think, but rather to form a line of connection whereby the invisible forces could con-their eyes in the spirit world and be their eyes in the spirit time that the spirit. I have formed no plans of those with Spiritualism. I know of no reason why I should not receive manifestations herethe subject.

We do not oppose the idea of certain that should serve as a non-conductor; sering out a little annued is a little annued is a little annued is a kindly spirit, you will never an a kindly spirit, you will never is a spirit, you will never is a consideration of others.
 The was quite clear to us that the two or the spirit shift is a consideration of others.
 The was quite clear to us that the two or the spirit shift is a consideration of others.
 The was quite clear to us that the two or the spirit shift is a consideration of others.
 The was quite clear to us that the two or the spirit shift is a consideration of others.
 The was quite clear to us that the two or the spirit shift is a consideration of others.
 The was quite clear to us that the two or the spirit shift is a consideration and make up or you matched them the tripted is a consideration of the spirit shift is a consideration of the there is the spirit shift is a consideration as you would like to have you or make that will be port of the spirit shift is a consideration as you would like to have you or make that will be port of the spirit shift is a consideration of the spirit shift is a consideration of the spirit shift is a consideration of the spirit shift ishe shift is the spirit shift is the spirit shift is the spirit

A Voice from the Hub, to the Editor of The Better Way,

Everything in the spiritual way is going on very well, and every year Spiritualism is getting more and more respectable from an outside point of view. It is now generally looked upon as a great movement ; rather a matter of

gion that upsets and disturbs people mentally and spiritually. Again, if you feel a perfect sense of rest while in the company of a healer that person will probably be adapted fo you because he will soothe your ner yous condition, will strengthen you physically, and will also quiet the ac-Andrews were very concise and very sble, bespeaking the gentleman and the scholar. He said Mrs. Di s De Barr was tried and sentenced for defnuding a man, who never complained himself of the fraud, and who appeared on the stand and boldly stated that he comwhat the wisest ministers or scholars say s'and and boldly stated that he com-planed of no iraud perpetrated upon him. Speaking of the public sentiment that tried her, he said, "it generally does not believe that those who have departed this life, can, under certain conditions, manifest themselves to mor-tals who yet remain upon this earth. Nevertheless your benor, it is about or do. They respect the latter from habit or fashion, the former has a bearing and influence on the practical affairs of life; the latter is a matter of sentiment, well enough for those who like it. Religion and religious services Neverti eless, your honor, it is abso-lutely true." Speaking of this medium's manifestations, he says, "It is claimed that the writings and the pictures which were produced were done through mor-tal sgencies. Please the court, I stand children. In the mind of the common sense people the women and the here, a man who has practiced law for over fifty-two years, and di-cuising and weighing questions of law of all kinds in a court room; if it is to be proven to me that your honor is a judge; if these around me are lawyers; that this temple have supposed this new light of Modern is a court house; that this is a globe on which we tread, or that any fact is a fact, then, it is demonstrated to me with die astonished and never wake up to its ual and sentimental was the practical

articles that are magnetized, but we after all. This is the superficial aspect; say they ought to be wrapped in some the thoughtful see deeper into the laws after all. This is the superficial aspect; the thoughtful see deeper into the laws of life, and that man's survival of death for doing so when so many would flinch. so that whatever power there is shall as the Spiritualists claim, whether true be retained and accepted, or received by the one to whom it was sent. We have an idea in our mind that the time will come when knowledge instead of ignorance will govern magnetism as it vestigators and the seekers of it who are does everything else, and when it does you will drive out of the realm of mag-tude as the Rev. M J. Savage says (and perhaps speaks for himself), "there are thousands of silent believers, who do not netic healing quite as many quacks and humbugs as you on the other hand think the regular medical school has. like to be called knave or fool, and so

accomplish it; but example will do against the truth because they are too having a few, but the best speeches. The Phenomenal Society gathers in a smaller hall than it did last year, but is crowded and quite successful, and have that the era of ignorant mediumship is had some attractions. Mrs. Foye, from that the end of intelligent me-past, and that the era of intelligent me-diumship and Spiritualism is born. (Applause.) And that the sulvation of the cause of Spiritualism is not to be governed alone by the wisdom of the spiritual world half as much as it is by the may in which that wisdom is com-the may in which that wisdom is the sulvation of the sulvation and guite successful. It has its meetings in Wells' Memorial Hall, its meetings in Wells' Memorial Hall, its meetings in Wells' Memorial Hall, spiritual world half as much as it is by institution and Wells' Memorial Hall, the way in which that wisdom is com-prehended by those who are in the earth life at the present time. They crird of old, "Give us more light," and, in the light came. The materialists of in the light came. The materialists of Massey and also Mrs. Hooker, the sister of Henry Ward Beecher, and others are demanding more phenomena, more demonstration, more power, when for forty years the simplest manifestations Meetings are held in the new Spiritual Temple every Sunday, presided over by Mr. Ayers, whose faith in Spiritualism is manifested by an expense of over \$200,000, which produced this elegant that have come have not yet been explained; and amidst all the vast number of societies for the promulgation of Spiritualism, we have scarcely one structure for the use of Spiritualism and formed for the study of the underlying the spirits. There are several other laws that govern and control spiritual smaller meetings, and they all are well smaller meetings, and they all are well phenomena. (Applause) Now we insist that in this law of magnetic healing, which is by far the most useful and most wonderful one. whose results are almost as numberless as the sands that there is in a vast un-explored country, and that if these things are accomplished now with ig-norance, how much greater the result will be when intelligence is brought to bear upon it. And we feel that in the time to come there will be in the medi-tial colleges everywhere a chair that in the result is a colleges everywhere a chair that is the result is a colleges everywhere a chair that is the result is a colleges everywhere a chair that is the result is a colleges everywhere a chair that is the result is a colleges everywhere a chair that is the result is a college to the result is the result is a college to the result is the result whose results are almost as numberless cal colleges everywhere a chair that shall be devoted to the study of mag-netism, electricity and the action of the powers of the human mind; but that can never be done until its advocates have systematized their own line of thought so as to appeal to the intelli-gent mind that may not be either be-lieving or unbelieving, but is simply seeking to know that which is true and that which is false. cal colleges everywhere a chair that ical manifestations this season are not that which is false.

## I see Madam Diss De Barr has served

her six months out and is at large again. I thick no one can doubt but Mr. Lu-ther R. Marsh is level headed after read

ing his remarks in court on the appear ance of this medium, and every Spirit

ualist must feel glad also at the square

traightfor ward manner be owns up his

belief in Modern Spiritualism although it will not be "hub matters," there will

be no objection to quote a few of his words on the subject in closing this

Mr. Marsh's remarks before Judge

and in all courts and against the ablest men of the bar, I stand here and aver as my absolute belief that if we are now

qual power, by equal evidence of con-clusive proof, that these writings and

these pictures were produced not by mortal agencies, and I know no other cause to which I can ascribe them, than

In a reply to a question of the reporter of the Globe at the lawyer's office, after

the court had adjourned, the question

after, as I have heretofore with Madame

Good Books

FOR SALE AT THE OFFICE

- OF-

The Better Way.

FARADAY PAMPHLETS.

JOHN WETHERBEE.

to that of spiritual agencies."

Diss De Barr."

# MEETINGS

Sectoraties of Societies are Respectfully Re-quested to Send as Brief Reports of their Meetings.-Ep. E. W.1

#### Cincinnati, Ohio,

The Society of Union Spiritualists, of Cinein-nati, hold meetings at G. A. R. Hall, 116 W. Sixth treet, every Sunday morning at 10:45, and Sunday vening 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. B. Hall, 115 W. Sixth street, Cincinnail, 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 r.m. at the American Health College, Fairmount. Free to all.

#### Boston, Mass.

HOSTON. MASS. 10:1 WASHINGTON STREET—The First Spirit-talist Ladies' Ald Society mests every Friday. Pri-vale searce, for members only, first Friday in each nonth. Public meetings every Friday evening at 1%, Miss. H. D. Torrey, Secretary. BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street—beances are held every Tuesday and Thursday afternoon at 3 o'clock promptly. Admission free, For further particulars see notifs at sixth page. L. B. Wilson, Chairman. BOSTON SPIRITUAL TEMPLE, Berkeley Hell, -Loctures by able speakers Sundays at 10% A. 8 and 7%, w. B. Eichard Holmes, President; Albert and Recording Secretary. FIRST SPIRITUAL TEMPLE, corner Newburg

and faceording peerstary. FIRET SFIRITUAL TEMPLE, corner Newbury and Exeter streets-spiritual Fraternity Society will commence its public meeting Sanday, Oct. 7. The Tomple Fraternity School for children meeta at 10% a m.; afternoon revices at 3%, and Wednes-day evening social at 7%.

SPIRITUALISTIC PHENOMENA ASSOCIA. TION, LADIES' ALD PARLORS, LOSI Washington street-Bunday meetings at 2% and 7% F.M. Solicita correspondence from mediums everywhere, through whom interesting phenomens may occur, suitable for a public platform, J. H. Lewis, President, COLLEGE RALL

for a public platform. J. H. Lewis, President, COLLEGE HALL, of Esser street-Sundays at 10% A. M. 23% and 75% P. M. Eben Cobb, Conductor, EAGLE HALL, 616 Washington street, corner of Essex-Sundays, at 23% and 75% P.M.; also Wednass days at 8 P. M. Able speakers and test mediuma, Excellent music, Dr. E. H. Mathews, Chairman.

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

Seatch of his soul." F. V. Fuller, Secretary. Wells Memorial Hall, 987 Washington street.— The Independent ( lub meets every Wedn:sday at 2 p. m. Seance, followed by s.wing-circle. Supper served at 0 p m. followed by sentertainment J.W. Fietcher, Grand Master; Mrs Ada Simmons, Treas-urer; F. V. Fuller, Secretary. Ladies A d Parlors, 1031 Washington street.— Sundays at 9½ and 7½ p. m. F. W. Mathews, Conductor,

was, "do you expect to continue rela-tions in any spiritual way with Madame Diss De Barr?" "Well," said Mr. Marsh, "I have formed no plans on the subject.

Conductor, America Hall, 724 Washington street.—Bervicea each Sunday, Dr W A, Hale, Chairman. Chelsea —Spiritualiat meetings are held in Pil-grim Hall, Odd Fellows Building, each Sunday ere-ning, at 7½ o'clock. Mishawum Hall, City Square, Charlestown.— Mediums' meeting Sonday at 2½ and 7½ p. m. Dr. Mark Smith, Chairman.

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

#### New York, N. Y.

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

We do not all spiritualists are cordially invited to be-come connected with THE ALLIANCE-either as resi-dent or non-resident members-and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, Pres dent J. F. JEANERET, Secretary, 44 Maiden Lane, N. T.

Columbia Hall, 878 6th Avenue, between 49th and 50th streets.-People's Spiritual meeting. Services every Sunday at 2% and 7% p.m. Mediums and speakers always present. F. W. Jones, Conductor. Arcanyon Hall, 57 West 25th street, N. E. corner 6th avenue, --Meetings of the Progressive Spiritual-ists are held every Sonday at 2% and 7%. Beliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W.Van Horn, Con.

Adelphi Hall, correr 52d street and 7th avenue.— First Society of Spiritualists holds meetings every Funday at 11 a, m, and 7% p, m. Admission free. A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M.C. Morrell.

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Con-gress street, Mrs. G. Dorr, Secretary.

#### Philadelphia, Pa.

The Second Association of Spiritualists, of Phila-elphia meet every Sunday at 3 p. m. at their hurch, Thompson Street. Seats free. Public in-ited. T. J. Ammosta, President. rited.

Cleveland.

"Can't make it out, can you, Harry? said he, laughing.

"How did it get there, uncle; please tell me!"

"Better than tha!-I'll show you. Come along and you'll see me put a cucumber in another bottle, and you can have it to take home with you."

His uncle led the way to the garden, and selecting a small cucumber near the end of the vine he pushed it into the bottle first cutting off the vine beyond He then laid the bottle down on the ground, but he did not cut the cucum er off the main vine.

"Oh, yes, I see," said Harry; "the cu-cumber grows in the bottle." "That's it, exactly," replied his uncle; "wait a few days and see how ratifily it

grows. It will soon fill up the bottle." Harry bad plenty of fun with that bottle. The fewest number of people, grown-up people as well as young ones, understood how the cucumber got into it - Alice Fairman in Little Ones.

Washington, especially when they are As good as this one: After the battle of Monmouth, the American army was encamped on the farm of a certain John Vance. Washington, with his staff, was quartered in the farm house A daughter of the farmer was seriously ill In an unset the staff of the farmer was seriously ill an as good as this one: After the battle of some have an idea that because the are possessed of a little magnetic ower that they can heal everybod; and everything; and other persons learly as ignorant imagine that because the are son is possessed of that power, the con-sequently they can be benefitted y it. You need to use as much discition in as good as this one : After the battle of in an upper room. As soon as Wash- the selection of magnetism as yu do in

more for your fellowmen than all the lazy to study out that truth for themmade since time began. selves. Ignorance always hates intelli-gence the world over. We contend

made since time began. If you are father of a family, you can feel that there is still almost a greater opportunity for you, for you are out in the world where you are constantly brought in contact with different men of different minds, who in different degrees of development are appreciating or fail to appreciate what you are doing. If you carry the spirit of kindness into your dealings, if you can always be ge-nial and suony when people come in contact with you, if you can always have a kind word, a ready hand shake for your fellowmen, it will make the duty and the work of life a thousard times easier than it is now. So to man and to woman, I know of no beker resolution to make than to try tobecome more unselfish and more corsiderate during the year that is cooling than you have been in the year that is past; for a truly developed spirit one that is bathed in the light of the spint ual world and one that is able to need above the mere conditions of his own life, is always seeking the welfare of

another We never grow tired of stories about their selection of magnetic healers?

They should assuredly. Some persons have an idea that because the are

In an upper room. As soon as Wash-ington heard this he gave orders that no guns should be fired or drums beat near the house. During supper he set the example of caution to his officers by conversing in an undertone, retiring as soon as the meal was finished to his own chamber, which adjoined the dining

chamber, which adjoined the dining dapted to us or not? Firsf all, con-sider carefully the person. A man or spirits of the young men rose, and, for-getting their orders, they began to sing and haugh uproariously. In the midst of the fun the General's door opened the softly, and Washington entered the room and walked noiselessly, on tiptoe. He crossed to the firepiace, took a book from the mantel-shelf and as silently returned without a word, nodding a smiling good-night as he closed the door behind him. The efficience is stood ashamed and re-baked, not only by his consideration for the sick girl, but by his genile courtery of silence toward themselves.

that which is false. I keep the subject before me constant-ly till the first dawnings open, by little and little, into full light.—Sir Isaac Newton.



#### BOWLES PAMPHLETS.

<section-header><section-header><text><text><text><text><text><text><text><text><text><text><text><text>



By the aid and in the light of Progress. Seventicen articles in prose and nineteen songs, with music, constitute the contents of this volume. Among the prose articles are: "Platform of trinciples and a general basis of the coming church," "Statement of facts and a compend of ordence;" "Spiritual truth, recorded in the bible;" and "Measons for not bein an orthodox church member." Of the songs, with music, are: "Footsteps of Angels;" "Shining Shore;" "We Shall Meet Beyond the River;" and "Home of the Soul."

Price \$1.00. Postage Paid, For sale by

The Way Publishing Comp'y.

Cleveland. CHILDREN'S PROGRESSIVE LYCEUM, NO. 1.--Meets every Sunday at 10:45 A. M., ID G. A. B. Hali, 170 Superior St. Spiritualists and Liber-alists earnesiy invited to send their children, and the public cordially invited to attend FREE RICHARD CARLETON, Conductor. Spiritualist scettings, Memorial Hall, 170 Supe-rior street. Every Sunday at 7:30 p. m. Speaker for November, J. Clegg Wright; December, Mrs. Ada Fove: January, walter Howell; February, J. Frank Baxter; March, J. J. Morse. Children's Ly-ceum every Sunday at 10:45 a. m. Bichard Carle-ton, Conductor. Friends and public cordially in-vited.

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

#### Toledo, O.

First Alliance of Progressive Thought meet every innday in Clark's Hall, Cherry street. President, B. J nson, 2018 Locust street; Secretary, W. M. Sa ith, 949 Dorr street.

#### Chicago, III.

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

#### Albany, N. Y.

First Spiritual Society meets in Van Vechtea, Hall, 119 State street (first floor), every Sunday at 10½ a. m. aud 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.

#### Brockton, N. Y.

First Spiritualist Ladies Aid Hall, Bay State Block 57 Centre street, Mests every Wednesday at 2 p. m. Sundays, lecture at 7 p m. Mrs M. H. Fletcher, Pres.

Brockton Spiritual Instructive Lyceam at 1,15 p every Sunday. T H Loring, Conductor.

Peoria, 111 At Union Hall, 430 Main street. Services each Sunday evening by Mis. M. T. Allen, institutional and trance speaker; commencing promptly at 7%. Seats iree.

### THE BETTER WAY

ISSUED EVERY SATURDAY BY THE WAY PUBLISHING CO. 222 & 224 West Pearl St., Cincinnati, O.

L. BARNEY	EDITOF
CINCINNATI -	JANUARY 19, 188
Foreign Country. 1	Year to Subscribers in th Dollars and a half to an No subscription entered ti e copies will be sent to an

THE BETTER WAT cannot well undertake to vouch for the honesty of its many advertisers. Advertise-ments which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted, We request patrons to notify us promptly in case they discover in our columns advertisements of they discover in our columns advertisements of parties whom they have proved to be dishonorable

parties whom they have proved to be dishonorable or unworthy of action. When the post office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address. Notice of Sfiritualist Meetings, in order to insure prompt insertion, must reach this office on Tues-day of each week, as THE BETTER WAY goes to press every Wednesday.

#### Religion is assassinated by theology.

The architect of nature is the only true scientist.

High school divinity is the forced an tagonist of knowledge.

There is affirmation of eternity in the soul of every earnest thinker.

No department of the realm of truth is isolated from universal humanity.

That part of conversation which is inarticulate is frequently the most expressive.

If ever a man gets full possession of a truth, he should even imperil his life to retain it.

Your act may be severely criticised, but it will stand the test if you have been actuated by the right principle.

Much so-called culture superinduces disqualification for the practical duties of life. dy the trouble.

There are millions of lives which glow with the poetry of heaven and immortality, but whose expression is reserved for the life of the spirit par excellence.

