

THE BETTER WAY

THE TRUTH SHALL MAKE YOU FREE. SEEK AND YOU SHALL FIND IT.

TWO DOLLARS per Year.

"Creeds Without Virtue Are Paltering Vanities."

ONE DOLLAR for Six Months.

VOLUME 4.

CINCINNATI, SATURDAY, JANUARY 26, 1889.

NUMBER 82.

[Entered at the Post-Office, Cincinnati, Ohio, as Second-Class Matter.]

THE BETTER WAY.

ISSUED EVERY SATURDAY.
THE WAY PUBLISHING CO., Proprietors
222 & 224 West Pearl Street, Cincinnati, O.
M. G. YOUNG, President.
L. S. MCCracken, Treasurer.
C. C. STOWELL, Secretary.

CINCINNATI - - - JANUARY 26, 1889

Business Letters should be addressed to C. C. STOWELL, Secretary The Way Publishing Company, Cincinnati, Ohio. All other letters and communications must be addressed to Editor of The Better Way. All private letters should invariably be marked "Personal" on the envelope.

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

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

THE ROSTRUM.

Questions and Answers.

Extracts From the Answers to Questions Through the Mediumship of Mr. George H. Brooks, at Memorial Hall, Cincinnati, Sunday, January 20, 1889, for the Congress of the Society of Union Spiritualists.

INVOCATION.
Oh spirit of truth that dwellest in us, within thy embrace, we would come to thee this morning to gather strength and learn from thee of the grander walks of life. Fill us, oh spirit of infinite truth, with the desire to follow thy footsteps and to permeate with thy power and uplift to a higher unfolding of our natures. We desire that influences of Love may come unto these lives, unfolding and uplifting their manhood and womanhood so that wrong and error cannot live in their atmosphere. Oh may those who are assembled here gather strength from thee to fight the battle of life and gather from their experiences that which will aid them to rise above the earth and to realize that all things are from natural laws. May they be ready to help each other to rise and walk amid scenes of grandeur. May they recognize all this and thy fires be kindled anew upon their altars and all errors be burned away. Amen.

PREFACE.
The speaker, before opening his lecture, spoke of the necessity of sustaining the Lyceum work and of a better support of spiritual literature. He said that among the churches the people subscribed largely for their church papers and he saw no reason why Spiritualists should not, and every reason why they should give a cordial support to their papers, and spoke of their local paper in particular, THE BETTER WAY.

LECTURE.
Mr. Chairman, Ladies and Gentlemen: We may be a little premature, but pardon us for the moment if we speak upon a point that seems of great importance. Never before in the history of Modern Spiritualism have its so-called enemies been so organized and so determined to poison the minds of the people against the cause. The enemies of Spiritualism are leagued together for its destruction. Upon this point there is no difference between the various religious sects. If there is any it is the difference between twaddledom and tweedledum. Most of them believe in the infallibility—some of a man, others of a book.

Hence on the part of the spirit world as well as in you there should be the divinest truths until you realize the importance of your duties as Spiritualists and stand firm against all the shocks of persecution from without and trickery from within.

The point is this, that we have an anniversary—the 31st day of March—which points out to us the birth of Modern Spiritualism and we should celebrate that day in such a manner as to bring before the world the great truths we possess and disconnect it from the personal elements that have been connected with it for so long.

Some who for many years have been considered as the leaders of the movement and high in authority have been found wanting, have proven treacherous to the cause, and we are glad of it, because it will

be better for Spiritualism, as it removes the danger of the error into which religions ancient and modern have fallen of deifying their original promulgator, or some one who instituted a reform in the methods and philosophy of the various religions.

We must realize the fact that these people are but men and women, and not gods with supernal powers. We do not rejoice at their misfortune as men and women, but at their fall from the position of gods we most heartily rejoice. Here is the great fact. The tendency of the masses is towards the deification of the leaders of great reforms or the promulgation of their special theories. There is no progression in this. But now we place them where they belong. The Swedenborgians would be progressing to-day had they not made of Swedenborg and infallible authority and declared he gave all the truth and that there was no more at the same spring from whence he drew his inspiration. They blindly accepted his words as law and gospel; and hence they do not and cannot progress. The same is true of the Unitarians with Parker and Channing; the Universalists with Murray and Ballou; and the same has been true of the Spiritualists as regards the Fox girls and Andrew Jackson Davis.

I know that in your own midsts you have been passing through experiences in which you have found mediums not true to their gifts. And again I say although it may sound harsh, I am glad of it, for it will tend to the elevation of the phenomena above the material plane of dollars and cents on which so many people have placed it. Materialization, in fact none of the phenomena are produced at so much per head. If you expect it, you are mistaken; so long as there are gullible people who believe such things, just so long will there be those who will take advantage of their gullibility.

And hence we beseech of you that you cleanse yourselves and help purify the ranks from all such who persist in dwelling upon the material plane. Root out the causes of these evils, and cease to expect that at a seance composed of all classes, from a Methodist to a materialist, you will hear from spirits from Peter McCarty to the Empress Josephine.

It is this that brings about the element of fraud and unworthiness. Cast this out and you will make of Spiritualism a grand and glorious reality; a fountain of living truth.

We are now ready, Mr. Chairman, for the question.

What is justice?
This is as difficult to answer as the question "What is God?" We cannot know the motives that actuate your judgment, and it is not motives that you judge by. Remember our laws of to-day are borrowed laws; borrowed from barbarism, and molded and changed by the influences of each succeeding generation, but they still inherit the principle of barbarism and blood of terror and brute force.

So long as we judge men upon a material plane and not from a spiritual standpoint we must declare that there is no justice. For instance, after years of toil and sorrows and joys, you have accumulated a home and pleasant surroundings, and your children are gathered around you. All is fair and the summer days glide sweetly by. Out in the west then comes up a little cloud no bigger than a man's hand; harmless as it is, but possessing within its bosom elements of attraction that by their magnetic and electric forces draw other clouds into its embrace, and the sky is overcast and the storm sweeps all from its path. From the material standpoint this is not justice, neither from the Christian standpoint is there any justice.

The Christian declares his God to be a God of love and to love all his children and lo! here he destroys your children—all you have; all you hold dear. Is this justice? The materialist says we are here by chance; by a blind force. By his reasons there is no justice, for your religion is blood-thirsty, your laws are blood-thirsty.

Your sin of blood and your pulpits echo

the cry for blood. No wonder humanity is sick; no wonder you cry out this is not justice! When you eliminate this blood-thirstiness from your laws and religion, then, and not till then, will you realize a grander conception of life, and attain to a higher unfoldment.

To find out justice, then, you should become students in the realms of nature and delve deep into the mysteries of old mother earth, and find there the answer to your question in the eternal and immutable laws of nature.

Justice then is to become a student of the grander truths of life; to broaden your love; deepen your mercy; lift your aspirations higher and higher to a better unfoldment of your spiritual nature, thus embracing the truths of nature, and her workings and judgments as your teacher to broaden you and to unfold you on every hand.

BENEDICTION.

Oh, may we all become more spiritualized; more loving and kind, and realize that around us are divine laws of spirit and of truth. Amen.

DEATH

Was the subject for the evening lecture. The speaker said: It is somewhat singular that the forces that are the most common are the least understood. There is a tendency on the part of many to regard everything as their religious views have colored their ideas beforehand. Their conception of the most common things are dwarfed, and that which is in reality the most common is made the most marvelous. That things to which children would pay no attention have controlled the whole mentality of the past religions. And that if the mentality of the men of the past had been controlled absolutely by the religions and creeds of those days, there would not have been the mental and religious freedom that there is to-day; and there would not have been unfolded those wondrous problems through science and Modern Spiritualism that there has been unfolded.

Death has been considered the enemy of mankind; taught this, man has been ever haunted by a terrible fear of death. The religious view death as the consequence entailed upon us by the fall of Adam and Eve. That if these had not sinned there had been no death and all our ancestors and ourselves would still be dwelling in the Garden of Eden.

That God having made all things perfect and pronounced them good; having made man from the dust of the earth and woman from his ribs, had then suffered his creatures, made perfect by him, to be tempted, and to fall, by the devil in the guise of a serpent. This brought death, say the religionists, and God cursed man. Such is the modern orthodox acceptance of the words of the Bible, thus making two persons more powerful than God who created them.

There is a law of nature working through all the universe, and it is the law of change. This law is immutable. All things are controlled by it. Go into the forest and find there the lofty oak that has a rick its mighty roots deep into the bosom of mother earth, and spread out its huge branches together in the sunlight and to drink up the moisture and draw nourishment from the earth; from the matter that had fallen away and decayed ages on ages in the past. Change fed this tree and sustained its existence. And so on through the various forms of life. Entering into the realm of man we find that this change is going on even in the living existence called man. The child develops from childhood to boyhood; from boyhood to manhood; and from manhood to the crowning glory of old age. At this time not a particle of matter that started with that infant is present, for every seven years, so science had declared, wrought complete change in the particles of matter composing the human frame. So man had in reality died many deaths as far as material substance was concerned.

If we descend into the earth and examined it layer after layer, we would find that the law of change had been at work there and was still at work there, and ever progressing upward and not downward.

So with man; all changes were tending ever onward and upward.

Death had been declared by the average doctor and by theologians to be exceedingly painful; they had declared as with one voice that the soul of man suffered at death; but it was false. There was in reality no more pain at death to the man or woman passing through that change, than there was to the tree growing day by day; than there was to man himself in his growth from infancy to maturity of old age.

The time was coming when men would recognize this fact, and would bring themselves in to such harmonious conditions in their relationship to the world of substance and spirit that there would be no disease; no death from disease; that there would only be that birth, that change from the old to the new; from the material to the spiritual that is mis-called death, but is only the birth of the soul in a broader, deeper and higher plane of existence.

There was no disease; what we call disease was the rebellion of nature against the perversion of her laws. There could be no sympathy between him and those however, who cried: There is no sickness; there is no matter; all is spirit; all is God. For on every hand were the proofs of the existence of matter; of the existence of disease.

The change called death was absolutely painless. The spirit felt no pain when it left the body where the material body was too cramped for its existence, and the seeming agonies were but the struggle of the physical to retain control, and had no effect upon the spirit, as the spirit had passed beyond the reach of physical sensations when it reached the point where it was leaving the material body.

Death then should have no terrors for man; but the rather should be welcomed as his best friend; as the agent by which man, when developed to his proper growth here in earth life, was born to a higher life; to broader fields of labor and enjoyment. Men should stay here on earth as long as they could; building ever upward and onward and preparing themselves for this change; endeavoring to ripen and mature the spirit to that condition of perfection where the passage from this world to the spirit realms is like lying down to slumber and being lulled to sweet sleep by the breezes wafted from the shores of infinite life.

From Our Reporter's Note Book.

Cincinnati Brevities.
Mrs. Kibby holds a parlor meeting at her residence, 538 W. Eighth street, at 2:30 on Sundays.

Mrs. Isa Wilson Porter holds seances on Sunday at 3 p. m. and Thursday at 7:30 p. m. at 16 W. Ninth street.

The best mediums of Cincinnati, those tried and found faithful, give one of those popular seances at G. A. R. Hall, Wednesday evening, January 30. Tickets limited, and none sold at the door.

The friends of Mrs. Ross, the accomplished pianist, at the Grand Army Hall, should by all means attend the reception to that lady given at Prof. Shanks' Dancing Academy, Tuesday evening, January 29.

A few of the faithful gathered at the residence of Mr. and Mrs. Starry, No. 147 Richmond street, Tuesday evening, Jan. 22, to enjoy a feast of spiritual food. The readings, by Mr. Brooks, were fine and acknowledged by those read as correct to the last degree. The circle was not large in numbers, but the quality and harmony of the elements brought together, were more than good.

The following is the program of music to be rendered at the services of the Society of Union Spiritualists, at G. A. R. Hall, 115 W. Sixth street, to-morrow (Sunday):

- MORNING.**
1. Overture, La Surpresa - - - Haydn
2. Le Printemps - - - Schubert
EVENING.
1. Overture, Egmont - - - Beethoven
2. Ave Maria - - - Schubert

The Sea of Life.

BY ALICE W. DENNEY.

I saw a ship from yonder port,
Sail out upon the restless sea;
The sea played gaily with the winds,
Like birds imprisoned just set free,
And then my heart this question asked,
In anguish voiced and filled with pain;
The ship that has just gone out to sea,
Will't ever come, oh! come again?
But time passed on, a storm arose
Far out upon the ocean wide,
The ship, proud ship, was swallowed up,
By the wild and dark and restless tide,
I watched a soul from Heaven's bright gate
Go out into the restless sea,
Its sails as pure as the drifted snow,
Its pilots, fairy like and free.
My heart asked then in anxious fear,
In a voice so low, and full of woe,
The ship just now gone out to sea,
I wonder where it now will go?
For it may sink beneath the wave
Of that great sea of life so cold,
And it may never come again
To those bright lovely gates of gold.
O, when may it return? I asked
Again with bowed and lowering head,
And then my heart this answer gave,
Whenever the sea gives up its dead.

Specially Reported for The Better Way.

Douglas Hall Lecture.

In spite of the gloomy and chilly weather, the hour of opening the services saw a goodly number of people of intelligence and refinement assembled at Douglas Hall, corner of Sixth and Walnut streets. These lectures are growing in interest and are proving a benefit to the cause. The congregation are especially fortunate in the music. Mrs. H. A. Jones is the organist, and the selections played by her are rendered in a tasteful and pleasing manner. There seems to swell up from the music a harmony of soul to those present and an aid to the inspiration of the speaker.

The first subject discussed by the guide of Mrs. Sheehan was the trinity of life; the material body; the spiritual body and the soul. This was suggested by a gentleman from the audience and we give below the leading points of the discourse on this and the subject chosen by the guide: The Duties of Spiritualists.

Mrs. Sheehan opened by premising that no two persons thought, moved or lived exactly alike. That some believed one way and some another. That while all in the room might agree upon one point yet in a thousand others they would be as divergent as the poles. There was a material body, a spiritual body and a soul. The material body was the outward expression to our senses of the soul in earth life. It was the house in which the soul dwelt until the hour of change came, and the soul passed from earth to spirit existence. And if on earth a material body was necessary for the expression of the soul's development, much more so was there a necessity for the existence of a spiritual body for the indwelling of the soul in the realms of spirit life beyond death's flowing stream.

The body, spiritual, was as essential in spirit life as the material in earth life. It was the organ upon which the spirit or soul played the grand symphonies of immortal life and sent its waves of melodious harmony out into the sea of eternity to roll from shore to shore and to bring a sweeter, purer and diviner element into man's existence.

"The Duty of Spiritualists" was handled in a keen and trenchant manner by the guide, who endeavored to draw the minds of the audience nearer to the realms of spiritual force and existence. Many people were Spiritualists, but were not spiritual minded. It was the duty of everyone to examine closely and see what were their motives in calling themselves by the name of Spiritualists. Names were nothing; it was what the man did and knew that counted in the summation of life. Mere faith without any reason therefore was as bad in Spiritualism as in Orthodoxy, and Spiritualism had no use for faith. Knowledge and a living in accordance with that knowledge was the demand made upon Spiritualists at the stage of the procedure. Dollars and cents is not the basis of Spiritualism or of Spiritualists.

To be Spiritualists in the highest and noblest sense of the word, meant a purification of the body and mind from vicious habits of living and thinking. No man had a right to degrade himself by the use of tobacco or liquor; and there were many people who were afflicted with a spiritual dyspepsia as well as physical. When people realized these truths then indeed would come the dawn of true Spiritualism, and men would draw nearer to the great soul of the universe and realize the grandeur and truths of life.

The Spirit Telegraph.

To the Editor of The Better Way.

Knowing that your readers will be interested in the progress of the spiritual movement on the Pacific Coast, I take pleasure in forwarding to you an account of what has been accomplished here during the past week.

Hearing that Dr. D. J. Stansbury, the celebrated medium for independent slate writing and occult telegraphy, would visit our city, a number of prominent Spiritualists gathered at the wharf Sunday afternoon on the arrival of the "Queen of the Pacific," from San Francisco, and accompanied the Doctor and Mrs. Stansbury to their headquarters at the New Morris House, where a reception was tendered the distinguished medium. Dr. and Mrs. Stansbury are on a missionary tour to convert the world to Spiritualism. They are accompanied by Mr. and Mrs. E. H. Mozart, lately returned from Europe.

Mrs. May Mozart is an inspirational orator, and one of our finest trance mediums. Four public meetings have been held during the week at Crane's Hall, and a wonderful revival of interest in Spiritualism has resulted. Mrs. Mozart has given us profound and logical discourses on the philosophy of spiritual science, while Dr. Stansbury has publicly demonstrated his marvelous mediumship by independent slate writing and with the occult telegraph has demonstrated, beyond all cavil, the truth of spirit return. This wonderful telegraph gives from twenty to one hundred messages during the evening, answering sealed questions and delivering test messages, and diagnosing diseases as rapidly as the most expert telegrapher can take down the tickings of the machine, which operates without any visible contact with human agency.

