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VOLUME 4.

CINCINNATI, SATURDAY, JANUARY 26, 1889.

THE BETTER WAY.

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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, 1859, for the Congre-gation of the Society of Union Spiritualists Jackson Davis. INVOCATION.

Oh spirit of touth that he within thy embrace, we would come to thee this morning to gather strength and learn from thee of the grander walks of to permeate with thy power and uplift to a higher unfolding of our natures. We

methods and philosophy of the various re- grander conception of life, and attain to voice that the soul of man suffered at igions.

women, but at their fall from the po- question in the eternal and immutable laws growth from infancy to maturity of old sition of gods we most heartily re- of nature. SUBSCRIPTION PRICE - - TWO DOLLARS of a Helf to any Foreign Country in the crustal Union. In the United States THE Servers WAY will be sent Six Months for One Dollar. of Swedenborg and infallible authority and hand. declared he gave all the truth and that there was no more at the same spring from blindly accepted his words as law and gospel; and hence they do not and cannot progress. The same is true of the Unita rians with Parker and Channing; the Universalists with Murray and Ballou; and the same has been true of the Spiritu-

alists as regards the Fox girls and Andrew

I know that in your own midsts you have been passing through experiences in colored their ideas beforehand. Their which you have found mediums not true to their gitts. And again I say although it may sound harsh, I am glad of it, for it will tend to the elevation of the phenomlife. Fill us, oh spirit of infinite tru h, ena above the material plane of dollars and with the desire to follow thy footsteps and cents on which so many people have the whole mentality of the past religions. spirit had passed beyond the reach of aid to the inspiration of the speaker. placed it. Materialization, in fact none of And that if the mentality of the men of physical sensations when it reached the The first subject discussed by the guide take down the tickings of the machine, desire that influences of Love may come the phenomena are produced at so much the past had been controlled absolutely by point where it was leaving the material of Mrs. Sheehan was the trinity of life; with human agency. unto these lives, unfolding and uplifting per head. If you expect it, you are mis- the religions and creeds of those days, their manhood and womanhood so that taken; so long as there are gullible people there would not have been the mental and who believe such things, just so long will religious freedom that there is to-day; and there be those who will take advantage of there would not have been unfolded those wondrous problems through science and And hence we beseach of you that you Modern Spiritualism that there has been cleanse yourselves and help purify the unfolded. walk amid scenes of granduer. May they ling upon the material plane. Root out the of mankind; taught this, man has been earth as long as they could; building ever exactly alike. That some believed one spiritual culture, recognize all this and thy fires be kindled causes of these evils, and cease to expect ever haunted by a terrible fear of death. that at a scance composed of all classes. The religious view death as the conse- selves for this change; endeavoring to the room might agree upon one point yet iliar controls, who gave entertaining de-

Entered at the Post-Offic', Cincinnati, Ohio, as be better for Spiritualism, as it removes the cry for blood. No wonder humanity So with man; all changes were tending the danger of the error into which re- is sick; no wonder you cry out this is not ever onward and upward. igions ancient and modern have fallen of justice! When you eliminate this blooddeifying their original promulgator, or thirstiness from your laws and religion, doctor and by theologians to be exceedingsome one who instituted a reform in the then, and not till then, will you realize a ly painful; they had declared as with one

a higher unfoldment. We must realize the fact that these peo- To find out justice, then, you should be- ality no more pain at death to the man or ple are but men and women, and not gods come students in the realms of nature and woman passing through that change, than with supernal powers. We do not re- delve deep into the mysteries of old mother there was to the tree growing day by day; joice at their misfortune as men and earth, and find there the answer to your than there was to man himself in his

joice. Here is the great fact. The Justice then is to become a student of tendency of the masses is towards the grander truths of life;' to broaden your recognize this fact, and would bring themthe defication of the leaders of great love; deepen your mercy; lift your aspira- selves in to such harmonious conditions in reforms or the promulgation of their tions higher and higher to a better unfold their relationship to the world of sub-

BENEDICTION.

Oh, may we all become more spiritual- er, deeper and higher plane of existence. whence he drew his inspiration. They ized; 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 conceptione of the man common unings 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 and had no effect upon the spirit, as the a harmony of soul to those present and an test messages, and diagnosing diseases as

Death had been declared by the average

death; but it was false. There was in re-The time was coming when men would

ial to the spiritual that is miscalled death, but is only the birth of the soul in a broad-There was no disease; what we call disease was the rebellion of nature against

Specially Reported for The Better Way. the perversion of her laws. There could be no sympathy between him and those however, who cried: There is no sickthe hour of opening the services saw a ness; 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 NUMBER 82.

The Nea of Life.

BY ALICE M. 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,

The ship that has just gone out to sea.

Will't ever come, ohtome again?

But time passed on, a storm arose

Far out upon the ocean wide,

Go out into the restless sea,

Its pilots, fairy like and free.

In anguished voice and filled with pain;

The ship, proud ship, was swallowed up,

By the wild and dark and restless tide

Its sails as pure as the drifted snow,

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

O, when may it return? I asked

To those bright lovely gates of gold.

Again with bowed and lowering head.

Whenever the sea gives up its dead.

Douglas Hall Lecture.

In spite of the gloomy and chilly weather,

And then my heart this answer gave,

I watched a soul from Heaven's bright gate

The Spirit Telegraph. To the Editor of The Better Way.

ONE DOLLAR for Six Months.

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 goodly number of people of intelligence us profound and logical discourses on the and refinement assemblad at Douglas Hall, philosophy of spiritual science, while Dr. corner of Sixth and Walnut streets. These Stansbury has publicly demonstrated his lectures are growing in interest and are marvelous mediumship by independent proving a benefit to the cause. The con- slate writing and with the occult telegregation are especially fortunate in the graph has demonstrated, beyond all cavil, " reached that stage where the material music. Mrs. H. A. Jones is the organist, the truth of splitt return. This wonderful body was too cramped for its existence, and the selections played by her are ren- telegraph gives from twenty to one hunand the seeming agonies were but the dered in a tasteful and pleasing manner. dred messages during the evening, anstruggle of the physical to retain control, There seems to swell up from the music swering sealed questions and delivering rapidly as the most expert telegrapher can A large public seance was held in the residence of Mr. D. F. Wood, a large company assembled and were most enjoyably entertained by the various manifesta-Mrs. Sheehan opened by premising that tions. After appropriate music the conthe most convincing and satisfactory manner. I had several questions answered in was the house in which the soul dwelt until staled envelopes; also saw the writing up-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 representing the various phases of mediumship and travels in foreign countries. Mrs. Mozart elequently delivered the de-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 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 Duty of Spiritualists" was handled 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 triends. who are fortunute enough to secure them for a season, will have a spiritual feast. May the good angels go with them in their noble work. Fraternally,

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 ex- their gullibility. periences that which will aid them to rise above the earth and to realize that all things are from natural laws. May they 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 lo- the question. cal paper in particular, THE BETTER WAT.

LECTURE.

Mr. Chairman, Ladies and Gentleman: 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 book.

your duties as Spiritualists and stand firm without and trickery from within.

itualism and we should celebrate that day in such a manner as to bring before the justice.

world the great truths we possess and long.

considered as the leaders of the movement.

be ready to help each other to rise and ranks from all such who persist in dwelfrom a Methodist to a materialist, you will hear from spirits from Peter McCarty to the Empress Josephine.

> of fraud and unworthiness. Cast this out dwelling in the Garden of Eden. and you will make of Spiritualism a grand and glorious reality; a fountain of living truth.

What is justice?

This is as difficult to answer as the question "What is God?" We cannot know the motives that actuate your judgment, We may be a little premature, but pardon and it is not motives that you judge by. us for the moment if we speak upon a Remember our laws of to-day are borrowed two persons more powerful than God who point that seems of great importance. laws; borrowed from barbarism, and created them. Never before in the history of Modern molded and changed by the influences of Spiritualism have its so called enemies each succeeding generation, but they still been so organized and so determined to 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 it is the difference between tweedledee and and sorrows and joys, you have accumutweedledum. Most of them believe in the lated a home and pleasant surroundings, infallibility-some of a man, others of a and your children are gathered around

Hence on the part of the spirit world as sweetly by. Out in the west then comes tree and sustained its existence. And so well as in you there should be the divinest up a little cloud no bigger than a man's on through the various forms of life. Entruths until you realize the importance of hand; harmless as it is, but possessing tering into the realm of man we find that within its bosom elements of attraction this change is going on even in the living against all the shocks of persecution from that by their magnetic and electric forces existence called man The child develops draw other clouds into its embrace, and from childhood to boyhood; from boy-The point is this, that we have an anni- the sky is o'ercast and the storm sweeps versary-the 31st day of March-which all from its path. From the material points out to us the birth of Modern Spir- standpoint this is not justice, neither from the Christian standpoint is there any

The Christian declares his God to be a complete change in the particles of matter disconnect it from the personal elements God of love and to love all his children and composing the human frame. So man that have been connected with it for so lot here he destroys your children-all you had in reality died many deaths as far as Hall, 115 W. Sixth street, to-morrow, have; all you hold dear. Is this justice?

Some who for many years have been The materialist says we are here by chance; and high in authority have been found no justice, for your religion is blood-thirsty, wanting, have proven treacherous to the your laws are blood-thirsty.

cause, and we are glad of it, because it will

It is this that brings about the element

We are now ready, Mr. Chairman, for

guise of a serpent. This brought death, say the religionists, and God cursed man. Such is the modern orthodox acceptation of the words of the Bible, thus making 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

s ruck 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 you. All is fair and the summer days glide ages on ages in the past. Change fed this

material substance was concerned. If we descend into the earth and examby a blind force. By his reasons there is ined it layer after layer, we would find that the law of clange had been at work

there and was stil at work there, and ever Your sin of blood and your pulpits echo progressing upward and not downward.

hood to manhood; and from manhood to

with that infant is present, for every seven

years, so science had declared, wrought

body.

growth here in earth life, was born to a Duties of Spiritualists. higher life; to broader fields of labor and

Death has been considered the enemy upward and onward and preparing themquence entailed upon us by the fall of ripen and mature the spirit to that conour ancestors and ourselves would still be shores of infinite life.

That God having made all things perfect and pronounced them good; having From Our Reporter's Note Book. made man from the dust of the earth and Cincinnuti Brevities. woman from his ribs, had then suffered Mrs. Kibby holds a parlor meeting at his creatures, made perfect by him, to be her residence, 538 W. E ghth street, at

tempted, and to fall, by the devil in the 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' Dancforest and find there the lofty oak that has ing Academy, Tuesday evening, January

The following were the officers elected to take charge of the Lyceum for the ensuing year: Conductor, J. B. Groom; Guardian, Miss Elizabeth Dobson; Asst. Mrs. M. F. Glasgow, Miss Curtis, Mrs. motives in calling themselves by the name Hitt, H. H. Warner; Musical Director, of Spiritualists Names were nothing; it Mrs. Ross.

A few of the faithful gathered at the Richmond street, Tuesday evening, Jan. 22, to enjoy a feast of spiritual food. The readings, by Mr. Brooks, were fine and the crowning glory of old age. At this the last degree. The circle was not large time not a particle of matter that started 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 Soci ety of Union Spiritualists, at G. A. R. (Sunday):

MORNING.