This is a pusillanimous age, made so by the most inconsistent and pusillanimous theology that ever afflicted the world. More Rationalism and less Bosh is a prime demand of this day and generation.

No unphilosophical gospel is worth the breath expended in preaching it. It is pulseless, soulless, mindless; unfit for the contemplation of immortal man. If we disregard reason, we have no business to aspire to a condition above that of the beasts which perish.

It has been the fashion of priestcraft for thousands of years to thrust metaphysical subtleties into theology, and then lable them "sacred truths." Thus have designing men made plain things mysterious, and many of them frightful to the ignorant. Knowledge will remedy the misfortune,

Plymouth Church, Brooklyn, is suffering from a financial strait. Its expenditures in '88 were \$22,000, while its receipts were but \$20,000. During Mr. Beecher's lifetime the receipts were in excess of the expenditures every year, and the church was deservedly prosperous, for it did more to liberalize thought than all other churches in the country. It is feared that the day combination of ideas in the minds of two of its great usefulness passed when Mr. Beecher went to join the majority.

We often hear discussed the "language of flowers." It is a beautiful idea, full of poetic emphasis; for to the sensitive soul these "eyes of God" discourse in language most eloquent and significant. Not in articulate sounds; not in the murmur of leaves and tendrils; but in the brightness of tints-the melody of color-the harmony of light and shade; just as the eye of love sparkles and scintillates in response to an inner consciousness which no words can express.

Achilles was thought to be godlike, yet when his picture is drawn in tragedy, he is taken with those warts and moles and and the expenditure of money, not prohard features by those who represent him on the stage, or he is no Achilles; for his creator, Homer, has so dipicted him. Yet even thus he appears a perfect hero, though an imperfect character of virtue. Horace paints him after Homer, and delivers him to be copied on the stage with all his original imperfections. He is "godlike" through all equivocal act, and much superior to those scoundrels who lie about spirit mediums, for they are damnable.

Human nature rejoices in an immense variety of expedients, and somehow manages to get there, despite the majority of them. It is recorded that a "misfit" clothier assaulted a customer recently because he would not buy a coat before he had tried it on. This appears a little singular to the careless observer, but good orthodox people ought not to criticise it, for they insist that everybody shall accept their misfit More education and less culture will reme- | doctrines, however contracted the patterns may be, and by however much they may fail to cover the moral nakedness of the

## CUMMINGS OR FAY-WHICH?

The Banner of Light is informed that a person calling himself Cummings-but who under a pseudonym-is now operating in New York State. He claims to be endorsed by the Banner, but that journal knows "nothing" concerning him if he be Cummings, and, if he be Fay, it has repeatedly cautioned the public against him. Appropos of this notice, we have information from a correspondent which leads us to believe that Cummings in posse is Fay de facto, and that he is following his nose in the direction of Cincinnati! If he is give this city a wide berth. Mr. Fay would be recognized by a sufficient num ber of people here to make his sojourn embarrassing, and perhaps the occasion of spasmodic discourtesy!

This is not an era of ignorance. If religion is to regain the world it must appeal to the intellect rather than the emotions. It must not only be not contrary to science, but it must be in entire and to the end that its circulation may be close harmony with science. Not with one science only, but science as a whole in its entire realm. Not only must it have a place beside philosophy, morals and polithe "ancient voice" approved or condemned tics, but it must guide and elevate all these. to Two Dollars per year; One Dollar for Religion, to have strength, must have a doctrine, and a doctrine, to endure, under present conditions, must embody the best outgrowth of human thought. If it be not distinctly proved therefrom, it must at least the time thus limited. flow from and sum up the whole. Its intellectual basis must be liberal, logical and unimpeachable. The highest effort of the brain must guide the best prompting of the heart. This end will not be attained by subliming religion into an emotion and In the Carrier Dove for January 5, making an armistice with science. It cannot be obtained by any fanciful or unreal adaptation, but must become the subject of testimony and the theme of demonstration. There is no way to dodge this result.

#### THE BETTER WAY.

CHEAP LITERATURE.

PRICE OF THE BETTER WAY REDUCED, Thinkers are necessarily readers, for they are anxious to compare their own ideas with the thoughts of others; and this process is often imperative to a just conclusion. The best thought springs from a or more persons, and the art of printing enables these persons to be as far apart as the antipodes. Thus literature becomes one of the most important handmaids of thought.

The literature of Spiritualism, when adequately presented, promotes thought more alertly than any other with which we are cognizant, and its proper presentation is a matter of the first importance, not only to Spiritualists, but humanity everywhere. Its proper presentation is a large work, expensive and troublesome, requiring the sympathetic co-operation of many minds,

fusely, but without stint. Every publisher of a Spiritualist newspaper has had this fact constantly before him in all his experience, and it will not down at anybody's bidding. It has come to stay.

It is scarcely necessary to notify the intelligent reader that Spiritualist literature is not adequately sustained. Never has it been, but just now the enemies of our cause are making strenuous efforts for its depression. Their forces are more particularly ai rayed against Spiritualist newspapers, for these are the vigilant and unceasing heralds of Spiritualistic truth, and make their way into thousands of nooks and corners. where Spiritualist books cannot penetrate; and they carry the truth to thousands of inquirers who could not gather it from occult disquisitions in ponderous volumes. Considerable sums of money are employed to restrict the circulation of our journals, and this is so systematically done that the fact of an organized and farsome believe to be H. Melville Fay, hiding it springs is known to us. It is part of the work of a society organized in Boston more than a year ago, with branches in New York, Cincinnati, Chicago and San Francisco. Its forces are a combination of Protestant and Catholic elements, and it has plenty of money to use for its objectthe destruction of Spiritualism. The question arises: Is it to be permitted to permanently injure Spiritualist newspawilling to heed unsolicited advice he will pers? Spiritualism cannot be destroyed, nor even permanently injured, but its progress may be destroyed through injury of some of its accessories; and such injury would require long time and a large sum of money to repair.

In view of these considerations, we are

strength; and again of a constitution that has never recovered from the effects of excessive work needlessly undertaken. On all sides we see the perpetual minor ailments which accompany feebleness.

The list is a long one. Not to dwell upon the actual pain, the weariness, the gloom, the waste of time and money thus him at Fredonia, N.Y. entailed, only consider how greatly illhealth hinders the discharge of all duties; makes business often impossible and always more difficult; produces irritability fatal to the right management of children; puts the functions of citizenship out of the question, and makes amusement a bore. Is t not clear that the physical sins--partly those of our forefathers, and partly our own-which are the incentives of this illhealth, deduct more from complete living than anything else?-and to a great extent make life a failure and a burden, instead of a benefaction and a pleasure?

To this showing we may add the fact that life, besides being thus immensely deteriorated, is also cut short. It is not true, as we commonly suppose, that at disorder or disease from which we have nominally) recovered, leaves us as before. No disturbance of the normal course of the functions can pass away and leave things exactly as they were. In all cases a permanent damage is done, not immediately appreciable, it may be, but still there; and along with other such items which nature in her strict account-keeping never drops, will tell against us to the inevitable shortening of our days.

This is a fact to be emphasized. Through the accumulation of small injuries it is that constitutions are commonly undermined and break down long before their time. And if we call to mind how far the average duration falls below the possible duration, we see how immense is the loss. When to the numerous partial deductions which bad health entails, we add this great final deduction, it results that ordinarily more than half of life is thrown away.

Need we emphasize the assertion that knowledge which subserves direct self-preservation, by preventing this loss of health, is of primary import ance? We do not pretend that possession of such knowledge would by any means wholly remedy the evil. It is clear reaching purpose is apparent. Whence that in our present phase of civilization, as accepted without interpretation by the spirit, men's necessities (?) often compel them to transgress. It is further clear that even in the absence of such compulsion, their inclinations would frequently lead them, spite of their knowledge, to sacrifice future good to present gratification. But we contend that the right knowledge mpressed in the right way would effect nuch; and we further assert that as the aws of health must be recognized before they can be fully conformed to, the impartation of such knowledge must precede a nore rational living, come when that may We infer that as vigorous health and its accompanying high spirits are larger ele-

#### PERSONAL.

Mr. Frank Algerton, the boy medium, ocsuples the platform for the Spiritualists of Buffalo on the two remaining Sundays of the current month.

Lyman C. Howe is open for engagement in February and following months. This excellent speaker should be kept busy. Address

Edgar W. Emerson will give tests for the Spiritualists Phenomena Association, Boston, on 27th inst., and for the Spiritualists of Attleboro, Mass., on 28th.

Frank T. Ripley, platform test medium. has April and May unengaged. He also desires engagements for camp and grove meetings. Address, Care of Banner of Light.

Mr. George H. Brooks is doing excellent work for the Spiritualists of Cincinnati, every Sunday, morning and evening, at Grand Army Hall. His audiences are large and appreclative.

G. W. Kates and wife have been doing excellent work in several eastern cities, especially in Philadelphia. They were at Vineland, N. J., last Sunday. Will occupy the Spiritualist rostrum at Pittsburgh on the Sundays of March.

Dr. Nickless and wife are doing good work in California. At present, they are lecturing In Los Augeles, Cal., and making good effect Mrs. Nickless gives readings at her rooms, at The Orlong, cor. Third and Fort streets.

Last evening, at Attleboro, Mass , Miss ennie B. Hagan concluded a series of four ectures, two of which were delivered on 10th and 11th, and two 17th and 18th of January. She speaks at Haverhill, Mass., to-morrow, Our statement last week that she will speak in New York City on the Sundays of February was an error. She speaks there on 3d and 10th Feb. and at Lynn, Mass., on 17th, and 24th, and on Bundays of March at Haverhill again.

The First Society of Spiritualists of New York.

To the Editor of The Better Way.

The principal subjects of Mrs. Nellie J. T. Brigham's discourse were: "Is power a distinct attribute of God, or is it the result of wisdom and love?" and "The Christ of Spiritualism." Mrs. Brigham said, "These two subjects have a subtle and delicate connec- i pleads no more, but in imitation of what I tion, and we are glad that such subjects are sometimes given, in order that we may exsometimes given, in order that we may explain our views to those who may not have heard them. We believe that God is a trinity f will, wisdom and love. We believe in the divinity of Christ, but also in his humanity. That Jesus represents the individual and Christ the principle of good. Jesus most freuently speaks of himself as the son of man He also speaks of himself as the son of God but still he calls us brethrep and sisters He speaks of God as our futher. We believe that the delfication of Christ has arisen from the tendency of men to exalt heroes to the level of the Gods. So far as we make ourselves purer and nobler and more unselfish, we are cultivating the Christ principle." The subjects for poems were: "Opal or pure thoughts," "Purification."

In the evening, Mrs. Brigham spoke upon the subject, "A voice of one crying in the wilderness." Subjects for poems, "The main spring of life," "The footsteps of angels," 'Minionette." There was a representative audience, and the lecture, and music were frejuently applauded.

At the meeting for manifestations in the afternoon, a large and intelligent audience listened to the various orgenises with much enthusiasm and general expressions of satis-formore. Mine Ship Basals gave a restation, Song of the camp,' and sang "Anole Lan-'Song of the camp,' and sang "Anole Lan-rite," which was loudly applanded. Rev Unarles P. McCarthy delivered a very force able, instructice and entertaining lecture on "Spiritualism." Henry J. Newton followed with pleasant and semillie remarks on exce accompanying high spirits are larger cie-ments of happiness than any other things whatever, the teaching how to maintain them is a teaching that yields in moment to no other. Therefore we assert that such a course of physiology as is needful for the comprehension of its general truths, and their bearing on daily conduct, is an

### JANUARY 19, 1889. --

#### At Rest

Since our brother Benjamin E. Hopkins has at last received his furlough, and the wicked ceased from troubling, it is meet that one who ministered to his spiritual needs, and knew the "innermost" of his life and purposes should testify and plead, not for him who no long sr needs, but for all those who remain in like unfortunate conditions,

He being dead yet speaketh, and I can do no better than introduce a few extracts from his letters, which grant him just what be asked for-justice. On Nov. 11th, he says-Your welcome letter just received, also one bout a week ago, with the ever-welcome jolden Gate, Several times I have attempted to write but the pain in my hands and mus les was so severe, 1 was compelied to desist Again, I make the attempt, and repeat how rejoiced I am to hear from you and marvel at the precision of your predictions, and fully believe that they will be verified. I have overcome to the point of complete resignation as to what may occur; have been shown the most beautiful visions of God's methods through his ministering spirits, and as all my errors and sins have passed in order before me bringing me into condemnation and repentance, so, with a broken heart and contrite spirit these baautiful visions have opened up the inner life, and I have felt the divine hand bringing meinto at one ment with the universal presence in whom we live, and move and have our being-that eace and resignation have come to me these many, many months of persecution and pain, until I am surprised at my own power to view unmoved the dark pageant of this day and how I have reached that condition so beautifully expressed by Whittler, in poem:

"No offering of my own I have, etc.

In this faith I have felt the spirit hovering like a dove, and saying to the troubled wa-ters, be still

As I read this, and much more of kindred As I read this, and much more of kindred character, my pulse almost stood still, and by the overwheimling realization that a harmless man was detained in that prison, not to meet the demands of justice, but to cater to the insatiate greed for vengeance in the public mind. How long shall our legal rode con-form to that depraved appetite? Every time I came out from his presence, bearing with me the recollection of his longing gaze and the agonized picading—"I want to go home," I was amszed to look in the hard ened faces of men, and women, too, who felt ands, who are needlessly, faultlessly con mned to a living tomb

emned to a living tomb. This is not the place to discuss the all of rison reform, but a few suggestions may be erthent. Whence come our laws? Bor-owed from the dark sges, when men were were the start and a start and the start owed from the dark sges, when men were brown into holes in the ground, and kept here until they wore away the stone. An we doing much better when eighteen moning under the paternal care of the government ears one man to the tomb and another is

ie lunatic asylum? Is our worthy, incoming President willin to repeat his chosen psaim over this tragely The work of our hands established thou if "The work of our hands established thou il" God help us that we often breathe imprea-tions upon ourselves by our sacriligious prayers. Establish thou-what? The issa, the dungeon, the weighing machine that the warden of Sing Sing boasted his powers in the invention at the congress held in Boston lest summer-and New York calls itself the banner State in prison reiorm. Is the mind capable of plotting that internal machine to be entrusted with the reponsibility of Warden, the care of helpless but possibly less guilty sonis than his own? For true is less guilty sonis than his own? For true it is, the time is at hand in which every scret thing shall be brought to light and every mans work be made manifest, whether it be MARY C. BARNITZ. good or bad.

#### MISS NETTIE E. BROWNING

Passed so spirit life from Byron, N. Y., December 27, after a long and painfull illness from consumption, aged twenty two years. She was the only remaining daughter of Richard Browning, jr. She was an unwavering Spiritualist; made so by personal communion with her ascended mother and sis er, who preceded her to spirit life eight or en years. She calmiy contempia el her ap proaching emancipation from her dises body. Made every uccessary arrangement foner funeral, selected her bearers, singers and speaker. The funeral was sitended at he father's residence by a large concourse relatives and friends, the services being co

It is noticeable that some eminent Romanists adduce the voice of the ancient Apostolic Church in proof of the reliability of much dogmatic assumption. Why not? This is as good proof as their assumptions can possibly elicit, and it makes no difference from a common-sense view whether the Romanist dogmas.

The Methodist ministers of this city made a report on Monday regarding the difficulties of enforcing the law of Sunday observance in Cincinnati. They think it might be enforced if the city officials were unanimously favorable to enforcement. But they say nothing about the declaration of Jesus: "The Sabbath was made for man, not man for the Sabbath."

inst., Mr. William Emmette Coleman has a grand good article on "THE BETTER WAY." It is not our (present) THE BET-TER WAY, but of the same order and consistency, and pretty near as good. At least, it is wholesomely readable, and we trust it will be widely read. The Dove is constantly improving in vigor and vim.

Cincinnati Christians are active in raising money to send the Bible to the heathen. The heathen do not want it. They do not accept it. Sending it is wasteful effort. There are as many heathen in Cincinnati as in any city of the same size. But they do not need Bibles. Bread, clothing and kind words would do more for both their temporal and eternal welfare than Bibles. Help them truly, and the benefit will be mutual.

Two account sof the spirit return of Benjamin E. Hopkins have been published. While it is possible for both to be true, doubt is thrown upon both in the fact that the second account discredits the first. The message at the second (professed) appearance is eminently characteristic of Hopkins, and part of it apparently confirmed the message at the first (professed) appearance; but the declaration that he had not manifested before ought to have great weight, and doubtless will. And it is unquestionably true that if Hopkins was not the communicating spirit at the first seance referred to, a spirit well acquainted with him essayed the personation; and this he would certainly resent. It is probable that in all essential particulars both reports are true.

#### THE IDEA OF POWER.

The idea of power is readily distinguishable from the idea of cause. Hence it may be possible to get rid of the idea of an ab solute "beginning." For it is not possible to think of cause as not operating, but it is conceivable that power should have been ever, without being evolved or operating as cause. "Creation"-an idea with which we have no absolute sympathy--does not imply, necessarily, that nothing was turned into something, but only that which was before possible in power should be brought out of power, which is properly to give existence. All actual things, past, present and future, come out of power, and consist of power in time and space; and, therefore, whatever is experienced, known, or conceived of as existing, is power in time and space.

This is by no means creation, but clearcut evolution, in its best phase. Its illustrations are found in all nature-in plant life and animal life alike. Propagation of species is essentially evolution-the exertion of power to do; and it is not too much to assume that the power to propagate worlds exists somewhere in the uni-verse. Why not? . The human mind cannot recur to causes, except relatively, and is liable to infinite confusion in the search The quest for causes is time wasted, for never are they found by mortals; and the cause he did not know that the palpitation idea of evolutionary power is the only ra-tional explication of the idea of "creation." When this is conceded, the cos-mogany of "Genesis," is worthless. injury that followed some silly feat of

requested to reduce the subscription price of THE BETTER WAY for a limited term, promptly increased. The price is there fore reduced from and after this date, till

FIRST DAY OF APRIL, '89, six months; Fifty Cents for three months; and this reduction ought to give us Ten Thousand additional subscribers within

13"Our readers are respectfully retheir friends and neighbors, and to obtain for us as many new subscribers as possible.

Eweet soul, know ve that every bird that sings, And every flower that stars the elastic sod. And every thought the happy summer brings To all pure spirits, is a Word of God."