A large public seance was held in the parlors of the hotel on Friday evening, and great interest manifested. At a select seance held on Saturday evening at the residence of Mr. D. F. Wood, a large company assembled and were most enjoyably entertained by the various manifestations. After appropriate music the controls of Mrs. Mozart gave a most impressive invocation, followed by a brief but interesting discourse on spiritual culture, after which the lady submitted to her familiar controls, who gave entertaining descriptive readings for some of the guests present. Dr. Stansbury then followed with the occult telegraph, which, for upwards of an hour, ticked out scores of messages of consolation, advice or tests in the most convincing and satisfactory manner. I had several questions answered in sealed envelopes; also saw the writing upon sealed slates held by Mr. Holden.

Two meetings were held in the hall on Sunday afternoon and evening, which were largely attended, the audiences increasing to the last meeting which was crowded, to witness the illustrated pictures by the photo opinion of Mr. Mozart, representing the various phases of mediumship and travels in foreign countries. Mrs. Mozart elegantly delivered the descriptive lecture and Dr. Stansbury exhibited the occult telegraph.

These people are presenting Spiritualism on a very high plane, and will accomplish great good in redeeming our cause from much of the odium that has become attached to it. I have been personally acquainted with Dr. Stansbury for upwards of twenty-five years, and know him to be an honest and conscientious medium, whose heart is in the work for the good of the cause. We also have known Mr. and Mrs. May Mozart for the past nine years, who are from the best society of San Francisco, where he has been for years a merchant. I can insure all of our friends who are fortunate enough to secure them for a season, will have a spiritual feast. May the good angels go with them in their noble work. Fraternally,

DR. J. M. BAILEY.
We, the undersigned, cordially endorse Bro. Bailey's article to you: D. F. Wood and wife, Miss V. R. Woods, J. B. Pierce, Joseph Pierson, Mrs. Pierson, J. A. Kenney and wife, J. R. Dutton, W. J. Rea. Santa Barbara, January 15, 1888.

When will man learn that all bitterness, rancor, unkindness—that all manner of ungenerous thought and feeling—are but clogs and bars to the spirit's advancement and growth. And then these moods of minds grow upon what they feed, until all the springs of charity and gentleness, that ought to gush forth in every human nature, are dried up, and the fallow ground of the heart becomes parched and arid as a desert waste. What a dark and wretched karma some people are creating to carry with them to the other life. The lesson of love and good will should be learned here, and not wait till we get "over there." —Golden Gate.

THE ROSTRUM.

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 23, 1885.

For whom is Theosophy and who was the Originator?

In regard to this question of theosophy the president of the society can tell you much more than we can, as the name and belief and original designs were brought out in his house. But the real originator of theosophy or the wisdom of God, as it might be called, was from very old times. They run back for ages—almost ages uncounted. They were some of the old blossoms of thought in India that were brought into this country and made to unfold here. The principles and teachings of theosophy please certain minds, and they seem to those minds to be logical and philosophic. Of course, if they are satisfactory to them and do them good, we would not disturb their theories; but to us they are principles and teachings that lead people into the realms of mists and dreams, and we are not interested in them.

Do we manufacture our thoughts? Or are they living entities, filling all space? Do we drink them in with every breath or steal them from others? Do we send them on errands to our friends? Are they not substances?

We have answered this question many times, but of course there are new questioners who have not heard the answers.

We claim this: That there is a difference between thought and idea, just as there is a difference between common talk and real conversation, or as there is between memory and recollection. Perhaps there does appear to be any difference, but there is a very great one. When we try to recollect, to gather together, there is a mental effort, of which perhaps, you are not cognizant, to concentrate and arrange the treasures in the mind.

Ideas are, as one might say, substances, and yet not substances, as you understand commonly the word. It would be better to say of the ideas that they are realities, real things, indestructible things. We cannot create or destroy one. You may hear them, and if you have space for them and the power to take them up you will receive them—you will conceive of them—they become a part of you; but if there is no lodgment or space in your mind they pass away and make no impression upon you. Ideas! We sometimes almost feel as though they were in the air, and we know that real ideas are like sunshine. You have noticed how the brightness of the morning strikes the land. First in the landscape, the highest mountains are touched with the morning sun long before the valleys have caught the sunshine. Lower the light descends, higher the bright sun climbs, the hills are crowned now and now the valleys are bright, and lo! now even the mountain gorges are pierced with shafts of golden light. Now, in our minds, if we climb, intellectually and spiritually, if we do not prefer to live in the gorges and narrow valleys, climbing we catch the light. The tallest minds, we might say, intellectually, morally and spiritually, are first to catch the progressing, advancing ideas. But there are those that sleep and love the darkness. In nature there are bats and owls who are skeptical in regard to the benefits of daylight, their busiest time is in the darkness. So there are human bats and owls, and there is many an old teaching or dogma that offers a place of shelter, a dormitory in which to sleep until the time of their awakening consciousness and ideas.

Thoughts! What are they? Do we manufacture our thoughts? We do not manufacture these ideas, we receive and perceive them; but as for a thought, that is a different thing; your thoughts are your own, different from those of others. You think of a certain thing and your thought floats along the surface just making the little ripples of mental conditions. Just as a sound gives distinct vibrations or waves to the air, which coming to your ear convey certain sensations which you translate into sound. Now, thoughts are mental motions; they are the results of movements of the mind, the thrill, the vibration, the wave, as we might say, that goes from the mind, acting and alert, that may have no depths to it but simply float out; and your thoughts will interlace and interweave, they will all be crossed; but these are living entities.

But you say in regard to our thoughts, do we drink them in with every breath. They come to us from surroundings, certain things give us certain impressions. But then you speak of stealing thought from others. Do you like that word steal? You reflect from those about you. When you stand in front of a mirror is it convicted of stealing? No; it is reflecting your image. Now, there are people who are like mirrors, in that they hold, to a certain extent, the power of reflection. There are people who are always drawing out the best in you; they are like the fresh, invigorating breeze, that stirs and rises and awakens all the best in you. There are others whose presence is distasteful. When

the stramonium blooms are present and all the air is filled with the faint, sickening odor, poison is diffused that affects everything unpleasantly; so there are certain people by whom you are disturbed and discouraged, by whom your life is shadowed and darkened. Friends, we believe in the chemistry of character, and we believe in seeking that which awakens the noblest conditions and unfoldments of your life; therefore avoid such people. But if you are compelled to meet with such, then you must use more energy, more power in your own nature to overcome this baleful influence exerted by some conditions of character and life. Use your thoughts, make an atmosphere, an aura about yourself. Does it seem strange to you when we tell you that your own thought will make an aura which sensitive people, and all the sensitive to a certain extent, will feel?

Let us prove to you these things are true. There is a certain form of life in the sea which is like a gelatinous mass. It has in no way to protect itself except one. Nature seems to provide for everything, and this mass that rises and falls with the wave, if it is pursued or attacked, can send out from its inner self a certain fluid that darkens the water all about it, so that its enemy cannot see it. Now, if this creature can send out this emanation which is visible to you let us tell you that there are some things that are invisible, as we have said. For instance, take the rose, that beautiful expression of nature's poem—in color and shape and fragrance how beautiful it is. There is no art known to men by which they can extract and give to you exactly the odor which the fresh, dewy rose gives to you. It is sending to-day, out from its heart, the breath of its prayer to God. But you have no way to measure this, there is no way in which you can capture it, but to sense this fragrance which is the emanation of the flower. So thoughts in your nature, thoughts of envy, jealousy and hatred, of selfishness and grasping avarice darkened all about you; just as this form of life in the ocean can darken the water all about its gelatinous self. So, friends, can thoughts, clean, noble, honest thoughts, manly, womanly, angelic thoughts, too, in the true sense, send out an influence like the aroma of the rose, and it forms an aura like the fragrance of the rose which is helpful to others.

Again you say, "Do we send our thoughts on errands to our friends?" Certainly you do. You know there are certain material manifestations that prove it. For instance, this time, which is usually a time of whiteness and winter greenness, is a time of hearty greetings and loving expressions; yet, friends, there is many a handsome gift that is almost meaningless. But there is sometimes just a little message of kindly feeling and love that is full of significance. And do you know a word, a sentence, an article that costs nothing, almost, may carry a hope and blessed influence to those who are friendless, and kindle a warmth in the heart that is better than sunshine. So, friends, it is true that you send out your thoughts whether you know it or not, and they are helpful or otherwise. Make them good and beautiful, let in noble and truthful ideas and you will find they will blossom in good thoughts.

Does it require the prayers of embodied spirits to perfect the designs of the Great Spirit?

In other words, we had almost said, that some might interpret this text, "Does God need the advice and council of his children?" Does it require the prayers of embodied spirits to perfect the designs of the Great Spirit? Do you suppose in this weak humanity of ours that we perfect, that we advise, that we control? We believe in prayer and we think that prayer is counted in the plans of our Father, and that we cannot help praying. Prayer is just as natural as light is to the day, as song is to the bird, as fragrance is to the rose. You cannot help it. You may not pray in set and seated forms, that is not necessary, it does not follow that you must pray in that way. But if you desire earnestly, if you reach out for anything in earnest aspiration that is prayer. It is like a letter. However you may direct the outside the true prayer is in the inside, and God can read sealed letters. So, friends, if you hold deep down in your lives a wish, the prayer may be very obscure, but if the impulse is in the heart it is like the seed, and its bloom and fruit are the seed. So we think that in that way God does require the prayers of embodied spirits to perfect his designs. The best and truest of a religion is not that which is expressed in a creed or by certain forms or ceremonies or combinations of these, the true spirit of religion is the spirit of helpfulness and love and right thinking and speaking. It is the best influence, and purest thought we can have or grasp or comprehend. No man can worship God truly who forgets his fellowmen; and if you want the best expression of divine worship then you should cultivate the greatest truthfulness and greatest kindness and purest love to your fellowmen; and then you will have the right kind of prayer, the prayer that blossoms in effort, in endeavor for the good of others.

THE ATOM.—We do not hold before you the doctrinal, or theological thought of this word. That is a grievous mistake that all the human family was utterly bad except one little part, and that for thousands of years, or nearly that, all humanity wandered and struggled in darkness and was lost—a failure. Whose failure? They were cursed with eternal punishment for going astray, and then at last the divine plan was ripened and the divine anger was set aside because one suffered and died. God was appeased and accepted this and blotted out the sins of the rest of humanity. This is the doctrine which some accept and believe that the only possible expiation for humanity was through this sacrifice and through this forgiveness and atonement.

Now we would not read it as one long word but divide it into smaller ones, at-one-ment. We mean that if the word applies to humanity it applies to man's harmony, his at-one-ment with the divine plan, with the spirit of goodness and truth. That is as we comprehend it, the only atonement that we need to make, the only sacrifice that is acceptable in the sight of Deity is the sacrifice in our own hearts of your selfishness, of all the degrades and belittles humanity. In olden times they sacrificed animals for the sins of the people, for a little sin a dove, for a larger one a kid, and for a still larger one a larger animal, measuring the size of the animal by the size of the sin, so believing if the animal was killed the human sin was blotted out. They were taught just as children are by symbols and illustrations. But now we know that the animal is not to be brought from the wilderness or the pasture, is not to be brought from the outside life and slain that God may accept it and forgive us, but in our own nature the animal propensities, the thoughts that have held us in superstition are to be sacrificed.

This is our idea of the atonement. What is the condition of a spirit consigned to lower spheres?

If you imagine that God or that some one of his messengers assumes a certain place and position and when a human soul passes out into the other world meets it and tells it where to go you are mistaken. It would be as though there were some master of ceremonies. But, friends, the master of ceremonies is in your own heart, the voice of God calling is in your own nature, the every condition of your life is with you here on earth, your moral nature determines your position. Thus out of your spiritual state you are consigned to light or darkness, as the case may be. So in the spiritual world you may be consigned to lower spheres by the lay of your own mind, and you will be in the darkness because unawakened, but awakening from this ignorance and sin your pain and grief for the wrong you have done is lifting you all the time. That is the result of all pain, it is not profitless, but it grasps you even in the lowest stage and lifts you until its work is done.

How does the soul separate itself from the body?

How does a leaf or flower die? You watch it dying at the edges may be. How does the human body die? Just as the leaf dies. But you do not die; you live forever. You who think and understand and reason, cannot die; but mortals call it death. Just as you take your hand out of your glove, as you remove your body from your garment, so your spirit will slip away from the garment or form given it. They may give it to the ocean or give it to the mold of the earth, what does it matter? It is not you. It is yours now, but only for a little time, and is changing all the time; and when you die it is a going away from this into the grander and brighter reality.

Mark how from sea the boats come home. Some little boat is coming towards the shore, every wave lifts it and bears it a little forward. Its occupant is tired of waiting, and as it touches the shore he steps out of it and is free. He stands on the shore where he shall learn and find his friends and home, and find the powers in himself and grow and expand into the nobler life.

Friends, the ocean you call time, the earthly life; the boat you call the body. You are in the boat but not the boat itself. You are sailing toward the shore; every day and every moment bears you a little further, a little nearer to that shore. Are you afraid of it? Your home is there, and by and by the little boat will touch and you will step unsteadily out of it and then stand securely, where your friends will help you and your home will be; where you will aspire and learn when the spirit shall be freed from its body.

Friends, remember that you are first born into this world, and you came naked and love received and unfolded you with the highest expression of the divine that could be expressed in that way. And when you enter the future life, when you are born again through dying you will have your friends to receive you, their love to enfold, sustain and shelter you forever.

The Atom.

The atoms and its motions, as physicists now understand them, are eloquently pictured by Dr. Heinrich Hertz. All substances are made up of tiny particles which cannot be further reduced in size without change of properties and breaking up into their component atoms. These particles or groups of atoms are molecules, and all matter is trembling with their billions of vibrations per second. In solids the molecules are arranged in a certain fixed order, and their vibration is in a limited space; in liquids they move about in all directions, yet none can voluntarily separate themselves from the others; while in gases they fly about with marvellous rapidity in all directions. Every cubic inch of air contains no less than twenty-one trillions of molecules, and every point on our skin is bombarded by thousands of millions of them every second. Each is so small that 300 would not extend across the width of the smallest line the most powerful microscope shows us. Magnify the 1,000,000,000,000 diameter, and each atom is the size of our globe, each molecule is a planetary system, and each air bubble from the fringe around the water in a goblet is a wonderful galaxy. Magnified 10,000 trillion diameters, the air bubble would have the dimensions of our entire stellar system, but would contain 50,000 billion of stars, instead of the 20,000,000 our best telescopes can show us. If the atoms had inhabitants with our sensations quickened and shortened 1,000 billion times to correspond to their dimly intuitive sense, each atom would be a world, each molecule a solar system, and the resolution of the atoms would give days and years. The atom dweller would see no more of the air bubble than we see of our stellar universe; for, though the air bubbles molecules average eighty million collisions every second, thousands and tens of thousands of generations of the living being might exist before a perceptible alteration of their starry firmament could be recorded. Is not our world an atom, our solar system a molecule, in a stellar bubble of an unknown mightier creation?

Written for The Better Way.

Father Time.

KATIE LEASE.

I've stood by the side of the coffin,
I've followed the loved to the grave,
I've stood by the side of the mother
While to sleep she hushed her sweet babe.

I've stood by the green at the altar,
And kissed the fair face of the bride
While she dreamed she never could falter,
The love of the man at her side.

I've stood by the side of the preacher,
While earnestly pleading the cause,
And I've stood by the side of the speaker
As the people burst forth with applause.

And I've followed the felon to prison
I've listened to the murderer's doom,
I've heard the wail of the widow
Left desolate, lone, but too soon.

And yet, most I follow and listen
As humanity struggles with life,
I must weep, I must bury and christen
And forever take part in the strife.

The Spirit World.

My own experience leads me to think that the titles "Spirit world," "Home above," "Ever green shore," etc., often leaves wrong impressions on the mind in regard to the higher plane of our existence.

As I have passed but twenty-one milestones of life's journey, and am just beginning to realize more fully the beautiful truths of Spiritualism, I find that I have been misled by the name so often applied to the—what I now believe to be—conditions into which the soul passes after quitting the outer shell, or body. My youthful imagination often conjured up an immense tract of land stretching across the heavens, to which we should sometime wing our way and dwell in that blissful land forever.

I often found myself wondering as to the attitude of the "Home above." And it required no little effort to disengage from my mind the clinging, tenuous idea that the spirit world was another world entirely separate and distinct from this, and obedient to far different laws. But the astonishing truth at last came to me that we were living in the spirit world now, that this was really the "Home above," though hardly to be recognized as the same in the broader, clearer vision of the freed spirit.

I believe that one of the greatest surprises attendant upon the birth into the higher life is in finding that we are not transported on fairy wings to some far-away isles of rest, but are still in the homes of the loved of earth.

To the outer eye, death seems a far more serious happening than a change. To day we enjoy the company and social converse of the dearly beloved friend; to-morrow with sorrow too deep for tears, we stand by the side of a newly made grave watching the casket containing all that we ever recognized as our friend, being lowered into the windowless palace of rest. We see him no more; his familiar voice is no longer heard; soul stirring appeals are made to his name, but they bring back only mocking echoes to our riven hearts.