1. Overture, La Surprise -2. Le Printemps - - - -Hayden Schubert

EVENING. 1. Overture, Egmont - - -Beethoven - Schubert

the material body; the spiritual body and Death then should have no terrors for the soul. This was suggested by a gentle- parlors of the hotel on Friday evening, for man; but the rather should be wel- man from the audience and we give below and great interest manifested. At a select comed as his best friend; as the agent by the leading points of the discourse on this seance held on Saturday evening at the which man, when developed to his proper and the subject chosen by the guide: The

enjoyment. Men should stay here on no two persons thought, moved or lived trols of Mrs. Mozart gave a most impresway and some another. That while all in after which the lady submitted to her famin a thousand others they would be as di- scriptive readings for some of the guests Adam and Eve. That if these had not dition of perfection where the passage vergent as the poles. There was a material with the occult tale out of the guests sinned there had been no death and all from this world to the spirit realms is like body, a spiritual body and a soul. The wards of an hour, ticked out scores of lying down to slumber and being lulled to material body was the outward expression messages of consolation, advice or tests in sweet sleep by the breezes wafted from the to our senses of the soul in earth life. It

> the bour of change came, and the soul on sealed slates held by Mr. Holden. 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 crowded, to witness the illustrated picfor the existence of a spiritual body for the tures by the photo opticon of Mr. Mozart, indwelling of the soul in the realms of spirit life beyond death's flowing stream. The body, spiritual, was as essential in scriptive lecture and Dr. Stansbury exhib-

spirit life as the material in earth life. It ited the occult telegraph. 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 attached to it. I have been personally from shore to shore and to bring a sweeter, purer and diviner element into man's existence.

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 peo Guardian, Mrs. Adah Sheehan; Secretary | ple were Spiritualists, but were not spiritmatter that had falles away and decayed and Treasurer, W. S. King; Librarian, ual minded. It was the duty of everyone Edward King; Leaders, Mrs. W. S King, to examine closely and see what were their

> was what the man did and knew that counted in the summation of life. Mere residence of Mr. and Mrs. Starry, No. 147 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 acknowledged by those read as correct to knowledge was the demand made upon Spiritualists at the stage of the procedure. Dollars and cents is not the basis of Spiritualism or of Spiri'ualists.

> > noblest sense of the word, meant a purification of the body and mind from vicious habits of living and thinking. No man had all the springs of charity and gentleness, a right to degrade himself by the use of to- that ought to gush forth in every human bacco or liquor; and there were many people who were afflicted with a spiritual of the heart becomes parched and arid as dyspepsia as well as physical. When peoole realized these truths then indeed would come the dawn of true Spiritualism, and nen would draw nearer to the great soul of love and good will should be learned of the universe and realize the grandeur and truths of life.

DR. H. 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. Ken-ney 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 To be Spiritualists in the highest and | clogs and bars to the spirit's advancement and growth. And then these moods of minds grow upon what they feed, until nature, are dried up, and the fallow ground a desert waste. What a dark and wretched karma some people are creating to carry with them to the other life. The lesson here, and not wait till we get "over there." -Golden Gate.

THE ROSTRUM.

Specially Reported for The Better Way Questions and Answers.

By htre 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 theoso pby the president of the society can tell you much more than we can, as the 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 ple, and all the sensitive to a certain of theosophy please certain minds, and extent, will feel? 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 thing, and this mass that rises and falls 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 re-collect, 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, substanves, 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 themyou will conceive of them-trey become a part of you; but if there is no lodgment or space in your mind they passaway and make no impression up in 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 est mountains are touched with the morning sun long before the valleys have caught the sunshine. Lower the and kindle a warmth in the heart that 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 gold enlight. 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 darkness. In nature there are bats and owls who are skeptical in regard to the control? We believe in prayer and we 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 awaken- sary, it does not follow that you must ang 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 your thought floats along the surface and fruit are the seed. So we think that just making the little ripples of mental tain sensations which you translate into wound. Now, thoughts are mental moof 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 interface and interweave, they will all be crossed; but these are living entities. do we drink them in with every breath. They come to us from surroundings, certain things give us certain impresword 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 Sney hold, to a certain extent, the power der 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 through this forgiveness and atone whose presence is distasteful, When ment.

is shadowed and darkened. Friends, we name and belief and original designs to meet with such, then you must use more energy, more power in your own yourself. Does it seem strange to you when we tell you that your own thought will make an aura which sensitive peo-

> 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 everywith the wave, if it is pursued or attacked, can send out from its inner self all about it, so that its enemy cannot see it is. There is no art known to men by which they can extract and give to you prayer to God. But you have no way to measure this, there is no way in the body? 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, jealously 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, woman-ly,—angelic thoughts, too, in the r true sense, send out an influence like the aroma of the rose, and it forms an aura like the frag ance 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 - 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 some-times just a little message of kindly feeling and love that is full of significauce. And do you know a word, a sentence, an article that costs nothing. is better than sunshine. So, friends, it is true that you send out your thoughts

Now we would not read it as one lon word but divide it into smaller one ould not read it as one long the stramonium blooms are present and all the air is filled with the faint, sick-ening odor, poison is diffused that affects everything unpleasantly; so there are certain people by whom you are disturb-ed and discouraged, by whom your life hend it, the only atonement that is shadowed and darkened. Friends, we believe in the chemistry of character, and we believe in seeking that which awakens the noblest conditions and un-foldments 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 iarger animal, measuring the size of the more energy, more power in your own nature to overcome this baleful influ-ence exerted by some conditions of sin was blotted out. They were taught character and life. Use your thoughts, just as children are by symbols and make an atmosphere, an aura about 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 sisin that God may accent it and forgive us but in our own nature the animal pro pensities, 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 con-

signed to lower shperes? 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, a certain floid that darkens the water friends, the master of ceremonies is in your own heart, the voice of G id calling is in your own nature, the every condiit. Now, if this creature can send out tion of your life is with you here on this emanation which is visible to you earth, your moral nature determines let us tell you that there are some things your position. Thus out of your spiritthat are invisible, as we have said. For instance, take the rose, that beautful ual state you are consigned to light or darkness, as the case may be. So in the instance, take the rose, that beautful spiritual world you may be consigned to expression of nature's poem-in color lower spheres by the lay of your un-and shape and fragrance how beautiful foldment, 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 exactly the odor which the fresh, dewy rose gives to you. It is sending to-day, the result of all pain, it is not profitless, out from its heart, the breath of its but it grasps you even in the lowest stage and lifts you until its work is done How does the soul separate itself from

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 re-move your body from your garment, so your spirit will slip away from the garmeat 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 bost is coming to wards 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 it self. 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?

Written for The Better Way. Father Time.

THE BETTER WAY.

KATIN LEADE. I've stood by the side of the coffins, I've followed the loved to the grave, I've stood by the side of the muther |

While to sloop she hushed her sweet babe I've stood by the groom at the altar, And kined the fair face of the bride While she dreamed she never could falter, The love of the man at her side.

I've stead by the alde of the preather, While carnestly pleading the cause, And I're stood by the side of the speaker As the people burst forth with applause.

And I've followed the felons to prison I've list to the murder's doem, I've heard the wall of the widow Left desolate, lone, but too soon.

Aud yet, must I follow and listen As humanity straggies with life, I must well, 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 in regard to the higher plane of our exstence.

As I have passed but twenty-one mile-stones of life's journey, and am stribed as "rare;" also the spirit workers often conjured up an immense tract of the result. land stretching across the heavens, to way and dwell in that blissful land evermore.

I often found myself wondering as to the attitude of the "Home above." And the obsessing influence of a superanu- could stand it, Mr. Hansinson. world entirely separate and distinct preacher of our childhood days. from this, and obedient to far different 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 so-cial converse of the dearly beloved friend; to-morrow with sorrow too deep for tears, we stand by the side of a new ly made grave watching the casket containing all that we ever recognized as our friend, being lowered loto the win- the very air was fi led with ennui and dowless 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 which to recover from the strain immocking 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 shore. Are you afraid of it? Your death brings; of the great interventing the same time there was prosent every home is there, and by and by the little distance tetween the earth and spirit thing necessary to meet the needs of the most aspirit. The same time there was prosent every the same time t

"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. Never-

theless such mediums exist; yet the workers in the spirit world, who seemingly never tire of their efforts to dem opstrate 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 condi-

tions. On reading Mrs. Hooker's stateleaves wrong impressions on the mind ment, the present writer recalled a recent incident at a circle convened for the search of truth of things spiritual. There was present the mediumship de

just beginning to realize more fully the who had previously p oved themselves beautiful truths of Spiritualism, I find fully competent to supply the "valuathat I have been mislead by the name ble communications" whose absence so often applied to the--what I now be-lieve to be--conditions into which the the onset, came the divine afflatus parson makes us all comfortable w soul passes after quitting the outer shell, which was the glory cloud in advance or body. My youthful imagination of genuine mediumistic work. Now for

But, first, let me explain that in the which we should sometime wing our same circle was a kind, good lady whose with extreme sensitiveness to spirit influence) was taken advantage of by

it required no little effort to disengage ated priest or preacher, who delivered says I've got to wear short pants the from my mind the clinging, tenscious his drivel in the ancient monotonous after Irene's marriage."-Exchange. from my mind the clinging, tenacious his drivel in the ancient monotonous idea that the spirit world was another sing song tone and style of the circuit

By the way, these imposters underlaws. But the astonishing truth at last stand the ways and methods connected came to me that we were living in the with the intercommunications of the spirit world now, that this was really 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 robb-rs 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 selfishnes .

On this occasion the company was hardly seated before the aforesaid or ing influence seized his opportunity, and we were treat d to a communica tion almost direct from the Almighty. whose representative was embodied in the wisdom of "the fiftieth sphere," till d-ath, and but one t sought filled every

po-ed on thinking, rational beings. Of course the circle was a failure, such as Mrs. Hooker deplores, while at the same time there was present every

JANUARY 26, 1889.

MINOR TROUBLES

am, I have a good many bad batta but marrying isn't one of them.-Phila

MUDA.

He-That was a terrible blizzard we

pick it up .-- Time.

Little Son (after meditation)-Ir rather be Edison.

'Cause he ain't dead .- New You Weekly.

First Sweet Girl-Did you have mistletoe bough in your bouse? Second Sweet Girl-No; I had on

ready; but forgot to put it up. Of all things! Forgot it? Yes; you see George and I. someher

or other, became engaged the day le fore.-Omaha World. A PROFITABLE RABY,

Two tramps, a man and his wife, have been making a good living in Scotlast by means of their baby. "We just gas in christened," says the father, "at all ummat to est and money for beds. On days orful bad we has to do 'im twice -London Tattler.

TEDIOUS WAITING.

You would be sorry to lose your sister wouldn't you, Johnny?" asked the vis veneration for religious truth (united itor, suggestively, to the little boy who was entertaining him in the drawingroom

'Nope," replied Johnnie. "I gue

INFALIBLE INDICATION.

Amanuensis-I can't make out wis this letter is from. Only the initials are signed, and the writing gives me m

D ctating Employer-Is there a post script? Amanuensis-Yes-two.

E nployer-Tuen it's from a woman Yankee Blade.

THE WAY NOW.