#### WHAT IS EDUCATION? V.

We have said that education is the acquisition of knowledge necessary to complete living.

If any one doubts the importance of an acquaintance with the fundamental principles of physiology, as a means to complete living, let him look around and see how many men and women he can find in middle or later life who are thoroughly well. Occasionally only do we meet with an example of vigorous health continued to old age. Hourly do we meet with examples of acute disorder, chronic ailment, general debility, premature decrepitude. Scarcely is there one to whom you put the others that have left for want of supquestion, who has not, in course of his life, brought upon himself illnesses from

Our statement is readily illustrated in cases all too frequent. Here is a case of heart disease, consequent upon a rheumatic fever which followed reckless exposure. There is a case of eyes spoiled for life by over-study. Yesterday the account was of one whose long-enduring lameness was brought on by continuing, spite of the to it. pain, to use a knee after it had been slightly injured. And to-day we are told of another who has had to lie by for years behe suffered from resulted from over-taxed injury that followed some silly feat of

all-essential part of rational education.

It is strange that this assertion is needful in the nineteenth century! Stranger still that it should need defending at any time! Yet are there not a few by whom such a proposition will be received with something approaching derision. Men who would resent as an insult any imputation of ignorance respecting the fabled labors of a legendary demi-god, show not the slightest shame in confessing that they do not know where the Eustachian tubes quested to make this reduction known to are; what are the actions of the spinal chord; what is the normal rate of pulsation; or how the lungs are inflated. While nervously anxious that their sons and daughters should be well "up" in the superstitions of two thousand years ago, they care not that they should be taught anything about the structure and functions of their own bodies;-nay, would even disapprove such instruction. So overwhelming is the influence of established routine;-so terrible in our fashionable education does the ornamental override the useful! But

this condition cannot last.

#### Organization.

To the Editor of The Better Way.

There are many things that I would like to write about, but organization is uppermost in my mind at present. When I read that Waiter Howell was going to leave our ranks, I longed for the power to let every Spiritualist hear my voice admonishing to organize. And now J. W. Fletcher tells us of port. And why is this? Because we are not organized. To be prosperous we must which a little knowledge would have saved him. Our statement is readily illustrated in mution."

I have a plan, but suppose there are many who also have plans. Even in our little frontier home we feel the need of organization. We have about thirty Spiritualists in this vicinity, and would be willing to work among them; but how? Had we but G. W. Kates and his dear wife here, they could guide us

In union there is strength. Why not let all unite, whatever their special be-lief or opinion. All believe in spirit communion and may harmonize on this. Let us have a vote on this by mail. will canvass our section and report. With a prayer that organization may be effectuated, E M. SHOAT. Walworth, Nab.

Mamie Horton has become a fixture in the

Mamie Horton has become a fixture in the afternoon meetings, and she held the an-dience in breathless silence, waiting to bear her whistle the "Harvest Homs," when they broke out with such embracing applause, it was some lime before she could respond to the encore "Crickst on the Hearth." She played her own accompament, and it is putting it midly to say that the audience was never better pleased with this noted artist's execution of her unique music. Next Sunday afternoon Miss Fanny Ash-land will recite "The song of the soul's vic-tory." Mrs. Heien Davis, "Aughtograph on the soul." Lyman C. Howe will speak in the morning and evening; speaking in the morn-ing upon subjects given by the audience, and in the evening upon a subject selected by his guides. Mrs. Neilie J. T. Brigham will speak in Patterson in exchange with Mr. Howe. Fraternally yours, PATTERSON, New York, Jan. 18, 1889.

Fraternally yours, New York, Jan. 18, 1889.

#### The Medium.

The trance medium or clairvoyant, Miss Lotta J. Darling, has regiments of people to consult her with, of course, all sorts of moites. Some have implicit faith in her gifts <text> of fortune-telling, of revealing their future and prophesying what is in store for them.

#### «yone.

ALCYONE has Gred upon its third year it has been enlarg to 20 pages. It is full of excellent matter, bing upon the phenom-ena and phil sophi Spiritualism, without theological controvy. It is issued monthly at \$1 a year, by theras PUBLISHING Co., Springfield, Mass. Is sent free for two months to all who etsue to cents in stamps with their orders.

ducted by the writer-based upon the text-"Now concerning spiritual gifts, brethren, I would not have you ignorant, etc." "Now J. W. SEAVER

#### Heucks.

The following review of Kate Claxton in her new play, "The World Against Her," that she produces at Heucks on Sunday afternoon, is from the pen of the most able dramatic critic in the country, Wm. Winter.

"Mr. Frank Harvey has not only written a powerful melodrama in the "World Against Her," produced at the People's Theater last evening, but has admirably suited Miss Kate Claxton in the role of the soffering heroine, Madge Cariton. The story is of English country and London life, and is very cleverly constructed, the wrongs and sufferings of a young wife, suspected of infidelity by her husband and cast off, and her subsequent struggies to keep her child from him, form the main idea of the plot. The roue villain who planned the trick and a couple of good hearted show people of the Crammels type. who succor Madge Carlton, are prominent. The situations are well arranged and the climaxes effective, and the altention of the wast andience isst evening was held from be-ginning to close, only interrupted by repeated to its of laughter at the clover coundy and well deserved applause at the strong scores. The play is heart touching, humorous, pic-turesque and melodramatic, and will, no doubt, prove another Two Orphans for Miss Claxton, both in fame and fortune. At the end of Act II, where Bob Millet, the show-man, seeminging s-trays Madge by giving up her child to the detectives. the house graw wild with excitement and then delight over the deity arranged surprise. At the end of the play—the scence of the Colner's cellar-the interest grew until the set-to between the de-ceived husband and the roue created a farers such as stamped 'The World Against Het's big success. who succor Madge Carlton, are prominent. Dig success.

#### People's

Sunday afternoon the Lily Clay Galad Company begins a week at the People Theatre. Says the Uhicago Times of thes Certainly the most successful company that has visited Chicago this season is Lily Cisy's Colossal Galety Company, now at the Casine Theatre, where nightly they may be seen This is their fourth appearance here, within three months, and upon each occasion they have filled the theatre to its utmost capacity at every performance. We do not know who was the author of this version of "Robinson Crusse," but in its conception, however bold and audacious, proves the inventor to have been a man of genius. Unquestionably there are many things not dreamed of in there are many things not dreamed of in the philosophy of the stage, many things ar-prising in their logenuity, and the smil-ment of wonder rises that somebody has not thought of and produced any of these si-thought of any size of the source size of the qualit dances, the grotesque group-ings and the superb ballets of this opera, be cause a success is soon literally stalen. The cause a success is soon literally stalen. The in opposition this week. None of them to the least seem to affect the rouline of packed honses at the Casino, where Lily Clay and her prety girls hold nightly revel. Every feature in this organization deserves special mention.

May we never have to shed the tear of regret that we ever denied curselves any thing we liked.

#### CORRESPONDENCE.

#### Chicago, III.

On Sunday afternoon, 13th inst., the Peoples Spiritualist Society were greeted by an overwhelming audience at their hall, 116 overwheiming administration of the the second secon

Worcester, Mass.

Mrs. A. H. Colby Luther, one of the most wonderful speakers of the day, addressed the cllizens of Worcester for the second time, in clilizens of Worcester for the second time, in Continental Hall, Jan. 13th. Her text, "The sphere which spirits enter on passing from earth life," was listened to by a large and appreciative audience; her cuiting logical re-marks, often called forth enthusisstic ap-plause. She again speaks for us the 20th and 27th. Fraternally yours, C. R. BENNETT.

#### Springfield, Mass.

The Spiritualists of this city were again favored with Miss Emma J. Nickerson, of Boston, who gave two excellent lectures on Self-Education and Hero Worship, and Myths of Theology. She drew large audiences to hear ber. She has done bravely here in this city Sunday closed her engagement here for the present but she will be recalled again at an early date. Mrs. Kate Stiles, of Boston, speaks here, 20th and 37th of the present month. J. L.

#### Marshall, Mich.

To the Editor of The Better Way.

One of Michigan pioneer Spiritualists is Dr. W. H. Nelson, formerly of Pawpaw and now of Marshall, Mich. He is a clairvoyant and magnetic physician, and ranks among the very best. Since 1575, he has been nearly blind, and most of the time has had to row his boat against the current of public opin-ion. Still he has marched nobly on, promul-gating the traths of our beautiful philosophy and showing his faith by his works. We hall the coming of THE BETTER WAY with rleas-tire. C.C.

#### California.

Mrs. May Mozart, inspirational lecturer, lately returned from Europe, accompanied by Mr. Mozart and Dr. D. J. Stansbury, occult telegrapher and independent slate writer, accompanied by Mrs. Stansbury, are holding meetings in Southern California. Mrs. Mo-garl lectures upon the philosophy, and Dr. Stansbury demonstrates the phenomena of Spiritualism.

They appeared before large audiences in rane's Hail, Sant's Barbara during the week

Crane's Hall, Suft visitoriars during the week Jan. 7th to 12:b. They are engaged to hold meeti' gs in Los Angeles, Riverside. Passadena, Pomona and San Bernardino. They will be in Los Angeles Jan. 20th to 20th, and start east via Topeka and Kansas City sometime in February.

#### St. Paul, Minn.

To the Editor of The Better Way.

If any of your readers chance to be in this saintly city any Sanday evening during the winter, they will receive a friendly greeting and spiritual feast at Grand Army Hall, on Sixth Street, between Jackson and Sibley, where Mrs. Aldrich has an engagement and with the Society of Spiritualists and Lib-erals. Exercises are, inspirational lecture, clairvoyant descriptions of spirits present, and psychometric readings, and excellent singing.

This society held their first social, Monday evening, with excellent results, which with the increased interest in the Sunday even-ing meetings, indicate a great interest in those subjects of life beyond the grave. Yours truly, H. H. KENYON.

#### Cleveland, O.

Dr. E. W. Sapp, of this city, is forwarding proofs of a remarkable power. He diagnoses diseases by placing his hand upon a Morse telegraphic instrument, when the battery, writes off the information desired.

Recently be was called upon by a lady of Cleveland, who had consulted a number of eminent physicians in the east concerning an unnatural growth on her breast. With one accord they had pronounced if a cancer, and that the only have of recovery lay in a recourse to the scalpel. The doctor consulted his instrument, through which he learned

To the Editor of The Better Way. I arrived in this wondrously thriving city last Saturday, and was tendered a hearty reception Sunday morning by the young society of Spiritualists, who have engaged my services for some time. In the evening a large audience greeted me with close attention and frequent applause, and at the close of my impromptu lecture, general and cordial congratulations were showered upon me. I find a large liberal element of intelli-

Denver, Col.

me. I find a large liberal element of intelli-gent people here, and hope to build up a large and flourishing society and think the pros-pect is highly encouraging. This is an asion-ishingly growing city, and I hope to help make its spiritual prosperity. Inclosed are some satiracie lines, setting forth the recre-ancy of the Fox girls whom I hope the an-gels will compel, ere long, to "to toe the mark" of honesty and and sobriety. They may be "more sinned against than sinning." but they have brought a lasting disgrace upon the messives, and only a temporary shadow upon the cances they have left free from the incubus of their scandaious reputa-tion. Our enemies are making the most of this strange episode, but they'II find that "Truth chrushed to carifa shall rise again;

"Truth chrushed to earth shall rise again; The eternal years of God are hers, While error wounded writhes in agony And dies a mid its worshipers."

Fraternally thine, DEAN CLARKE. January, 10, 1889.

North Collins, N. Y.

To the Editor of The Better Way.

The "Friends of Human Progress" held their annual election of officers on Sunday January 6th. The following is the Executive Board for the year 1883: George W. Taylor, President; Emma Train, Secretary; George Sucher, Treasurer; E. W. Sprague, E. S. Hibbard, D. Sherman, Trustees.

The 3ith annual grove meeting will be held The sith annual grove meeting will be held at Forest Temple during four days, ending Sunday, Sept. ist. The list of speakers is not yet complete, but no effort will be spared to secure the best. These meetings, attracting a large concourse of visitors, have always been characterized by perfect harmony and good feeling. The vast multitude going out, like those of old in quest of the new truths taught in the wilderness, and never returning in disappointment. The Progressive Lyceum, under the au-

The Progressive Lyceum, under the au-spices of this society, is doing a good work in teaching spirituai gospel to the youth of this vicinity, thus sowing broadcast the seeds whose harvest shall be the carrying forward of the cause so dear to us after the hands now at the helm have their willing task for higher duties and broader purpuits.

at the beim have their willing task for higher duties and broader pursuits. Thus the light of truth goes steadily on its way undisturbed by frauds, exposers or Ju-dases; whose efforts produce scarcely a ripple on its majestic surface, while down through the clouds and mists that obstract our mental vision, we hear the voices of the living watchmen on the mighty towers of immortai life, calling out to us, "All well!" Yours for truth, EMMA TRAIN. January 7, 1889. January 7, 1889.

#### New York City.

#### To the Editor of The Better Way.

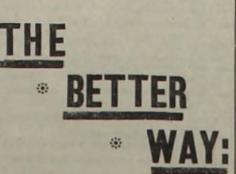
At each session of the meetings of the Progressive Spiritualists, 13th inst., at Arcanum Hall, 57 West 25th street, there were very large audiences present to witness the various exercises that occurred.

Mrs. H. Wilson, M. D., and one of the first, or oldest, materializing mediums, related many interesting personal experiences. Mrs. E Benwell and Miss Vell, each under control of their guides, gave encouragement to searchers after truth. T. S. Lambert related phenomenal facts. Fanny Ashiand gave a select recitation. H. S. F. Goodspeed, the salior hermit test medium, who had built a dwelling on the shore of Newark Bay, N. J. related what the spirits had done for him in floating necessary lacking building material on water to him, such as he asked for. His marvelous experiences with the invisibles were interesting, and the audience mani-fested applause with miritofulness. This medium, over sevenity-six years of age, is quite active, and with no appearance of a gray hair on his head, does not look more than fifty. Fanny Ashiand gave the opening reading at the 8 p. m. session. Mrs H. Wilson, under control of a male spirit, that it was entirely unlike and inde-pendent of the medium, which caused a sen-sation of astonishment to the audience. Prof. Van Horn, co ductor gave many remarkable convincing and definite spirit tests at the closing of each meeting, which demonstrated the proof of spirit re are to all present. phenomenal facts. Fanny Ashland gave a

# THE BETTER WAY.

# REDUCTION

IN THE PRICE OF

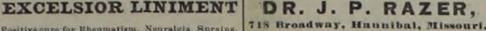


\$2.00 Per Year. \$1.00 . 6 mos - - - 3 mos 50 -UNTIL THE FIRST OF APRIL, 1889. Now is The Time To Subscribe!

-TO-

DR. MARSH'S SURE CURE. An Infallible Remedy for Coughs, Asthma, Lung and Chest TROUBLES.

Formula given by Dr. William J. Marsh of the Spirit World. Price \$1.00 per bottle. No. 6 Central Music Hall, - Chicago, Ill.



# Positive curs for Rheumatism, Neuralgia, Sprains, etc. Formula given by Dr J. R. Rowe of the Spirit World. Price \$1.00 a bottle.

#### CHEROKEE SALVE.

Unequaled for Burns, Cuts, Bruises, Bolls, Bun-ning wores, Felons, etc.

The formula fer this Salve has been given by an Indian Chief of the Spirit World; price 25 and 50 cents per box. These Remedies have been tested for over ten years with complete success, and are now offered to the multic by over ien years with complete success, and are now offered to the public by

THE WAY PUBLISHING CO., 222 West Pearl St., Cincinnati, O.

#### B. F. POOLE, Clinton, Iowa.

B. F. POOLE, Chutch, JOWA. Dear Sir:-- I had inflammation of the eyes when I received your melted pebble specta-cles and eye wash. Coald not distinguish a person across the room. From the time I be-gan using them I feit a cooling sensation, and shall never forget the gratitude I feit. My eyes are now well, and I gladly recom-mend your spectacles to all in Leed of them. Kindly Yours, MES. DE. C. R. BENNETT, 45 Lincoln street, Worcester, Mass.

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

#### Movements of Mediums.

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

Mary L. French is open for engagements for 1889.

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

Dr. and Mrs. Nickless are lecturing at Los Apgeles, Cal., during January. Mrs. T. J. Lewis, speaker and test medium, 205 Harrison Ave., Boston, will answer calls

in the Eastern States.

Mrs. Fannie Ogden, 618 Main street, Peorla, 11. Trance, Test and Psychometric reader. Can be engaged for the season of 88 and 89.



The old house is going out of business. The Clothing Store, corner Fourth and Vine Streets, has been a landmark for many years.

Some of you, now in full manhood, have got your boyhood's clothes there. You all know the store. You know its methods have been square and honest. You know its statements have been true. Its goods have been the best. The only charge brought against it has been the prices Were high. Don't you know it costs more to make good goods than cheap goods? This charge will not be heard again. To close out the stock quickly, we have marked the prices lower than ever before known in this city. Some goods at 1-2 cost, some still lower; some 1-3 off; but whatever the price marked, you will say they are lower than you have ever known. The stock comprises both heavy and light weight goods, and all marked at prices to insure immediate sale. Goods sold for cash only.

JAMES WILDE, Jr., & CO.,

**Corner Fourth and Vine Streets.** 

A. D. WILDMAN, Manager.



The test medium for a reading and how to develop your powers. Terms, \$2 00. Send one dollar for a bottle of our Magnetized Blood Cordial. From spirit prescription. Posi-tively prolongs life. Thousands rejoice over health restored. Send for circular. Address No. 6 Beacon Street, Boston, Mass.

# Fred A. Heath,

Blind Medium.

Will give readings by letter, giving future business prospects and other items of interest. Enclose \$1.00, lock of hair and Address 27 Lawrence street, stamp. CHARLESTOWN, MASS.



HORATIO G. EDDY, one of the noted Eddy Brothers, Full-Form Material-izing Seauce. Wonderful manifestations in the light; questions on science answered by the boted spirit, George Dix. Scientific minds puzzled. Every evening at 8 p. m. 59 East Ninth street, New York.