It is no wonder, then, that we form the false idea of the long journey that death brings; of the great intervening distance between the earth and spirit home. We miss a person from our midst and by the interrogations learn of his decease. We immediately conceive the idea (unless we are materialists) that the better part of him has gone somewhere, that his soul has soared to realms supernal; never dreaming that he is, probably, with us at the time, and striving by all possible ways to impress his presence upon us.

Let me use a rather crude but excellent illustration: On passing by a wayside pool we see a tad pole wriggling about in the mud and water. After several days, on going that way again, we find to our amazement that the tadpole has developed into a frog. This evolution from an inferior to a superior order must certainly bring with it broader and more comprehensive views, so that though the frog still swims in the same waters they do not seem so.

Thus in relation to man. Through nature's laws the germ of life is awakened and, for an allotted time, is encased in earthly garments, which are at last dropped, and he goes on and on in progression's never ending path. Of course, we who still dwell on this material plane can never know with any degree of precision which is awaiting us on the other side. We know that death is but an incident in our journey, a necessary change in the unfolding and releasing of our souls. We have indisputable evidence that our departed friends can and do return. They tell us of the beauties of the higher life; of the flowers, the birds, the entrancing scenery and surroundings. And we cannot avoid thinking of these things as we see them here. A tree stands in yonder field; would it not appear differently to us were our spirits disembodied by this muddy vesture of decay? Surely it would, for we could then see beyond the outer appearance, through the exterior of the trunk, and behold nature in her work adding cell by cell, ring by ring, to its growth.

The body of man is a medium that surrounds the soul or vital germ of his being. This medium becomes transparent in proportion as he grows out of his sin and selfishness and learns more of life's uses and purposes, though it is not till after the casting aside of the worn-out body, that he is enabled to see things in their true and fullest light. One other point before I close.

Many persons do not attach sufficient importance to the fact that we all make our own hereafter; that our future life is dependent entirely upon the present one.

We must not think of our future joy as a settled certainty. There are also utterly no complimentary tickets to the grand pleasures of the coming life. For the truth must ever be that we are our own saviors, and that he behaves as to live nobler, purer, truer lives if we would enjoy the sweeter blessings of our future home.—Almond Griffin, a Carrier Dove.

"Conditions."

To the Editor of The Better Way.

In answer to the Boston Globe reporter's question concerning the post-mortem presences of Emerson, John Stuart Mill, Hume, Voltaire and Bacon, Mrs. I. B. Hooker is reported as saying: "She had often been perplexed by these questions, and had accounted for the absence of communications from the mighty thinkers who had passed away, by the supposition that they could find no suitable mediums through whom to communicate their thoughts. Genuine mediumship is as rare as fine poetical or musical talent."

In the latter sentence Mrs. Hooker uttered an indisputable truth. Nevertheless such mediums exist; yet the workers in the spirit world, who seemingly never tire of their efforts to demonstrate the momentous truth of continuity of life beyond the grave, invariably tell us that which to so many is "an old saw," all depends on conditions. On reading Mrs. Hooker's statement, the present writer recalled a recent incident at a circle convened for the search of truth of things spiritual. There was present the mediumship described as "rare;" also the spirit workers who had previously proved themselves fully competent to supply the "valuable communications" whose absence she deplores, and, with the former at the onset, came the divine affluence which was the glory cloud in advance of genuine mediumistic work. Now for the result.

But, first, let me explain that in the same circle was a kind, good lady whose veneration for religious truth (united with extreme sensitiveness to spirit influence) was taken advantage of by the obnoxious influence of a superannuated priest or preacher, who delivered his drivel in the ancient monotonous sing song tone and style of the circuit preacher of our childhood days.

By the way, these impostors understand the ways and methods connected with the intercommunications of the two states of existence as well as do their betters. They know that when a circle thus comes together there is a certain amount of fresh material, call it vital force or what you will, that can be utilized for mediumistic work. This is the spirit operator's capital; which, like the labor that enables the robbers of the masses to bank their money by means of legal methods on this side of life, is in like manner seized upon and used in the interest of inordinate greed and selfishness.

On this occasion the company was hardly seated before the aforesaid obnoxious influence seized his opportunity, and we were treated to a communication almost direct from the Almighty, whose representative was embodied in the wisdom of "the fiftieth sphere," till the very air was filled with *omni* and *d-ath*, and but one thought filled every mind, viz., which was the shortest cut to the open air and some solitude in which to recover from the strain imposed on thinking, rational beings.

Of course the circle was a failure, such as Mrs. Hooker deploras, while at the same time there was present everything necessary to meet the needs of the most aspiring.

In every department of reform work and with all effort connected with advanced thought, we find continually to the front, those who have just received an idea they would expound, or those who, after a long time on trial, have proved their inability to teach, while both really belong in the primary department of learners; and in consequence of this misrepresentation of our cause, it has got to be almost an axiom, especially with non-Spiritualists, that the stream is too much below the level of the fountain. This is one of the great drawbacks to all progressive work.

"What would you do about it?" It ink I hear the reader ask.

The writer speaks for himself only, when he says that he believes it to be the duty of every person who assumes the responsibility of conducting a circle to talk directly to the obnoxious spirit, then and there, in the same way, and to the same purpose as any one would talk to the invader of the sanctity of a home with his uninvited presence; mean while treating the medium with unusual kindness, entirely absolving him or her of all blame in the matter. It is the apocryphal activity with which these spirit impostors are received, that emboldens them to keep up their robbery of peoples' time, and the monopoly of their best occasions.

The writer can say of his experience that it has not been that of Mrs. Hooker's. While so much self delusion on the part of undeveloped mediums make the lover of the cause sick at heart, witnessing it represented by the weak and unworthy, yet the manifestation of the illustrious ones who have gone before us has many, many times fully met the greatest of expectations in the character of the work performed through their mediums; while, in a few instances, the united testimony of those who had seen the exhibition of intelligence in both the mortal and post-mortem state, gave the palm to the latter.

When mediums have from long and faithful work proved their ability, it is not wisdom to force them back to the level of the unpledged experimenter on occasions where the highest and best results are sought; no more than it is to place the A-B-C beginners before skeptics as the representatives of our cause, which certainly has that within it which will do honor to all the claims it has ever made upon people of culture and intelligence.

In closing, let me say this: Give the mediums who have proved their reliability the opportunity that belongs of right to them, and sustain them while they prove it, relegating the beginner to the developing or home circle until prepared by growth of the gifts of the spirit for active, useful work.

H. W. BOOZER.

Grand Rapids, Mich.

MINOR TROUBLES.

Philadelphia Dome—Are you a married man, Mr. Lakeside? Mr. Lakeside (of Chicago)—No, madam, I have a good many bad habits, but marrying isn't one of them.—Philadelphia Record.

COMPARATIVE SEVERITY AT BED.

He—That was a terrible blizzard, had yesterday, wasn't it? She—Perfectly awful! Do you know the wind actually blew a flower-pot out of our dining room window, and I got one foot real wet when I went out to pick it up.—Time.

A GOOD CHOICE.

Proud Father (showing off his big before company)—My son, which would you rather be, Shakespeare or Edison? Little Son (after meditation)—I rather be Edison.

Yes. Why? 'Cause he ain't dead.—New York Weekly.

IT WASN'T NECESSARY.

First Sweet Girl—Did you have a mistletoe bough in your house? Second Sweet Girl—No, I had one ready; but forgot to put it up.

Of all things! Forget it? Yes; you see George and I somehow or other, became engaged the day before.—Omaha World.

A PROFITABLE HARRY.

Two tramps, a man and his wife, have been making a good living in Scotland by means of their baby. "We just get 'im christened," says the father, "at all the towns we pass, and then you see, parson makes us all comfortable 'n' summat to eat and money for beds. On days orful bad we has to do 'im twice."—London Tatler.

TEDIOUS WAITING.

You would be sorry to lose your sister, wouldn't you, Johnny?" asked the visitor, suggestively, to the little boy who was entertaining him in the drawing room.

"Nope," replied Johnny. "I guess I could stand it, Mr. Hankinson. My says I've got to wear short pants till after Irene's marriage."—Exchange.

INFALLIBLE INDICATION.

Amanuensis—I can't make out who this letter is from. Only the initials are signed, and the writing gives me no clue.

Detecting Employer—Is there a postscript? Amanuensis—Yes—two.

Employer—Then it's from a woman. Amanuensis—Blasé.

THE WAY NOW.

Good Citizen—Are all the doors and windows locked?

Wife—Yes, my dear. And the burglar alarm set? It looks all right.

And the dogs untie? Yes.

Is my Winchester under the bolster and a revolver under each pillow.

Of course, dear.

Let us pray.—Omaha World.

AND REASON ENOUGH.

"What's up between Miss Dorcas Hilder, daughter of old P. U. Holder, and the young curate? He used to walk home with her regularly after Sunday school."

"I don't know, positively; but they say he presented her with a box of Sunday school candy at the Christmas celebration, and now all is over between them."—Puck.

FULL OF GO.

Visitor—Were you at the meeting of the Women's Society for the Dissemination of Political Economy?

Mrs. Sampson—Oh, yes, I was there.

Visitor—Was there much to go to?

Mrs. Sampson—Yes, indeed; when the motion to adjourn was passed, there was absolutely a stampede.—Pittsburgh Courier.

INHARMONIOUS.

George—That is a beautiful piece, Laura, and you have played it most skillfully. But what is that rumbling noise I have been hearing nearly all the time since I came in?

Laura—It must be the wind. Excuse me for a moment. (Goes into the kitchen.) Mother, can't you take that washtub into the back basement? It doesn't chime with the piano.—Chicago Tribune.

TOO SOON FOR A TEST.

Miss Ducky—Am dem de black stockin's you tote me 'bout buyin'?

Miss Siffon—Yes, dem is de ones. Cicerly, an' dey only cost seventy-five cents.

Miss Ducky—Am dey silk?

Miss Siffon—N't 'zactly, but dey're jes' as good.

Miss Ducky—An' will dey wash?

Miss Siffon—Dut I don't know, I've only had 'em 'bout weeks.—Epoch.

TAKING NO RISKS.

Mrs. Mimosa—Now, Johnny, go like your little sweetheart and make up.

Johnny—No'm, I won't.

Mrs. Mimosa—Go and tell her how much you love her and how sorry you are.

Johnny—Guess not. Pa says he's into a breach of promise case by tellin' a girl that, and had to marry the thing. I ain't running risks, I ain't!—Buffalo News.

JOHNNY GET YOUR GUN.

"I see by this paper," said Rilla, who was reading a Texas paper for Webster news, "that the large rifle gun on the war ship Galena will carry a 200-pound shell five miles." "Then," said Rilla's father, in the tone of voice commonly employed upon such occasions, "I wish I could hire that gun to carry this dosh swizzled baby around the room till your mother comes home from the Mothers' Helping Hand Society."—Burdette, in Brooklyn Eagle.

A NARROW ESCAPE.

Mrs. Genteel: "You brought no card, Marie."

Marie: "No, mum. The gent said he had none. He says as how he's your Uncle Jake from Haywood farm, where you and the family spent the hull summer, mum. He's got a big carpet-bag with him, mum."

"Mercy! Tell him I beg of him, for the love he bears us all, to hurry to a doctor and get vaccinated and then to get out of the city as quickly as possible."—New York Weekly.

THE BETTER WAY.

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

CINCINNATI - - - JANUARY 26, 1889

At Two Dollars per Year to Subscribers in the United States; Three Dollars a Year to those in Foreign Countries. No subscription entered till paid for, but sample copies will be sent to any address on application.

THE BETTER WAY cannot well undertake to vouch for the honesty of its many advertisers. Advertisements 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 parties whom they have proved to be dishonest 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 Spiritual Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

GOOD-BYE.

The undersigned has terminated his editorial relations with THE BETTER WAY. He respectfully returns thanks to subscribers and readers for their uniform courtesy and expressions of good-will, and bespeaks for his successor, Mr. A. F. Melchers, the same kind treatment. Fraternally,

L. BARNEY.

GREETING.

Beginning with this issue, THE BETTER WAY assumes a new departure under a new editorial management. Whatever opinions have been expressed through these columns in the past does not concern the present, controversy being therefore out of order. Whatever the policy may have been—except that of charity and of benefit to Spiritualism—is not that of the new management. We extend a hand of friendship to all the world, to all Spiritualists, and particularly to our contemporary newspapers, magazines, etc. We have no fault to find with any of them and feel that all have a mission to perform for the good of the cause in some way. Whatever mistakes may have been made in the past is of no import to us now, and simply ask that ours be forgotten also. It is not our aim to find fault, but to caution when necessary and forgive as our philosophy teaches. Spiritualism is a revelation of the present and one that is in accord with reason. Thus we only advocate that which is reasonable in it, and cannot permit any puerile, extravagant or iconoclastic doctrines, discussions or controversies to be promulgated or disturb our readers. It is our desire to favor the masses and not the few; to enlighten and not to lead astray; to entertain and not to aggravate our readers with uncalled-for and unnecessary arguments whether Spiritualism shall be appended to Christianity or vice versa; or whether it should become an opponent of that which is sacred to others; or whether we shall believe in God, law or the spirits. Let everyone become happy according to choice, but not force his or her methods on others as the only means of salvation. Spiritualism teaches but one universal truth: DO RIGHT! In it is embraced the moral teachings of ages. By being temperate in all things we do right to ourselves, and by benevolence or charity we do right to our fellowmen. With this as a basis a universal religion can be established and no conflict of opinion will ever be manifested. Dogmatic presumption, fault-finding or personalities are damaging to the cause and teach absolutely nothing to either Spiritualists or investigators, and from such we desire to keep ourselves aloof and hope our future contributors will aid us in this undertaking, and only send in such matter for publication as will be in accord with these principles. When an investigator takes up a Spiritualist paper he wants to know what Spiritualism is and not what Christianity was—or what the ancients did, for this he can find in history—but he wants to know what Spiritualism teaches; what it embraces; what it reveals. In a word, he wants light! No man or woman ever undertakes to investigate Spiritualism except he or she is impelled by an interior longing for something higher than what has heretofore been revealed to human kind. Can that be found when our columns are filled with antagonistic controversy? Can anything be learned from petty variances that are of no interest to the present? Spiritualism is a modern revelator, replete with beautiful truths and most gratifying to the hungry soul when presented in proper form. Then why touch him harshly with drastic opinions of a personal nature that are mostly but the outcome of prejudice or discontent? Spiritualism does not teach uncharitableness, but quite the contrary. It speaks with loving influence to the searcher after truth, and strives to inspire him with the desire to love his fellow beings. Such is the foundation on which we are endeavoring to erect our new structure, and on such a foundation only can anything stand that constitutes a part of Spiritualism.

"SELF-DEVELOPMENT."

Such was the theme taken up by Mr. Geo. H. Brooks, at G. A. R. Hall on Wednesday evening, January 16th.

Although the occasion on which it was delivered belongs to our reportorial department, we cannot refrain from noticing it editorially, inasmuch as it constitutes the acme of Spiritual culture, and so intimately by our worthy brother. Mr. Brooks himself offers a good example of this principle, being one of those mediums who takes his teachings to himself and not simply expresses them mechanically for the benefit of others alone. To know self, said he, is to know where development is needed, and without putting this into practical operation there can be no spiritual progress. Man must understand his own nature before he can begin to reform himself. He must know his own weaknesses to be able to curb them, and only he who possesses such weaknesses knows of the struggle necessary to overcome them. Those who haven't any have nothing to combat and can claim no credit for being examples of morality. Such may quietly look on and find fault with the struggling ones, but the latter are making headway while the former are losing time, and will some day be surprised to find their poor weak brother far in advance of them. Self-development is the greatest motive power that man can impel himself forward with, and must be his final recourse if he wishes to advance at all. Many feel the desire naturally to move thus, and read, study, search after truth. It is the soul's yearning for food, and such causes it to grow, expand and develop. Thus self-development is absolutely necessary for Spiritual enlightenment and the soul's advance towards the infinite.

On the same occasion Mrs. Porter gave a number of psychometric readings. Though remarkable in their effect, they become insignificant when taking the cause in consideration—the wonderful power of being able to dissect the spirit of a human being, so as to lay bare the entire interior nature—the characteristics, the weaknesses, the passions, the good and bad qualifications, and with an array of material facts in connection with these qualifications that are often too wonderful to credit, and reduces the already partial believer down to direct skepticism, either because he becomes suspicious of conspiracy or because too much truth is crowded on him at one time. The latter is often worse than nothing, for while he knows nothing he has nothing to deride, and being given more than he can comprehend he becomes rebellious. But this is no fault of the mediums. They are subjected to certain influences and cannot get rid of them until all has been revealed that has been thrown on them by the rapport or momentary contact with the person to be psychometrized. Mr. Brooks is also of this order, and frequently complains of unsolicited influences that come upon him and merely upon passing a person on the streets. But such is the law, as it were. While possessing the gift of looking within, they are often compelled to pay a penalty for this privilege and are therefore not to be envied. Mediums are sensitive beings and should receive all the sympathy and kind feelings that can be spared by those who are constantly hungering after their sympathy; for to psychometrize a person the medium's sympathy comes into play and to give without receiving is not self-development. Before closing, Mrs. Douglas gave a reading, her first attempt in public, but as it was getting late, she waved further delineations until some more propitious opportunity. On the whole, the evening was well spent and heightened by the interludes of sweet music from Mrs. Ross and Miss Bertrand, the Society's dispensers of harmony.