Good Citizen-Are all the doors and windows locked?

Wife-Yes, my dear

And the burgiar alarm set? It looks all right.

And the dogs untie J. Yers.

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 Dorca Holder, 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 Sanday school candy at the Christmas cele bration, and now all is over between them."-Pack.

Visitor-Were you at the meeting d the Woman's Society for the Dissemination of Political Economy?

Mrs Sampson-Oh, yes, I was then Visitor-Was there much go to it!

Philadelohia Dame-Are you a mir-ried man, Mr. Lakeside? Mr. Lakeside (of Chicago)-No, mat-

delphia Record. COMPARITIVE SEVERITY AT BRE.

A GOOD CHOICE.

Proud Father (showing off his is before company)---My son, which we you rather be, Shake-speare or Edina

Yes. Why?

IT WASN'T NECESSARY.

led spirits to perfect the designs of the freed from its body. Great Spirit?

In other words, we had almost said, that some might interpret this text, think that prayer is counted in the plans of our Father, and that we cannot belp 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 neces-

greatest truthfulness and greatest kind But you say in regard to our thoughts, effort, in endeavor for the good of others.

THE ATONEMENT.

Dies it require the prayers of embod- aspire and learn when the spirit shall be

Friends, remember that you are first born into this world, and you came naked and love received and unfolded "Dies G id need the advice and council you with the highest expression of the divine that could be expressed in that the progressing, advancing ideas. But prayers of embodied spirits to perfect way. And when you enter the future the designs of the Great Spirit? D, you life, when you are born again through there are those that sleep and love the darkness. In nature there are bats and that we perfect, that we advise, that we ceive 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 Hensoldt. All substances are made up of tiny particles which cannot be further pray in that way. But if you desire earnestly, if you reach out for anything in earnest aspiration that is prayer. It reduced in size without change of prop ponent atoms ponent atoms These particles or groups of atoms are melodies, and all is like a letter. However you may di-rect the ou side the true prayer is in the inside, and God can read scaled letters. of vibrations per second. In solids the So, friends, if you hold deep down in molecules are arranged in a certain are your own, different from those of others. You think of a certain thing and 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 about in all directions, yet none can and fruit are the seed. So we think that in that way God does require the the others; while in gases they fly prayers of embodied spirits to perfect his about with marvellous rapidity in all conditions. Just as a sound gives dis-tinct vibrations or waves to the air, ion is not that which is expressed in a contains no less than twenty-one trilwhich coming to your ear conveyices. creed or by certain forms or ceremonies lions of molecules, and every point on or combinations of these, the true spirit of religion is the spirit of helpfulness and love and right thinking and speak tions; they are the results of movements ing. It is the best influence and purest across the width of the smallest line thought we can have or grasp or com-prehend. No man can worship God Magnify the 1,000,000,000,000 diameter, the most powerful microscope shows us. truly who forgets his tellowmen; and if and each atom is the size of our globe you want the best expression of divine each molecule is a planetary system, worship then you should cultivate the and each air bubble from the fringe around the water in a goblet is a won derful galaxy. Magnified 10,000 tril-lion diameters, the air bubble would ness and purest love to your fellowmen; and then you will have the right kind of prayer, the prayer that blossoms in bave the dimensions of our entire stellar system, but would contain 50,00 billion of stars, lustead of the 20,000,00 We do not hold before you the doc-triual, or theological thought of this atoms had inhabitants with our sensasions. But then you speak of stealing-thought from others. Do you like that 1 000

except one little part, and that for four thousand years, or nearly that, all hu-manity 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 appeas-ed and accented this and blatted out the ed and accepted this and blotted out the sns of the rest of humanity. This is the doctrine which some accept and believe that the only possible expiation for hu-manity was through this sacrifice and through this forgiveness and atone mant realms supenal; 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 agsid, we find to our amaz-ment that the tadpole has developed luto a frog. This evolution from an inferior to a sup rior order must certainly bring with it broader and more comprebensive views, so that though the frog still swims in the same waters they do not so seem. Thus in relation to man. Through

nature's laws the germ of life is awak ened and, for an alloted 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 an incident in our jurney, a necessary change in the unfolding and releasing of our souls. We have indisputable ev idence that our departed friends can and do return. They tell us of the beauties of the higher life; of the flowers, the A tree stands in yonder field; would it not appear differently to us were our spirits disencumbered by this muddy vesture of descent. 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 is enabled to see things in their true and fullest light. One other point before I close.

Many persons do net attach sufficient importance to the fact that we all makour own hereafters; taat our future life is dependent entirely upon the present

We must not think of our future joy as a settled certainty. There are abso iutely no complimentary tickets to the grand pleasures of the soming life. For the truth must ever be that we are our own saviors, and that I behooves us to live nobler, purer, truer ives if we would enjoy the sweeter blessings of our future home.—Almond Griffiu, n Carrier Dove.

somewhere, that his soul has soared to 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 de-partment of learners; and, in con-e-quence of this misrepresentative of our cause, it has got to be almost an axiom;

work "What would you do about it?" I to 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 obsessing 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 can never know with any degree of precision which is awalting us on the other side. We know that death is but her of all blame in the matter. It is 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. Hook 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 be fore us has many, many times fully mel we could then see beyond the outer ap-acter of the work performed through acter of the work performed through their mediums; while, in a few in-stances, the united testimony of those who had seen the exhibition of intelli-gence in both the mortal and post-

mortem state, gave the paim to the lat-

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 skep tics 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 In closing, let me say this: Give the mediums who have proved their relia-bility 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.

Mrs. Sampson-Yes, indeed; ste the motion to adjourn was passed, then was absolutely a stampede .- Painp H. Welch, in Editor's D awer, in Harpers Magazine for January.

INHARMONIOUS.

George-That is a beautiful piece especially with non-Spiritualists, that Laura, and you have played it most the stream is too much below the level soulfully. But what is that rumbling of the fountain. This is one of the noise I have been hearing hearly all the great drawba ks to all progressive time since I came in?

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

TOO SOON FOR A TEST.

Miss Dusky-Am dem de black stockin's you tole me 'bout buyin'? Miss Saffron-Yes, dem is de on-Cicely, an' dey only c.s' seventy-fire sents

Miss Disky-Am dey silk? Miss Saffrou-N d'z celly, but dey're s as good.

Miss Dusky-An' will dey wash? Miss Siffron--Dat 1 don' know, I'se only had 'em fo' weeks.-Epoch.

TAKING NO RISKS

Mrs. Mimosa-Now, Johnnie, go kim your little sweetheart and make up. Johnnie-No'm, I won't. Mrs. Mimosa-Go and tell her how

much you love her and how sorry you

Johnnie-Guess not. Pa says hef into a breach of promise case by the thing. I ain't running risks, I ain't Buffalo News.

JOHNNY GET YOUR GUN.

"I see by this paper," said Rolla, who was reading a Texas paper for Wash i gton news, "that the large rifled gos on the war ship Galena will carry a 200-pound shell five miles." "Then," said pound shell five miles." "Then," san Ralia's father, in the time of voice commonly employed upon such occasions, I wish I could hire that gun to carry this dosh swizzled baby around the roo till your mother comes home from t 'Mothers' Helping Hand Society.'" Burdette, in Brooklyn Eagle.

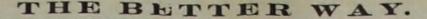
A NARROW ESCAPE Mrs. Genteel: "you brought no card, Marie."

Marie : "No, mum. The gent said he had none. He says as how he's you Uncle Jake from Hayseed farm, whet you and the family spent the hull sum-mer, mum. H-'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 possi-ole."—New York Weekly.

birds, the entrancing scenery and surroundings. And we cannot avoid think ing of these things as we see them here. pearance, through the exterior of the trunk, and behold nature in her work

JANUARY 26, 1889.





Some Gigantic Crabs,

Of the great Crab family, one of the largest and most remarkable specimens is to be found in Japan, where it is highly esteemed as an article of food. Mr. Holder tells us about it. Its chief claws are each five feet in length, measuring from ten to twelve feet between the nippers, and presenting an astonishing spectacle when entangled in the nets and hauled aboard the boats. The body is almost triangular and compara-tively smail. They have the remarkatively small. They have the remarka-ble habit of leaving the water at night and crawling up the shores of the coast, presumably to feed, and they are sought by crab-hunters. A story is told of a par-ty of fishermen who had camped out on the river bank, and one of whom aroused the others in the night by yells and screams. Running to the spot they found that one of these monster crabs, in wandering over the flats, accidently crawled over the prostrate fisherman. He awoke with the great claws mov-ing about him, and it would be hard to tell whether the man or the crab was the most terrified.

But the robber crab of the Indian Ocean surpasses even the Japanese crab in strength. It is called the palm crab, because it lives in the cocoanut groves making its nests in a hole under the tree. It subsists upon the fruit, tearing the husk from the nuts with its claws and carrying it to its bed as a lining. The Malays often pillage the crabs' nests and get the shreds of husk to calk their vessels or for the manufacture of mats and other articles. These crabs are very intelligent, for they always open the end of the nut that contsins the eye spots and hammer away at the eyes until an opening is made. Sometimes one will secure so firm a hold upon a nut with its large claw that it can dash it against a rock until the shell is broken.

Gelert, the Greybound.

Llewellyn, a prince who reigned over North Wales at the beginning of the thirteenth century, had a famous greyhound that had been given to him by his father in-law, King John, of Eugland. The hound was called Gelert, or "Kill-hart," from its prowess in the chase, and was a great favorite with the Prince, feeding from his hand and guarding his couch when he slept.

One day Llewellyn went out with his men and dogs to hunt; but during the chase he missed Gelert, the strongest and swiftest of all his hounds, and, owing to his favorite's absence, but little game was taken. The Prince returned home angry and disappointed, when, just as he reached the gate of his castle, Gelert came bounding toward him to receive his accustomed caresses; but Llewellyn started back in surprise, for the jaws of the hound were dripping with blood.

He rushed to his chamber, and saw to his horror that the cradle in which eclipses. his little son had been sleeping was and the e turned sprinkled with blood. Thinking that his favorite hound had killed his child, he turned in his rage and plunged his sword into its side; but as poor Gelert fell, there mingled with his dying howl the cry of a child; Llewellyn ran to the overturned cradle, and, raising the blood stained coverlet, he found his rosy boy beneath it, just a wakened from his sleep, and beside him there lay a huge wolf, torn and dead, that had been killed by the brave greyhound. The cradle had been overturned in the fierce struggle between Gelert and the wolf; but the little boy was unhurt, and had fallen asleep under the coverlet, only to be awakened by the the death cry of his preserver. Llewellyn's joy at finding his little son safe and unharmed was only equaled by his grief and remorse at having slain his faithful Gelert. He caused the noble animal to be honorably buried. and erected a monument over bim, and hung thereon his horn and hunting spear; and the place was called Beddgelert, pronounced Bethglert, "the grave of Gelert," and from it the whole surrounding neighborhood takes its present name And in gratitude to heaven for his child's escape from the laws of the wolf and to present the jaws of the wolf, and to perpetuate the memory of his gallant greyhound, Llewellyn founded the abbey, the ruins of which may still be seen amid the wild and beautiful scenery of Bethgelert .- Boston Herald.

of that state by parties that went out from many of the prominent universi-ties throughout the country. There were fifteen places at which observa-Mass ; and St. Louis, Mo. The Coast Survey also established two stations, and the Lick Observatory had three or four parties in the field.

early time. Thales, one of the seven sages, born about 640 years before the Christian era, is said to have taught the be supposed to have arisen at a very early day. Long before the motions of the heavenly todies were well under stood, material was historically accu-mulating for the prediction of the oc-currence of eclipses. Less than a score of years suffices to establish a recurrence of or stablish a recurrence of exactly the same positions of sun and moon with reference to the earth. The period, or cycle, of eighteen years and els ven days includes all kinds of solar eclipses liable to accur, so that it may be said that each eclipse is the type of one to occur 18 years later. This relation once established, it is easy to see how the ancient astronomers could predict eclipses without an accurate knowledge of the motions of the motion or of the of the motions of the moon or of the earth. Of course such predictions have knowledge of these motions became better known.