### DUMONT C. DAKE, M. D.,

304 FIFTH AVENUE, NEW YORK CITY. 304 FIFTH AVENUE, NEW YORK CITY, successfully treats all forms of Chronic Dis-enses, however complicated. Patients afflic-ted for years, regarded as hopeless, or incur-able, testify to permanent restoration. In the accurate Diagnosis of Disease, and as a Magnetic Physician, Dr. Dake's skill stands unequaled. These unable to visit the Doctor in person can be successfully treated at their homes. Remedies sent by express. Send stamp for circular.  $\mathbb{E}$  Dumont C. Dake, M. D., is a skillul medical attendant, and a genial spirit whose responses to the impressions of superior wis-dom are vivid, and generous of good results.

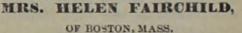
om are vivid, and generous of good results. -Eds. Banner of Light,

#### MRS. STODDARD GRAY

AND HER SON.

# DewittC. Hough

Hold Materialization Seances every Sunday, Wednesday and Friday evenings at 8 oclock; Sunday and Saturday, 2 o'clock; at 323 West 34th street, New York City. Daily sittings for communication and business. Engage-ments made for seances at private residences.



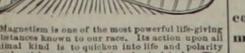
# Materializing Seances,

914 SIXTH AVE., NEW YORK.

AFTERNOONS: Thursday and Saturday at EVENINGS: Sunday and Thursday at 8 P. M.

## Private Seances and Sittings a Specilaty.





Magnetism is one of the most powerful life-giving substances known to our race. Its action upon all animal kind is to quicken into life and polarity the sluggish molecules of the physical body. This majestic substance comes as near the central ac-tion of life itself as human intelligence can anal-

yze. When we apply a powerful Magnetic Shield to a body to eliminate disease we work in strict harmony with nature's highest laws and utilize the most po-tential force we can employ next to intelligence to overcome morbid conditions of mind and body. Of all the known curative agents under control of mortal mind and human will. Magnetism excels all others and is incomparable in its magical action and quick results.

others and is incomparable in its magical action and quick results. The finer and more subile the force we use the quicker and better results we obtain. To impart Magnetic power and potency to a physical body is to give it strength, vitality and renewed youth. The vivifying energy radiated constantly from Magnetic Shields stimulate alike the mental forces of the mind and increases all the animal power. Magnetic Shields constantly feed the blood with warm, rich Fibrine; multiply the red corpus-cles polarize the iron and intensify the vivivic prin-ciple of life.

Whoever wears the Shields will take on awakenes montal and physical energies which, in very fruth, is to renew one's youth. Every Shield we manufacture is worth its weight in gold to suffering

Good, sound, vigorous health is worth more than tood, sound, vigorous health is worth more than worldly wealth, hence these Shields are invaluable, for these powerful Health Batt-ries have no other place in life, or work to do, but to vitalize the blood and compel sound health in all physical bodies. If you want good health and the cheerful happy days of youth, wear the Shields and know what Mag-netic Polarity means.

CHICAGO MAGNETIC SHIELD Co...

DR. J. P. RAZER,

CLAIRVOYANT PHYSICIAN.

Trance Magnetic Healer

Has been in active practice nearly Eight Years.

His VALUABLE REMEDIES consist of mag-netized lemons, oranges and fruits of all kind, together with magnetized garments, such as handkerchiefs and flannel, while in fact all kinds of un lerwear; also magnetized water and paper with directions to use them by his Spirit Band of Doc-tors, which is of higher magnetic power than hu-man or earthly agency, and in treatin - diseases at a distance with this method of Magnetized Articles his success is remarkable in curing Rhoumatism, Venralgia, Paralysis, Dyspepsia, Bronchitis, dis-eases of the Liver, Heart and Kidneys and every phase of Female Complaints. Cancers, Tumors and Dropsy; in fact every disease that flesh is help to.

opsy; in fact every disease that flesh is heir to ey have successfully treated.

READ THIS, SURE.

The safest way to send money is by Registered Letter, P. O. Money Order, Postal Note, Draft or

New York or Chicago, or an Express Money Order

MOST

Dr. E. K. MYERS,

The Way Publishing Company;

No. 222 West Pearl Street, Cincinnati, Ohio.

Lost Nation, Iowa.

AND-

OF MARVELOUS POWER.

which that the trouble was not a cancer, but a scirrhous tumor. A course of treatment was prescribed and the tumor has gradually dis appeared. This is only one instance of a great number

#### Philadelphia, Pa.

To the Editor of The Better Way,

At the annual meeting of the Spiritualist Lyceum of this city, the following officers were elected to serve for the year 1889:

R. M. Coffman, conductor; C. L. Smith, assistant conductor; Harry Huber, treasurer; Lydia Mahn, secretary; Mrs. Russell, guardlan; Mrs. Perry, assistant guardian; C L. Smith, C. F. Peterson, Mrs. Fanst, Mrs. Rus-set and Charles Jennings, entertainment committee.

We are sorry to be compelled to add here that Mrs. L. P. Danforth, though advanced in years, passed to the beyond on the 6th in-stant. Her remains will be sent to Mt. Au-burn, Mass., for intermept. She was always a faithful worker, in the interest of the Ly-ceum and we hope her spirit will come near unto be.

ceum and we nope her spirit will come near unto ns. Our Lyceum also had a Christmas celebra-tion, the same having been held on the 27th of December. Our ball was bandsomely dec-orated for the occasion; a large tree illumin-ated the rostrum, and presents were made to all children, whether members of the Ly ceum or not. At £30 the hall was cleared for dancing and the enjoyment kept up till mid-night. Prof. De Barth's camp meeting or-chestra form shed the masic. Fraternally yours, C. F. PETERSON.

#### Topeka, Kansas.

The lecture of Mrs. S R. Stevens before the Religio-Harmonial society, Jan. 6, was devoted to "Spirit Communion," showing that It had existed since history gave any account of the human race, but to a greater extent now than ever heretofore. She said that man had become an intellectual giant and was now turning his attention to his spiritual nature and condition. By so doing the spirits of those who had passed from the embodied form could the more easily come to him to aid and protect. She spoke thirty-five minutes and every word incul-cated the highest forms of morality. After the speaking Mrs. John Hammond gave a number of satisfactory psychometric read-ings.

the speaking Mrs. John Hammond gave a ing. The came questions from the audience, answered by Mrs. Stevens' guide. One questions from the sudience, answered by Mrs. Stevens' guide. One question was: "Does the fact that spirits do dominate with mortals prove the immortality of the soul; that is, notwithstanding it is proven by spirit communion that man lives hereafter does that prove that he does not become a nonentity at some time in the fact of spirit communion did prove immortality of a logical course of reasoning that the fact of spirit communion did prove immortality of the soul. The question was asked if spirits on the spirits could do this but were not in the heat to be sold the spirits could do this but were not in the best interests of the individual be. Mr. Onley's theme before the First Society of spirits and harmony prevailing: fifteen busits, of this city, for the last two spirates on the individual to shibe sing the the fact of prevents in the cause is here prevents and our prayers to the spirits or the light of the shibe into is shibe income and but for the light of the shibe into the spirits of the spirits and our prayers to the spirits or the light of the shibe into is the light of the shibe into is the light of the shibe into is the spirits. The interest is the cause is here prevents joined our society bast Shinday; many more are coming, and our prayers to the spirits or the light of the shibe into is the spirits. The interest is the spirits of the spirits of the spirits. The interest is the spirits of the spirits of the spirits of the spirits. The spirits are of the spirits of the spirits. The interest is the cause is here spirits of the light of the spirits. The spirits of the spirits. The spirits of the spirits

A. MARKLEY. January 12, 1889.

What part of grammar is "remorse?" Syn-

Why is life like a boot? Because we polish all that is visible to the world, and leave the "sole" to take care of itself.

ing of each m ing, which demonstrated the proof of spirit re ara to all present. Jan. 14, 1889. CORRESPONDENT.

Dr. J. C. Street, the occultist and traveller,

interesting success. Her powers are sure to

Dr. George A. Fuller, editor of "Light on

Mrs. R. S. Lillie is back in Boston again

speaking for the Boston Spiritual Temple

and the independent Club. She is a favorite

with the people everywhere, and always has

Mrs. M. E Williams, of New York, the ma-

terializing medium, is expected in Boston soon. She may hold a few private seances.

Mrs. Cadwell is in Boston, giving a few select

Mr. J. W. Fletcher was presented with a

fine piece of statuary by the Independent

Ciub the other evening, while Mrs. Fletcher was the recipient of an elegant portable book-

case. Hundreds were unable to get into the

Jno. Wm. Fletcher, lectures in New Lon-

don, Conn., Jan. 6th and 13th; in Norwich,

20th and 21st; in Boston, Berkeley Hall, Feb.

3d and 10th; Chelsea, evening, same day;

Lowell, Mass., 17th and 24th; in Providence,

R. I., in May. Address 6 Beacon st, Boston,

Mr. Frank Algerton, the boy medium, lec-

Lynn, Mass., Fed. 3d and 10th; in Chelsea,

Bureau; 6 Beacon street, Boston, Mass. J. W.

CINCINNATI MEDIUMS. Mrs. J. H. Stowell, Trance. Bates Avenue, uear Colerain.

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

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

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

hall, and the best of feeling prevailed.

attract attention wherever she goes.

greatly missed in New England.

large and interested audiences.

circles before the Industrial Union.

time only.

Mass.

Ave

Fletcher, manager.

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

Dr. Delavan De Voe, the renowned auto-matic slate writer and magnetic healer, is now located at 2.8 W. Fourteenth street, St. will be in Chicago during April for a short Louis, Mo. Mrs. Ada Foye is in Boston, meeting with

Dr. Dean Clarke may now be addressed at Denver, Col., and where he will be pleased to receive calls in the west for spring and summer.

Mr. J. W. Fletcher, lecturer and public test medium. Address No.6 Beacon street, Bos-ton. Mr. Fletcher accepts engagements in the Way," has transferred himself and his paper to Lookovt Mountain. Both will be New England only.

Miss Lizzle D. Bailey, trance lecturer and psychometric reader, is open for engage-ments. Reasonable terms. Address Dr. Thos. McAboy, 727 Tweifth st., Louisville, Ky.

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

J. W. Kenyon lectures in Keene, N. H., during month of January. Open for engage-ments for February and March, which he would like to spend in Vermont. Address 40 Woodland street, Worcester, Mass.

Mrs. Helen A. Simons, controlled by Dr. Judah Waid, is ready for engagements as a public speaker. Address, 721 East Capitol street, Washington, D. C. Mrs. Simons has been recommended to us a lady of refine-ment and culture, as well as an earnest and reliable medium. reliable medium.

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

Frank T. Ripley, trance medium, lectures at Taunton, Mass., during the month of Janua-ry, and at Albany, N. Y., during February. He may be engaged for April and May, and after that for camp or grove meetings. Terms liberal. Address care of Banner of Light, Roston. tures in Buffido, N. Y., 20th, and 27th; in Boston.

Miss Emma J. Nickerson, a graduate of the Detroit School of Elocution and inspiration-al speaker, is now open for lecture engage-ments. Improvises upon subjects presented by the andience, and reads psychometrically under favorable conditions. Address 123 West Concord street. Boston. 17th; in Boston, Mass , the 24th. Engagements made only through Independent Lecturer Concord street, Boston.

Mr. Harrison D. Barrett of Meadville, Pa. is specially recommended to us as an in-spi-rational speaker of unusual promise. He is ready to fill engagements upon the Spirilual-ist platform, and would be pleased to corres-pond with societies with a view to engage-ments.

Mrs. S. Seery, 34 Gest street, Trumpet and Slate Writing. Mr. W. A. Mansfield, the well-known slate-writing medium who spent the summer at Cassadaga Camp, has returned to Boston to pursue his studies in the Monroe College of Oratory. He is now located at 565 Columbus Avenue, and will devote a portion of his time, afternoons, to the exercise of his gifts as a medium. Mrs. M. Englert, Trampet. 67 Marshall

Mrs. E. A. Wells, lecturer and public test medium, will make engagements for camp-meetings in July and August to lecture or give tests, or both, and is open for lecture engagements for the months of March and April, and will speak week day evenings at any place in the state of Indiana, during Jannary and February. Soci-ties desiring to make engagements address 590 Sixth Ave., New York. New York.

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

HERMETIC PUE. CO.,

Materializing Seances -HELD EVERY-Thursday Evening at Eight O'clock, Satur-day at 2 P. M. Mr. Holland, one of the guides, answers a questions pertaining to the Science and Philosophy of Spiritualism at each Seance.

#### WHEN WESTERN PEOPLE

VISIT NEW YORK

They like to find a Hotel possessing modern conveniences, and at the same time affording a cheerful and home-like congeniality. Such Hotel is

#### THE COSMOPOLITAN

At the corner of Chambers street and West Broadway. It is conducted upon the Euro-pean plan, with rooms at 50 cents, \$1.00, \$1.50, and \$2.00 per day, and a fine restaurant, where meals are served at reasonable charges. It is convenient to railway depots and all lines of travel, and is directly in the center of trade and metropolitan activity. Already it is the favorite hotel of hundreds of Western business men, but mare of this class will be cordially welcomed. Respectfully.

N. & S. J. HUGGINS, Proprietors.



Mrs. Anna Cusna, Independent Slate Wri-er. 454 West Eighth street. Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer. Mrs. Isa Wilson Porter, 16 West Ninth st , Psychometric and Fire-Healing.

Lavinia Knowles Douglass, Trance, Test, and Healing Medium, 86 West Seventh st.

Mrs. Lamon, 4 West Ninth street, near Main, lectures and child slate-writing, every Monday evening.

Joseph Schwemberger, trumpet medium, No. 3 Corwinestreet, between McMicken and Walnut.

S. S. Baldwin, Magnetic Healer and Devel-oping Medium. 34 East Sixth street.

# THE BETTER WAY.

# SPIRIT MESSAGES

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

1.

GEORGE B. THOM. I am George B. Thom. I come to Dr. Thom of Baltimore City. I desire-nobetter than that, I certainly want, my nephew to look after Bill Giddings, and to see to it that he is better to his wife. For a long time she has suffered, and now your uncle comes from the other world and charges you with carelessness. If you desire further information, ask Addie Levering. Now once more dear nephew, heed these words; don't be remiss in your love for Christ Church, she needs you, as also do the dear orphan children. Now listen and learn.

## 2.

### BESSIE GRAY.

trying my best to learn my lessons.

### VICTOR ANTOINE LEGLISE.

I am Victor Antoine Leglise. I come to Virginia. I come to teach her of her husband's welfare. I departed this life in Bordeaux, in the cottage at the end of Water street. Pere de le Sant Croix is with me; he asks that the blessing of God might rest upon you. Your infant sister Mary also sends you love. She is no longer an infant however, but a bright lovely woman. Now, Virginia, go on, keep your eyes fixed upon heaven, and your heart in the right place.

This message is a translation from the French hence it partakes somewhat of my language and expression.

#### HENRY TUDOR VIII. 4.

#### NELLIE GRANT KING.

I am Nellie Grant King. I come to papa and mamma, Frank and Elizabeth King. Enna (or Anna) and I are together. Now papa and mamma, I'm glad Dolly will be put in her chair. I want Baby to have Dolly and my dishes and my little tin kitchen, because she'll enjoy them, and Dolly will like to be attended. If you see Aggie, tell her I send my love and am glad she didn't choke into spirit life, like I did. I'm a very good girl; mamma try not to cry and don't. Grandma Wood takes care of me, and Uncle Frank Grant is lovely; I'm sending this from God's post effice. Your own little daughter. Don't you remember papa's letter?

Given Through the Mediumship of Dr. G. A. PEIRCE, Lewiston, Maine 5. JOSEPH H. FREEMAN.

What of it? What are you going to do about it, if I did run away from home dean mother and leave you and sister Emma to get along the best you could? The worst of it was, dear mother, I did not run away but was gobbled up by the war party, put into the ranks of Lee's Army when on his way to the North. Lee got stopped at tate in this way. Gettysburg, so did I, only I left my body there while Lee and his army got whipped by the Yankees and Lee went off and carried his body with him. Near as I know a Yankee bullet went straight through my head and left me standing there in the batground lifeless. Of course I did not know what to do or what it meant. After the battle found myself with many others wannot any material substance or want, about Virginia. There too, I was unknown or unrecognized by mother, eister or friends. My mother's name is Martha A. Freeman. My own name was Joseph H. Freeman; was nineteen years and six months of age, when I came to a spirit, as persons in spirit say I anu. If you can, I want this sent to my dear mother as I have given her name, for the post office people will know the Freemans. Mother has never known what friends there. I have tried my best to make them know about me, but no use. They either cannot or will not hear me. It is too bad. Very much wish to let mother know where I am. I am not suffering in any way or manner, only feel a friends. There are a great many things going on in this state of life that are intereresting to see and understand. Good feelings to all.

each other and became frightened in consequence and enlightened as to our present state. We all felt and do feel now that we were doing right to fight for causes we loved dearer than life-that is, our customs, homes and country, for war after once commenced knows no bounds and has no mercy.

Men become savage beasts and the best of order and discipline cannot prevent rapine, robbery, and every crime. We are out of the war now and wish to engage in it no more, or we should not be here, for this is a place of peace, education and spirituality in the progress of right and truth. Before the war I had a nice business on Prince street and a nice home on Clay street, where I had a loving wife and daughter, and two grown up sons, both of whom fought and gave their lives for the Confederate cause. I was sorry we were conquered at that time, but not subdued by any means, but now am very glad that the Yankees were victorious, for I see it will

I am Bessie Gray. I come to my aunt be far better for our country to be joined Mrs. H. P. Gray. I passed over at three all together than to be divided. Now we years, and am now about thirteen. I have united strength against the world, want Auntie to know that I come to her then but a divided effort, hence would have often, and that I passed from earth in the always been a prey to each other, besides far west. Dear auntie, your papa and the easy victims of combined foreign namamma come too, and so does your sister, tions. I have worn off the rust, hate, and my aunt Annie. Uncle Henry is here blood, and terror of the war, and am a too. We are all a happy family, and I am happy spirit enjoying the beautiful sunlight of this glorious Spiritualism, which is fast conquering the world and in a few centuries will man, in this, be of one heart and one mind. He (man) will then neither desire or know war any more. Uni versal peace will then be triumphant, and man everywhere will seek knowledge. truth and wisdom. I was very austere,

rough and cruel as a man; thought negroes had no souls like white people and were only fit for servants and the low degraded and hard callings of life. But have as a spirit learned better, have learned that the color of the skin is no evidence of an incapable mind. There are many negro spirits far in advance in knowledge of many white people. The idea of color is all a myth, culture is the only lack. Spiritualism will open the exclusive, sec tarian, and aristocratic doors and let the light of true liberty, justice, equality, fraternity in to join in the harmony of universal brotherhood.