SUNDAY LECTURES.

Besides the regular Society services, as they are held in all larger cities, where a sufficient number of Spiritualists are found, there is a tendency to inaugurate, or institute individual congregations or services by trance speakers or mediums on a kind of independent basis, where an hour or two may be spent without having regretted the time devoted for that purpose. Such is, we are intuitively lead to believe, as it should be, and as the spirit world intends. We have heard protests made against these assemblies, as it was thought they detracted from the general society services; but they do not on the whole considered. They may deter an individual or two but in the end, they create members for the regular societies, because they make converts. Not only that many like to attend services twice a day, but cannot make it convenient to go out at night. So certain mediums are led to inaugurate afternoon services for the good of the cause; others to institute little parlor meetings for the benefit of such as cannot be reached in a public gathering; some because they seek light on unpopular subjects or such as the average thinker is not yet prepared to comprehend, and, others because the subjects discussed at the popular Sunday meetings are beyond their powers of comprehension and thus feel more congenial elsewhere. In a word, all seek their natural level, and amidst that influence, only, they feel happy. As the work that such individuals are performing is a good one they should be encouraged, rather than dissuaded, and in a manner, that will materially benefit them as well. Attend their meetings occasionally.

WHAT IS EDUCATION?

VI.

The value of that knowledge which aids in direct self-preservation by facilitating the gaining of a livelihood is admitted by all. Indeed, by the mass it is perhaps too exclusively regarded as the end of education. But while everyone is ready to endorse the abstract proposition that instruction fitting you for the business of life is of high importance, or even of supreme importance, yet scarcely any inquire to ascertain what instruction will so fit them. It is true that reading, writing and arithmetic are taught with an intelligent appreciation of their uses, but having said this we have said nearly all. While the great bulk of what else is acquired has no bearing upon the industrial activities, an immensity of information that has a direct bearing upon the industrial activities is entirely passed over.

Leaving out only some very small classes, what are all men employed in? They are employed in the production, preparation and distribution of commodities.

Upon what does efficiency in the production, preparation and distribution of commodities depend? Obviously upon the use of methods fitted to the respective natures of these commodities; upon an adequate knowledge of their physical, chemical or vital properties, as the case may be;—in a word, it depends upon Science.

This order of knowledge, which is in great part ignored in our school courses, is the order underlying the right performance of all those processes by which civilized life is made possible. Undeniable as is this truth, and thrust upon us as it is at every turn, there seems to be no living consciousness of it. Its very familiarity makes it unregarded. Therefore, to give due weight to our argument we must realize this truth to the mind of the reader by a rapid review of the facts.

All are builders, in one sense or another. For everything in the higher arts of construction some acquaintance with mathematics is indispensable. The village carpenter, who, lacking rational instruction, lays out his work by empirical rules learned in his apprenticeship, equally with the builder of the largest suspension or truss bridge, makes hourly reference to the laws of quantitative relations. The surveyor, by whose measurements the land is purchased; the architect, in designing a mansion to be built upon it; the builder, in preparing his estimates; his foreman, in laying out the foundations; the masons, in cutting the stones; and the various artisans who put up the fittings,—all are guided by geometrical truth.

Railway building is governed from beginning to end by mathematics: alike in the preparation of plans and sections; in staking out the line; in mensuration of cuttings and embankments; in the designing, estimating and building of bridges, culverts, viaducts, tunnels and stations. And similarly with the harbors, docks, piers, and various engineering and architectural works which fringe the coasts and overspread the face of the country; as well as the mines which honeycomb it with shafts and tunnels.

The art of navigation has grown out of geometry, as applied to astronomy; and so by this science has been made possible that enormous foreign commerce which supports a numerous class of our population, and supplies us with many necessities and most of our luxuries. And now-a-days even the farmer, for the correct laying out of his drains and irrigating conduits, has recourse to the level—that is, to geometrical principles.

These are all matters of a good deal of importance, deserving quite as much attention as they receive; but when from these divisions of mathematics which deal with space and number, some small smattering of which is given in the schools, we turn to that other division which deals with force, of which even a smattering is scarcely ever given, we meet with another large class of activities which this science presides over. Upon the application of rational mechanics depends the success of nearly all modern manufacture. The properties of the lever, the screw, and the wheel and axle are involved in every machine. Every machine is a solidified theorem; and to machinery in these times we owe the major part of production.

Take the simplest thing in your mind—a breakfast-roll for instance—and trace its history. The soil out of which it came was drained by the use of machine-made tiles; the surface was turned over by a machine; the seed was sown by a machine; the wheat was reaped, thrashed and winnowed by machines; by machinery it was ground and bolted; and had the flour been sent to one of the large city bakeries, it might have been made into rolls by a machine.

Look round the room in which you sit. Probably the bricks in the walls were machine-made; by machinery the flooring was sawed and planed, the mantel sawed and polished, the paper-hangings made and printed;—the veneer upon the furniture, the turned legs of the chairs, the carpet, the curtains, all are products of machinery. And your clothing, plain, figured or printed—is it not wholly woven, nay, perhaps even sewed, by machinery? And the attractive journal you are at this moment reading—is not its material fabricated by one machine and covered with these words by another?

Let it be remembered that according as the principles of mechanics are well or ill used to these ends, comes success or failure,

individual and national. The engineer who misapplies his formulae for the strength of materials builds a bridge that breaks down. Instances have occurred where the bridge was broken by its own weight! The manufacturer whose apparatus is badly devised cannot compete with another whose machinery wastes less in friction and inertia. The ship builder who adheres to ancient models is outshipped by one who builds on the mechanically-justified wave-line principle. And as the ability of a nation to hold its own against other nations depends upon the skilled activity of its units, we see that upon such knowledge may turn the national fate. What judgment can then be extravagant as to the worth of mathematics?

MEDIUMSHIP.

Many new phases of mediumship are now in process of development, among them occult telegraphy in which the spirits use an ordinary telegraph sounder to manifest through. This simply shows that the end is not yet, and that Spiritualism is growing and destined to grow despite the various classes of opposition. Mediumship is the foundation on which it rests, is based, founded, and on which it will be built up continuously, as far as its connection with the mortal world is concerned, and that new phases of mediumship are appearing on the surface from month to month, proves that a still remoter cause exists which gives it life—except mediumship constitutes the cause itself or is a part of the first named. In either event it is an indestructible fact, for as a part of the law it is immutable, unchangeable and absolute, and he who endeavors to oppose it is encroaching upon a law of nature as much as when committing an unlawful act, a selfish deed or a stroke of arrogant injustice. Mediumship is a law and the medium is the one who proclaims it, presents it, enacts it—the first as the thinker and investigator of its claims, the second as the inspirational speaker, and the last-named as the physical demonstrator, giving tangible proofs to the world of a life in spirit; and as time advances this will become universal, man according more and more with the operating energy of universal law, and in this manner advances to the union with original life, God so-called. But mediumship does not entitle the individual to make of himself a law, no more than a guardian of the peace dare exercise his authority for personal aims. The spiritual within him is the law, and to exercise this is to put his only authority into active operation, and which can only act freely when accompanied by a spiritual or moral bearing—love, charity, purity, modesty and a temporary forgetfulness of individual greatness. Outside of this, he or she may indulge in a little self-gratification of that which has been accomplished, but not of that which is to be. Such disturbs the cause in gestation and perverts the effects, and is too often the reason of unsatisfactory manifestations, while an opposite inclination may be regarded as the so-called good conditions necessary for a prospective seance. Mediums should observe this rule conscientiously, and there will be less complaint made about sitters, at the same time discovering that they have the control in their own hands. Confidence accompanies this feeling, and the results will be more satisfactory to both the circle and the mediums sitting for phenomena. The laws is theirs, and by a proper exercise of the same Spiritualism will be advanced more harmoniously, peacefully and according to its original design—to make man happy. Such is the mission of mediumship, and whether it be regarded as a blessing or a curse, depends on the use the possessor makes of it.

MUSIC VS. LIGHT.

The World's Advance Thought says: "Of all the semi-spiritual methods of curing disease the one that ranks next to the celestial remains to be tried. It is the application of Music—Music adapted to each ailment and organism."

Certainly a novel idea, and a brand new thought. But how applied? Music is motion. Motion is life. Life is will. Will is intelligent action or motion in conscious form. We can understand how will may cure disease but not sound—except it be transmitted magnetically or electrically as it is conveyed through the telephone. In this event it might be done at any distance, even from the celestial sphere itself, if we possessed the same method of perceiving sound (and if it exist as we understand it) as we perceive sensations—seeing or feeling spirits and spiritual conditions.

Light is motion, and so is sound. But will is the most active of the three, and is that form of motion required by magnetic physicians for healing purposes. Thus if it is possible to cure by sound, why not by light, which is ever a more active form of motion than sound. But if the HARMONIOUS vibration of sound is especially meant, why should not light in different colors be so interblended as to emit one harmonious shimmer or reflection? It is nearer at hand and can be constructed mechanically, while music has many difficulties to contend with. But we are not contending with our brother contemporary as to which is best or which ought to be adopted—for neither of us know yet if it is possible—but merely to indulge in a little pleasant speculation with him and endeavor to throw a little light on his music, both belonging to our category of wants and nothing complete without it. This is especially the case with Spiritualism. Harmony leads to truth or light, and light to harmony or brotherly love.

TO OUR CORRESPONDENTS.

We often receive notices of seances held at various places with the request to have the same published. Now, we do not object giving our mediums the benefit of these notices, nor publishing anything that is of benefit to the cause or to interest our readers. But such must be logically expressed so that we can understand what is meant even if not properly prepared for verbatim insertion. We will put them into shape if they only contain some facts worthy of being presented to the public. But there are many things among them that had better be kept private, being either too personal, or only of value to a few. At the same time we would caution some of our willing reporters to guard against Big names that are attached to numbers of these messages sent in connection with their description of the seance, for neither the language nor the conditions warrant them to be genuine. Remember that a Henry Clay or a Wm. Denton can only manifest through a medium of like calibre, or when similar minds surround the medium to insure the spirit the necessary magnetic emanations to operate through. Ridicule is worse than denunciation to a cause. While the latter may be repaid with interest, the former can only be met when facts warrant ridicule on their side. And those who get the first laugh will be careful not to commit any folly that will recall it. Folly is when people attend a seance and allow themselves to be entertained by a set of frivolous or mocking spirits and either too credulous or too blind to see a reflection of themselves or of the manner in which they are being cajoled, flattered, tempted to believe themselves the recipients of high company or exalted visitors from the supernal realms where purity and love reign supreme. It is not our intention to discourage sitters on this account, but a little reason in all things is not out of place, and most especially so in spiritual circles. Like attracts like in every instance, and an earnest determination to reject everything that intimates the least cause for suspicion, will always attract honest John Smith, who will neither lie nor flatter, but give interesting facts of the future life and make the seance an instructive instead of a doubtful one or one that will invite ridicule by telling of it and injure the cause by publishing it in a newspaper. So we simply ask to exercise forethought previous to sending in anything like that for publication.

WHAT IS TRUTH?

Truth is all that of which the soul is intuitively conscious, whether it pertains to the seen or the unseen, for nothing can be sensed or thought of by the interior consciousness which has no existence. Imagination even is nothing unreal, for it is motion, and all that which is unquiet has life or existence. But imagination is subject to perversion, unreason, disease, distortion, false perceptions, erroneous conclusions, hallucination, fanaticism and finally madness, but there is always a truth connected with it, a fact as the fundamental cause of this aberration or abnormal condition. A healthy imagination is one that is freed from spiritual impurities of a personal nature and permits truths to reflect themselves unperverted on the spirit of the brain, the mind so-called, and active, vivid or energetic, according to the intuitive powers of the soul—its spiritual consciousness or interior perception.

"Reason vs. Revelation—A Reply to Robert G. Ingersoll" by John G. Keyser, being a review of the Field-Gladstone-Ingersoll controversy, from the fulcrum of the Spiritual Philosophy. Just issued and for sale by the New York News Co., 20 Beekman Street, New York. Paper cover, 50 cents; cloth, \$1.00. For the classical thinker and reader of our philosophy this is an interesting work, containing extracts from some of our best authors and inspired writers, and withal a dozen or more pages of inspirational poems of the most select order—the whole being a book of 150 pages in large clear type, suited for those who have arrived at that age in which such a work can be appreciated.

Charity with firmness of purpose is good ground to stand on, and while we mean to be charitable towards all, we don't mean to be imposed upon either, nor admit every nonsensical theory to be ventilated through these columns. Give us simple truths, for, like the modest violet, though unseen may be sensed, they penetrate deepest to the soul and there remain with kind remembrance of the giver who sent them abroad. Simplicity is perfection, as purest white bespeaks of the spirit chastened, exalted, transcended! Give it that a child may comprehend it, and all the greater the achievement. Truth simplified is truth purified and as such it is divine.

As a special request to our Spiritualist friends we would say, send in your subscription to THE BETTER WAY at once—either \$2 for a year or \$1 for six months. Do not postpone it, but begin with the next issue, as it will be an interesting one.

"The American Health Instructor" is the name of a paper issued monthly, by H. Watkin, printer, 26 Longworth Street, Cincinnati. The paper is published in the interest of Vitapathy and elucidates this system thoroughly. Price, 50 cents per year.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, must be addressed and money orders made payable to

THE WAY PUBLISHING CO., 222 West Pearl Street, Cincinnati, Ohio.

Questions of an impersonal nature relating to Spiritualism may be sent in, which will be answered, either singly or collectively, according to circumstances and space, in the form of editorials, this giving us an opportunity of knowing what a mostly desired by our readers. But remember that true Spiritualism is a revelation of the present and has nothing to do with the past or future. Let the former be buried and the latter take care of itself, as it is entirely dependent on the unfolding of the present, and is therefore but idle speculation as far as individuals are concerned. And as Spiritualism as a cause is dependent for its unfoldment through individuals, its future can only be determined inferentially.

In sending contributions for publication, we would request that the same be legibly written and on one side of the paper only to insure proper iteration. Proper names especially should be carefully outlined, as these are not like thoughts that can be transcribed to make sense. And nothing is more aggravating than to see one's name misspelt or converted into something else having no resemblance to it.

Reports of materializing seances are in order, and we will be happy to receive such. Though Spiritualists themselves may not care so much about reading them, they furnish interesting matter for the investigator, and it is this class whom we would also like to enlighten as to what Spiritualism offers to prove the immortality of the soul.

Man generally sees things as they are reflected on his own aura—subjectively. The lazy man thinks all others lazy; the charitable one sees only that which is good in others; and the proud imagines all others proud, when the fault is with themselves.

To ask forgiveness we must be forgiving; to plead for charity we must be charitable; to expect happiness we must make others happy. Such is the law of nature, the same requiring a similarity of conditions in the suppliant to respond to his prayers.

Benevolence is never lost. Cast thy bread upon the waters and it will return to thee after many days—like attracting like.

The next issue will contain a pleasing little story entitled "Lost in the Bowels of the Earth", by Sunny South.

Now is the time to subscribe; only \$1 per year; \$1 for six months; 50 cents for three months.

The next demonstration of importance to the physical student will be that of one person being subordinated to the soul power of another that the former will voice the latter's ideas from the public platform while the physical form of the latter will be hundreds of miles distant. This has already been accomplished; and the demonstration ere long will be before the world.—World's Advance Thought.

Briefs.

Moody, the revivalist, is in San Francisco. J. Davis is a practicing physician in Boston. Prof. W. F. Peck is at present lecturing in Albany, N. Y. Bishop A. Beals is lecturing on Spiritualism in Portland, Me. Judge Swift is at present in California, speaking from the rostrum. Dr. Roscoe, of Providence, R. I., lectured in Bedford, Mass., last Sunday. Henry Slade is lecturing in New York on his "Experiences with Professor Zollner." Mrs. Addie Ballou and daughter have returned to California from their late Eastern trip. Prof. J. W. Kenyon is at present in Keene, N. H., but goes to Saratoga in February to speak. G. W. Kates and wife are again in Philadelphia looking after the welfare of the cause. A lot in Sammamish, the Spiritualist Colony in California costs only \$30. Over 20 have already been sold. Parker Pillsbury lectured last Sunday at Berkeley, Cal., on "Wendell Phillips and the Civil War." Mrs. M. E. Williams has inaugurated a Sunday evening "B-noon Light" meeting at her parlors in New York. Dr. G. Fuller and wife are comfortably quartered on Lookout Mountain from where "Light on the Way" will be issued. The Michigan State Association of Spiritualists convenes in Grand Rapids the 2nd Friday, Saturday and Sunday in February. The mayor of Worcester, Mass., permitted a whistling female soloist to whistle at a Sunday meeting—provided only sacred music be whistled.

Transition.