In the case of the sun being eclipsed, the relative positions of the three bodes-earth, moon and sun-the shadow of the moon striking the earth causes the sun to appear darkened or eclipsed. In the case of a lupar eclipse, however, the relative positions of the bodies are changed. The earth then occupies the intermediate place between the sun and the moon, and its shadow falling on the the moon, and its shadow falling on the moon obscures that body. Solar eclipses can occur only when the moon is new. On the other hand for a lunar eclipse, the moon is full, the lunar eclipses are merist, if you will. Through this confound only at the time of full moon.

always reach to the earth when the spirit rules. It sometimes becomes necmoon is new. It is, of course, cone-shaped, with its apex toward the earth and its base at the moon. If the point research and gather material which it just touches, there is only a line to total is not possible to bring to your earth obscuration and the eclipse is total only plane. In other words it is necessary momentarily; if it falls beyond the cir-cumference of the earth, then there is a belt of totality. An observer on the line connecting the centers of the three

Solar eclipses occur more frequently than do the lunar; it is susceptible of of spirit. If what is termed trance con demonstration that there must be at ditions become necessary then, while least two solar eclipses annually, and the body is held in negative condition, there may be five, in one year. Of lu the spirit of the medium sometimes nar eclipses, there may be as many as three in one year, or none at all. But a times visits planets at a long distance lunar eclipse is visible to a whole hem | from your own; but it is unsafe to yield isphere at once, while a solar eclipse can to these conditions unless there be wise be seen only from a small portion of the ones upon your side who understand the earth. The number of times, therefore, care of the medium during this experia solar eclipse can be viewed in any one place in, say, any one century, is com-paratively small. The shadow at some eclipses may fall in arctic or inaccessi-ble regions. Hence arlses the infre-in the body to maintain life. quency, apparent, not real, of solar

Public Seance

ed the only particular field for a proper or Spiritualism, that which enables you We can only bring to you the crude maobservation of the eclipse. Stations to become a saviour to yourself and others.

Why the mission of Spiritualism embraces every growth in human experience, it folds in its arms every suffering tions were made. Some of the astrono-mers who viewed the phenomena went from Rochester, N. Y; Greencastle, Ind.; Washington, D. C; Cambridge, of a southern z*phyr. proclaiming ever the divinity of man and the greatness of his mission. Large hearts, large lives must attain growth through varied ditions, nobler aspirations, grander fru-E-lipses have been predicted from an experiences, so Modern Spiritualism ition. The divine light shines as your arty time. Thates one of the seven simply modifies constructs into better heritage and that of all spirits, whether simply modifies, constructs into better expression, all thet the sges have given true nature of the lucar eclipse. Being the most striking of celestial phenom-ena visible to the naked eve, the desire to account for the cause of eclipses may demonstrates, the striking of the spheres; nor demonstrates the return of that face; cold in its beauty, that you laid beneath the daisies yesterday, but it sends the broadening beam of love into your life, and teaches you that the needs of hu and teaches you that the needs of humanity are the needs of the angel world. While they come to you with world. While they come to you with their love and healthfulness, they exact from you a consecration of purpose, that will enable them to perform the mission that Spiritualism lays alike upon the high, the low, the weak, the strong. It high, the low, the weak, the strong. It brings blessings to all in untold guise; crude speaks through all the voices of nature and though unseen in the workings of earth. Of course such predictions have become more and more accurate as the knowledge of these motions became sorrowing soul to heights of triumphant light. It speaks in no weak accent, but proclaims and asserts its authority, unfolding through time, and leaving its footprints alike upon yesterday, to-day and to morrow.

Does the spirit wholly leave the body in what is termed "dead trance?"

The shadow of the moon does not held negative, and the finer law of that each medium should have a development or growth of soul that is individual, and a true development of spirit would not rob one individual of any bodies sees the sun totally eclipsed, as do also observers either side of the central line within the belt. right they possessed as their own. All true spirit educators, would gladly bring to you only that which aids you in your own growth, and development visits other parts of your planet, some-

It has sometimes occurred when the spirit left the body for this trance, the simple touch of a hand upon the sensi-tive body of the medium by an antagor at least to break the fine cord of connection by which the relation of indi-vidual life is maintained. Therefore, form) earth souls ascend into broad fields in search of truth. Spirits do not work in time as do mortals, and those who have advanced as the best educators of the race, have learned the lesson of patience upon which all true development depends. What is the benefit of materialization to humanity? All life is materialization, only different in form. All materialization is but the expression of spirit through matter. The flower at your feet is in its way a materialization of beauty, and comes to inspiration to exalted and recipient you with its lesson, which betrays the minds in mundane life principles of same hand that rules the growth of the oak, that singles out no special form in nature's handiwork for its best expression, but dignifies all life with the best evolvement that the conditions permit When spirits leave the earth structure of clay, and reach what is termed the first sphere of unfoldment in the spirit life, they are strongly attracted to the old conditions of life, until they have slowly grown by desire, into a new con-dition of spirit unfoldment; and that desire leads them to all avenues of spirit expression that come through the difmanity to day is, "If a man die shall ferent phases of mediumship When he live again?" We find through all upon the superstructure d phenomena, which builds Spiritualism as the pyra mids of Egypt are builded, upon a broad tase. The materialization of swered at long intervals by the so-called physical forms became recessary for the demonstration of this tuth, for the perreth answered that question to his dis- petuation of life in is inner revealment. Then wise spirts upon our side ciples, and through his mission to the gathered the flue subtance of the atworld became the Saviour of that time, mosphere together, the same chemical so in the broadened light of knowledge properties and component elements of which your bodies are composed, and those who in the shadow turn their sciences to the word, not to satisfy faces towards the east, awaiting the id e curiosity, but b evolve a prin dawn of a new star, that shall proclaim ciple, and because the desire upon the arisen Saviour of mankind to this your part made it possible for us to come in contact wth you through nineteenth century. Spiritualism brings this method of expression. L'ke tue an answer to that query, and claims beautiful flower that grows in the that within the human breast already sunshine of love, and unfolds its petals to the blue sky, as if in worship to the divine power that riles over them, so ali true materialization should be in the spirit of unfoldment toward higher forme; and when you, as mortals, come into purity of life, enderness of love, earnestness of desire that enables these particles which are gathered through your magnetic band, to be brought together in the element of love and trust. when you cast out fom your life all that which militates against this finest expression of unfoldaent yet known in the arc of science, hen you will receive through materialization its best mission

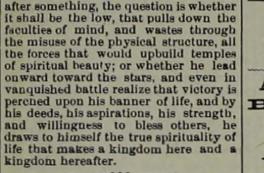
terials; we cast them into the mould of human experience as we find instru-

ments fitted for our touch. Unto you is given the spirit forces of life and feeling, through right use they shall be a bles-sing and benefit to humanity. It is not things answer the need and the demand of the soul. Demand materialization that shall lift the world into purer conin materialized form or in etherialized bodies. (Applause.) What is the best method to pursue to

gain true spirituality? Friends, the best method to obtain

true spirituality is to seek for true spirituality. All things hinge upon the de-mand of the time. You wish ripe fruit; the subject to the supreme will or ad-vanced spirits who can and will aid True spirituality is true medium you. cays. It is continually a growth from forms into finer stratas and growths.

That which you call the imagery of the soul is the reality of the soul and constitutes in a measure true spirituality. Could you live up to the best that comes to you day by day, you would no longer have need of minister or priest to give to you the surplus of their na-ture or to baptize you from the fount of their spirituality. You desire and seek through the organs of thought and through the avenues of your spiritual Man must be in a continual search



Progressive Lyceum Department CONDUCTED BY ALONZO J. DANFORTH.

Responses.

When man has risen to the dignity which it is his to attain, it will be impossible for him to even desire another

then, while possible for him to even desire another to condition, an sometimes planet, sometong distance to gradient to broaden our conceptions of duty to broaden our conceptions of duty to to broaden our conceptions of duty to to broaden our unselfish exertions for the happiness of others here we build our follow-men.
Spiritalism teaches that just in prophate three being left happiness of others here we build our homes happy and bright in the spirit for Matter through Processes. Some the sensible and the existence in each of an infallible monitor born of God who unfolds to the self-conscious spirit the infinite fullness of divinity—so that man may no longer be led from without but from titon of indit. Therefore, rance, "while is life in some is into broad is sociate him with the source of all good.
Therefore, while is life in some is life Through the Mediumship of Miss Emma J. Nickerson Held by the Independent Club, Berkeley Hall, Boston, Friday P. M., Janu-or at least to break the fine cord of conwhile there is not "dead trance," while there is not death, (for all is life in some sal kinship with those affinities which

good.

True love is the off-pring of purity and only under its benign control can properly developed beings be generated. Purity is light-it gilds the mountain

tops of God's everlasting goodness, and in its fullness alone will the soul ever find peace and rest, and realize the blessing of immortality and eternal progression.

The pure in spirit do not retrograde. Their communications are as pure as the source from which they em-enate, the light of spiritual truth shines through all their utterance, falling like through all their utterance, falling like a tender benediction upon aching hearts. Their mission is not to aid in the accu-

mulation of wealth, but to call the mind to the contemplation of the spiritual, they having passed beyond the conflicts incident to earth life and come to bring a knowledge of the soul, its su tlime pos-itilities and future continued

White is emblamatic of purity, would we have our actions through life. Red not only typifies strength but that divinest of all attributes, love. Blue symbolizes truth, so should we make it the corner stone of all our

work in life.

THOUGHT FOOD FOR THINKERS.



MEETINGS.

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

Cincinnati, Ohio.

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

The Lyceum for children and adults meets at G. B. Hall, 115 W. Sixth street, Cincinnati, every unday at 10 a. m. All are cordially invited.

Boston, Mass,

BOSTOH, MIRAS.
 BOSTOH, MIRAS.
 IGII WASHINGTON STREET.—The First Spiritualist Ladies' Aid Society meets every Friday. In each menth, Public meetings every Friday evening at 75%. Miss. H. D. Torrey, Secretary.
 BANNER OF LIGHT CIRCLE-BOOM, No. 6
 Bosworth street.—Senaces are held every Tuneday and Thursday afternoon at 3 o'clock promptly. Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman.