This is a very enjoyable condition I am in now. Multitudes of spirits, soldiers, sailors, citizens, men, women, and children, of all nationalities, are upon equal planes for privileges. Ignorance is the only barrier, and those spirits who do have knowledge find quiet pleasure in teaching the minds desirous of being taught. There is no compulsion here-only as the mind naturally craves according to disposition and culture. All of my property was cleaned out from me by the war; wife has gone some where, cannot trace; and my daughter Emily is with me. However, send paper, if you can, to my old address.

Given Through the Mediumship of MRS. ADELAIDE EQUIRE BROCKS, of St. Paul, Minn. 7.

lives in, and so it is with the body I now have—this is just as real to me as was the old and earthly one that I left to moulder in the dust of earth. You have been told of this before, and I only repeat the state-ment that you may be constantly reminded in the dust of earth. You have a low of the state-ment that you may be constantly reminded in the dust of earth. You have a low of the state-ment that you may be constantly reminded in the dust of earth. You have a low of the state-ment that you may be constantly reminded in the dust of earth. You have a low of the state-ment that you may be constantly reminded in the dust of earth. You have a low of the state-ment that you may be constantly reminded in the dust of earth. You have a low of the state-ment that you may be constantly reminded in the dust of earth. You have a low of the state-ment that you may be constantly reminded in the dust of earth. You have a low of the state-ment that you may be constantly reminded in the dust of earth. You have a low of the state-ment that you may be constantly reminded in the dust of earth. You have a low of the state-ment that you may be constantly reminded in the dust of earth. You have a low of the state-ment that you may be constantly reminded that "there is also a spiritual body."

You ask me to relate something pertaining to this life that is new and not before been told. Yes, verily, it would be the simplest thing imaginable to do, because we would only be relating something of the Mrs. Helen Stuart-Richings, P. O. Boston, real life here; at the same time I think it real life here; at the same time I think it would be wise to remind you that it is bet-Mrs. C. L. V. Richmond, 6i Union ParkPlace, ter not to do so. Do you recall the fact that it is not long ago when- it was taught from the pulpits of the churches, that when Dr. H. B. Storer, 406 Shawmut ave., Boston, we come here, we would have real wings to use in our journeys in this life? That we would stand around the throne of God Mrs, K. R. Stiles, 146 Pleasant st., Worcester, and sing constantly? That there was not a shadow of a chance for erring mortals to repent and do better after death? That many other unreasonable ideas were taught about life upon this, and that those upon this side are now constantly striving to give those in earth life all the information possible in reference to the

real life upon this side of the grave? We will come to you gladly, and answer all your questions as best we can, at the same time, request that you remember that because we live in this beautiful world, we have not learned all there is to be found out in reference to this life.

The following messages will appear in next week's issue:

A. ROSS, G. Ranson, --- Jenkins, Henry Miller, Sophia Scott, El Clark, S. B. Wing, J. Sherwood.

#### SPIRITUALIST LECTURERS.

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

Mrs. E. H. Scott Briggs, 18 Aiken street, Utica, N. Y.
Bishop A. Beals, 86 State street, Albany, N.Y.
Addie L. Bailou; Carney, Mich \*
Dr. Jas. K. Balley, P. O. Box 123, Scranton, Pa.
G. H. Brooks, 802 Hoyt street, East Saginaw, Mich.

Mich.

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

Ind. Mrs. A. P. Brown, St. Johnsbury Center, Vt. Mrs. S. A. Byrnes, Mill & Adams st., Dorches-ter, Mass.<sup>6</sup> J. Frank Baxter, 181 Walnut street, Chelsea,

Mass. Mrs. L. E. Balley. Battle Creek, Mich.\* Milton Baker, 50 Bank st., Trenton, N. J. Mrs. Abby N. Burnham, 50 Appleton st., Bos-ton.\*

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

Prof. J. R. Buchanan, 6 James, st., Boston Mass.

Mrs. Ellen M. Bolles, Eage Park, Providence, R. I. Mrs. H. Morse-Baker, Granville, N. Y. Mrs. S. E. W. Bishop, Sterling, Ill' Mrs. Neilie S. Baade, Capuc, Mich.\* Warren Chase, Cobden, Ill.

Mass. Mrs. Hettle Clark, Onset Bay, Mass. Mrs. Hettle Clark, Onset Bay, Mass. George W. Carpender, Kend allville, Ind. Mrs. Marletta F. Cross, W. Hampstead, N. H. Mrs. Belle A. Chamberlain, Eureka, Cal. Dr. James Cooper, Bellefontaine, O. A. C. Cotton, Vineland, N. J. Eben Cobb, Hyde Park, Mass, James R. Cocke, 1581 Washington st., Boston, Mass. Mrs. Lora 8. Craig, Keene, N. H.

Prof. W. F. Peck, 566 Columbus Avene, Bos

ton. John G. Priegel, 610 North 2nd st., St. Louis Mo.\* Caleb Prentiss. 10 Hudson st., Lynn, Mass. Lysander S. Richards, East Marshfield, Mass. Miss Jennie Rhind, 33 Boylston st., Boston,

Chicago. J. William Royle, Trenton, N. J. Miss M. T. Sheihamer, care Banner of Light,

Mass." M. L. Sherman, Box 1205, Adrian, Mich. Mrs. Adah Sheehan, Douglass Hall, Cincin-nati, Ohio.

Mrs. K. R. Stiles, 145 Pleasant st., Worcester, Mass.
Thomas Street, Lockiand, O.
Mrs. Fannie Davis Smith. Brandon, Vt.
Mrs. Fannie Davis Smith. Brandon, Vt.
Mrs. P. W. Stephens, Oakland, Cal.
Mrs. B. Stebibns, 107 Henry st., Detroit, Mich.
Juliet H. Severance, M. D., Milwaukee, Wis.
Mrs. Julia A. B. Selver, Tampa, Fla.
Mrs. Julia A. B. Selver, Tampa, Fla.
Mrs. Julia A. B. Selver, Tampa, Kampa, Kamp

Mass. Mrs. Julia C. Smith, Hotel Cabe, Appleton st.

Boston. W. Stewart, 11 Ionia st., Grand Rapids, Mich. Prof. W. Seymour, 1933 South 13th st., Phila-

delphia. Mrs. J. W. Still, Morris, N. Y. H. W. Stratton, 3 Concord Square, Boston,

Geo. W. Taylor, Lawton's Station, Erie Co.

N.Y. J. H. W. Toohey, 4 Princeton st., Charlestown

Mass. Mrs Addle M. Strovens, Washington, N. H.

Mass.
Mrs. Addie M. Strovens, Washington, N. H.
Thomas B. Taylor, Milford, Mass.
Mrs. K. J. S. Toombs, N. Colesville, Broome Co., N. Y<sup>o</sup>
William Thayer, Corfn, Genesee Co., N. Y.
C. M. A. Twitchell, 120 Prospect st., Somer-ville Mass.
Anna M. Twiss, M. D., Watkins, N. Y.
A. E. Tisda'e, Merrick P. O. West Spring-field, Mass.<sup>6</sup>
Mrs. Emma Taylor Johnson's Creek, N. Y.
Elizabeth L. Watson, P. O. Box 240, Santa Clara, Cal.<sup>9</sup>
James J. Wheeler, Cedar Lake, Herkimer Co., N. Y.
Dr. E. B. Wheelock, Sprague, Mo.
A. A. Wheelock, care Banner of Light, Bos-ton, Mass.
Mrs. Hattie E. Wilson, 15 Viliage st., Boston, Mass.
Mrs. and Mrs. M. L. Wheat Colest Jones

Mass. Mrs. and Mrs. M. L. Wheat, Colfax, Jowa. Marcenus R. K. Wright, Middleville, Mich.,

Box 11. Box II. H. H. Warner, Care of The Better Way.† Sarah A. Wiley, Rockingham, VI. Samuel Wheeler, 1402 Ridge ave., Philadel-

phia, Pa. s. N. J. Willis, 8 De Wolfe st., Old Cam-Mrs.

bridge, Mass' Mrs. Mary E. Withee, Marlbora', Mass., Box

Mrs R. Walcott, 817 North Fremontave, Bal-Mrs R. Walcott, 817 North Fremont ave. Baltimore, Md.
R. Witherell, Chesterfield, Mass.
Mrs. M. S. Townsend Wood, Box 175, Stoneham, Mass.\*
Dr. D. Winder, Wyoming, O.
Mrs. E. C. Woodruff, South Haven, Mich.
Mrs. Susle Goodhue Wagner, Fort Seneca, O.
Mrs. Juliette Yeaw, Leominster, Mass

- James H. Young, Osset, Mass.\*

"Will also attend funerals.

Mrs. Lora B. Craig, Keene, N. H. Mrs. A. E. Cunningham, 459 Tremont st, Bos-

FRESH FROM THE PRESS.

-AND-Other Tales & Sketches

BY A BAND OF SPIRIT INTELLIGENCES, THROUGH THE MEDIUMSHIP OF

NOW READY,

MISS M. T. SHELHAMER.

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

This new volume consists of two parts ; the first

<text><text> CONTENTS. PART I. THOUGHTS FROM & SPIRIT'S STANDPOINT. Number One.

OUTSIDE THE GATES.

My Death, A Spirit's Woe, The Penitent. Spirits in Darkness, The Children's Valley, Within the Gates, In the Sunrise Land. My Beautiful Spirit Home, Conclusion.

WHAT I FOUND IN SPIRIT-LIFE.

FART II.

MORNA'S STORY.

HERE AND REYOND. The Hand of Death.

SLIPPERT PLACES Was it Life or Death ?

The Summons, His Experiences, The New Home, Struggles with Self, The Conquest, At Home,

First Conceptions of Spirit-Life; Its Homes, Governments, and Colleges,

Transition in the Spheres. Language, Society, etc., in the Spirit-World.

Preparing to Enter the Temple, Development of Mediumship in the Spirit-rid

Conclusion

Number Two.

CHAPTER.

L. H. IV. V.

VII, VIII, VIII, IX,

Number One. Number Two.

Introduction.

III.

IV.

Ш.

IV. V.

VI. VII.

# 6.

H. H. SQUIRE. My Dear Friends: It gives me great satisfaction to return in this way to loved ones in earth life and give my thoughts to them, and as I draw near, thoughts come more rapidly than is possible for me to dic-

One fact comes to me very forcibly: That very little is really known by you about the real life upon this side of the grave; at the same time all who profess to be Christians, believe that at some time in the future, they will a wake to the realities of antle field, while my poor body lay on the other world, yet very few of them have any correct idea of what that world is, and were you to say to them that you had learned that the world upon this side of the grave dering sbout. We were not wanting food that they are so earnestly hoping to come or raiment. We seemed to have all needed | to, is a real world, they would think you to dress and body, but no one of the guards or be somewhat "out of your mind;" but such burial crews noticed us. Of course they is the truth, just the same. If this is a world could not, as have found out since. I had at all is it not reasonable to think it must Cornella Gardner, 118 Jones st., Rochester, N. be a reality? If God is the father of the be a reality? If God is the father of the human family, perhaps he had a purpose in giving us our first experiences in life, among the beautiful scenery in earth life, and it would be reasonable to conclude that the second lesson in life, or that beyond the grave, would be among far more beautiful scenes than those of the first life, or earth lessons. There is a world of greater beauty upon this side of the grave, than mortal eyes have ever seen, and you will have to rely upon those living here for a description of me. Soon after leit this place and made human family, perhaps he had a purpose my way to my home in Wheeling, West in giving us our first experiences in life,

upon those living here for a description of became of me. If she can get this it will it, for none in earth life can explain to you be a great consolation to her and all of the things they have never seen. Many in earth life imagine that those coming into life, would lose interest in earthly things and perhaps forget those left behind, but such is not the case with me, for when I come to some place of surpassing loveliness here, the first thought is: I would like to little anxious about home, mother, and have my loved ones here to enjoy this with me; in other words, if you were here, there would be greater pleasure always, and thus it comes to pass, that there is nothing upon this side so beautiful as to make us forget the loved ones there.

6. JOREPH ANDERSON, Of Clay street, Richmond, Virginia. I was a dealer in cottom and niggers before the war. Was enlisted in the Confederate militia, and was detached into Stonewall Jackson's command and was shot the same day that general received his death wound. I was nshered into spirit life as have found out with thousands of others, Yanks and time we kept up the fight, but we soon found out, on those sanguine fields of blood, death, and terror, that we could not kill

Mrs. E. B. Craddock, Concord, N. H. Mrs. E. B. Craddock, Concord, N. H. Mrs. Abbie W. Crossett, Waterbury, Vt. Mrs. L. A. Coffin, Park st., Onset Mass. A. E. Doty, Ilion, Herkimer Co., N. Y. Mrs. C. A. Delafolie, Hartford, Ct. Mrs. S. Dick, care Banner of Light, Boston, Mass.

Mass.\* Mass.\* Miss Carrie E. Downer, Baldwinsville, N. Y. Anson Dwight, Chesterfield, Mass. Carrie C. Van Duz e, Geneva, O.

Mrs. S. A. Jesmer-Downs, North Springfield, Vt.\* John N. Eames, Boston, Mass.

J. L. Enos, Cedar Rapids, Iowa.
 Miss S. Lizzie Ewer, Portsmouth, N. H.
 Edgar W. Emerson, 240 Lowell st., Manchester, N. H.
 O. A. Edgerly, 52 Washington st., Newbury-

port, Mass. J. Francis, Sackett's Harbor, N. Y. Mis, Ciara A. Field, 59 Clarendon st., Boston,

Mass.º

Mass.<sup>6</sup> George A. Fuller Dover, Mass.<sup>\*</sup> Mrs. M. H. Fuller, Saratoga, Santa Clara Co.,

Cal. P. A. Field, Bernardston, Mass. Mrs. Addie E. Frye, For' Scott, Kan. Dr. H. P. Fairfield, Box 347, Rockland, Me. Mrs. Sne B. Fales, 13 Front st., Cambridge-port, Mass. N. S. Greenlear, Lowell, Mass. Sarah Graves Grand Rands Mich Cal.

Sarah Graves, Grand Rapids, Mich. Miss Lessie N. Goodell, 63 High st., Norwich,

Dr. E. G. Granville, Kansas City, Mo.

Iands. F. A. Heath, 27 Lawrence st., Charlestown, Mass.

Mass. Mrs. M. J. Hendee San Francisco, Cal. Mrs. Hattle W. Hildreth, Worcester, Mass. W. A. Hale, 46 Russell st., Charlestown, Mass<sup>6</sup> Mrs. M. Carlisle Ireland, 3 Moreland Terrace,

Boston, Susie M. Johnson, Los Angeles, Cal. Dr. W. R. Joscelyn, Santa Cruz. Cal. Dr. P.T.Johnson, Box 746, Battle'Creek, Mich Thos W. Sutton, Box 790, Worcester, Mass. Mrs. Emma Jackson, Acushnet, Mass. O. P. Kellogg, East Trumbull Ashtabula Co., O.

O. P. Kellogg, East Trumbull Ashtabula Co., O.
Mrs. R. G. Kimba'l, Lebanon, N. H.
J. W. Kenyon, 40 Woodiand st., Worcester, Mass.
D. M. King, Mantus Station, O.
Mrs. M. C. Knight, Fulton, Oswego Co., N.Y.\*
G. W. Kates, Greenville, O.\*
Mrs. Zaida Browo-Kates, Greenville, O.\*
Mrs. F. A. Logan, 811 Market St., San Fran cisco, Cal,
Charles H. Leland, Hayden Row, Mass.
Mrs. R. S. Lillie, Lock Box 10, Meirose Mass,
Mrs. Lamon, 4 West Ninth Street, Cincin-nati, Ohio.





specialty) as his practice will surely prove. The Doctor treats all of those peculiar diseases of young and middle aged men, resulting from in-discretion and ignorance of youth. Those who are ailing should send Ten Cents for his book, "Pri-vate Counsellor," set; 5 vate Counsellor," set-ting forth an External Application-

A POSITIVE CURE.

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

As Dr. Fellows is an outspoken Liberal and Spiritualist, the Freethinkers of the land should give him their patronage. 36

All Communications Strictly Confi-

dential. Plain Envelopes used. The book spoken of sent scaled. Address, Dr. R. P. FELLOWS, Vineland, New Jersey. Say where you saw this advertisement

Dimebox, Texas, June 18, 1888.

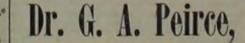
Dimebox, Texas, June 18, 1888. DR. R. P. FELLOWS, Dear Sir.- Accept my thanks for the good your remedy has done me. I was almost ruined physically, but ever since using the External Application 1 have been improving every day, and can now truthfully say that I am a new ma. Wishing you the success you rightly deserve, I remain, Respectfully Yours, J. L. P.

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

#### A Favorable

# **Opportunity**.

For treatment to cure Diseases of the hu-man organization, by the Magnetic and Clairvoyant or Mind or Spirit system; or for brief written Spirit Messages, or Advice about Business or other affairs, to be sent to order by letter any distance, Address



### Box 1135, Lewiston, Maine

V. The Wanderer. VI. The Honse of Befuge. VII. "The Little Mother." VIII. Spiritual Experiences. IX. Light at L

Dorris. New Experiences.

THE BLIND CLAIRVOTANT.

- The Clairvoyant. Confidences. LILIV.V.VI.
  - Spiritual Work, New Developments. A New More,

  - Olive's New Home. A Glimpse of Heaven. Revelations from Beyond. Olive Finds a New Friend.
- VII. VIII. IX. XI. XII. Thanksgiving. Retribution.
  - Spirit-Life to an Erring Soul.
- XIII, XIII, XIV, XV, Breaking the Bonds, Working Upward, "Going Home." Among the Blest,
- XVI.

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

### THE WAY PUBLISHING CO., o. 222 West Prayl ML. (incinnati

# A REMARKABLE BOOK

Unexpectedly written by exalted spirits who re-quested C. G. Helleberg, on Mount Auburn, to have it published. The mediums used all residing in Cincinnati at the time. **Price**, **81.50**. Can be had of **THE BETTER WAY**, or every sunday at the Hall, No. 115 West Sixth street, and other times at **HART'S STORE**, No. 40 **East Third Street**, **Cincinnati**, **O**.