With sorrow we announce to you that the higher power above us has seen fit to take the idol of our household from us. Charles F. Roth, son of Albert E. Roth, and grandson of Frank J. Roth and Mary E. Roth, passed away on January 16th, at 23 m., apparently in the best of health. Yours, FRANK J. ROTH. Do not grieve that he is taken, Do not mourn that he is gone, Though your heart seem dark and dreary, Though your life seems sad and lone, For is heaven his eyes will open On some angel's shining face; And his troubles be forgotten In an angel's sweet embrace. Though your loving arms are empty— Nestling once the baby form— Though you miss the sweet caresses That have kept your heart so warm; Grieve not for the life that withered In its scolding tears and pain, Will, we know, in heaven's sunshine Bud and blossom out again. Do not call him lost—the darling! Fear not—fondly hope to see Dark-eyed, dark-haired little baby, In great glory. He will meet and love and know you, And his baby heart keep true; In the bright and sweet hereafter, Little baby'll wait for you!

CORRESPONDENCE.

Leavenworth, Kan.

Chas. H. Houser writes that the fountain from which hungry souls in that region obtain their light and consolation is Aaron Taylor, whose ten-year old daughter is a good medium and able to give satisfactory tests.

Chicago, Ill.

Although disagreeable weather, commingled with snow, prevailed last Sunday, our hall was well filled in the afternoon to attend services. Mrs. Graham opened with an oration, followed by Mrs. Preston with remarks appropriate to the occasion. Mrs. Hamilton closed the meeting with tests.

CORRESPONDENT.

Springfield, Mass.

Mrs. Kate Shields of Boston, occupied our program this afternoon and evening. The lady gave satisfaction to her hearers. The psychometric readings were excellent throughout. In addition to her reading she gave many tests which were recognized. She is our speaker for next Sunday.

L. L. Jan. 20, '99.

Christiney, Ind.

This little community has been recently stirred up by the sudden development of Mrs. James Cooper, as a fine writing medium. She opened her eyes to the connection between this and the spirit world. Being a strong member of the M. E. Church, it has created quite a sensation and led several of the thinking men in the neighborhood to investigate.

St. Augustine, Fla.

Mr. A. E. Tisdale, the blind trance speaker, lectured before the First Society of Spiritualists Sunday afternoon and evening, January 15th. His subject was "Atheism vs. Christian Theology," and both eloquent and logical in delivery. Mr. Tisdale will lecture every Sunday afternoon and evening. Admission will be free, though tickets must be obtained through some member of the society. Services commence at 8:30 and 7:30 p. m.

Pawtucket, R. I.

Mr. M. S. Peck writes that a Spiritualist meeting was instituted by Mr. Dunham, with Hon. Sidney Dean as speaker. This gentleman was formerly a Methodist preacher and lecturer on various subjects, but being now convinced of the truth of Spiritualism, has renounced all other religious considerations and is now giving his time and energy to the work with a well filled house, animating people to investigate Spiritualism, and announced that he would give another lecture next Sunday. The latter was greeted with loud applause.

Worcester, Mass.

To the Editor of The Better Way. We have again had the pleasure of listening to Mrs. Colby-Luther, the increase of audience at each service proving how much good speaking is appreciated here. The subject for the afternoon was "The Reunion of Families in the Spirit World," and for the evening "Death in the Spirit World." The afternoon discourse, or something else, loosened the purse strings of the audience in the evening to meet the needs of our society, for it brought in a collection of \$3.75, headed by Mrs. Colby-Luther herself with a contribution of \$5. Much gratification was expressed all around. G. E. HENNEY, Jan. 21.

Fort Dodge, Ia.

To the Editor of The Better Way. The people of this city have been listening to the lectures of that grand worker, Mrs. S. E. Warner-Bishop, during the past month, and we are to have the pleasure of hearing her during the ensuing month. Mrs. Bishop is an energetic worker for the cause of Spiritualism, and has been laboring in the field now over thirty-five years, and those who are acquainted with her say that her inspiration has never been so deep and grand as at the present time, and, certainly, her discourses are completely new, clear, and irresistible logic, and none can come away from the hall without feeling some benefit derived therefrom. The hall has been crowded and a deep interest manifested on all sides. THAMAR.

Jacksonville, Fla.

The discourse for the Spiritualist Society on last Sunday evening was "What has Spiritualism done for Humanity." The St. Augustine Press says: "Mr. Tisdale has most extraordinary facilities for condensation of language and wonderful rapidity of utterance. In this address of one hour and a half he gave utterance to more words, sentences and expressions, combining solidity and condensation of thought, than most speakers could have accomplished in double the time." No one who seeks to be instructed, no matter what his theological belief may be, should fail to attend Mr. Tisdale's lectures. He initiates in all his teachings the highest degree of morality. He is a deadly foe to all species of vice and immoral acts. He inculcates "love to all things and wisdom in all acts"—in a word his religion is to do good.

Washington, D. C.

To the Editor of The Better Way. We learn that our esteemed sister, Mrs. Adelaide M. Glading, is just about closing a very successful engagement of two months in this city, and after an interim of one month will again return to the capital of the nation for another two months, viz: March and April. She is already engaged by societies, camp meeting associations for nearly one year in advance. We consider our own society fortunate in having her services for December, 1898, and January, 1899. Spiritual societies in the West and South desiring her ministrations should make early application for dates as her list is full. CORRESPONDENT.

Topeka, Kas.

Mrs. S. H. Stevens' lecture at Music Hall, January 20th, was well attended and highly interesting. The lecture and answers to questions by her control, "Starlight," showed the ground work of the Spiritualist belief before a large number of people who were present who had but little conception of what our view really are. The fact that every one must pay the penalty of his or her wrong doing was dwelt upon at length. Good work is being done in this city by Mrs. S. in developing mediumship and on the platform. I desire to correspond with speakers and mediums who are passing from coast to coast, either East or West, with a view of having them stop for a longer or shorter time, as circumstances may seem best. We do not desire to make engagements for the future or for any length of time. F. P. BAKER.

Lowell, Mass.

To the Editor of The Better Way. The First Spiritualist Society meets every Sunday at 7 p. m. In Post 185, Grand Army Hall, Wyman's exchange. Last Saturday evening, January 15, the society enjoyed a sociable, consisting of readings by E. S. Varney, cornet duet by Messrs. Abbott and Ingles. Improvisations of song and music by Lizzie S. Manchester, piano solo by Miss Minnie Day, piano duet by Miss Margaret and Mrs. Edgar Readings by Mrs. Mary Hyde, quartette by Miss Ball, Mr. Cheney, Mr. Pickup, Mr. Baldwin and Mr. Powell. A very large assembly of ladies and gentlemen were present. Mrs. Lizzie S. Manchester, of West Ralston, Vermont, lectured before the First Spiritualist Society last Sunday and gave a most excellent lecture, both morning and evening. Sunday, January 22, we have Edgar W. Emerson with us. And the Sunday following N. P. Greenleaf, of our city, will occupy our platform. We have speakers engaged for the season to enlighten us to the better way. B. S. FREEMAN, Cor. Sec'y.

Clinton, Ia.

Dr. J. C. Phillips writes that the result of the last camp meeting in that place has proven marvelous, circles being now regularly held in many families, and new mediums developed.

A society called "The First Spiritualist Society of Clinton, Iowa" has been organized and hold regular Sunday evening meetings. Mr. John Bailey is the president and Mrs. Gibson the secretary. Should any first-class speaker be traveling that way they are invited to correspond with the officers with a view to giving a few lectures there.

The doctor further states that he is now permanently located in Clinton and expects to make that his home.

Topeka, Kan.

To the Editor of The Better Way. Mrs. Stevens' lecture before the Religious Harmonical Society last evening was well attended. The Legislature of Kansas is now in session, furnishing an opportunity to spread the gospel of Spiritualism before a large number of people from nearly every part of the state. One of the audience last night, a skeptic, asked Starlight, the control of Mrs. Stevens, who answers questions, to tell him how many windows there were in a certain hotel in the city. She asked him if he knew, because if he did and she answered correctly he would call it mind reading. He said he did not know. Starlight then said to him, "I can leave the body of my instrument and go and count the windows and then return and again take possession of it and tell you the number but that would keep the audience waiting and would not be satisfactory to the questioner for you would then find other objections," she stated that her mission was of a higher nature than to furnish tests in such a manner of spiritists returning to earth. In the sense of the questioner, she was not a test medium. I refer to this merely to show that there are many people yet who are doubters. I noticed that the questioner had a copy of THE BETTER WAY, which he had purchased at the door, and I trust that the reading of it will give him more proof of the return of the departed than would have been the counting of the number of windows in a hotel. The Spiritualist papers and literature should have a much larger number of readers than they do. The psychometric readings by Mrs. John Hammond were very satisfactory. By the way, Starlight, before she got through with the man who wanted to know how many windows there were in a hotel, she said she had left and when Mrs. Stevens was in her normal condition, he began to question her about them, thus showing that he had but little knowledge of the law of spirit control. "B." January 14, 1899.

The First Society of Spiritualists of New York.

To the Editor of The Better Way. Mr. Lyman C. Howe spoke in the morning, taking for her text, "Render unto Caesar the things that are Caesar's and unto God the things that are God's," suggested by the following subjects: "The merits and demerits of so-called weddings in spirit life. Why not give appropriate expression to congenial unions and reunions in the spirit world as well as to silver and golden weddings in earth life?" "Which has the greatest reasoning fond, male or female?" "Is there but one spirit world, or are there many, and if many, what are the differences?" "Heaven, Where is it, and what are the occupations of the inhabitants?" He said: In the connection established between the spirit world and earth we are obliged to touch your fancies and imaginations, and many of the manifestations rest upon very uncertain evidences. We would regard any ceremony of the marriage performed on earth as too far fetched. A marriage in spirit life requires no such ceremony. The male could not think much without the female, or the female without the male. The male reasoning is more intellectual, the female intuitive. There is but one spirit world, in the broadest sense, but there are many divisions and subdivisions in it. The kingdom of heaven is within you. It is not a place or locality, but a condition. In the evening Mr. Howe spoke in continuation of the morning subject, "The Spirit World and its Inhabitants." He said: "In the spirit world are three motions, the circle, the ellipse and the parabola. In the second sphere, which is millions of miles away, are the spirit atoms which correspond with the atoms here. In the spirit world there will be plenty of room to work and plenty of things to do. Mr. Howe was not enjoying the best of physical health, but spiritually and mentally in fine condition, and the discourse this evening was one of his ablest efforts, giving great satisfaction and pleasure to all that had the privilege of listening to it. He spoke an hour and twenty minutes. A full text of his discourse will be sent to THE BETTER WAY for publication. Mr. Howe will speak in Patterson, N. J., next summer. PATTERSON, New York, Jan. 20.

Independent Club.

OBJECTS: 1. The study of spiritual science and occult law. 2. The establishing of a platform upon which all subjects relating to the welfare of humanity can be discussed. 3. The suppression of scandal, the motto being, "Speak no Evil." Meetings every Friday from 2 until 10, and Sunday at 2:30 p. m. Meetings held at Berkeley street. Membership fee, \$2. Address, J. W. FLETCHER, No. 6 Beacon St., Boston, Mass.

Speakers and Mediums.

Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named: JANUARY, 1899—G. H. Brooks. March, 1899; Helen Stuart-Richings. April, 1899; Jennie J. Hagan. May, 1899; Edgar W. Emerson. June, 1899; Edgar W. Emerson.

Dr. J. S. Loucks, whose advertisements have been appearing in these columns from time to time, is gaining in popularity as a successful healer of human ailments, and this means that his methods are effective. For particulars see this day's advertisement.

CINCINNATI MEDIUMS.

Mrs. J. H. Stowell, Trance. Bates Avenue, near Colerain. Mrs. S. Seery, 34 Gest street, Trumpet and Slate Writing. J. D. Lyons, 188 Richmond street. Trance. Readings from Letters, Photos, Hair, etc. Mrs. M. Englert, Trumpet. 67 Marshall Ave. Mrs. A. Kibby, clairvoyant and test medium, 538 W. Eighth street. Mrs. Stewart, Trumpet and Independent Slate Writing. 10 Addison street. Mrs. Anna Ciesna, Independent Slate Writer, 454 West Eighth street. Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer. Mrs. Isa Wilson Porter, 16 West Ninth at, Psychometric and Fire-Healing. Lavina Knowles Douglas, Trance, Test, and Healing Medium, 80 West Seventh st. Mrs. Lamont, 4 West Ninth street, near Main, lectures and child slate-writing, every Monday evening. Joseph Schwenberger, trumpet medium, No. 3 Corwin street, between McKicken and Walnut. S. S. Baldwin, Magnetic Healer and Developing Medium, 34 East Sixth street.

Miraculous Cure by Dr. J. S. Loucks.

Eureka, Kansas, Jan. 10, 1899.—Dr. J. S. Loucks: Dear Sir—I herewith send you two dollars to pay for remedies. My wife's health is so much improved with your treatment that she now believes that she is going to get well (you may think I should not have worked it in that way), but for her to express hopes of getting well is but to speak of your treatment in the most favorable light possible. She has been a sick for nine years and at that time suffering has been almost beyond endurance. What has been the disease? You probably know better than I do. Although she has been treated by several of the best physicians, I have never learned what was the real cause of the trouble. They simply called it a breaking down of the nervous system, and they have failed to do anything for her more than temporarily relieving her when she was having severe cramps. The trouble usually commenced by chills running over her and especially up the back and through the shoulders. This is often repeated for several days, and with this would come a feeling of "all gone" feeling as she called it. The pit of the stomach, and the circulation would become bad, so much so that at times there was little or no pulse, palpitation of the heart, hard work to breathe. Then would come the cramps. These symptoms have been growing on her for nine years, becoming more frequent and more severe—all the time. At first she only had them about two or three times a year, but before we received your first box of remedies she had got so that she had them almost every day. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her any more stimulants. The two days following she had slight chills. She has had that chilly sensation several times since which causes that gooseflesh in the stomach. She has had no indications other than those of cramps since we commenced your treatment. Now you can see, that for her to say that she believes she is going to get well, she looks to you with a heart full of gratitude. Her sufferings at times were the most severe. She had crampings that were almost beyond endurance, and became more frequent as the disease progressed. My letter to you was written in the evening of the day when your remedies came; in fact she had got so low that it was only by giving her the strongest stimulants that we kept her alive at all. When your letter came and you said don't give her any stimulants, not even tea or coffee, I can but confess I felt a great reluctance. I thought to take her off of the stimulants was soon to result disastrously, but I knew that she could not last long without relief. I gave your remedies as directed. I did not give her

SPRIT MESSAGES.

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

1.
ALFRED ROSS.

I am Alfred Ross; my home was in Durham, England. My father for a long time manufactured brass instruments, which came to America. I passed away about ten months ago, in Chester, Pennsylvania, where I left a wife, Ida, and two children, Alfred and Sarah or Sadie, as we all called her. Oh, I am so anxious that Ida should know that the notes, the whole three of them, are in the bottom of the green trunk, in the right hand corner under the broche shawl. Gerard must meet them February fifteenth.

2.
JENKINS.

My name is Jenkins; I come to Dr. Ralph Jenkins. I come with a message of love to them all; though I passed into eternity through the water, I have not passed from them. Ralph, give my love to father, mother, Dedie, and Grace. Tell mother not to concern herself about Dedie; the marriage will prove better than she thinks. Tell Grace I love the loose flowers, and I'm so glad she does; it is cruel to tie them up.

3.
GEORGE RANSON.

I am George Ranson, and I come to John Abraham Ranson, my father, whose home is in Poughkeepsie, New York. Father, give my love to Kemp; ask him if he remembers the last ball? Tell Mr. Chester, I'm sorry I wasn't a better boy, and tell Annie Williams I did get her last letter, thank her. O father, they were nice times, they were. What happened was an accident, he didn't mean to hurt me and I don't want you to think he did. Theo is a good boy father. Now I never told you an untruth, and you can trust this message from your son.

4.
HENRY MILLER.

My name is Henry Miller and I am anxious to send a message to my brothers and sisters, in Cincinnati, Ohio, particularly to my sister and my brother Edward, for I haven't been able to come into as close relationship with them of late as I could desire, and I know that I hold a warm place in their hearts. I would say to them that it is all well with me, that I am happier as the years pass by in this life, because I can see that they are drawing nearer to it and to me. It will not be long even as time goes, before we shall meet again, not just to look into each others eyes, not just to give a word of comfort and then say good-bye, but meet never to part in this life where all things work together for good. Don't be discouraged; I shall be able to accomplish all that you are trying to have me, through the medium that I have appeared through on several occasions, and I wish you to pursue as far as you can, your investigations during the coming year; and I shall be with you, we will all be with you, and we send our love to all who are here.

5.
SOPHIA SCOTT.

My name is Sophia Scott, and I should like if it is possible, to send word to my brother, my dear brother Erastus Stebbins, of Chicopee, Mass.; and I want him to know that it is no sign, because I haven't come up home, that I don't know what is going on, or what he is thinking about himself, for I have the happy faculty of knowing everything I wish to find out; and when I am the least bothered about anything I just put my mind upon it, and I can see right through it. And therefore I want him to feel that I am often standing by his side, particularly when he is reading the paper; he will know what I mean by that; because he don't have much sermons or preaching that he cares anything about hearing. I don't wonder. And when he reads instead of hearing, I am right there by his side when he is reading. And brother Frank he wishes me also to send his love and to say that he is present on different occasions. We have a beautiful home in the spirit life where everything seems to be as harmonious as can be. The only care and trouble that we know, any of us, is when we realize that things don't go right on the earth, and when folks fret, which they mostly do when things don't go to suit them. Now, Erastus, don't get discouraged, but put your hand in mine and try and think that soon all of this suffering will open your eyes unto the beauty that I have already found.