Admission free. For infinite particulars are based on sixth page. L. B. Wilson, Chairman.
 BOSTON SPIRITUAL TEMPLE, Berkeley Hall, -Lectures by able speakers Sundays at 10% A. M and 7% F. M. Bichard Holmes, President; Albert F. Ring, Secretary; O. L. Bockwood, Curresponding and Recording Secretary.
 FIRST SPIRITUAL TEMPLE, corner Newbury and Excter streeta-Spiritual Fraternity Society will commence its public meeting Sunday, Oct. 7.
 The T-mple Fraternity School for children meeta at 10% a.m.; afternoon revices at 3%, and Wedness day evening social at 7%
 SPIRITUALISTIC PHENOMENA ASSOCIA-TION, LADIES' AID PARLORS, 1031 Washington street-Sunday meetings at 2% and 7% F.s. Solicita correspondence from mediums everywhere, through whom interesting phenomena may occar, suitable for a public platform, J. H. Lewis, President.
 COLLEGE HALL, 34 Essex street-Sundays at 10% of the suite of th

for a public platform. 3. If there are a public platform, 3. If there are a public platform, 3. If there are a public platform, and the second second

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

Wells Memorial Hall, 987 Washington street.-The Independent (lub meets every Wedn sday at 2 p. m. Seance, followed by s.wing-circle. Suppor served at 6 p. m. followed by entertainment J.W., Fletcher, Grand Master; Mrs Ada Simmons, Treas-urer; F. V. Fuller, Secretary.

Ladies A d Parlors, 1031 Washington street --Sundays at 2% and 7% p. m. F. W. Mathewa, Conductor.

Conductor. America Hall, 724 Washington street.-Servicea each Sunday. Dr W A. Hale, Chairman. Chelsea -Spiritualist meetings are held in Pfi-grim Hall, Odd Fellows Building, each Sunday eve-

grim Hail, Odd Fellows Building, each Sunday eve-ning, at 7½ o'clock. Mishawum Hall, City Square, Charlestown,-Mediums' meeting Sunday at 2½ and 7½ p.m. Dr. Mark Smith, Chairman.

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

New York, N. Y.

The American Spirituali t Alliance meets at 210 Vest 42d street, New York City, on each alternate

Wednesday at 8 p m **GF**All spiritualists are cordially invited to be-come connected with THE ALLIANCE—either as resi-dent or non-resident members—and to take an active part in its work.

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

Columbia Hall, 878 6th Avenue, between 49th and 50th streets.--People's Spiritual meeting. Services every Sunday at 254 and 754 p. m Mediums and speakers always present. F. W. Jones, Conductor

Arcanus Hall, 57 West 25th street, N.E. corner, 6th avenue.-Meetings of the Progressive Spiritual-ists are held every Sunday at 2% and 7% Reliable speakers and test mediums always present in a pirit phenomenal gifts. Prof. G. G. W.Van Horn, Con. Adelphi Hall, corner 52d street and 7th avenue,-First Society of Spiritualists holds meetings every Sunday at 11 s. m. and 7% p. m. Admission free, A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M.C. Morrell.

Newark, N. J.

The People's Spiritual Fraternity holds meetinga

Eclipses.

Eclipses, lunar and solar, have by the uncivilized been from time immemorial viewed with fear and trembling, and a long step forward in civilization is shown by the change feeling marked by the commencement of their predic tion-in this, as in other events, the unexpected being universally fear-inspiring. In late eclipses the astronomer, journeying perhaps thousands of miles to an island in the great South Sea, will see the evidences of terror excited in the natives by the unwonted appearances. There is probably no more forc-ible illustration of the axiom that knowledge is power than the attitudes of savage and scientist toward the phenemena of the total solar eclipse. The former, not aware of the coming of the eclipse, is transfixed by fear as it ap-proaches; the latter, enabled to predict

proaches; the latter, enabled to predict the time of its advent, an xiously awaits the revelations it may afford. A total eclipse was one of the features of New Year's Day, 1889, when fair Luna crossed Old Sol, and the beautiful sunlight was dimmed by the shadow of the moon. This solar eclipse was looked forward to for months by every student of science with great interest. Though the totality did not last much longer than two minutes, astronomers obtained

ary 11, 1888.

What is the mission of Spiritualism to the world?

The mission of Spiritualism to the world is first, to demonstrate the immortality of the soul. By various methods and through many forms of religious thought, this demonstration has been made possible through the years; but from different developments of religious life, we have grown into the light of what is known as Modern Spiritualism, which comes to the world as

the sunshine comes to the flowers, bringing better conditions of growth, truer development to the flower of the human soul. While past education has given us faith, upon which to anchor our belief, Spiritualism brings with it the blaze of glory that accompanies knowledge. When you demonstrate through the principles of science, a fundamental truth, you have added to the world's experience that which becomes a beacon light, to all who shall come after you

The gr at question in the heart of huages the answer to this question has come in an imperfect way; perhaps an- broad ta-e. media of the time. As Jesus of Nazawe find the anxious questionings of lives the arisen Christ, we ourselves perfecting every hour the life that enables spirits advanced in wisdom and comprehensive in thought, to bring us truths, and demonstrate the mission of Modern Spiritua ism to be the highest attainment of the human soul in its search after truth. When you grasp through your ideal or imaginative nature, a flower, a fact, a truth, a single thought, that develops your soul, sympathy awakened, unites each fragment

Thought is a substance, and out of our thoughts and their culminations into deeds, will be our crowns in the life continued, and if we heed their teachings we are on our way to wisdom, and bright halos will encircle our brows on entering the world of spirits.

Exhalted spirits communicate through knowledge, wisdom and truth according to their capacity to receive, comprehend and utilize to the good of mankind.

All good government is the virtue and sobriety of the people and the purity of their homes.

God exists in the processes of nature and in human beings.

The President of our Republic, be he Republican or Democrat, from the North or South, East or West, is the uncrowned king of a mighty nature and upheld in the exercise of his power by universal public sentiment.

The object of human life is to increase human joy and the means are intellectual and physical development.

In nature the history of one atom is as unknown as that of the universe, one drop of water is as wonderful as all the seas, one leaf as all the forests and one grain of sand as all the stars.

The world wants no longer a merely respectable and elegant religion, buttressed in temples and ancient cathedrals-it longs for quick brotherly love with its shrine in the hearts of men.

ing the infinite. It is the fountain head of life's immortal stream, the source of every a

tribute and spring of every blessing. It is the essence of divinity that permeates and infuses the highest spheres, the unclouded light of eternity's perpetual day.

Whoever worships at Purity's unsullied altar may sing of love, of home, of as a part of the perfected whole, and beck important information. California was the state which afford-von have gained in the school of science, heaven, of words holy and sacred in

FARADAY PAMPHLETS,



BOWLES PAMPHLETS.

BOWLES PAMPHLETS. No. 1-Experiences of Samuel Bowles, late editor of the Springfield (Mass.) Republican, in Spirit Life, including Later Papers. Car-rie E. S. Twing, Medium. pp. 91. Price 25 cents; postage, 2 cents. The tensor of the Springfield (Mass.) Price 25 cents; postage, 2 cents. S. Twing, Medium. pp. 91. Price 25 cents; postage, 2 cents. No. 2-Contrasts in Spirit Life and Recent Experiences of Samuel Bowles. Carrie Experiences of Samuel Bowles in the First Five Spheres. Carrie E. S. Twing, Medium. pp. 142. Price 50 cents: Massaches Sciences of Samuel Bowles, Carrie E. S. Twing, Medium. pp. 142. Price 50 cents: Massaches Sciences Sciences of Samuel Bowles. Carrie E. S. Twing, Medium, pp. 907. Paper, 50: cloth, 75 cents; postage 5 cents. E. My Meeler in Spirit Life-Materializa-tion; The True and False; Reincarnation, and its Deceiving Spirit Advocates; The War of Wills in Spirit Life Over the Spread of Spiritualism on Earth, as seen by Ed. S. Wheeler since bis Entrance upon Spirit Life. pp. 52. Price 15 cents; postage, 2 cents. Elsie Alnsle, a Victim of Social Wrong, by Caroline Lee Hentz. Sarah L. McCracken, seribe. pp. 108. Price, 25 cents; postage, 2 cents The History of Jesus and the Mythical

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

Gerald Massey proves irresistably that Christianity is a borrowed cuit from the an-clent Egyptian religion. pp. 230- Paper 50 cents; cloth, 75 cents; postage, 8 cents.



By the aid and in the light of Progress. Sevences articles in prose and nineteen songs, with music constitute the contents of this volume. Among the prose articles are: "Patform of trinciples and general basis of the coming church;" "Statement of facts and a comprend of evidence;" "Spiritual truth recorded in the bible;" and "Reasons for bot bein an orthodox church member." Of the songs, will music, are: "Footsters of Angels;" "Shining Shore;" "We Shall Meet Beyond the River;" and "Hene of the Song?"

'clock at 139 Congress street, Mrs. G. Dorr, Secretary.

Philadelphia, Pa.

The Second Association of Spiritualists, of Phila-delphia meet every Sunday at 3 r. m. at theiz church, Thompson Street. Seats free. Public in-rited. T. J. AMEBOSIA, President.

Cleveland.

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

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

Toledo, O.

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

Chicago, Ill.

The Chicago Spiritual Fraterity hold public meetings every Sunday at 3 and 7:45 p m., at Kimball Hall 247 State street, cornei of Jackson, Rev. Mrses Hull, formerlya noted Advent minister, and one of the best hiblical scholars living, will conduct the services the four sunday in January, Seats free, All are invited. S. M. Buddison, Sec.

Seats free. All are invited. S. M. Budison, Sec. Avenue Hall, 159 22d street. Children's Lyceum Sunday, at 12 r. M. Spiritualists and Mediums' Meeting, 3 r. M. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month. The Young Peoples' Progressive Society of Ohi-cago, hold services Sunday morning and evening in their hall. Wabash Avenue and 22d street, at 1024 and 734. The best speakers and mediums are always engaged. Depoles' Spiritual Society mests at 116 Fifth Ave.

Peoples' Spiritual Society meets at 116 Fifth Ava, every Sunday at 2:30 P. M. All are made welcoma who visit Chicago. G. L. S. JESIFEE, Pres.

Detroit, Mich

Fraternity Hall, corner State Street and Park Place. Meetings held every Sunday at 10:30 A. M. and 7:30 P. M. Augustus Day, Manager.

Brooklyn, N. Y.

Johnston Building, Flathush avenue, corner ed Nevins street.— Brooklyn Pregressive Spiritual Con-ference every Saturday evening at So clock.

Troy, N. Y.

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

Albany, N. Y.

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

Brockton, N. Y.

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

Brockton Spiritual Instructive Lyceum at 1.15 p. a. every Sunday. T H Loring, Conductor.

Peoria, III.

The Way Publishing Comp'y. At Union Hall, 430 Main street. Services each Subday evening by Mrs. M. T. Aller, institutional and trance speaker; commencing premiting at 73%.

PURITY.

Purity is the divinest thought that can enter into the finite mind concern-

THE BETTER WAY.

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

CINCINNATI - - - JANUARY 26, 1880

di Two Dollars per Fear to Subscribers in the United States; 7 == Dollars and a half to any rorsign Country. No subscription entered this paid for, but aample copies will be sent to any address on application.