FULLY chartered and in successful operation for many years Teaches the full Vitspathic Sys-tem embracing the best of old and new, making a superior system of practice for the cure of all dis-eases of body and mind. Send stamp for free pamphlets, etc., to its Presi-dent, Prof. J. B. Campbell, M. D., V. D., Fair-mount, Cincinnati, Obic. N. B.-Board and treatment for all diseases at its Sanitarium

HIS PAPER may be form ROWELL & CO.'S Newspaper Advertision Sureau (10 Spruce street), where advertise

Twenty Years. No. 35 A Spiritual Symposium. No. 37 The Bible of the Future: How It is to be Written. No. 38 Sophisms that resemble truth, by "Pnoenix."

No. 29 The Influence of Spiritualism in the Next Twenty-five Years: Materially, Socially, Politically, and in the Direction of Religion.
No. 30 Spirits, Angels, and Archangels; Who are They, and What Their Influence Over Human Beings?
No. 31 Is there a Sixth Sense?
No. 32 The House of Clay, and the Beautifs Tempie of the Spirit.
No. 33 "Love is Better than Gold."
No. 34 Is Spiritualism S. Ctarian?

JANUARY 19 1869.

MOTHER HAWKINS

MEDICINE COMPAN

ESTABLISHED AT BIRMINGHAM

CONN.

For the Preparation and Sale of Rema-

INACTIVE KIDNEYS

her Wonderful Stimulant.

the country.

No. 1

No. 2 No. 3 No. 1

No. 5 No. 6 No. 7 No. 8

No. 9

No. 10 No. 11 No. 12 No. 13

No. 14

No. 15 No. 16

No. 17 No. 18 No. 19 No. 20

No. 21

No. 22

No. 23

No. 24

No. 25

No. 26

No. 27 No. 28

No. 29

No. 33 No. 34 No. 35

LAZY LIVERS

dies to Prevent and Cure

IMPURITIES OF THE BLOOD,

And to assuage the many ills that men and

women are suffering from by the torpa

action of the delicate membranes and lists

of the body ; to help the sight and hearing

and other functions of the Body needing the

renewed vitality that is stirred by the use

Medicated Cologne Bath

Full information can be had and the Ben

es obtained from JOHN J. EWELL, Birmingham, Conn. JENNIE C. JACKSON, Lake Side Building

H. H. JACKSON, 330 Race street, Cinda

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

-THE-

Weekly Discourse

Containing the Spiritual Sermons by the Guida at

MRS. CORA L. V. RICHMOND.

The Three M's: Mammon, Millionaires

and Murder. A Leap in the Dark. What Religion is best for Mankindf Ideal Socialism: How does it Com-pare with Christianity and Spiritual-

ism? The Import of the Day. Ancient and Modern Miracles. The Judgment Day. The Power of Prayer. The Nature of Spiritualism: In An-swer to the World's Needs The Foundations of the World. The Pope, the Propagnada. The Beirayers of Spiritualism. The Height, Depth and the Breadu of Spiritual Trath. Mome Appropriate Answers to Super-ficial Questions. A Leai from the Book of the Future.

ficial Questions. A Leaf from the Book of the Future. A Correct Statement of the Nature of Spirit Life; its Employments and

What of the Night? Lives that were Epitomized. Why does Man Claim Immortality? What is the Spiritual Significance of the Text, "In my Father's House are Many Mansions." Motero Spiritualism and Primitive Christianity. What is the Difference between 0c-cuitism. Theosophy and Spirital Science? The Practical and Ideal in Human

The Practical and Ideal in Human

Life and Spiritoelism. The Relation of Spiritualism to the Religion, the Politics, the Society, and

the Science of To-day. The Dewy Cross; or, the Rosicrucian's

Dream. "For Behold I Show You a More Er-cellent Way." The Power of the Spirit.

The Trinity: God, Universal Law, and Nature. The Influence of Spiritualism in the

Is Spiritualism S ctarian? Spiritualism, its Progress and Influ-ence in the World for the Next

Pursuits. What of the Night?

**Co-Operative** 

"Pnoenix." No. 39 Appliances for Spiritual Unfoldment No. 40 As ye sow, ye shall reap, by Geory Whitefels. No. 41 Spiritualism, Mediums and Mona No. 43 Christ and his Angels. No. 44 The New Messiah and His Angel. Price 6 cents each. Single copies of any numbers of Volumes I. and II. will also be supplied at 5 cents each. Also The Wesly Discourse. containing fifty-two numbers in each volume, nandsomely bound in Hall each volume, nandsomely bound in Hall Roan, Gold Ruled. Volume 1., \$3.00; Yo'man II., \$3.00. For sale by THE BETTER WAY.

DR RHODES' FAMILY MEDICINES

#### **Purely Vegetable**

(All Sugar-Coated)

# Medical Confections.

#### A Universal Blessing,

#### SUITED TO OLD OR YOUNG.

SUITED TO OLD OK YOUNG. A PERFECT Liver and Kidney Renovatat and blood Purifier. Cleanses the sp-tire system from sill Billousness and Blod Poisons from Malaria, etc. And cures Heat-ache, Backache, Side and Stomachache, Dis-rhœa, Dysentary, Pains in the Limbs, Lame-ness, Numbness, Constipation, Piles, Worma, Dyspepsia, Consumption, Nervousness, Weak-ness, Ridney and Bladder, and all other urinary allments, etc. Aiso Rheumalism, Neuralgis, and in fact almost all the various aliments of humanity. Praces: Trial box, 25 cents-by mail 8 cents; second size, 50 cents-by mail, 50 cents-

cents; second size, 50 cents-by mail, 50 cents 12 boxes, second size, \$.500; large boxes \$1.8; 6 large boxes, \$5.00.

For sale by THE WAY PUBLISHING CO.

# Astonishing Offer!

SEND THREE TWO-CENT STAMPS

Lock of Hair, Age, Sex, one leading tom, and your disease will be diagent free by spirit power.

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

> > AND

PLANCHETTE Combined,

With improved and durable castors, sensitivity constructed. This instrument spells or writes nor sages, and is of great aid to spirit communion and development of mediumship. Manufactured by a skilled mechanic, and magnetized by a highly-reloped medium. Price S1.00, postpad. Address all orders to G, W, KATES, Greanils, Dark County, Ohio.

Free Diagnosis

BY A GOOD RELIABLE

Clairvoyant and Magnetic Healer.

Send three 2-cent stamps, lock of hair, name, ag and sex, and I will diagnose your case free spirit power. Addrees

Dr. N. H. Eddy, Worcester, Mass.

## TALKING BOARD

# JANUARY 19, 1889

# MINOR TROUBLES

The Widow Watkins She Considers Second Marriages Not Al-ways Happy, But She Has Nothing to Risk.

On a wild mountain road between of fifteen and the youngest a girl of five. Salisbury. I had heard of the widow while ten miles away. Her husband was a justice of the peace and something of a religious exhorter, and what he didn't know about the history of America wasn't worth looking up. His mule ran away with him one day and fell into a ravine and both were killed. The widow, as one of the natives expressed it, was the well "fixedest woman in four coun-ties," having a small farm all clear and considerable personal property. Half a mile from the house I met Jeremiah, Detroit Free Press. the boy spoken of. He was bareheaded, harefooted, coatless, vestless, and so freckled that it was hard to say what his natural complexion was. He rose up off a rock as I approached, made an awkward bow and said.

"Cribbins, stranger."

"Cribbins to you, my boy. And who may you he?"

"Jerry Watkins." "Son of the widow, eh?"

"Yaas Be you from the No'th?"

Ma sent me out to meet you 'un." "Many thanks to both of you." "Say!" be continued as he t

he continued as he trotted slong beside me, "I like you 'un. Hev you 'un cum to marry ma?"

I laughed, and he was much put out for a moment. Then he said: "Wish you 'un would. Then I could

hev a gun. If you 'an will I'll mind everything you say."

"Perhaps your mother doesn't want

to marry sgain." "Mugs! She'd marry you 'un like lightning. Say! I'll speak to ma fur ye if you 'un will promise the gun."

The widow was at the door to give me welcome. The second child, who was a ten-year old girl, was barefooted and freckled and towheaded, and the younger one had on only a single gar-ment was rolling in the dirt.

"Com right in an squat," said the widow as we shook hands. "Pete Mc Coy was saying last night that you was he ided this way and would stop. Ar' ye thirstable; May, jostle him over a glass of buttermilk. We'll eat in about an hour."

We talked about the weather, the around to get dinner, but pretty soon Jerry went out doors and called:

"Ma! ma! Cum outer yere." "Jerry, you shet!" replied the mother. "Ma! will you'un marry he'un?" con-

tinued Jerry.

Jerry made off and sat down on a log and the widow turned to me to explain.

"Don't pay no seriousness to he'un, Jerry wants a new pop right bad, and I do say that I am dun tired of this yere gittin' along alone, but I'm not gwine to offer myself to anybody."

made friends with me, materially as-sisted by some candy, and she suddenly by one common object, and that object "All persons in sympathy with the ob-

neighbor's two miles away. When I by the name of William De ler. This returned to the house and said I must be going I was met by such a storm of by furnishing convincing tests I quesprotests that I had to agree to stay un-til next day. That night I "sat up with the Widow Watkins. I got around to it after awhile to state that I was living the said in the home. R-ferring to the time that I was a member of the Sol-time that I was a member of the Sol-time that I was a member of the Sol-On a wild mountain road between the Yadkin river and Salisbury, N. C., I came upon a humble cabin in which resided the Widow Watkins and her three children, the oldest being a boy me send her a new gingham dress from leave the home. He said "the cause is by your side," referring no doubt to my wife, who was present. In conclusion, permit me to say, that my detailed account would be imper-fect, did I not submit a few additional ones relative to the seance of Mrs. Jen-

banefitted by attending this medium's

"That honest and straight," she said, in reply. "While I will go fur to say I like yer looks, and I believe we could live happily together, if ye can't marry, why ye can't. Ye would if ye could, wouldn't ye?" nie Moore, on Sunday evening, Decem-"Quicker'n scat!"

"That's next to it, and I'll go fur to ber 6th. Any person who would be interested sufficiently to investigate the phenome-na of Spiritualism, would be greatly say that I'll wait five years on ye and see how things'll turn. Metbe I'll wait six, but I'll say five for sartin. I'd as materializing seances. They would doubtless be surprized at the remarka-

doubtless be surprized at the remarka-ble efficiency and spiritual progression which has been attained by her mate-rializing spirit guide, Charlie Murphy, since his transition or entrance iuto spirit life. When I speak in this man-ner of Mrs. Moore's materializing spirit cuide L speak from what L know to

Written for The Better Way.

# Wonderful Spirit Manifestations. Through the Mediumship of Mrs. Jennie Moore of 757 Warren Ave, Chicago, Ill. Disember 12, 1888. Having been for the past twelve years

seances, and have heard him speak in a clear, sudible voice. I have not only and earnest, sincere, persistent and conscientious investigator of the various been edified and amused, but instructed and diversified phases of the philosophy by his intelligent conversation, for the of Modern Spiritualism, and being im- reason that there was a sound, practical "Yes." "Cum to see ma?" "Yes; I'll stop for dinner." "Glad on't. Gwine to hev chicken. A sent me out to meet you 'un." in this transcendantly and glorious phi-losophy which I believe transcends My wife, at the second seance. relosophy which I believe transcends ceived a very convincing test through everything of an earthly, personal or everything of an earthly, personal or the materialized spirit presence of her selfish consideration, and for this simple niece, Mrs. Ella C. Todd (daughter of and obvious reason I have concluded to submit the following statement in detail, which I hope you will be kind enough to insert in the columns of your interest-ing and instructive paper, should you world. It would he impossible for me ing and instructive paper, should you world. It would be impossible for me to describe the details of spirit presdeem it sufficiently meritorious to do so, ence at these two materializing seances and thus afford an opportunity of its Whatever I have said in this imperfect report is substantially true, and, if nec-essary, would no doubt be verified by a perusal by your many intelligent read-

majority of the sitters who were pres-What I desire to communicate is that ent at the mentioned seances. my wife and self attended a materializing seance on Wednesday evening, December 12, at the residence of Mrs. Jennie Moore, popular and promi-Written for The Better Way. nent materializing medium, located at No. 757 Warren ave., corner of California ave., this city. As a preliminary the medium desired the appointment of ried to the readers of the liberal press three ladies designed to constitute a from the Atlantic to the Pacific the imstate of the roads, etc., as she bustled committee of examination. My wife portant information that the Spiritualwas selected to act as one of the com- ists in session at Cassadaga Camp spent mittee. Tois was done to preclude the the last week of August in organizing possibility of all fraud. I examined the the Universal Co operative Temperance cabinet by request, before the medium Union, and as the readers of your paper entered it; it was impossible for me to have taken general interest in the "Now, J-rry, if yer don't stop yer guzzum l'il skin yer alive!" she ex-claimed as she stood in the door and flourished a skillet at him. entered it; it was impossible for me to detect or discover the least evidence of collusion. I am impressed with the belief that there was not a single frand pleted arrangements to start the New belief that there was not a single frand pleted arrangements to start the New hunter present; if they were they pos. Year aright by a special three months' sessed discretion enough not to reveal National Campaign during January, it to any one (who were present). The February and March. harmonious influences that prevailed, Our Constitution is short and to the I think, was an honor, and reflected the point. Its chief plank is our Object, Just before dinner the oldest girl highest credit upon each individual sit- "The eradication of vice in all forms,"

**BANNER OF LIGHT:** THE OLDERT JOURNAL IN THE WORLD DEVOTED TO THE PHILOSOSOPHY OF

SPIRITUALISM.

THE BANNER is a first-class Family Newspaper of HIGHY PAGE--CONIAIDING FORTY COLUMNS OF INTERSTING AND INSTRUCTIVE READING--embracing A LITERABY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS--Upon Spiritual, Philosophi-cal and Scientific Subjects. EDITORIAL DEPARTMENT, BFIRIT-MESSAGE DEPARTMENT, and (NOTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE.

Per Year . Six Months Three Months Postage Free.

# CATALOGUES

OF A COMPLETE ASSORTMENT OF

WILL ALSO BE SENT FREE.

THE oldest reform journal in publication. Price, \$3.00 a year, \$1.50 for six numbers, Scatts refrighe number. Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of markind. Address J. P. Mendom, Investigat r Office, Paine Memorial, Boston, Mass. COLBY & RICH, Publishers. No.9 Bosworth st., Boston, Mass

### THE TWO WORLDS.

THE ONLY PENNY WEEKLY JOURNAL. Devoted to the progress of Spiritualism, Oc-cultScience, Theosophy, Ethics, Hynotism, Thought-reading, Social, Political and Relig-ious Reform. The Two Worlds has won in a few weeks, a foremost place among the progressive jour-nals in this country. It has been most cor-diality welcomed by American Spiritual journals. MRS. EMMA HARDINGE BRITTEN, Editor. Mrs. Britten's wide experience and vast stores of information—Historical, Phe-nomenal, Occuit and Reformatory—enable her to place before the readers of The Two Worlds original contributions of great value All those who are interested to the increas-ingity popular subjects to which The Two Worlds is devoted, will find it an invaluable ald in their researches. It is interesting to all thickers; ahead of the times; Philosophi-cal, Reformatory, Vigorous and Impersonal It has the largest variety of contents and the most complete chronicle of work done in this country. Price 1d., or 6s. 6d. per annum, post free, from E. W. Wallis, Sub-Editor and General Man-ager, 61 GEORGE ST., CHEETHAM HILL, MANCHESTER, ENGLAND. THE ONLY PENNY WEEKLY JOURNAL.

Milliave interesting pictures, DAME NATURE'S ELVES, The real elves, are perhaps those gauzy-winged creatures which are as beautiful as any fairies children have fancied. Mrs. Clara Doty Bates will contribute a dozen poems about these airy beings. Mr. L. J. Bridg van will accompany the verses with many pictures. There will be stories of home and foreign life, games, sports, little "picess to speak," and seventy-five full-page pictures, besides no end of smaller ones. Twelve times a year and all for §1.00. D. Lothrop Co., Publishers, Boston, Mass.

# LIGHT,

A Weekly Journal of Psychical, Occult and Mystical Research.

"Light! More Light!"-Goethe.

"Light! More Light!"-Goethe. LIGHT proclaims a belief in the existence and life of the spirit apart from, and inde-pendent of, the material organism, and in the reality and value of intelligent inter-course between spirits embodied and spirits disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columus are open to full and free discussion—conducted in a spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto. "Light, More Light!" To the educated thinker who concerns himself with questions of an occult charac-ter, LIGHT affords a special vehicle of infor-mation and discussion, and is worthy the cordial support of the most intelligent sta-dents of psychical facts and phenomena. Price 24., or 10s. 10d. per annum, post free,

and through the House direct. To introduce this Great Spiritual Work into every Spiritual family, and to those that read for advance thought, I wish to appoint an agent (lady or gentleman) in every city and town in the United States, Canada and foreign countries. Those that will accept this position will find it very pleasant work. A few hours each day devoted to the sale of this book will bring you an ice in-come. Aside from this, you are doing a great spir-itual good in distributing to the many the advan-ced thoughts in the book. With little effort the book can be sold to nearly every Spiritualist that dwells in your city. SETONLY ONE AGENT to each town or city is wanted. Those that desire the same will please ad-vise me at once, and I will mail them full particu-lars as to prices, etc.

Price 24., or 10s. 10d. per annum, post free. Office:-16 Craven Street, Charing Cross, LONDON, W. C.

# THE CARRIER DOVE.

An Illustrated Weekly Journal, devoted to Spiritualism and Reform.

Each number will contain the Portraits and Biographical Sketches of prominent Mediums and Spiritual workers of the Paci-fic Coast and elsewhere. Also, Spirit Pictures by our Artist Mediums. Lectures, essays, poems, spirit messages, editorials and mis-cellaneous items.

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

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

32 Ellis Street, San Francisco Cal

Ings it has conferred on me by the perusai of its pages." Mrs. Sadie A. Carter writes: "I am a member of the Congregational church in good standing. I have spirit Eona's Legacy to the world. It is the grandest book ever written Nothing eatthly could induce me to part with it. It is filed with the choicest gems and more of them, than all the literature I have ever read. No person with intelligence can read the refined and

1853 - Uninterruptedly 34 Years. --- 1887

H. WATKIN, Book and Job Printer

26 LONGWORTH ST.

SP. RITUAL PUBLICATIONS.

Light on the Way.