6.
ELBRIDGE CLARK.

Of Boston, Mass. My name is Elbridge Clark and I passed away with a great deal of trouble in my head. I suffered more than anybody knew, and I wish to come to my dear wife Julia who lives in Indiana place, and wish her a happy new year. I was present the other night when Annie was married, and I wish that I could have said a few words to her before, so that she might know that I was present. Annie is a good girl and I hope that the future will be full of brightness and happiness for her. She has always done the best she could to help her mother and to make it pleasant for all that she came in contact with; but I know, Julia, it will seem lonesome to you;

sometimes you will feel as if everything had gone away from you, and there was nothing left. Well, the time is short, count it whichever way you will, before you will be out of it all, when your work will be over. You will have no more running up and down stairs to do for anybody, but you and I will be free from age and free from disease, happy together. Alice is also with me, and I know that you would like to have me send you something that will be a test, and so I am going to say just as a test, that Alice and I have shaken hands over the "hot potato," which will convey to your mind something that could not be guessed at by a stranger. Now, good-bye; happiness for the year that is coming, I bring you from the spirit world. Tell Annie that I shall be with her during the months that are coming, and believe me now as being free from all pain and suffering and trial. Your husband.

7.
S. B. WING.

S. B. Wing, and I come to my wife Sarah who lives at Jamaica Plains, and I want to say that I am surprised that my people would ever be so unkind as they have been. It doesn't seem possible that they could do as they have done; but you don't need to tell me, for I have looked down and seen it and regretted it over and over again. You are right to ignore the doctor; don't pay any attention to him at all, and your course is commendable. I have impressed you in many things that you have done; the only trouble is however, that I cannot impress you strongly enough. You get the impression and then sometimes you go and do exactly opposite to it. However, I hope it will be better and I am helping you in governing the boys. They need a restraining influence upon them.

8.
JOHN SHERWOOD.

Of Cincinnati, Ohio. My name is John Sherwood; I want to send a message to my wife and to say, I see the plans that are in your mind but it will be better for you not to make the change that you have partially thought of making, because it will not be attended with success. I don't think that you will stay long as you are, but I would not make the change or go to Washington, because it will not be what you think it is now. I have impressed you in all your plans that you have made for the past three years; I have guided you, and they have been attended with success; then take my word of advice and be as quiet and comfortable as you can. Don't let anything disturb you, you have no reason to worry, but keep right on in the same line. Don't break up the house, don't sell the place and don't go away in the way of making a business change; but let things remain exactly as they are. I bring you my love and I say to you that I am nearer to you to-day than I ever was in any time in the past. Our good friend the other John, as we sometimes used to speak of him, is also present with me, and we have been passing a very pleasant hour together; and seeing the way open I thought this would be a pleasant way of sending a message to you.

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

Anna L. Bowie, Edward Stiles, Bessie Towley, John William Carroll, H. H. Squire.

Washington, D. C.

To the Editor of The Better Way.
For many years Spiritualism was without organization or regular public expression in this city. When the attempt was made some five years ago to collect the scattered fragments, and join them in an effort to revive and perpetuate the cause, the spirits promised that if we would do our duty they would stand by us, and we should succeed. Well, the years have come and gone. We moved slowly and carefully as our way opened, until at last the dropping water has opened the rock.

As I have told you we have taken a new, large and well-appointed hall centrally located. Our Lyceum is gradually gaining, and we hope it will soon exceed the glory of the former Lyceum. Our hall is being well-filled, and last Sunday we had the best-most impressive and therefore the most profitable meeting I have ever attended.

In the morning, Mrs. Glading lectured and gave tests; in the evening, Miss Maggie Gaul, of Baltimore, (who ought to have a wider field,) opened with twenty-five tests, twenty-four of which were recognized. She gave names and facts with a readiness that held the audience in rapt attention. Mrs. Glading followed with forty minutes on questions propounded by the audience, and as usual brought the house down with the aptness of her discussions. The control then changed and she took the back part of the audience to balance up the work done by Miss Gaul near the platform, and when done she had given twenty of her readings.

Mrs. Glading continues to improve wonderfully, I know of no public trancespeaker, who has grown more than she in the time she has been before the public. Her controls seem competent and ready to grapple with any appropriate subject. By the way, I digress to hint to all who handle questions for controls, that it is just as important to spirits as to mortals that they have well-defined

propositions, clearly stated, in the simplest language. They should not be hypothetical, but, positive, negative, or inquisitive; and, especially, not prolix. I find much depends upon putting the subject so the control gets a clear impression, etc.

Like Mr. Brooks, she is a worker, and dislikes to have a society with the odor of an empty treasury. So far as our society is concerned we have had no speaker who has been so universally successful in this part of the work as she has been. If we are in debt she manages to help lift us out of the mire. Now that she has vaulted from comparative obscurity to a national reputation and work, I think our little society is entitled to some credit for discovering this mine of inspiration and bringing its wealth to the coffers of our spiritual commonwealth. We feel that we have a sort of prior claim upon her, which she cordially reciprocates. I pray that her powers may continue to grow and that she may escape that terrible calamity, spiritual pride, which too often befalls the divinely endowed.

I forgot to say that our Lyceum had a successful entertainment on December 23d, for Christmas. While on this subject, I would say that our celebrations and anniversaries should be directly related to the history of our own cause and era, and not to the dead past, or some orthodox fanaticism. Spiritualism is a new era in the world's history, big with the fate of all past isms and all the future of humanity. Why then should we not have monuments and landmarks of our own? Why recognize any rite, ceremony, or event, which directly contradicts our facts, science, philosophy and common sense?

J. B. WOLFE.
103 F Street, N. E., Washington, D. C.

SPIRITUALIST LECTURERS.

Mrs. N. Andross, Delton, Wis.
Mrs. R. Augusta Anthony, Albion, Mich.
Mrs. M. C. Albee, Barton Landing, Va.
Wm. H. Andrews, M. D., Cedar Falls, Ia.
C. Fannie Allen, Stoneham, Mass.
James Madison Allen, Peoria, Ill.
Mrs. Nellie J. T. Brigham, Colerain, Mass.
Mrs. E. H. Britten, Cheatham Hill, Manchester, Eng.
Mrs. R. W. Scott Briggs, 18 Alken street, Utica, N. Y.
Bishop A. Beals, 86 State street, Albany, N. Y.
Addie L. Bailey, Carney, Mich.
Dr. Jas. K. Bailey, P. O. Box 123, Scranton, Pa.
Dr. H. Brooks, 802 Hoyt street, East Saginaw, Mich.
J. R. Buell and Mrs. Dr. Buell, Indianapolis, Ind.
Mrs. A. P. Brown, St. Johnsbury Center, Vt.
Mrs. S. A. Byrnes, Mill & Adams st., Dorchester, Mass.
J. Frank Baxter, 181 Walnut street, Chelsea, Mass.

Mrs. L. E. Bailey, Battle Creek, Mich.
Milton Baker, 50 Bank st., Trenton, N. J.
Mrs. Abby N. Barnham, 50 Appleton st., Boston.
Mrs. Emma J. Bullene, Denver, Col.
Miss Lizzie D. Bailey, Louisville, Ky.
Miss L. Barnicoat, 175 Tremont st., Boston, Mass.
Prof. R. Buchanan, 6 James st., Boston, Mass.
Mrs. Ellen M. Bolles, Eagle Park, Providence, R. I.
Mrs. H. Morse-Baker, Granville, N. Y.
Mrs. S. E. W. Bishop, Swanton, Vt.
Mrs. Nellie E. Baude, Capuc, Mich.
Warren Chase, Cobden, Ill.
Dean Clarke, care Banner of Light, Boston, Mass.
Mrs. Nellie Clark, Onset Bay, Mass.
George W. Carpenter, Kendallville, Ind.
Mrs. Marietta F. Cross, W. Hampstead, N. H.
Mrs. Belle A. Chamberlain, Eureka, Cal.
Dr. James Cooper, Bellefontaine, O.
A. C. Cobb, Vt. Village, N. J.
Eben Cobb, Hyde Park, Mass.
James R. Coker, 1581 Washington st., Boston, Mass.

Mrs. Lora S. Craig, Keene, N. H.
Mrs. A. E. Cunningham, 459 Tremont st., Boston.
J. W. Cadwell, 401 Center st., Meriden, Conn.
Mrs. E. B. Craddock, Concord, N. H.
Mrs. Abbie W. Crockett, Waterbury, Vt.
Mrs. A. L. Coffin, Park st., Onset, Mass.
A. E. Doty, 1100 Herkimer, N. Y.
Mrs. C. A. DeLafolle, Hartford, Ct.
Mrs. S. Dick, care Banner of Light, Boston, Mass.
Miss Carrie E. Downer, Baldwinville, N. Y.
Mrs. D. Wright, Cheshire, Mass.
Carrie C. Van Duzee, Geneva, O.
Mrs. S. A. Jesmer-Downs, North Springfield, Vt.

John N. Eames, Boston, Mass.
J. L. Enos, Cedar Rapids, Ia.
Miss S. Lizzie Ewer, Portsmouth, N. H.
Edgar W. Emerson, 240 Lowell st., Manchester, N. H.
O. A. Ederly, 52 Washington st., Newburyport, Mass.
J. Francis Sackett's Harbor, N. Y.
Mrs. Clara A. Field, 59 Clarendon st., Boston, Mass.
George A. Fuller, Dover, Mass.
Mrs. M. H. Fuller, Saratoga, Santa Clara Co., Cal.
P. A. Field, Barnardston, Mass.
Mrs. Addie E. Frye, Fort Scott, Kan.
Dr. H. P. Fairfield, Box 347, Rockland, Me.
Mrs. S. E. Fales, 13 Front st., Cambridgeport, Mass.
N. S. Greenleaf, Lowell, Mass.
Sarah Graves, Grand Rapids, Mich.
Miss Leslie N. Goodell, 63 High st., Norwich, Conn.

Cornelia Gardner, 118 Jones st., Rochester, N. Y.
Dr. E. G. Granville, Kansas City, Mo.
Mrs. A. M. Glading, Box 52, Doylestown, Pa.
Mrs. C. H. Howe, Fredonia, Ariz.
Mattie Hull, 675 W. Lake street, Chicago, Ill.
Moses Hull, 675 W. Lake street, Chicago, Ill.
Mrs. S. A. Horton, Galveston, Tex.
Mrs. M. A. Logan, 345 Quincy street, Cleveland, Ohio.
Dr. Wm. Rogers, address 176 W. Fourth street, Cincinnati, Ohio.
Dr. E. B. Holden, North Clarendon, Vt.
Mrs. E. H. Hyzer, 433 E. Baltimore st., Baltimore, Md.

Mrs. L. Hutchison, Owensville, Mo.
Mrs. M. A. C. Heath, Bethel, Vt.
Annie C. Hays, Memphis, Tenn.
Zella M. Hastings, East Whately, Mass.
Jennie B. Hagan, South Framingham, Mass.
C. H. Hading, 3 Glenwood st., Boston Highlands.
F. A. Heath, 27 Lawrence st., Charlestown, Mass.
Mrs. M. J. Hendee, San Francisco, Cal.
Mrs. Hattie W. Hildreth, Worcester, Mass.
Mrs. A. H. Hulse, 46 Russell st., Worcester, Mass.
Mrs. M. Carline Ireland, 3 Moreland Terrace, Boston.

Susie M. Johnson, Los Angeles, Cal.
Dr. W. R. Joseph, Santa Cruz, Cal.
Dr. P. A. Johnson, Box 746, Battle Creek, Mich.
Thos. W. Sutton, Box 70, Worcester, Mass.
Mrs. Emma Jackson, Acushnet, Mass.
O. P. Kellogg, East Trumbull Ashabula Co., O.
Mrs. R. G. Kimball, Lebanon, N. H.
J. W. Kenyon, 40 Woodland st., Worcester, Mass.
D. M. King, Mantua Station, O.
Mrs. M. C. Knight, Fulton, Oswego Co., N. Y.
G. W. Kates, Greenville, O.
Mrs. Zaida Brown-Kates, Greenville, O.
Mrs. F. A. Logan, 51 Market st., San Francisco, Cal.
Charles H. Leland, Hayden Row, Mass.
Mrs. R. S. Little, Lock Box 10, Melrose Mass.
Mrs. M. W. Leslie, 35 Common st., Boston, Mass.

Mrs. Lamson, 4 West Ninth Street, Cincinnati, Ohio.
Thos. Lee, 105 Cross st., Cleveland, O.
Mrs. H. S. Lake, 566 Columbus ave., Boston, Mass.
Mrs. Amelina H. Colby-Luther, Crown Point, Ind.
J. J. Morse, of England, trance, care Banner of Light.
Mrs. S. M. Mace, 28 Dartmouth st., Boston, Mass.
P. C. Mills, Bellevue, N. Y.
Rev. Charles P. McCarthy, 109 4th ave., New York.
Prof. M. Milneson, care Banner of Light, Boston.
S. T. Marchant, 15 Willoughby st., Brooklyn, N. Y.

Mrs. L. Manchester, West Randolph, Vt.
Celia M. Nickerson, South Orleans, Mass.
Valentine Nickelson, Foster's Crossing, O.
Thos. F. Price, Monon, White Co., Ind.
Mrs. Myra F. Paine, Fairview, Ohio.
Lydia A. Pearsall, Disco, Mich.
Miss Dorcas E. Pray, Augusta, Me.

Prof. C. W. Peters, 1308 Olive st., St. Louis, Mo.
Dr. G. Amos Pierce, Box 1155 Lewiston, Me.
A. S. Paine, Buxkirk, N. Y.
Mrs. Lunt Parker, P. O. Box 543, Lansing, Mich.
Prof. W. F. Peck, 566 Columbus Avenue, Boston.
John G. Priegel, 610 North 2nd st., St. Louis Mo.
Caleb Prentiss, 10 Hudson st., Lynn, Mass.
Mrs. Thillie Reynolds, 1631 Sixth Ave., Troy, N. Y.
Lysander S. Richards, East Marshfield, Mass.
Miss Jennie Rhind, 33 Boylston st., Boston, Mass.
Mrs. Helen Stuart-Richings, P. O. Boston, Mass.
Frank T. Ripley, Corinna, Me.
Mrs. L. V. Richmond, 64 Union Park Place, Chicago.
J. William Royle, Trenton, N. J.
Miss M. T. Sheilhamer, care Banner of Light, Boston, Mass.
Dr. H. B. Storer, 406 Shawmut ave., Boston, Mass.
M. L. Sherman, Box 1205, Adrian, Mich.
Mrs. Adah Sheehan, Douglass Hall, Cincinnati, Ohio.
Mrs. K. R. Siles, 146 Pleasant st., Worcester, Mass.
Thomas Street, Lockland, O.
Mrs. Fannie Davis Smith, Brandon, Vt.
Mrs. P. W. Stephens, Oakland, Cal.
Mrs. S. A. Smith, Athol, Mass.
Giles B. Stebbins, 107 Henry st., Detroit, Mich.
Juliet H. Stebbins, 41 W. Main st., Worcester, Wis.
Mrs. Julia A. B. Selver, Tampa, Fla.
Mrs. Almira W. Smith, Portland, Me.
Mrs. L. A. F. Swain, Union Lakes, Minn.
J. W. Seagr, Byron, N. Y.
Mrs. Sallie C. Seoville, 1115 Olive, St. Louis.
Austen E. Simmons, Woodstock, Vt.
E. W. Slosson, Albion, Franklin Co., N. Y.
Mrs. H. T. Stearns, Cassadaga, N. Y.
Mrs. Hattie Stewart, Chelsea, Mass.
Henry E. Sharpe, 207 1/2 East 9th st., New York City.

Mrs. Fanny W. Sanburn, Scranton, Pa.
Mrs. L. M. Spencer, Milford, Wis.
Abraham Smith, Sturgis, Mich.
Dr. C. D. Sherman, Greenwood, Wakefield, Mass.
Mrs. J. C. Smith, Hotel Cape, Appleton st., Boston.
W. Stewart, 111 Ionia st., Grand Rapids, Mich.
Prof. W. Seymour, 1933 South 13th st., Philadelphia, Pa.
Mrs. J. W. Still, Morris, N. Y.
H. W. Stratton, 3 Concord Square, Boston, Mass.
Geo. W. Taylor, Lawton's Station, Erie Co., N. Y.
J. H. W. Tooley, 4 Princeton st., Charlestown, Mass.

Mrs. Addie M. Stovens, Washington, N. H.
Thomas B. Storer, Milford, Mass.
Mrs. K. J. S. Toombs, N. Colesville, Broome Co., N. Y.
William Thayer, Corfu, Genesee Co., N. Y.
C. M. A. Twitcheil, 120 Prospect st., Somerville, Mass.
Anra M. Twiss, M. D., Watkins, N. Y.
A. E. Tisdale, Merrick P. O. West Springfield, Mass.
Mrs. Emma Taylor Johnson's Creek, N. Y.
Elizabeth L. Watson, P. O. Box 240, Santa Clara, Cal.
James J. Wheeler, Cedar Lake, Herkimer Co., N. Y.