THE BETTER WAY cannot well undertake to youch and Derrick WAY cannot well undertake to vote for the homesty of its many advertiser. Advertise-ments which appear fair and homorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are naise our subertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover its our columns advertisements of parties whom they have proved to be dishonorable or unworthy of action.

or unworthy of action. When the post office address of THE BET'RE 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 St iritualist Meetings, in order to insure prompt insertion, must reach this office on Tues-tay of each week, as THE BETTER WAT goes to pres-every Wednesday.

GOOD-BYE.

The undersigned has terminated his editorial relations with THE BETTER WAY. He respectfully returns thanks to suscribers and readers for their uniform courtesy and expressions of good-will, and bespeaks for his successor, Mr. A. F. Melchers, the wame 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 there-Yore 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 Seel 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 vica 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. fore not to be envied. Mediums are sen-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, pensers of harmony. fault-finding or personalities are damag ing to the cause and teach absolutely nothing to either Spiritualists or investigators, and from such we desire to keep ourself 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 Spiritwalism is and not what Christianity was-mor what the ancients did, for this he can find in history-but he wants to know what Spiritualism teaches; what it emwants 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 Ikind. 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 hungering soul when presented in proper form. Then why touch him; harshly with drastic opinions of a personal nature It speaks with loving influence to the searcher after truth, and strives to inspire beings. Such is the foundation on which we are endeavoring to erect, our new structure, and on such a foundation only 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 intimated 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 mechanic ally 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 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 withal 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 pecause 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 theresitive 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 dis-

WHAT IS EDUCATION? VL.

THE

all. Indeed, by the mass it is perhaps too weight! The manufacturer whose appaexclusively regarded as the end of educa- ratus is badly devised cannot compete tion. But while everyone is ready to en- with another whose machinery wastes less dorse the abstract proposition that instruc in friction and inertia. The ship builder of high importance, or even of supreme by one who builds on the mechanicallyimportance, yet scarcely any inquire to justified wave-line principle. And as the ascertain what instruction will so fit them, ability of a nation to hold its own against It is true that reading, writing and arith- other nations depends upon the skilled acciation of their uses, but having said this knowledge may turn the national fate. we have said nearly all. While the great What judgment can then be extravagant bulk of what else is acquired has no bear- as to the worth of mathematics? ing 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 pro duction, preparation and distribution of commodities depend? Obviously upon the use of methods fitted to the respective natures of these commodities; upon an ade quate 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

ure, individual and national. The engineer who misapplies his formula for the in direct self-preservation by facilitating breaks down. Instances have occurred the same published. Now, we do not the gaining of a livelihood is admitted by where the bridge was broken by its own tion fitting youth for the business of life is who adheres to ancient models is outsailed

WAY.

BETTER

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 Spiritual ism 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 spiritual or moral bearing-love, char ity, 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

TO OUR CORRESPONDENTS. We often receive notices of seances held object giving our mediums the benefit of these notices, nor publishing anything that is of benefit to the cause or to interest our made payable to readers. But such must be logically expressed so that we can understand what is neant even if not properly prepared for verbatim insertion. We will put them into

magnetic emanations to operate through. Ridicule is worse than denunciation to a

cause. While the latter may be repaid when facts warrant ridicule on their side. tained 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 determina-

tion to reject everything that intimates the least cause for suspicion, will always attract honest John Smith, who will neither The lazy man thinks all others lazy; the lie nor flatter, but give interesting facts of charitable one sees only that which is the future life and make the seance an in- good in others; and the proud imagine structive instead of a doubtful one or one all others proud, when the fault is with that will invite ridicule by telling of it and themselves. 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 abberration or abnormal condition. A healthy imagination is one person being subordinated so the soul that is freed from spiritual impurities of a power of another that the former will personal nature and permits truths to reflect themselves unperverted on the spirit of the brain, the mind so-called, and ac ive. This has already been accomplished; mi vivid or energetic, according to the intuitive powers of the soul-its spiritual consciousness or interior perception.

JANUARY 26, 1889.

NOFICE!

All communications pertaining to either The value of that knowledge which aids strength of materials builds a bridge that at various places with the request to have the editorial or business department of this paper, or letters containing money, to reach us, must be addressed and money orders

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

Questions of an impersonal nature re shape if they only contain some facts wor- lating to Spiritualism may be sent in, which thy of being presented to the public. But will be answered, either singly or collecthere are many things among them that ively, according to circumstances and metic are taught with an intelligent appre- tivity of its units, we see that upon such had better be kept private, being either too space, in the form of editorials, this gripersonal, or only of value to a few. At ing us an opportunity of knowing what a the same time we would caution some of mostly desired by our readers. But reour willing reporters to guard against Big member that true Spiritualism is a revel names that are attached to numbers of ation of the present and has nothing to de these messages sent in connection with with the past or future. Let the former their description of the seance, for neither be burled and the latter take care of itself the language nor the conditions warrant as it is entirely dependent on the unfold them to be genuine. Remember that a ment of the present, and is therefore but Henry Clay or a Wm. Denton can only idle speculation as far as individuals are manifest through a medium of like calibre, concerned. And as Spiritualism as a or when similar minds surround the me- cause is dependent for its unfoldment dium to insure the spirit the necessary through individuals, its future can only is determined inferentially.

> In sending contributions for publications, with interest, the former can only be met we would request that the same be legibly written and on one side of the paper only to And those who get the first laugh will be insure proper iteration. Proper names especareful not to commit any folly that will cially should be carefully outlined, as these recall it. Folly is when people attend a are not like thoughts that can be transseance and allow themselves to be enter- scribed 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.

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 \$2 per year; \$1 for six months; 50 cents for three months.

The next demonstration of importance voice the latter's ideas from the publi platform while the physical form of the latter will be hundreds of miles distant the demonstration ere long will be before the world .- World's Advance Thought.

SUNDAY LECTURES.

Besides the regular Society services, as they are held in all larger citics, 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 braces; what it reveals. In a word, he 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 Can that be found when our columns are cannot make it convenient to go out at tilled with antagonistic controversy? Can 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 bethat are mostly but the outcome of prejudice cause the subjects discussed at the popuor discontent? Spiritualism does not teach lar Sunday meetings are beyond their ancharitableness, but quite the contrary. powers of comprehension and thus feel more congenial elsewhere. In a word, all seek their natural level, and amidst that And the attractive journal you are at this him with the desire to love his fellow influence, only, they feel happy. As the moment reading-is not its material fabriwork that such individuals are performing is a good one they should be encouraged, rather than dissuaded, and in a manner, can anything stand that constitutes a part that will materially benefit them as well. Attend their meetings occasionally.

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 necessaries 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 minda 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? cated 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 mony leads to truth or light, and light used to these ends, comes success or fail- to harmony or brotherlylove.

diums 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

the reason of unsatisfactory manifestations,

while an opposite inclination may be re-

garded as the so-called good conditions

necessary for a prospective seance. Me-

man happy. Such is the mission of mepossessor 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 harmony of sound. Sound 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 possessed the same method of perceiving sound (and if it exists as we understand it) as we perceive sensations-seeing or feeling spirits and spiritual conditions.

Light is motion, anl so is sound. But will is the most active of the three, and is that form of motion rquired by magnetic physicians for healing purposes. Thus i it is possible to cur by sound, why not by light, which is ever a more active form plified is truth purified and as such it is diof motion that sound. But if the HARMO- vine.

NIOUS vibration of sound is especially meant, why should not light in different colors be so interblenied as to emit one harmonious shimmer q reflection? It is nearer at hand and an be constructed mechanically, while muic has many difficulties to contend with. But we are not contending with our braher contemporary as to which is best orwhich ought to be

adopted-for neither of is know yet if it is possible-but merely to indulge in a little pleasant speculation with him and endeavor to throw a little lght on his music, both belonging to our ategory of wants and nothing complete without it. This is especially the case with Siritualism. Har-

"Reason vs. Revelation-A Reply to more harmoniously, peacefully and ac- Robert G. Ingersoll" by John G. Keyser, cording to its original design-to make being a review of the Field-Gladstone-Ingersoll controversy, from the fulcrum of diumship, and whether it be regarded as a the Spiritual Philosophy. Just issued and blessing or a curse, depends on the use the for sale by the New York News Co., to 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 ad this event it might ie done at any distance, mit every nonsensical theory to be ventileven from the celestal sphere itself, if we ated through these columns. Give us simple truths, for, like the modest violet, though unseen may be sensed, they penctrate deepest to the soul and there remain with kind remembrance of the giver who sent them abroad. Simplicity is perfec-

> tion, 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 sim-

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 vear.

Briefs.

Moody, the revivalist, is in San Francisco A. J. Davis is a practicing physician is 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 Sinde is lecturing in New York on his "Experiences with Professor Zollner." Mrs. Addie Ballou and daughter have to turned to California from their late Sasters

trip. Prof. J. W. Kenyon is at present in Keeps, N. H., but goes to Saratoga in February in

G. W. Kates and wife are again in Phila-delphis looking after the welfare of the cause.

A lot in Sammerland, the Spiritaalisi Colo-ny in California costs only \$30. Over 700 have already been sold.

Parker Pilisbury lectured last Sanday at Berkeley hall, Boston, on "Wendell Phillips and the Civil war."

Mrs. M. E. Williams has inaugurated a Sunday evening "B-acon Light" meeting at her parlors in New York.

Dr G. Fuller and wife are comfortably quar-tered on Lookout Mountain from whene "Light on the Way" will be lasued.

The Michigan State Association of Spir-nalists convenes in Grand Rapids the mi-Friday, Saturday and Sanday in February The mayor of Worcestor, Mass., permissi a whistling female solaist to whistle at a Sr day meeting-provided only sacred music s whistled.

Transition.

With sorrow we announce to you that the higher power above us has seen fit to take the dol of our household from us,

Charles F. Roth, son of Albert E. Bath and grandson of Frank J. Roth and Mary N. Roth, passed away on January 1616, at 2p. m., apparently in the best of health. Yours, FRANK J. ROTH.

De not grieve that he is taken, Do not mourn that he is gone, Though your home seem datk and dreary, Though your life seems sad and lone; For in heaven his eyes will open On some angel's shining face; And his troubles be f rgotten In an angel's sweet embrace.

Though your loving arms are empty-Nestling once the baby form-Though you miss the sweet carvanes That have kept your heart so warm; Grieve not-for the life that withered In its scaling tears and pain. Will, we know, in heaven's sunshine Bud and blossom out again.

Do not call him lost-the darling! Fear act-fondig hope to see Dark-eyed, dark-haired little baby, In the great eternity. He will meet and love and knew yon, And the baby heart keep true; In the tright and sweet bereafter, Little baby'll wait for you!

JANUARY 26, 1889.

THE BETTER WAY.

CORRESPONDENCE.

Leavenworth, Kas.

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

Chicago, Ill.

Although disagreeable weather, commingled with anow, prevailed last Sunday, our hall was well filled in the afternoon to at-lend services Mrs. Graham opened with an ovation, followed by Mrs. Preston with re-marks appropriate to the oceasion. Mrs. Hamilton closed the meeting with tests. COLLESPONDENT.

Springfield, Mass,

Mrs. Kate Shields of Boston, occupied our restrum this afternoon and evening. The lady gave satisfaction to her hearers. The psychometric readings were excellent inronghout. In addition to her reading she rave many tests which were recognized. She is our speaser for next Sunday. I. L. Jan. 20, 39.