GEO, A. FULLER, Editor. MRS. G. DAVENPORT STEVENS, Am't Ed

A N Eight Page Monthly, devoled to the A dissemination of Spiritual knowledge, Address, GEO, A. FULLER, Editor and Pub-lisher, Lockout Mountain, Tenu.

The Boston Investigator.

Our Little Meu & Women

this is the magazine for little folks neglinning to ead for themselves -- and the best home pleasure

Mrs. M. F. Butts, whose '87 serial, Little Wan-derers in Bo-peep's World, was so popular, has written a new story in twolve parts with the queer fills of

PATCHY AND HIPPITY-HOP.

And for it Miss Laura C. Hillis is drawing a dozen delightful full-page pictures.

BOY BOB'S MENAGERIE

Will picture many animals, and give Showman Bob's peculiar account of them. SOME WESTERN FLORAL WONDERS Will be described by Mrs. Sarah Howard in several numbers of the magazine. These curious papers will have interesting pictures.

A New Departure.

Spirit Eona's Legacy to the Wide,

Wide World to be sold by Agents

and through the House direct.

lars as to prices, etc. The book is well advertised, and the many sales we have made is proof that this is the proper time for a book like this.

TESTIMONIALS:

Mr. Eglinton, the English medium, writes: "In my opinion it is the best book ever even to the public."

given to the public." A Boston gentleman writes: "It is the best gift ever given to the world." M. E. Taylor, of Nebraska, writes: "Eona's Legacy is the best book I ever read. It is a spiritual eve opener, and truly a grand gift to humanity from the better life, and I bless the dear spirit Eona for the bless-ings it has conferred on me by the perusal of its pages." Mrs. Sudie A. Carter weiter:

THE ALTRUIST

Bet. Vine and Race, CINCINNATI. If you need Cards, Circulars, Bill Heads, or Printing of any kind, give him a call.

ORDERS BY MAIL PROMPTLY FILLED. Current Issue of THE BETTER WAY always on sale.

# To Subscribers! NOTE THE Following Offer:

To any person sending us five yearly sub-scribers, or ten one-half yearly, or part yearly and a part for six months and ten dollars we will mail, post paid, one copy of "THE EDUCATOR." Subscription price of this Common-Sense Work, 8.50. We consider it well worth the price. You will not be disap-pointed in regard to the matter, style of type, paper or binding. It is first-class in every respect. May person sending us the name of one yearly subscriber to THE BETTER WAY and five dollars will receive by mail, post paid, one copy Morocco bound EDUCATOR. Sub-scription price \$4.50. To descriptive circular address the publish-ers as instructed in the advertisement found in another column.

A LIBERAL OFFER

By a Reliable Clairvoyant and Mag-

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

# BEYOND

A RECORD OF REAL LIFE IN THE

BEAUTIFUL COUNTRY OVER THE RIVER AND BEYOND.

This record was received through the me-diumship of Mrs. Adelaide Squire and con-tains the story of the reception, first thoughts and experiences of a

BAPTIST PREACHER,

who did not think it possible to return from the spirit world and communicate; also, the the story of others, in the Beyond, who had learned the truth of spirit return before

passing away. This is a new and very interesting book of 141 pages; published by H. H. KENYON, 701 East Third St., St. Paul, Minn. Paper covers, 50 cents. For sale by THE WAY PUBLISHING CO.

Estab. Chicago, 1870. Removed Cincinnati, 1888. CATARRH CAN

# CURED. It is being cured every day by the use of "Dr. Sykes' Sure Cure." If you will write to us, and mention this paper, we will send a book, without charge, containing ample proofs that above claim is true.

DR. SYKES SURE CURE CO., 330 Race Street Cincinnati, O:

Liberal Offer.

## THE BETTER WAY.

SPIRITUAL PUBLICATIONS

ISSUED WEEKLY.

Is a monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, Community bounes, and equal rights to all. It is published by the Mutual Aid Community, whose members all live and work to sther, and hold all their property in common, all the men and women having equal rights in obscing officers and deciding all business affars by their majority vote. Fifty cents a year; specimen copies frees Address A. Lovatav, Editor, 213 North Eighth street, St. Louis Mo.

# \*\* Specimen Copies Sent Free.

Spiritual, Progressive, Reformatory, and Miscellaneous Books

"Ma! ma! gwine to marry him?" "Now, Molly!" chided the mother.

"Wish yer would!" added the young-

est, who went by the name of Nancy. "Now, N mcy! While I do go fur to say he'un is the smartest looking stranger I've seen fur a year, mebbe he'un don't think shucks of me."

I kept fighting shy of the main question, and bye and bye we sat down to dinner. The blessing had been scarcely and asked:

"Has he'un asked you yit?" "Jerry!" she chided.

- "But don't he'un want yer?"

"Jerry!"

"But don't I want a new pap and a gun?" he loudly demanded.

"Don't serious him," she said to me, as she helped me to the leg of a chicken. "While I will go fur to declare that I have seventy six acres of land, three mewls, a cow, thirty two hogs, four stacks of hay and twenty eight dollars in cash, I've allus sorter disagreed with second marriages. They mayn't be

happy." "Your hu-band was a good man, I've heard," I replied.

'nuff fur a pumpkin. He knowed considerable, and thar' was considerable he never knowed. He was all goodness-too much of it. Never made a hundred dollars in his life."

for a consultation, and Molly came and tives and friends.

sat down beside me and asked : "Do you'un like ma?"

"Oh, yes." "And she likes you. Wish you was my pap. Mebbe you will be by to-

was a noble one. There was not, as far as I know, any bership."

impediment or obstruction thrown in us, whom we have known and loved control, and make subscription to on earth. How sweet is the conscious. creeds and dogmas of greater impor-

The seance proved to be one of the successful and auspicious ones in its results that it has been my pleasure to attend, and its success depended very greatly upon its grand and beautiful have no fellowship.

I had previously attended quite a number of seances of a similar character, but none of them could begin to compare with this one when taking into consideration the magnitude of the spiritual materializations and the relia-bility of tests given by th spirits to the sitters. It would be almost an impossi bility for me to give a faithful descriptions of what transpired in my presence at this materializing seance. Should I make the attempt I would expect that

"Yes. A pumpkin is good—good uff fur a pumpkin. He knowed con-lerable, and thar' was considerable he ever knowed. He was all goodness— o much of it. Never made a hundred "You must have been quite a business woman to have got along so well." "You jigger! I kin turn a dollar as well as the best of 'em. While I will go fur to say second marriages are not allus happy, the man who gits me won't get er complainer." As soon as dinner was over Jerry called his mother into the other room for a consultation, and Molly came and

The second materialized spirit form was for me, and purported to be a longforgotten relative, who passed from earth life to spirit life before the war of the late rebellion. The most convinc-ing test that I ever received was from this spirit, and at this seance (except I went out and sat down under a tree to smoke a cigar, and pretty soon Jerry came out. He had a business look all over his face as he said: "Pve axed ma if she would hev ye." "Have you? You are real kind." "And she says she will." "And she says she will." "And now about that gun? When shall git it?" "Say, Jerry, I'll give you a big silver dollar if you will let up on the gun un till come again." "Will I' Hoop snakes and bad fight-ers, but I will?" T gave him the dollar, and he dashed through the house to show it to his sis-ters and then started on a run for a

ject of this Union are eligible to mem-

J. T. SOLOMON.

Chicago, Ill., Dac. 26, 1888.

The U. C. T. U.

Last fall the articles of that popular

newspaper correspondent, Grapho, car-

It thus appears that we exclude no the pathway that leads to the spiritual and angel world to deprive our dear de-parted cherished relatives and friends from visiting and communicating with

dmner. The blessing had been scarcely asked when Jerry, who had made a tremendous effort to wash his face and comb his hair, looked up at his mother and asked: The seance proved to be one of the tremendous effort to wash his face and comb his hair, looked up at his mother the content of the construction the content of the construction the conditions to the content of the content of the construction the conditions to the seance proved to be one of the the content of the content of the construction the conditions to the seance proved to be one of the content of the conten version to Christianity, so-called. With the teachings of the humble Nazarene

The term "intemperance" is generally applied only to the evil of intoxication by liquor. By standing firmly for tem-perance in all things, we seek to educate the people up to a more correct use of the term; and branches of the Union are at liberty to pursue any spe cial line of reform work that may be needed in their locality. The founders of this Union believe

in the Fatherhood of God and the Brotherhood of Man, and because we do believe in the universal brotherhood, when the honest atheist knocks at our door and desires to co-operate with us for the elevation of the race, we stration of the spirit presence rnd power was perfectly marvelous and wonderful in their general character. I think I am confining myself and speaking within the bounds and limits of truth counts for eternity.

While we are constantly engaged in spreading this work throughout the land, we are making a special effort during this ninety day campsign to see what states and localities will organize the most and largest branches in that time and after this most blest of all lands has been thoroughly canvased, we shall proceed to extend our work and make it an International Union.

Kind reader, will you not aid the cause of humanity by organizing a Branch in your community? For Con-stitutions, circulars and full informa-tion, which will gladly be furnished, address, C. BIRD GOULD, National Sec-



.....Assistant

TERMS \$2.50 per annum, payable in ad-vance; \$1.25 for six months. Clubs of five (mailed to separate addresses) \$10, and extra copy to the sender. Send money by pestal order when possible, otherwise by express Address GOLDEN GATE, Room 43, Flood Bailding, San Francisco, California.

#### NEW- THOUGHT.

NEW-THOUGHT. A VIGOROUS, Eight Paze Weekiy Journal devoted to SPIRITUAL'SM and General Religious and Political Reform. Pablished every Saturday by MOSES HULL & CO., 675 W. Lake street. Chicago, Ill. The Organ of the Mississippi Valley Asso-ciation of Spiritualists. "NeW THOUGHT is a quarto filled with interesting matter, Written Expressiv for its columns, on the various phases of Spiritual-ism and General Reform, and nicely printed on heavy paper. "TEMMS or SUBSCRIPTION: One year, \$1.50; six months, 75 cents; three months, 40 cents; sibgle number, 5 cents. "NEW THOUGHT will be sent to new Sub-sciblers three months on trial for iwenty-flye-centa-A sum which barely covers the pilee of blank paper and press work. sample copies free.

## THE WATCHMAN.

An E ght-page Monthly Journal, devoted to the Interests of Humanity and Spiritualists. Also a mouth-piece of the American and Eastern Con-gress of the Spirit Life.

OLD PHILOSOPHER ...,Spirit Edi or, Published by Boston Star and Cresent Co. P. O. 1129, Fort Wayne, Indiana.

Hattle A. Berry ...... Editress and Manager.

Terms of Subscription (in advance)---Une year, \$1.00; Bix Months; 50 cents; Clubs of ten, \$8.00, Single Copies, 10 cents; Sample Copies, free.

#### THE GNOSTIC LIBRARY.

A quarterly publication. Subjects to be treated luring 1880; "Paychic and Paychical Oulture," "The sacred Heart; "Love and Marriage," "The New Heligion." \$1.00 per annum; 35 cents each.

#### "PSYCHE,"

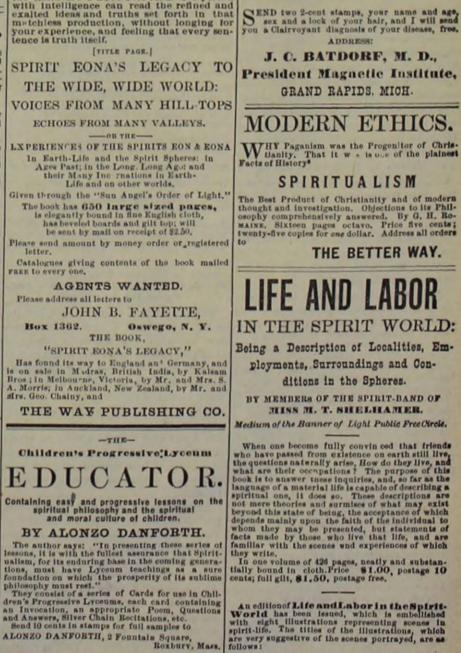
A beautiful 5 page weekly, devoted to the soul, \$1.00 a year. Bample co,y free Address,

**Gnostic Publishing Co.**, 141 W. Eight street, New York, N. Y

Alcyone Free for Two Months.

This is a journal devoted to the philosophy and henomena of Spiritualism without 'religious controversy. Price, \$1.00 a Year. Sent free for two months to any one who will enclose 10 cents in stamps with address,

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



At Home in the Summer-Land,<sup>f</sup> Little George and his Spirit-Mother. Lucy Alken and her Kind Ministrations,' Beulah, a Spirit Missionary. Unhappy Spirits. What we Sow we shall Reap. Fannie Davis Under Spirit Control. Little Bertie. "For Mamma." An Excursion to Sunny Island.

The price of the Illustrated Vol-umne, which in all other respects is the same as the edition ab. ve advertised, is \$1.50, postage 10 cents.

These editions are sold at publishers' prices by

THE WAY PUBLISHING CO., Cincinnati.

A Pamplet (especially arranged for binding) Containing one of the Discourses given through

The preceding Sunday.

Is published each week. Price, \$2.50 per year Address,

WILLIAM RICHMOND 64 Union Park Pince, Chicago, 111.

The Weekly Discourse,

MRS. CORA L. V. RICHMOND,

the organism of

## THE BETTER WAY.

#### A PROMISE TO THE DEAD. BY JOHN WILLIAM FLETCHER,

# (Re- Written by Request.)

#### CHAPTER III. THE MYSTERY DEEPENS.

lay was darkened, although it was near lay dead. She fitted the key into the door midday, she looked very worn and suffer. and turned it with nervous trembling ing as she lay there amid the pillows, the fingers, and pushing the great door open, curtains of the bed casting a heavy shadow entered the dimly lighted hall. Mr. Carcurtains of the bed casting a heavy shadow over her face. Her faithful maid, Anna, was trying to persuade her to take some the landing as she came in and advanced food, but her words were of no avail. All to meet her. night she had been in a wild fever, and now she was weak and suffering, with scarcely the power to move. She heard in a suppressed whisper. the footsteps of the servants passing her door-she could see them standing in respectful silence. She could hear the words wicked smile on his face, and she turned away in horror and dismay. Anna stole out quietly and joined the others in the followed by the three men, and soon the master's room-they would never do his heavy tread and stepping was heard and bidding again. Perth and the other serbidding again. Perth and the other servant were already to go, and made small show of courtesy even toward their former had been left; the lights from the hall employer. It only took a few moments, lamp, casting heavy shadows at her feet and then the chamber was silent. Anna went back to her mistress, and the household was a thing of the past.

"Anna, we will at once go to a hotel in Piccadilly and remain there for the night. We may be travelling to-morrow."

"Yes, Madame; but what shall I pack?" "As for a journey; yes, for a long journey. Have the servants left yet?" she inquired.

began working with a happy smile on her face, the prospect of getting out of that house with all its gloom was a very pleasant one to her.

"Please fetch me my writing tablets,' said the Madame, half rising on her pillows, which being done she wrote a line or two and addressed the note to Mr. Carlisle, saying, "you will please deliver this note at once, and then I will dress and we will go to the hotel."

Anna was gone only a moment or two, and was soon busy helping her mistress make ready. She put on her heavy crape robes, and then sat by the window looking out on the street, while her servant was packing the things. Two children were two was so very great after all. She watched the old and the worn as they looked up to the house if they really knew they have successfully treated. the misery there was inside. She noted lief from any other source, try this strange everything; saw everything; and it all and marvelous man. Magnetized medi seemed to jar upon her. The sunlight cine and paper sent upon direction of his which in a London street is never much Spirit band Doctors for each case, enough to boast of, was another source of irritation to her; it seemed a mystery that the not affected, \$1.15 per month after. Send sun could really shine, knowing as heaven three two-cent' stamps, lock of hair, sex, must, the misery and sorrow of her heart. age, one leading symptom, and he will tell But the world moves on-pitilessly on- you what ails you free. The best of refleaving behind those who cannot or those who will not go with it, and relentless fate, tantalizes as in the hours of our abject Swift as an arrow be thy flight, O Song! Swift as an a row, as an arrow strong. misery by allowing us to see others in the very sunshine of earthly happiness. Rebel, oh yes to the end of the world aching oh, yes, to the end of the world aching hearts will rebel, but to what purpose? Weakness thy goal be and despair thy food; The sweat of bondage and the tears of blood. The bird beats against the bars of his cage, but does he do more than bruise his wings? Strike when thou canst the serrent and his breed, Fix in his head and fester in his seed. The wild beasts in the menagerie are furied with rage and longing for their native A sullen asger and a vangulshed will. forest, but the curious crowd look smilingly Darkness shall fall, and falschood from its force on and only iter at their usin afforts. So Fall like the fountain weakened at its source. on and only jeer at their vain efforts. So poor Madame Le Terre waited and waited Speed then, Bright Swiftnesst-and when thy man until Anna had completed her task and The bow that sent thee, and the hand that sped. the three trunks were packed, and she Betray no word of him, no thought betray! stood bonneted and tired, ready at last to If weakness blast or darkness blind his day. start. "Anna, is all in readiness?" asked Madame, listlessly.

London street, under the cold, cruel stars, that look down alike upon the squalor and the splendor of the world. She hurried on, not glancing right or left, held almost her very breath, turning at last into a side street, and seeing a passing cab, hailed it and entered. She was quickly drawn back The room in which Madame Le Terre to the house she had just left, the place she

lisle hearing the arrival of the cab and the creaking of the door, was standing near

'You have come in good time," he said, I am still alone.

"And the others not here?" she asked

"Not yet; it lacks some minutes yet to twelve. Three raps rung through the house,

sharp and distinct, and in a second more of the burial service chimed out in a slow, monotonous measure. She could see that bundles, speaking not a word. Madame was still heavily veiled and trembling violently. Mr. Carlisle took a candle from the stand and proceeded up the stairway, in a tone of command, the others of acqui escence. Madame still stood where she like so many weird wavering specters. She threw aside her wraps, and then sat upon the bottom stair, waiting and listening. There was, after a lapse of two hours, perhaps, a slight movement just above her, and Mr. Carlisle said, as she looked up inquiringly, "All is ready. You may come now, but take this first," and he handed her a glass of wine, which she took mechanically and drained it to the last drop, and then with tottering steps climbed the stairs and was lost in the shadows. It was prob ably four o'clock when the outer door of "Yes, Madame, they are gone, and Mr. Carlisle has come," was the reply, as Anna becan working with a happy smile on her out. She drew her veil closely, although there were as yet few stirring, and hurried down the street, turning not to the right or left, but bearing in her heart and for all her life the secret of that night's work.