Dr. E. R. Wheelock, Sprague, Mo.
A. A. Wheelock, care Banner of Light, Boston, Mass.
Mrs. Elvira Wheelock, Janesville, Wis.
Mrs. Hattie E. Wilson, 15 Village st., Boston, Mass.
Mrs. Ann Mrs. M. L. Wheat, Colfax, Iowa.
Marcus R. K. Wright, Middleville, Mich.
Box 11.
H. H. Warner, Care of The Better Way, Sarah A. Wiley, Rockingham, Vt.
Samuel Wheeler, 1402 Ridge ave., Philadelphia, Pa.

Mrs. N. J. Willis, 8 De Wolfe st., Old Cambridge, Mass.
Mrs. Mary E. Withee, Marlboro', Mass., Box 32.
Mrs. R. Walcott, 817 North Fremont ave., Baltimore, Md.
Mrs. W. R. Withersell, Chesterfield, Mass.
Mrs. M. S. Townsend Wood, Box 175, Stoneham, Mass.
Dr. D. Winder, Wyoming, O.
Mrs. E. C. Woodruff, South Haven, Mich.
Mrs. Susie Goodhue Wagner, Fort Seneca, O.
Mrs. Juliette Yaw, Leominster, Mass.
James H. Young, Onset, Mass.

Will also attend funerals.

DOCTOR FELLOWS

IS A REGULAR EDUCATED AND LEGALLY QUALIFIED PHYSICIAN, and the most successful (in his specialty) as his practice will surely prove. The Doctor treats of those peculiar diseases of young and middle-aged men, resulting from indiscretion and ignorance of youth. Those who are afflicted should send Ten Cents for his book, "Private Counselor," setting forth an External Application.

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 Freeholders of the land should give him their patronage.

All Communications Strictly Confidential.

Plain Envelopes used. The book spoken of sent sealed. Address, Dr. P. F. FELLOWS, New Jersey. Say where you saw this advertisement.

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

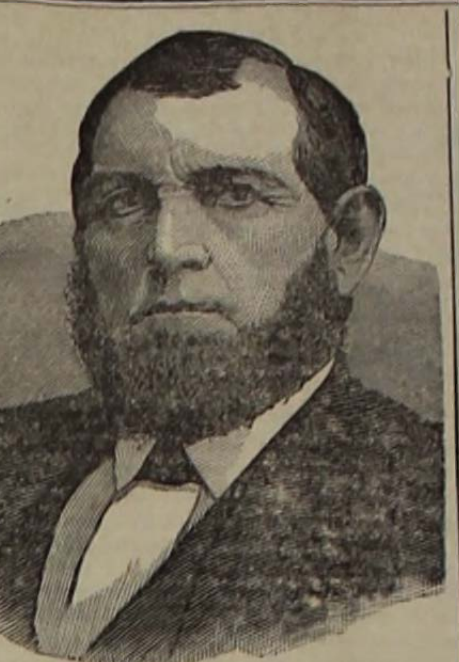
REMARKS.—When such testimony as the above is given, none should doubt but that I have one of the greatest of known remedies given to me from the spirit world for the cure of men suffering from Nervous Debility, as the result of youthful errors and excesses.

A Favorable Opportunity.

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

Dr. G. A. Peirce,
Box 1135, Lewiston, Maine.

Requirements for a trial consisting of a written diagnosis of the person's disorders, if chronic, etc. Free of charge. Advice and remedies, and one package spirit-medium, medicated, powerful curative Healing Papers, which may be all that is needed to effect a cure, including, with order, lock of patient's hair, or recent writing, statement of age, sex, full name, residence, description of illness and \$1.00; or for a more full treatment \$2.50; or for a brief written spirit message, or advice about a stated matter of business or other affairs, 50 cents. Diagnosis separate, only 25 cents. Twenty-six years' successful and extensive practice of this system as a magnetic healer and clairvoyant physician, test, writing, business and trance medium, clairaudient, psychometrist, etc., gives him a long list of cures, testimonials, approved tests, spirit communications and advice about business.



PROF. J. B. CAMPBELL, M.D., V. D.

AMERICAN HEALTH COLLEGE.
VITAPATHIC METAPHYSICAL INSTITUTE.

FULLY chartered and in successful operation for many years. Teach the All Vitapathic System embracing the best of old and new, making a superior system of practice for the cure of all diseases of body and mind.
Send stamp for free pamphlets, etc., to its President, Prof. J. B. Campbell, M.D., V. D., Fairmount, Cincinnati, Ohio.
N. B.—Board and treatment for all diseases at its Sanitarium.

NOW READY,
FRESH FROM THE PRESS.

OUTSIDE THE GATES.

Other Tales & Sketches
BY A BAND OF SPIRIT INTELLIGENCES,
THROUGH THE MEDIUMSHIP OF
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 Day; the weary-hearted shall find rest; and the heavily-laden shall drop their burdens; for the Land of the Blest overflows with boundless mercies for all who enter therein.

This new volume consists of two parts: the first containing a series of articles by Spirit "Bessie," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unbelief and darkness to the peace and joy of the "Sunrise Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I found in Spirit-Life"—by Spirit Susie—a pure and simple relation of the life pursued by a gentle soul in her home beyond the vale.

Part second of this interesting book opens with "Morna's Story," in five installments—an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in words before the public for the first time, entitled "The Blind Clairvoyant, or, A Tale of Two Worlds." Those who have read the serials emanating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the perusal of this production.

CONTENTS.

PART I.
THOUGHTS FROM A SPIRIT'S STANDPOINT.

Number One.
Number Two.
CHAPTER.
I. My Death.
II. A Spirit's Woo.
III. The Penitent.
IV. Spirits in Darkness.
V. The Children's Valley.
VI. Within the Gates.
VII. In the Sunrise Land.
VIII. My Beautiful Spirit Home.
IX. Conclusion.

Number One.
Number Two.

Introduction.
MORNA'S STORY.

I. First Conceptions of Spirit-Life; Its Homes, Governments, and Colleges.
II. Transition in the Spheres.
III. Language, Society, etc., in the Spirit-World.
IV. Preparing to Enter the Temple.
V. Development of Mediumship in the Spirit-World.

HERE AND BEYOND.
I. The Hand of Death.
II. The Summons.
III. His Experiences.
IV. The New Home.
V. Struggles with Self.
VI. The Conquest.
VII. At Home.

SLIPPERY PLACES.
Was it Life or Death?
Dorrie.
New Experiences.
At Cross Purposes.
The Wanderer.

THE BLIND CLAIRVOYANT.
I. The Clairvoyant.
II. Confidences.
III. Spiritual Work.
IV. New Developments.
V. A New Move.
VI. Olive's New Home.
VII. A Glimpse of Heaven.
VIII. Revelations from Beyond.
IX. Olive Finds a New Friend.
X. Transfiguring.
XI. Retribution.
XII. Spirit-Life to an Erring Soul.
XIII. Breaking the Bonds.
XIV. Working Upward.
XV. "Going Home."
XVI. Among the Blest.

In one volume of 215 pages, neatly and substantially bound in cloth. Price, \$1.25; postage free. For sale by

THE WAY PUBLISHING CO.,
No. 222 West Pearl St., Cincinnati

A REMARKABLE BOOK

Unexpectedly written by exalted spirits who requested C. G. Heileberg, on Mount Auburn, to have it published. The mediums used all residing in Cincinnati at the time. Price, \$1.50. 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.

MOTHER HAWKINS
Co-Operative
MEDICINE COMPANY,
ESTABLISHED AT BIRMINGHAM, CONN.

For the Preparation and Sale of Remedies to Prevent and Cure

LAZY LIVERS
INACTIVE KIDNEYS
IMPURITIES OF THE BLOOD,

And to assuage the many ills that men and women are suffering from by the torpid action of the delicate membranes and tissues 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 of her Wonderful Stimulant,

Medicated Cologne Bath

Full information can be had and the Remedies obtained from
JOHN J. EWE, Birmingham, Conn.
JENNIE C. JACKSON, Lake Side Building, Chicago.
H. H. JACKSON, 230 Race street, Cincinnati, Ohio.
ANNE C. RAE, 512 West Liberty street, Cincinnati, Ohio.
OLIVER K. CARR, Des Moines, Iowa.
And from Druggists generally throughout the country.

—THE—
Weekly Discourse

Containing the Spiritual Sermons by the Guides of MRS. CURA L. V. BICHLER.

- No. 1. The Three M's: Mammon, Millionaire and Murder.
- No. 2. A Leap in the Dark.
- No. 3. What Religion is best for Mankind?
- No. 4. Ideal Socialism: How does it compare with Christianity and Spiritualism?
- No. 5. The Import of the Day.
- No. 6. Ancient and Modern Miracles.
- No. 7. The Judgment Day.
- No. 8. The Power of Prayer.
- No. 9. The Nature of Spiritualism: In Answer to the World's Needs.
- No. 10. The Foundations of the World.
- No. 11. The Pope's Propaganda.
- No. 12. The Betrayers of Spiritualism.
- No. 13. The Height, Depth and Breadth of Spiritual Truth.
- No. 14. Some Appropriate Answers to Supersticial Questions.
- No. 15. A Leaf from the Book of the Future.
- No. 16. A Correct Statement of the Nature of Spirit Life; its Employments and Pursuits.
- No. 17. What the Night.
- No. 18. Lives that were Epitomized.
- No. 19. Why does Man Claim Immortality?
- No. 20. What is the Spiritual Significance of the Text, "In my Father's House are many Mansions?"
- No. 21. Modern Spiritualism and Primitive Christianity.
- No. 22. What is the Difference between Occultism, Theosophy and Spiritual Science?
- No. 23. The Practical and Ideal in Human Life and Spiritualism.
- No. 24. The Relation of Spiritualism to the Religion, the Poets, the Society, and the Science of To-day.
- No. 25. The Dewy Cross; or, the Rosicrucian's Dream.
- No. 26. "For Behold I Show You a More Excellent Way."
- No. 27. The Power of the Spirit.
- No. 28. The Trinity: God, Universal Law, and Nature.
- No. 29. The Influence of Spiritualism in the Next Twenty-five Years: Material, Society, 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 Beautiful Temple of the Spirit.
- No. 33. Love is Better than Gold.
- No. 34. Is Spiritualism a Starvation?
- No. 35. Spiritualism, its Progress and Influence in the World for the Next Twenty Years.
- No. 36. Applied Theosophy.
- No. 37. The Bible of the Future: How it is to be Written.
- No. 38. Sophisms (that resemble truth, by "Phoenix").
- No. 39. Applications for Spiritual Unfoldment.
- No. 40. As ye sow, ye shall reap, by George Whitefield.
- No. 41. Spiritualism, Mediums and Morals.
- No. 42. Christ and His Disciples.
- No. 43. The New Messiah and His Angels.
- No. 44. The Spiritual Promise for the New Year.
- No. 45. If the Lord be God Follow Him; but I have no more to say.

Price 6 cents each. Single copies of any number of Volumes I and II will also be supplied at 5 cents each. Also The Weekly Discourse, containing fifty-two numbers in each volume, handsomely bound in Half Roan, Gold Rule. Volume I, \$3.00; Volume 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.

A PERFECT Liver and Kidney Renovator and blood purifier. Cleanses the entire system of all humors, cures Rheumatism, Pains in the Limbs, Lame-ness, Numbness, Constipation, Piles, Worms, Dyspepsia, Consumption, Nervousness, Weakness, Kidney and Bladder, and

Manifestation in Cleveland, O.

A report was quickly circulated among a select few yesterday that the fourth in a series of wonderful spiritualistic seances would be given last evening by a Mrs. Ulrich, on Woodland avenue. According to a News reporter made an effort to be counted among the faithful and witness the performance. The story was that the seances were being given twice a week to large companies who paid a dollar a head to witness the post-mortem appearances of distinguished citizens long since popularly supposed to be at rest. At 8 o'clock the reporter was admitted with other callers to the Ulrich residence and found himself in a room which had been built for a store, but was divided for the exigencies of the occasion into a reception room, a seance room, and a back room, to which the visitors were not admitted. In the general conversation that the small company of twelve people present indulged in before the seance, the reporter learned that at previous seances fault had been found because the spirits did not make themselves very clearly visible. The people who had paid their dollars wanted to get a dollar's worth of materialization; and have the spirits "come out to the foot-lights." Mrs. Ulrich seemed deeply pained at these expressions of disappointment, and said she would not attempt materialization again in that place. Besides, "Mr. Webster," her "control," had warned her that

SOME ONE WAS COMING to the next seance to make trouble, and moreover that the authorities were going to stop the sittings unless she took out a juggler's license.

"I would not take out a juggler's license anyway," said Dr. Ulrich, the medium's husband. "It is an insult to the business. This is not a show but an act of religious observance."

About 8:30 o'clock the dozen or more people who were present were invited into the seance room, in one corner of which was the regulation spiritualistic cabinet, its entrance curtained in black. It was out of this triangular box that the materialized spirits were said to walk when they were so disposed. A large table was wheeled into the center of the room, and soon the medium, her husband, the unknown reporter, and the guests were resting their hands on the board like dogs looking over a fence. Mrs. Ulrich is a large woman with black hair and eyes, and is apparently over fifty years of age. She said, by way of introduction: "I never went to school but one week in my life, and do not know how to read or write. I could not talk well a minute when out from under control." Presently a few raps were heard under the table, and Mrs. Ulrich announced that no less respectable a personage than Daniel Webster was ready to assume "control." To assist the medium in going into a trance, the company sang "Nearer My God to Thee," and "The Sweet Bye and Bye," with variations that were anything but entrancing. After a few nervous shivers, Mrs. Ulrich changed expression, and arising with ponderous dignity spoke in a stronger and thoroughly masculine voice that purported to belong to Daniel Webster. He explained, in the well rounded sentences by which his oratory was characterized, that the conditions for materializations in the present place of meeting were unfavorable, and that it was useless to try the locality longer. The precious atoms necessary to materialization could no longer be gathered in futile attempts. He bade the company adieu, and soon "Rev. John Pierpont," the great divine assumed control of the medium. The change

IN FACE AND INTONATION in Mrs. Ulrich was instantaneous with the change of "control," and the preacher succeeded the lawyer in her manner and delivery. A strong argument was made by the speaker of Spiritualism, and the "control" urged that Christ's appearance after the resurrection was a proof that materialization was possible. When Mary approached him he said "touch me not," because he was not materialized strong enough to bear it. Later he told the skeptical Thomas to thrust his hand into his side and be convinced. Mediums were the legitimate successors of Christ and like him were abused and discredited. The reverend "control" worked himself up into quite a heat and closed by going round the table in the person of the medium, shaking hands with everyone and singing, "Here's my heart and here's my hand to meet you in the heavenly land." Immediately the medium again changed, and she became, in every act, a simpering little girl of eight or nine years. "Why how do you do, Starlight?" exclaimed Dr. Ulrich, by way of introduction. This "control" was quite amusing but not so funny as it tried to be. "Starlight" served as an interpreter for a number of spirits who came to different persons in the company. Daniel Webster returned and consented, in behalf one gentleman present, to materialize spirits next Monday evening at a Euclid avenue residence.

Touching the seance, Mrs. Ulrich said, when she came out of the trance, that there must be a cabinet in the corner of the room, built closely of boards "to keep in the magnetism." It could not be on a raised stage, for the spirits could not walk down stairs. She remembered, at the end of her seance, that people had tried to weigh the materializations on a pair of Fairbanks' platform scales, but had to make them level with the stage before the forms would pass upon them.

Mrs. Ulrich is well known as a medium and her name has been quoted in Spiritualistic papers for twenty years. Her maiden name was Soules; and she married Mr. Compton. Her second husband was Mr. Markee, under whose name she is best known. Six years ago Markee died and now she is Mrs. Ulrich—Cleveland News.

An idle reason lessens the weight of the good you gave before.—Swift.

We may learn something by everything, and make a benefit out of all misfortunes and evils.

A Message

Given through the Mediumship of Mrs. Emma J. Kimmel, of Kansas City, Mo., from a recently departed friend.

Darling with I come to greet you
Once again with loving word,
For thy heart is crushed and broken
And thy sighs in Heaven are heard.

Weeping for departed loved ones,
Gone, yea, absent from thy sight,
If you lift your vision upward
You will see great floods of light.

Gleaming down upon thine anguish,
Crushed heart and bruised to-day,
Aggie's gone, but darling listen,
That cold casket, holds but clay.

She, our darling now is with me,
In a brighter, better land,
Her frail form is safely sheltered
By a sweet angelic band.

As I met her fragile spirit,
Weak from anguish suffered long
I clasped my arms in love around her,
And whispered darling now be strong.

You are safe within a haven,
Where the weary are at rest.
Oh! my precious wife look upward,
You will be supremely blest.

By the presence of your loved ones,
Even thy friends on earth are gone,
And we come with loving greeting,
Now to make thy spirit strong.

Be as noble and as loving,
As I know full well you will,
And we'll come to you, my darling,
With this knowledge you to fill.

Death is but the chain that's severed
Spirit which in matter dwelt.
We shall come again and love you
And our presence shall be felt.