Chrisney, Ind.

This little community has been recently stirred up by the sudden development of Mrs. Jimina Cooper, as a fice writing medium, ihus opened a new avenue of communion 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 in-vestigate.

St. Augustine, Fia.

Mr. A. E. Tiudale, the blind trance speaker, lectured before the First Society of Spiritual-

Ista Sunday afternoon and evening, January 18th. His subject was "Athelam vs. Christian Theology," and both eloquent and logical in delivery. Mr. Tistiale will lecture every Sunday after-toon and evening. Admission will be free, though tickets must be obtained through some member of the society. Services com-mence at 3:30 and 7:33 p. m.

Pawtuck t, R. I.

Mr. M. S. Peck writes that a Spiritualist meeting was instituted by Mr. Danham, with Hon. Sidney Dean as speaker. This with Hon, Sidney Dean as speaker. This gentleman was formerly a Methodist preach-er and lecturer on various subjects, but be-ing now coavinced of the truth of Spiritaal-ism, has renounced othodoxy and considers it his duty to say so publicly. He began his work with a well filled house, animating people to investigate Spiritualism, and an-noanced that he would give another lecture next Sanday. The latter was greeted with loud applause.

Worcester, Mass.

To the Editor of The Better Way.

We have again had the pleasure of listen-

ing to Mrs. Colby-Luther, the increarse of audience at each service proving how much good speaking is appreciated here. The sub-ject for the alternoon was "The Reunion of Families in the Spirit World," and for the evening "Desth 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 \$93.79, headed by Mrs. Colby-Luther herself with a contri-tution of \$5. Much gratification was +X-pressed all around. O, R. BENNET. Jan, 2L G. R. HENNET.

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

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 replete with eloquebce, wit and irresistible logic, and none can come from the ball without feeling some benefit derived therefrom. The hall has been crowded and a deep interest manifested on all sides. ITHAMAR.

Dr. J. C. Philligs writes that the result of the lost camp meeting in that place has proven marvelous, circles being now regularly beld in many families, and new mediuma developed.

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

Clinton, In.

the officers with a view to group a test it. tures there. The doctor further states that he is now perm-nently located in Clinton and expects to make that his home.

Topeka, Kan,

To the Editor of The Better Way.

Mrs. Stevens' lecture before the Religio-Harmonial 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. Blevens, who answers questions, to tell him how many windows there were in a certain ho el in the city. She asked him if be 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 sgain 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." che stated that her mission was of a higher nature than to farnish tests in such a manner of spirits returning to carth. 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 s copy of THE BETTER WAY, which he had purchased at the door, and 1 frust that the reading of it will give nim more proof of the return of the departed than would have been the counting of the number of windows in a hotel. The Spiritnailstic papers and litera-ture should have a much larger number of readers than they do. The psychometric readings by Mrs. John Hammoud were very satisfactory. By the way. Starlight, before she got through with the man who wanted the windows counted, described a number of apirits around her, and after she had left and when Mrs. Stevens was in her normal condi-tion, he beg in to question her about them, thus sho wing that he had but little knowl-edge of the idw of spirit control. "B." January 14, 1859. tests in such a manner of spirits returning to

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 Casar the things that are Cæsar's and unto God the things that are God's," suggested by the following subjects: "The merits and demer-Its 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 tile 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 for 1889 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

Miraculous Cure by Dr. J s. Loucks. Eureka, Kansas, Jan. 10, 1886 .- 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 hopes of getting well is but to speak of your treatment in the most favorable light possi-ble. She bas been slick for nine years and at times her suffering has been the disease? You probably know better than 1 do. Although she has been treated by two of our best phy slicians. 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 cramp'ogs. The

it a breaking down of the heroids synch, and they have failed to do anything for her more than temporarily relieving her when she was having severe dramplus. The trouble auality commences by chilis running over her and especially up the back and through the sheatders. This is often repeated for several days, and with this would com-mence that ' all gone" feeling as she says in 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 symp oms have been growing on her for nine years, becom-ing 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 such about the anoth, and had two the week your remedies came; in fact she had don't give her any more simulants, not even tea or coffee. I can but confess I feit a great re-stimulant was soon to result disastrously, but i knew that she could not last long without relief. I gave your remedies as directed. I did on give her any more simulants. The wo days following she had slight chills. She shad that chilly sensation several times sinchast causes that gooeness I he the stomach. She has had no indications other than those of cramps since we commenced your freatment. 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 fuil of grafitude and on you as a great benefactor. If this is of any use to you, you are at liberty to use it. Another letter from the same, stating the.

Another letter from the same, stating the result of this case fully:

result of this case fully: There is a set of the set o

B. F POOLE, Clinton, Iowa.

Dear Sir:-Received your melted pebble spectacles. I am very much pleased with them. They are a perfect fit, and would not part with them for \$5. Yours respectfully, CHARLES RUSSELL, No. 587 Hudson St., New York City.

Movements of Mediums.

[A!] announcements and notices under this head must be received at this office by Monday to insure insertion the same week. Mary L. French is open for engagements

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

Dr. and Mrs. Nickless are lecturing at Los Apgeles, Cal., during January.

Mrs. T. J. Lewis, speaker and test madium, 205 Harrison Ave., Boston, will answer calls



You need not suffer one hour with lame back, weakness of a just or kidneys. Are you sick, dis-convaged and unhappy? If so, stop the cause, income the foundate, stop thinking on the wrong ide of life; put on

Dr. Thacher's Magnetic Belt

and yon will bless the writer of these lines for pub-liabling this trent. Magnetism is nature's permai energy, and the most scientific minds concells it to be a marging curative agent. The therapeutic power of Dr. Thacher's Belts and the other phields excells all other known curative agents to "bined! If you cannot believe this statement it is our duty to publish it and sold the truth where it may find come sufficience willing to receive it. tome sufferense willing to receive it.

are the result of his own theororgh studies and practical experience in practice; and cow bine the basis skill, workmanship and scientific method now known for imparting sound, vigorous bealth, warmth. If energy and comfort. The Belt will give instant relief and cure every case of lame back, weakness of spine and kildneys. Strong as this language may seem, it is true! Our Belts worn with Leggins and other shields will cure Paralysis. Lorowber, Ataxis, Curvature of the spine, Apo-plaxy, such of Blood upon the Brain, Consumption, scrofola Blood Poisson, Exzema, Sait Rh um and all morbid conditions of the physical body. The shields act scientifically by making new blood, eliminating al morbid secretions and polarizing the fountain of life. To feed and generate new blood and send it rippling through the veins and arteries, is our method. It is the most natural, scientific, smulble method of destroying Jeene. Magnetism destroys the power of all disease by gen-throning itself in the blood which is the centre of all life in the material world. Our Belts and Shields do not contain any elec-tricity, any copper, sinc, wires, chains, acids or other horbids. are the result of his own thereorgh studies and

tricity, any copper, sinc, wires, chains, acids or other humbug. This latter Bug has lived on the silly credulity of a suffering public long enough. The so user the wings of this insect are clipped the better for the world. Electricity is not in any sense the source of life not fail a curative area.

and burn ulcerous sores in the firsh with poisonous opper, sinc and vinegar is not curative, sensible or cientific. If you want life, health and vigor you will always find it wherever you find a Magnetic

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The discourse for the Spiritualist Society on last Sunday evening was "What has Spiritualism done for Humanity.

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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 sgain 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 forton-ate in having her services for December, 1889, and formers 1980. and January, 1890.

Splittual societies in the West and South desiring her ministrations should make early application for dates ere her list be fuil. CORRESPONDENT.

Topeka, Kas.

Mrs. S. R. Stevens' lecture at Music Hall, January 20 h, was well attended and highly interesting. The lecture and answers to questions by her control, "Starlight," showed the ground work of the Spiritualistic belief the ground work of the Spiritualistic belief before a large number of people who were present who had but little conception of what our views reality 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. 8. in developing mediums, healing and on the platform. I desire to correspond with speak-ers 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.

F. P. BAKER.

Lowell, Mass.

To the Editor of The Better Way.

The First Spiritualist Society meets every Sunday at2 and 7 p. m. in Post 185, Grand Army hall, Wyman's exchange. Last Saturday evening, January 13, the society enjoyed a sociable, consisting of readings by E. S. Varuey, cornet duct by Messrs. Abbott B. S. vardey, corner duct by Mesars. Abbott and Ingles. improvizations of song and mu-sic by Lizzie S. Manchester, piano solo by Mias Minnie Day, piano duct by Miss Mary goon and Mrs. Segar. Readings by Miss Mary Hyde, quintette by Miss Ball, Mr. Cheeny, Mr. Pickup, Mr. Baldwin and Mr. Powell. A very large assembly of ladies and gentiemen were present. Mrs. Lizzie S. Manchester, of. West Bal.

were present. Mrs. Lizzie S. Manchester, of West Ral-dolf, Vermoot, lectured before The First Bo-elety last Sunday and gave a most excellent lecture, both moralog and evening. Sunday, January 20, we have Edgar W. Sunday, January 20, we have Edgar W. Emerson with us. And the Sunday follow-ing N. P. Greenleal, of our city, will occupy our pletour.

We have speakers engaged for the season to enlighten us to the better way. B. S. FREEMAN, 'Cor. Sec'7.

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 con-tinuation of the morning subject, "The Spir-it 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 spiritual atoms which correspond with the apiritual atoms which correspond with the atoms here. In the spirit world there will be plenty of room to work and plenty of

will be plenty of room to work and please things to do. Mr. Howe was not enjoying the best of physical health, but spiritually and mental-iy 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. Fraternally, PATTERSON. New York, Jan. 20.

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3. The suppression of scandal, the motto being, "Speak no Evil."

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Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named

named: JANUARY, 1289 - G. H. Brooks. Feb. 1889; Mrs. N. T. Brigham. March, 1889; Helen Stuari-Richings. April. '889; Jennie B. Hagan. May, 1889; Edgar Wi Emerson. June. 1889; 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 aliments, and this means that his methods are effective. For particulars see this day's advertisement.

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

Mrs. Isa Wilson Porter, 16 West Ninth st. Psychometric and Fire-Healing.

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

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

Joseph Bebwemberger, trumpet medium, No. 3 Corwine street, between McMicken and Walnut.

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

Mrs. Fannie Ogden, 618 Main street, Peorla, II. Trance, Test and Psychometric reader.

Can be engaged for the season of 88 and 89. Miss Josephine Webster, Trance and Plat-form Test medium, will answer calls for the fail and winter months. 98 Park street, Chelsea, Mass.

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

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

Societies desiring to engage the eloquent and popular inspirational lecturer, Mrs. S. E. Warner-Bishop, should address her at Fort Doge, Iowa.

Mr. J. W. Fletcher, lecturer and public test medium. Address No.5 Beacon street, Bos-ton Mr. Fletcher accepts engagements in New England only.

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

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

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

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

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

Miss Emma J. Nickerson, a graduate of the Detroit School of Elocution and inspiration-al speaker. is now open for lecture engage-ments. Improvises upon subjects presented by the audience, and reads psychometrically under favorable conditions. Address 125 West Concord street, Boston.