#### (TO BE CONTINUED.)

#### Clairvoyance.

Dr. A. B. Dobson, Maquoketa, Iowa, clairvoyant physician and magnetic healer of marvelous power, has been in active practice nearly thirty years.

His vegetable medicine receives magnetic power higher than human or earthly agency; and in treating diseases at a distance with this medicine, his success is remarkable. His practice is very large, both at home and abroad, and he is daily in receipt of numerous letters expressing worrying a dog and Madame began to the proufoundest gratitude acknowledging wonder who to pity most, the urchins or wonderful relief and complete cures, perthe animal, or if the distance between the formed by his band of invisibles, such as Rheumatism, Neuralgia, Paralysis, Dyspepsia, Bronchitis, diseases of the Liver, Heart and Kidneys, Tumor and Dropsy; trudged along, trying to imagine as they in fact every disease that flesh is heir to,

to last first month for \$2. In many cases this is sufficient, but if a perfect cure is erences given if required.

Song.

a bright glimpse of the possible, the acsoftly down the stairs, out into the deserted tual which still lies in store for the ever lingering, the ever waiting, and the ever down trodden, yet hopeful world.

Oh, may each and every noble reformer this day sing praise and rejoice some people what spose dey is ordained that a Bruno lived, that Spinoza had on of God to preach de way an de life fur earth an existence, that a Confucius, a dis worl au de next. Zoroaster, a Plato and many Nszarenes, have labored and suffered martyrdom, to put my han to de plow and push in the unthankful work of the world's

emancipation from gross ignorance, tyranny and self-binding superstitions. Yes, with a smiling face and a big glimpse ob de trufe concarnin de prosoul full of hope, may you rejoice and be thankful that a Columbus once lived and had the manly courage to sail out forard to 'cept de lecture stan, in dis on unknown seas and brave the storms great forard movement toward light, I of an untried ocean. Witness now his is much obliged fur de compliment, an triumphant success. In a military dress, am goin to do de werry best I can to

upon the far distant shores of the "New stishion, an his teachers on de one side, World." Kneeling upon its grass-green an de iconeclastic materialistum on de carpet with his once disheartened crew, oder side. Did yo no we war libin in and with flowing tears of joy, kissed the de true light ob God to-day? Course yo sweet earth in the name of a Spanish didn't. An frens, if yo is too edecated, queen.

Political parties may boast and de rays ob de sun ob righteousness to brag of their old platforms; but he who shine froo de tick skulls yo is got, dat dares add therete a new and better ant none ob my buisness. plank is the man who should be revered and placed upon the throne of true manhood and national honor.

I do not recommend "hero worship" nor the worship of human gods. But I do recommend to the consideration of will perceed to enter into de cussedness mankind those who have been foremost ob de present race ob people on dis yer in the march of human improvement, globe, hopin dey may digest widout de and have taken the lead in the realm of usual wry faces, de medicine I is gwine every new and advanced thought.

am directing or dedicating this ad- nature ob de medicing I is dealin in, an dress.

Murrry once left the shores of England physic-but frens, doan git scared. It'll and landed upon the coast of a new do yo no harm, an I's hopin it may do livered into my hands. I then asked and uncivilized continent. He who yo heaps o good. gave new thought to the "Puritan Fathers" in declaring that through the dat yer wrindo, and let in de air? De economy of high heaven the final restition of "all men" from darkness and nostrils like a stench from de back do error and from what the world calls ob a paper mill. Den agin, it seems death is made sure. That man's beati- mixed like, as do if war sulphuric. tude lies secure and firm as the everlasting hills in the bossom of the eter- in dis matter, frends; and I is gwan to nal-the all pervading Deity.

that a William Penn was born; one for the black man and one for the red. Rejoice that a Lincoln was once the myself in de proper language. Chief Magistrate of this noble land, that from his half divine hand was flung to the breeze, a celestial procla-mation, giving freedom from selfish tyranny and unboly bondage the soul and bodies of 4,000,000 of human beings claimed as the personal property of man. Yet human selfishness still lives. Ignorance and the unwise rule, or

law of favoritism, still abounds in this so-called land of the free and the home of the brave.

As Alps upon Alps arise, so reforma-tion must follow reformation. For the ultimate end is not yet. Sweet words of encouragement and

self felt congratulations must still be thrown into the aching bosom of the world's present agitators and reformers and the flower of social sympathy be scattered along their still stormy path-

But take courage, men and women of

Written for The Better Way. Corn Hill Exchange. Theological Resort-Weekly Discourse.

De ways ob de Lord am past findin out, an I is shocked at de imperdence ob

Yet frens, I is always willin an ready ahead if I does sometimes stop to blow an cast a longin eye back ober de pages ob de annals ob de world, to cotch a gression ob de suns ob men.

An as my many frens has pushed me and with a drawn sword he now lands hole de fort gainst de enemy-super--too-too intellegent-too smart to low

Now, if yo turn a deaf year to de still small woice ob trufe, is I to blame? No, sah. Darfor I isn't sponsible for de consequences.

Wid dese few coliminary remarks we from time to time ter prescribe and dose And it is to you of this class that I out to dem. Ob cose I's aware ob de shall only pause to say, dat some ob my

> Brudder Jones, will yo please open magetism ob dis yer pulpit rises to my

Now, I doesn't care to git wishionary deal wid fac's, as close as I is able, hopin Rejoice that a Garrison lived, and de lubid spirit frens will gib me clarsightedness, an understandin to spress

De fust subject dat comes to my mind am de book of stronemy, flashin forth wid de lub o God all fro it; an in order to sho de utter wantonness ob religyen to-day, I is gwan to show my hearyers some pictures ob de past, an some facs mo closely alied to yo own personal salwation den yo eber dreamed on. Mong de books writ by de finger o God, -now, frens doan you think fo one moment dat I means a sure nuf finger, case dis am figurative-it am theology, as de college man would say. I is talkin parables, yo no. Case de only finger ob God we is lowed to no anything bout am nature.

We find 'stronemy de highest, de deepest, de greatest, de broadest. Dar am one spired sentence in de history ob

frowd in dat bat, an also member, frens, de Lawd lubs a checiful gibber.

Brudder Jones, perceed wid de cola-tion while de choir sings dat good ole bim, "De world am all a floatin shoe" "Hole on! "Dis world am all a floatin shoe" —Hole on! "Dis worl am all a shoutin flow."—No, dat ant it, "Dis worl am all a floatin she"—Weil, brudders, I can't git de words ob dat ole him to sabe my life; so let us sing de gran ole lines, be-gioin wid, "Just as I am, widout one flea,"

Dar's a ray o' light for ebery one, Doan doubt de trufe my trudders dear, No mortal- sister-brudder-son-Joins de blest fro', gates ob fear,

De coldes rule am what yo' need, Au-judge not-while yo' go loug. Intentions?-No de word-de deed, Am what we want in ebery song.

Den wid de angels sing de sam, Johanah to de light of lub-Not to de horrid bind stained lam, But to de courts of heaben above.

To modders-brudders-sisters rear, Let thoughts go out for help to fight, An' brush away de fallin' tear An' gib-de bliné dar spirit sight,

So now do benedicshun comes-Not from de mortal lips on earth But from de bles ed srivit homes Whar ebery soul will find new birth.

E BELL HELM. Indianapolis, Jan. 2, 1889.

Written for The Better Way.

Study Effects Before Action. Being disappointed in getting my paper per regular by the carrier, and occasionally missing it, though mailed in the same city, it was the easiest thing in the world to get mad. How to get real made requires but little effort, but it requires a strong resolution to stop and think before acting. - Once do that and your better nature takes control. To oppose by force of action is met by

counter action. To agree, pursuade or divide by mutual action, is progressive action. The latter is the broad road onward. So I called his attention to Therefore may you rejoice that a congregashun may git an ober dose ob the want of care in a mill way, which brought my mail matter directly dehim, "Are you are a married man and have you children?" "Yes." I pre sented him with a bandsome article for them. He was pleased; the children would be happy; my comes regular, and thus the se ds of grace are in future happiness and success; but had I scolded in place of this disorder and confusion would have followed. Which is the better way? Think of it, try it. A mo ment of thought quells a disturbance which might be far more reaching than we dream of.

Cincinnati, January, 1889.

#### MEDIUMS.

# PROF. J. D. LYON, BUSINESS AND TEST MEDIUM Sittings Dally. Letters by mail, photographs or lock of halr and cessfully diagnosed. Circles Sunday at 25% and 7) p. m. Forty years experience. 188 Richmond street, CINCINNATI, O HENRY H. WARNER, Psychometric -AND-Test Medium. Send \$1.00, 5 cent stamp, Lock of Hair, Age, Name and Sex, for reading. Address No. 102 West Seventh Street, Cincinnati, Ohio.

MRS. DR. TURNER. ROSE.

whose remarkable magnetic and healing pow-rs are wonderful. Ladies whose busts are imperfectly developed can have them fully leveloped hy her treatment in ion days. Diseases diagnosed on sight. Office hours is a m to 7 n m

SPIRIT

TRUMPETS

JOSEPH LAGE

1, 81.50.

No. 34 Gest St.,

DURING THE MONTH

OF JANUARY, 1889,

AS A SPEAKER

Geo. H. Brooks

Comes Highly Recommended.

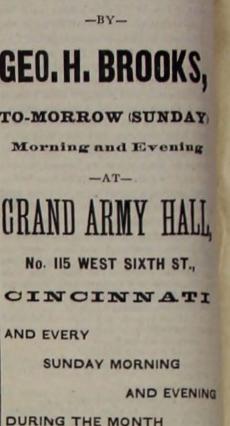
**Psychometric Readings** BOTH MORNING AND EVENING

"LIGHT, MORE LIGHT,"

Says the greatest of German poets, and man's intuitive striving has ever been for higher truths. Spiritualism furnishes it in every branch of the world's philosophies, and no better opportunities can be had than attending a spiritualist meeting. There every subject of human interest is discussed and new light thrown upon all that has heretofore been hidden in darkness or seemed mysterious.

HE PURLIC IS INVITED.

JANUARY 19 1869. LECTURES AND Psychometric Reading -BY-GEO. H. BROOKS, TO-MORROW (SUNDAY) Morning and Evening -AT-**GRAND ARMY HALL** No. 115 WEST SIXTH ST., CINCINNATI AND EVERY



8



"Yes, the boxes are packed, and the carriage is at the door."

"We will go at once," and her mistress drew her veil over her face and moved slowly across the room toward the stairway. She stopped for a moment as if to go once more into the room where the old followed quickly by her maid. The driver as directed drove toward Piccadilly, and at the table with her, and urged her to take far more time than was good for her. She talked incessantly about leaving and not leaving London; of their proposed trip abroad; of how she meant to forget all her troubles and sorrows among the gay, bright scenes of the "Winter City." Where unknown she could move and act at will. So the time passed by, and dinner was finally said, as the little clock struck eleven: "Well, Anna; you had best retire; 1 manner, szying, "good night, my child, good night; sleep soundly, and don't come to me unless I call," and so the servant bowed her good night and went to her

passed, and threw on her shawl and bonnet in a still more excited manner, mutter-irg to herself, "Not a moment must be lost; the time is short; the deed must be speedily, quickly, swiftly done." She stole

This, this alone be known-that Thou art sent To man from man, for man's encourages Langdon Elwyn Mitchell in Lippencett's Maga-

Vritten for The Better Way.

#### Brief Address to the World's Progressive Thinkers.

Friends of free thought and free inquiry, it is to you I wish to dedicate a few thoughts, and words in eulogy of man lay, as if to take a final look at the that progressive spirit ever found in that calm still face, and then without a word class of men who most have blessed the almost ran down the stairs to the carriage, human race by stepping out and onward from the narrow paths of custom, in a short time they were ensconced in giving to the world new thoughts, new their rooms, which were taken for a space ideas, new discoveries, new inventions, of three days only. As night came on, and a new and better highway in which dinner was served in the pretty little setting to travel in order to reach the sweet room, and the Madame's nerves almost beyond control, insisted upon Anna sitting-mountain of true wisdom and the ever

golden ladder. It ever stands before you. The summit of perfection is not yet light of hemlock kuots reached. It is you, and you alone who dare to climb and view the "landscape finished, and tea was served, and she o'er." And while climbing dare to call with a shouting voice to the unthinking and misdirected world to cast shall write, and can attend to mysell; you may leave my things out," and rising she patted the girl's head in an affectionate

No sooner was the door closed stoops, to please the constant frown of after her retreating form, than Madame Le Terre sprang to her feet with all the fierce madness of her race, almost shrick-graan the white lily which progressive fierce madness of her race, almost shrick-ing, "Alone, alone at last, and now for this night's wild work." She bolted the door through which her attendant had som in the skies and give beauty to

this nineteenth century. Ye who dare de Jews, an de medumship ob de times to travel in new paths and to speak new referred to, dat breeves forth volumes and nob'e thoughts, destined to flow ob intelligence concernin de begininoutward and onward from earth's equa- prowided there war a beginin. tor to the poles, from the icefields of Siberia to the evergreen valleys of the river Congo and the broader waters of the great A marcon

titles, or court the honeyed favors of stelation ob stars war swingin in space fawning sycophants.

flux of high endeavor and to the inspi- years for de light to come to dis yer ration of celestial thoughts and haif divine ideas. The perfect eve of free thought has not yet been reached. Per-I's gwan to search de records ob de past. thought has not yet been reached. Fer-secutions for opinions are still in the land. Priestcraft still labors to correct the "horrid blunder" of our fathers in the "horrid blunder" of our fathers in to de Chaldeans an de far back Pliny; not putting "God" in the Constitution. Yet our great and glorious country ex-exists notwithstanding the political as well as the religious storms are still in the land. The lion and the leopard have not yet consented to lie down in "Plantary and steller worlds." "Whatpeace together. Brute force, and animal instinct, in place of reason and social kindness, yet rules and reigns in our criminal code of laws and in the disci-pline of the church and will so remain until higher thoughts illumine the rudiments ob de science ob de stars."

Did they, or do you come from the b'oated institutions of men? Were you born upon a golden bedstead? Were stronemy ob de bible, in de hope ob you cradled in the lap of a pampered mskin em hitch togedder like twins. queen? Were you nursed and reared Praps ef he war to cum back to yo to-upon a silken carpet, and grew up to manhood and womanhood in the shade it; no, sah! De past am infinite—de fufar from the sunlight. Methinks not. ture am infinite; an no spirit, mortal or More likely you were born in a manger immortal knows anything bout it. Time and cradied upon the knee and rocked by the hand of poverty, and learned your first lesson of wisdom from paren-tal impressions and in reading to remarks dat in Babylon obserwsshions in stronemy were said to exist by tal impressions and in reading by the back 31,000 years from de time ob Alex-

It is not wealth nor title that makes the man.

True obedience to the laws of procreation and gestations, conjoined with learned Cicero speaks ob de shamless-intelligence and a spirit of progressive ness ob de Chaldesns in dar boastin dat thought well matured in the sires of the coming race, will produce the natural hero, the consistent statesmen, the men of genius, the world's leaders and thinkers, and its seers, prophets and reformers.

The unsuspected cause of the physi-cal and mental ruin of new nations, and even the crumbling of empires, has and even the crumbling of empires, has ever existed in the overmuch "Faith" and the too small amount of knowledge and a lack of that element called hu-manitarian brotherhood. Let us give "faith" to the bats and owls, which claim to be see in dark-

ness. But for yourselves as thinkers and progressive workers have knowedge and a record of noble deeds and all will be welt. DR. E. B. WHEELOCK. Sprague, Mo.

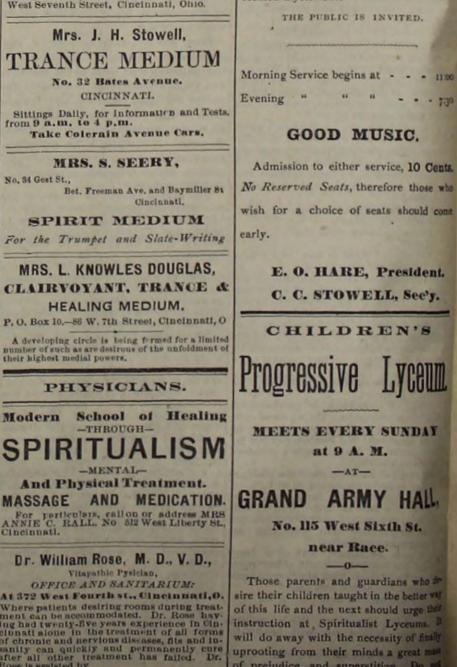
the great A to azon. Yes! go torth all who dare the truth to tell and never more stoop to the nod of from? Eben let us admit dat de confor de sun an moon war made, how Be yourselves and ever true to the in- could dar be light when it takes 60,000

brain. In conclusion, from whence are how, freus, dars de pluion ob de man the world's thinkers and reformers? Now, freus, dars de pluion ob de man wot found de servatory at Cincinnati, ander de Great.

Diodorous tells us dat de priests ob Babylon declared dey had observed de neatens for 473 000 years. De great an dey possessed records for mo dan 470,000 years.

Julius Africanus gives 480,000 years, and Piiny eben 720,000 years as de period to which obserwashions ob de heabens, burnt on tiles war in existence-keep yer seets, frends-Brudder Jones, let down two or mo winders; it's gettin hot in here. Now, frens, I isn't goin to distress yo no mo on dis subjec to-night, but I'll nounce befo han dat my nex lectur will be a continussium ob de same subjec, touchin here an dar on de keynotes ob de musical empire o'

God. As yo no dar war a time when "de stars sang togedder" an so on. An while Brudder Jones am a passin ob de hat, I'll cite a few lines ob inspi-rashun cubide de bible. Member, frens, I doan want eny mo pewter ten census



will do away with the necessity of fina uprooting from their minds a great a of prejudice and superstition. Do n forget that as the twig is bent the tree \* grow. The "bent" of the young mind of much greater consequence than is corded to it. In this particular there plenty of room for progress.

We may have a first-class Lyces roductive of inestimable benefit, if S ualists encourage it by attendance and sp propriate effort. This should be do promptly and heartily.

Come to morrow and bring the little ones, If you have no little ones, brin N. W. cor. Sixth and Main siz. Cincinnati, o those of your neighbor.