Fare thee well, but not forever,
Oh, my darling wife and boy,
Papa comes and so does Aggie,
Let us fill your souls with joy.

Blessings on our angel mediums
Who the words of light do give,
Even though we leave the body
After death we still do live.

And can come to those who love us,
As we did in days of yore;
We'll be with you just as truly,
Though my spirit's crossed death's shore.

Reincarnation.

To the Editor of The Better Way.

At a recent Sunday service I attended in Brooklyn, among other questions propounded to the speaker was "Reincarnation."

Much to my surprise and disappointment, as I firmly believe, from an intuitive perception, in the doctrine of re-embodiment, the guide made very light of it, claiming large experience in the higher life, and that if such was taking place he (the control) would certainly have known of it, also that he knew the laws upon which generic life related from conception until being born into the world.

He failed, however, to explain the *modus operandi* of a soul's entering into a physical organism, and yet claiming, as I before stated, to be fully conversant with the generic law. Another feature of his lecture or remarks on this subject was that of "losing our individuality did such a law exist." Now I am surprised that an enlightened spirit should promulgate such an untenable argument. It doesn't necessarily follow, for instance, that because I assume several characters in a drama that I am sinking my individuality; on the contrary, when I resume my station in private life is not the same ego there?

Hence, if in the great workings of nature it becomes necessary for me to engage in myriad rounds of fleshly habiliments, either on this or other planets, and other systems *ad infinitum*, is not it the same entity?

I regret that I am not an adept at the pen that I might elaborate on this theme. The opportunity was not given at the afore-said lecture to make any remarks, or I should certainly have entered a protest, in spite of the fact that the audience applauded the answer given to the above subject by the speaker. Let some of your gifted readers take up the subject, one so fraught with interest to a majority of Spiritualists.

Have had the pleasure, since my sojourn here, of hearing Mrs. Brigham on several occasions, during her engagements with the Society at Adelphi Hall, and I can truly say I felt an uplifting of spirit listening to her that was greatly elevating. Have no personal acquaintance with the lady, but think, from seeing and hearing her that she is one of the most spirited and gifted speakers on the spiritual rostrum.

The Society at Adelphi Hall is fortunate in having good instrumental and vocal music; through the ministrations of Miss Runnels; also in the fact of being in a most comfortable hall.

Lyman C. Howe occupies the platform next Sunday, and I anticipate pleasure in hearing him.

Written for The Better Way.

Why? I read of a little girl in company who looking up into a lady's face said: "Why Mrs. Handly, how homely you are."

The ladies confusion was made so by the suppressed but apparent enjoyment of the company.

The little lady was taken out and made to feel the enormity of the rudeness.

Really no offense was offered and the innocent truth told need not have caused more than pleasure, as the owning a truth is prettier than the face.

Why whip the child innocent of a wrong, while the real offense, if any, was by the company?

These things seem trifles but are seeds that grow in magnitudes. If we examine into ourselves we will be startled and ashamed to see we are the real culprits.

A STUDENT OF NATURE.

Cincinnati, January, 1889.

A Methodist preacher in New York recently asked his congregation: "When shall Christians love one another?" This is about as hard a conundrum as could be propounded. Perhaps one important step in that direction would be for one young lady Christian not to wear a more expensive seal skin sash than her sister Christian; and the male Christian not to make a prayer half an hour long, and then sell his fellow Christian a pound of meat or butter two ounces short.—Norristown Herald.

Lessons for Spiritualists.

A large and very intelligent audience at Berkeley Hall yesterday afternoon listened with close attention to what a leading Spiritualist worker had to say about the progress of the movement during the year 1888, and the seeming casualties that had happened to it. The speaker was J. W. Fletcher, President of the First Independent Club, and the lecture was especially significant as being the expression of a Spiritualist's views on matters concerning which the outside world in general is agreed—the Dis Debar-Marsh episode and the Margaret Fox Kane "exposure."

After speaking of the value of retrospection and the need of shaping future policy by the lessons of the past, Mr. Fletcher said: No subject is so little understood as Modern Spiritualism. It has been made to mean almost anything and everything. It has no standing in the world of art, of literature, of religion, of science or in public opinion. Of course no one is to blame for this but Spiritualists themselves. If a man hears a rap which he can not explain or sees a phantasm he can not account for, he calls himself a Spiritualist, and his Spiritualism begins where his knowledge ends. Thus ignorance is the mother of much of it. These phenomenal Spiritualists are like feathers blown about by every wind.

Then there is another class of Spiritualists who entirely ignore the phenomena, living in a sort of ecstatic contemplation of the next world, caring nothing for this, folding their hands in indifference and resting satisfied with their own subjective experiences.

Now it is necessary not only to have convictions and principles but also to transmute them into deeds. Spiritualists do not need more phenomena. These are valuable only as a stepping-stone to a philosophy and a religion. Mr. Fletcher spoke eloquently about the catholicity of genuine Spiritualism, how it included all that is true in all religions, and then reiterated his assertion that Spiritualism had no standing before the public, in the courts or in the press.

A man may bequeath his property to perpetuate the Catholic religion or the Protestant religion; he may give thousands to the missionary cause to teach the heathen the blessings of eternal damnation, he may expend his money to further any object not inconsistent with public weal or private welfare, and nothing is said. No one thinks of calling him insane. But if a man leaves money for the spread of the truth of immortality and the study of spiritual laws, then the world says "Poor fellow, there's a screw loose in his head somewhere; he may be all right on other matters, but he's crazy on this point."

Spiritualists must demand equal rights with other religions, must contend for the rights and the freedom which the law allows to every other religious body. Mr. Fletcher went on to eulogize Lawyer Marsh for his eloquent plea for Spiritualism, saying that Luther R. Marsh deserved the gratitude not only of every Spiritualist but of every lover of freedom of thought. The speaker said that nothing had been developed in the Dis Debar trial which would convince any intelligent mind that psychic powers did not exist.

The Margaret Fox Kane "exposure" was next discussed and the pertinent remark made, that if "Margaret Fox Kane" has the power to kill the truths of Spiritualism the sooner they are killed the better. This sentiment was loudly applauded by the audience.

Mr. Fletcher spoke of the weak and disorganized state of Spiritualism in spite of the 8,000,000 believers in this country, and said it was necessary to have societies in every town and village to study the laws of the soul and the development of mediunistic and clairvoyant powers.

The last report of the mediumistic phenomena committee of the Psychical Research Society was then dealt with in a telling manner, the speaker asking how it happened that after the Seybert commission had called Spiritualism a humbug the Psychical Research Society should think it worth their while to bother with it. The members of the society were all intelligent men, and most of them said to be non-Spiritualists. Why do they ask for more time and money to investigate Spiritualism if there is nothing in it? Spiritualists should thank the Psychical Research Society for their work and offer them their encouragement. Mr. Fletcher made a strong plea for freedom of medical practice, saying that ordinary justice demanded that a physician's clairvoyant powers should be protected. He would have all physicians equipped with all the scientific knowledge they could gain, but they should not be debarred from calling to aid any clairvoyant powers they might possess.

In closing Mr. Fletcher spoke of the flourishing condition of the Independent Club, saying that it was only about a year old, and had 365 members, or one for every day in the year. Its one grand object was to work for human freedom and to lift its members to higher planes of thought and action.

Frequent and hearty applause greeted the speaker throughout his lecture. The Independent Club will give a public reception to Mr. Fletcher at Berkeley Hall next Friday evening.—[Boston Globe.]

Killed by a Tiger.

The shocking death of a female tamer of wild beasts is reported from Hohenmuth, in Bohemia. She was a girl 26 years old, named Bertha Baumgartner. During a public performance in a strolling menagerie she entered an empty cage and the door of an adjoining cage was then opened to let a lion and Bengal tiger enter. The lion walked in quietly, but the tiger a ferocious beast, which had three times wounded its keepers, crouched in the doorway and showed temper. The girl lost nerve, cried for help, and slipped. As she did so the tiger made a spring, bit her on the shoulder, then in the throat, literally rent her to pieces and tossed her body about. Half the audience ran to the doors in horror, while the attendants tried to beat the tiger by poking hot irons into the cage. But the girl was dead long before the animal had been as much frightened as the human spectators, for he took no part in the carnage. The proprietor of the show has since admitted that this same tiger has already killed two people.—Pall Mall Gazette.

SPIRITUAL PUBLICATIONS.

BANNER OF LIGHT:
THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE PHILOSOPHY OF SPIRITUALISM.

ISSUED WEEKLY.
THE BANNER is a first-class Family Newspaper of eight pages—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects.

EDITORIAL DEPARTMENT.
SPIRIT MESSAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE.
For Year \$3 00
Six Months 1 50
Three Months 75

Postage Free.
Specimen Copies Sent Free.

CATALOGUES
OF A COMPLETE ASSORTMENT OF
Spiritual, Progressive, Reformatory, and Miscellaneous Books
WILL ALSO BE SENT FREE.

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

THE TWO WORLDS.

THE ONLY PENNY WEEKLY JOURNAL.
Devoted to the progress of Spiritualism, Occult Science, Theosophy, Ethics, Hypnotism, Thought-reading, Social, Political and Religious Reform.

The Two Worlds has won in a few weeks, a foremost place among the progressive journals in this country. It has been most cordially welcomed by American Spiritual Journals.

MRS. EMMA HARDINGE BRITEN, Editor. Mrs. Briten's wide experience and vast stores of information in Historical, Phenomenal, Occult and Reformatory—enable her to place before the readers of The Two Worlds original contributions of great value. All those who are interested in a spiritually popular subjects to which The Two Worlds is devoted, will find it an invaluable aid in their researches. It is interesting to all thinkers; ahead of the times; Philosophical, Reformatory, Vigorous and Impassioned. It has the largest variety of contents and the most complete chronicle of work done in this country.

Price 1d. or 6d. per annum, post free, from E. W. Wallis, Sub-Editor and General Manager, 61 GEORGE ST., CHEETHAM HILL, MANCHESTER, ENGLAND.

LIGHT,

A Weekly Journal of Psychical, Occult and Mystical Research.

"Light! More Light!"—Ghosts.
LIGHT proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to full and free discussion—conducted in a spirit of 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 the problem of an occult character, LIGHT affords a special vehicle of information and discussion, and is worthy the cordial support of the most intelligent students of psychical facts and phenomena.

Price 21. 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 Pacific Coast and elsewhere. Also, Spirit Pictures by our Artist, Mediums, Lectures, essays, poems, spirit messages, editorials and miscellaneous items.

Dr. L. SCHLESINGER, } Publishers.
Mrs. J. SCHLESINGER, }

TERMS—\$2.50 per year. Single Copies, 10c.
Address, THE CARRIER DOVE,
32 Ellis Street, San Francisco Cal.

GOLDEN GATE.

Published every Saturday by the "Golden Gate Printing and Publishing Company," at Room 43, Flood Building, San Francisco, Cal.

A Journal of reform, devoted to the elevation of humanity in this life and a search for the evidences of life beyond.

J. J. OWEN, Editor and Manager
Mrs. MATTIE F. OWEN Assistant

TERMS—\$2.50 per annum, payable in advance. Single Copies, 10c. Clubs of five (mailed to separate addresses) \$10, and extra copy to the sender. Send money by postal order when possible, otherwise by express. Address GOLDEN GATE, Room 43, Flood Building, San Francisco, California.

NEW THOUGHT.

A VIGOROUS, Eight Page Weekly Journal devoted to SPIRITUALISM and General Religious and Political Reform.

Published every Saturday by MOSES HULL & CO., 675 W. Lake street, Chicago, Ill. The Organ of the Mississippi Valley Association of Spiritualists.

NEW THOUGHT is a quarto filled with interesting matter. Written Expressly for its readers. It contains various phases of Spiritualism and General Reform, and nicely printed on heavy paper.

TERMS OF SUBSCRIPTION: One year, \$1.50; Six months, 75 cents; Three months, 40 cents; single number, 5 cents.

NEW THOUGHT will be sent to new subscribers three months on trial for twenty-five cents—A sum which barely covers the price of the blank paper and press work. Sample copies free.

THE GNOSTIC LIBRARY.

A quarterly publication. Subjects to be treated during 1889: "Psychical Culture," "The Sacred Heart," "Love and Marriage," "The New Religion." \$1.00 per annum; 35 cents each.

"PSYCHE,"

A beautiful page weekly, devoted to the soul, \$1.00 a year. Sample copy 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 phenomena 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.

Edited by the Star Publishing Co., H. A. BENDISOR, Editor, 93 Sherman Street, Springfield, Mass.

SPIRITUAL PUBLICATIONS.

THE ALTRUIST.

A monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, community homes, and equal rights to all. It is published by the Mutual Aid Community, whose members all live and work together, and hold all property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. Fifty cents a year; specimen copies free.

Address: A. L. LORNEY, Editor, 213 North Eighth street, St. Louis Mo.

Light on the Way.

GEO. A. FULLER, Editor.
MRS. G. DAVENPORT STEVENS, Asst. Ed.
An Eight Page Monthly, devoted to the dissemination of Spiritual knowledge. Address, GEO. A. FULLER, Editor and Publisher, Lookout Mountain, Tenn.

The Boston Investigator.

THE oldest reform journal in publication. Price \$3.00 a year, \$1.50 for six numbers, 8 cents per single number.

Now is your time to subscribe for a live paper, which subjects its readers to the most interesting and happy of mankind. Address J. P. Mendum, Investigator Office, Paine Memorial, Boston, Mass.

Our Little Men & Women.

This is the magazine for little folks beginning to read for themselves—and the best home pleasure companion.
Mrs. M. F. Butts, whose '87 serial, Little Wanderers in B-p-peep's World, was so popular, has written a new story in twelve parts with the queer title of PATCHY AND HIPPIITY-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.

DAME NATURE'S ELVES.
The real elves, are perhaps those gauzy-winged creatures which are as beautiful as any fairies could have fancied. Mrs. Clara Doty Bates will contribute a dozen poems about these airy beings.

Mr. L. J. Bridgman will accompany the verses with many pictures. There will be stories of home and foreign life, games, sports, little "pieces 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.

A New Departure.

Spirit Eona's Legacy to the Wide, Wide World to be sold by Agents 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 a nice income. Aside from this, to be doing a great spiritual good in distributing to the many the advanced thoughts in this book.

With little effort the book can be sold to nearly every Spiritualist that dwells in your city. EXPRESSLY ONE AGENT to each town or city is desired. Those that desire the same will please advise me at once, and I will mail them full particulars 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 given to the public."

A Boston gentleman writes: "It is the best gift ever given to the world." "E. E. Taylor, of Nebraska, writes: "Eona's Legacy is the best book I ever read. It is a spiritual eye opener, and truly a grand gift to humanity from the better life, and I bless the dear spirit Eona for the blessings it has conferred on me by the perusal 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 earthly could induce me to part with it. It is filled 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 exalted ideas and truths set forth in that unclouded production, without longing for your experience, and feeling that every sentence is truth itself."

[TITLE PAGE.]

SPIRIT EONA'S LEGACY TO

THE WIDE, WIDE WORLD:

VOICES FROM MANY HILL-TOPS

ECHOES FROM MANY VALLEYS.

—OR THE—

EXPERIENCES OF THE SPIRITS EONA & EONA

In Earth-Life and the Spirit Spheres: in Ages Past; in the Long, Long Ago; and their many Incarnations in Earth-Life and on other worlds.

Given through the "Sun Angel's Order of Light," the book has 650 large sized pages, is elegantly bound in fine English cloth, has beveled boards and gilt top; will be sent by mail on receipt of \$2.50.

Please send amount by money order or registered letter. Catalogues giving contents of the book mailed free to every one.

AGENTS WANTED.

Please address all letters to
JOHN B. FAYETTE,
Box 1362, Oswego, N. Y.

THE BOOK,

"SPIRIT EONA'S LEGACY,"

Has found its way to England and Germany, and is on sale in Madras, British India, by Kalsam Bros. in Melbourne, Victoria, by Mr. and Mrs. S. A. Morris, in Auckland, New Zealand, by Mr. and Mrs. Geo. Chasny, and

THE WAY PUBLISHING CO.

—THE—

Children's Progressive Lyceum

EDUCATOR.

Containing easy and progressive lessons on the spiritual philosophy and the spiritual and moral culture of children.

BY ALONZO DANFORTH.

The author says: "In presenting this series of lessons, it is with the fullest assurance that Spiritualism, for its enduring base in the coming generations, must have Lyceum teachings as a sure foundation on which the prosperity of its sublime Philosophy must rest."

They consist of a series of Cards for use in Children's Progressive Lyceums, each card containing an invocation, an appropriate Poem, Questions and Answers, Silver Chain Recitations, etc.

Send 10 cents in stamps for full samples to ALONZO DANFORTH, 2 Fountain Square, Roxbury, Mass.

The Weekly Discourse,

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

MRS. CORA L. V. RICHMOND,
The Preceding Sunday.

Is published each week. Price, \$2.50 per year. Address, WILLIAM RICHMOND, 64 Union Park Place, Chicago, Ill.

To Subscribers!

NOTE THE

Following Offer:

To any person sending us five yearly subscribers, 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, \$1.50. We consider it well worth the price. You will not be disappointed in regard to the matter, style of type, paper or binding. It is first-class in every respect.