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

Spiritualist Societies desiring the services of Frank T. Ripley, platform test medium, for week-day evenings in the states of New York or Ohio, for the months of March and April,may address him, care of John Chism, 80 State street, Albany, N. Y. For February, care of Banner of Light, Boston.

Mr. W. A. Mansfield, the well-known slate-writing medium who spent the summer at Cassadaga Camp, has returned to Boston to pursue his studies in the Monroe College of Oratory. He is now located at 566 Columbus Avenue, and will devote a portion of his time, alternoons, to the exercise of his gifts as a medium. as a medium.

Mrs. E. A. Wells, lecturer and public test medium, will make engagements for camp-meetings in July and August to lecture or give tests, or both, and is open for lecture engagements for the months of March and April, and will speak week day evenings at any place in the state of Indiana, during January and February. Soci Ues desiring to make engagements address 990 Sixth Ave., New York.

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



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6

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 monthe 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 then 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, Dedia, and Grace. Tell mother 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 Of Cincinnati, Ohio. My name is John told you an untruth, and you can trust this Sherwood; I want to send a message to my message from your son.

Given through the Mediumship of Mr. J. WILLIAM FLETCHEE, Boston, Mass. 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 them of late as I could desire, and I know that I hold a warm place in their hearts. I would say to them them that it is all well with me, that I am happier as the years

will be over. You will have no more pression, etc. running up and down stairs to do for anybody, but you and I will be free from age of an empty treasury. So far as our so-man disease happy together ciety is concerned we have had no Miss Jennie Rbind, 33 Boylston st., Boston 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,"

that could not be guessed at by a stranger. Now, good-bye; happiness for the year that bringing its wealth to the coffers of our is coming, I bring you from the spirit we have a sort of prior claim upon her, Mass. Let I able to be the spirit we have a sort of prior claim upon her, Mass.

not to concern herself about Dedia; the people would ever be so unkiud as they marrisge will prove better than she thinks. Tell Grace I love the loose flowers, and they could do as they have done; but you past isms and all the future of humandon't need to tell me, for I have looked down and seen it and regreted it over and Why recognize any rite, ceremony, or don't need to tell me, for I have looked over again. You are right to ignore the doctor; don't pay any attention to him at all, facts, science, philosophy and common 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,

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 my brother Edward, for I haven't been three years; I have guided you, and they able to come into as close relationship with 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 yon, you have no reason to worry, but keep right on in the same line. pass by in this life, because I can see that Don't break up the house, don't sell the they are drawing nearer to it and to me. place and don't go away in the way of It will not be long even as time goes, be- making a business change; but let things fore we shall meet again, not just to look remain exactly as they are. I bring you into each others eyes, not just to give a my love and I say to you that I am nearer word of comfort and then say good-bye, but to you to-day than I ever was in any time

SPIRIT MESSAGES. Through the Mediumship of HELEN MARR CAMPBELL, Washington, D. C., by the Controlling Spirit, King Henry VIII. Through the Mediumship of HELEN MARR Controlling Spirit, King Henry VIII. WALL. Note: A control of the state of the st

Like Mr Brooks, she is a worker, and distikes to have a society with the oder concerned we have had no speaker who has been so universally suc- Mrs. Helen Stuart-Richings, P. O. Boston, essful in this part of the work as she has been. If we are in debt she man-sges to help lift us out of the mire. Now that she has vaulted from com-

Now that she has valued from term parative obscurity to a national repu-tation and work, I think our little so-tation and work, I think our little so-tation and work. I think our little sowhich will convey to your mind something ciety is entitled to some credit for discovering this mine of inspiration and

is coming, I bring you from the spiritual common wealth. We feel that we have a sort of prior claim upon her, which sue cordially reciprocates. I pray that her powers may continue to grow and that she may escape that terrible calamity, spiritual pride, which sub content be and.
7.
8. B. WING.
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
and belive would ever be so unkind as they
big rational common wealth. We feel that we have a sort of prior claim upon her, which sue 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 Decemplation.
N. B. Wing, and I come to my wife Sarah who lives at Jamaica Plains, ard I want to say that I am surprised that my people would ever be so unkind as they
by the substance of the

or some orthodox fanaticism. Spiritualism is a new era in the event, which directly contradicts our sense? J. B. WOLFF. 103 F Street, N. E , Washington, D. C.

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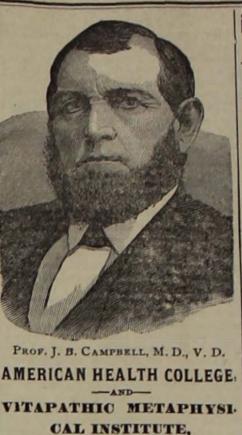
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the medium that I have appeared through and seeing the way open I thought this on several occasions, and I wish you to pursue as far as you can, your investigations during the coming year; and I shall be with you, we will all be with you, and we send 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 ont; 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.

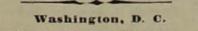
6. ELBRIDGE CLARK,

of trouble in my head. I suffered more my dear wife Julia who lives in Indiana done she had given twenty of her read- Mrs. Amelia H. Colby-Luther, Crown Point, place, and wish her a happy new year. I ings.

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.



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 impres sive and therefore the most telling meeting I have ever attended.

In the morning, Mrs. Glading leetured 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 O. P. Kellogg, East Trumbull Ashtabula Co., which were recognized. She gave Mrs. R. G. Kimball, Lebanon, N. H. names and facts with a readiness that J. W. Kenyon, 40 Woodland st., Worcester, 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 audi-ence to balance up the work done by Miss. J. Wiss. St. W. Lesner, West Ninth Street, Cincin-nati, Ohio. Thos. Lees. 105 Cross st., Cieveland, O.* Mrs. H. S. Lake, 566 Columbus ave., Boston, Of Boston, Mass. My name is Elbridge discussions. The control then changed Clark and I passed away with a great deal and she took the back part of the audithan anybody knew, and I wish to come to Miss Gaul near-the platform, and when

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 in the time she has been before the pub- Prof. M. Milleson, care Banner of Light, Bosa good girl and I hope that the future will lic. Her controls seem competent and S. T. Marchant, 15 Willoughby st., Brooklyn, be full of brightness and happiness for her. ready to grapple with any appropriate 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; Interview of the state o

word of comfort and then say good-byc, 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 Mass.*

Miss Carrie E. Downer, Baldwinsville, N. Y.* Anson Dwight, Chesterfield, Mass. Carrie C. Van Duz e, Geneva, O. Mrs. S. A. Jesmer-Downs, North Springfield, Vt.*

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Mrs. A. M. Glading, Box 62, Doylestown, Pa.
Lyman C. Howe, Fredonia, N. Y.
Mattie Hull, 675 W. Lake street, Chicago, Ill.
Moses Hull, 675 W. Lake street, Chicago, Ill.
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C. H. Hading, 3 Gienwood st., Boston Highlands,
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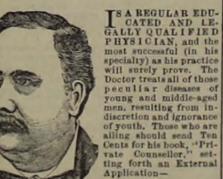
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charles H. Leland, Hayden Row, Mass. Mrs. R. S. Lillie, Lock Box 10, Melrose Mass, Mrs. M. W. Leslie, 35 Common st., Boston,

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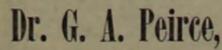
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JANUARY 26, 1889.

Manifestation in Cleveland, O.

A report was quietly circulated among a select few yesterday that the fourth in a series of wonderful spiritualistic searces would be given last evening by a Mrs. Ulrich, on Woodland avenue. Accordingly a News reporter made an effort to be counted among the faithful and witness the performance. The story was affoat 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 exigencles 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 footlights." 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

chat 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 connounced that no less redoubtable a persongoing into a trance, the company sang "Nearer My God to Thee," and "The Sweet Bye and Bye," with variations that few nervous shivers, Mrs. Ulrich changed life is not the same Ego there? expression, and arising with ponderous

A Message

Given through the Mediumship of Mrs. Em-ma J. Kimmel, of Kansas City, Mo., from a recently departed Friend. Darling wife I come to greet you Once again with loving word,

For thy heart is crushed and broken And thy sighs in fleaven are heard,

Wesping for departed loved once, Gone, yes absent from thy sight, If you lift your vision upward You will see great floods of light,

Gleaming down upon thine anguish, Crushed your 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. Ohl My precious wife look upward, You will be supremely bleat,

By the presence of your loved ones, E'en 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; Wife I'm with you just as truly, Though my spirit's crossed death's shore.

Reincarnation.

To the Editor of The Better Way.

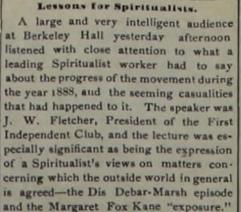
pounded to the speaker was "Reincarna- heathen the blessings of eternal damna tion."

ment, as I firmly believe, from an intuitive said. No one thinks of calling him insane. perception, in the doctrine of re-embodiment, the guide made very light of it, claiming large experience in the higher life, and Poor fellow, there's a screw loose in his that if such was taking place he (the con- head somewhere; he may be all right on trol) would certainly have known of it, also that he knew the laws upon which point. 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 betrol." Presently a few raps were heard fore stated, to be fully conversant with the under the table, and Mrs. Ulrich an- generic law. Another feature of his lecture or remarks on this subject was that of "losing our individuality did such a law age than Daniel Webster was ready to as- exist," Now I am surprised that an en- of thought. The speak r said that nothing sume "control." To assist the medium in lightened 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 conwere anything but entrancing. After a trary, when I resume my station in private

Hence, if in the great workings of nadignity spoke in a stronger and thoroughly masculine voice that purported to belong to Daniel Wabster. He explained in the gage in myriad rounds of fleshly habiliments, either on this or other planets, and other systems ad infinitum, is not it the same entity?



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 THE ONLY PENNY WEEKLY JOURNAL. where his knowledge ends. Thus ignorance is the mother of much of it. These phenominal Spiritualists are like feathers blown about by every wind.

Then there is another class of Spiritualists who entirely ignore the phenomena,

ists 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 con-victions and principles but also to trans-mute 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 re-iterated his assertion that Spiritualism had iterated 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 At a recent Sunday service I attended Protestant religion; he may give thous sands to the missionary cause to teach the heathen the blessings of eternal damna tion, 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 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 to point."
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Price 21., or 10s. 10d. per annum, post free, in Brooklyn, among other questions pro- sands to the missionary cause to teach the Much to my surprise and disappoint- weal or private welfare, and nothing is

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 Spiritual ism, saying that Luther R. Marsh deserved the gratitude not only of every Spiritualist but of every lover of freedom 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 bet-

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to Daniel Webster. He explained, ir, the well rounded sentences by which his cratory 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 had 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."

Immeadiately 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 tunny as it tried to be. "Starlight" served as an interpreter for a number of spirits who came to different persons in the com-pany. 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 see 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 one you gave before .- Swift.

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

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 aforesaid 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 uplitting 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 ministration of Miss Runels; 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. Fraternally,

C. P. MESKIMM. New York.

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 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 wild beasts is reported from Hohenmuth, more than pleasure, as the owning a truth in Bohmia. She was a girl 26 years old, is prettier than the face.

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

ashamed to see we are the real culprits.

A STUDENT OF NATURE. Cincinnati, January, 1889.

is about as hard a conundrum as could be ror, while the attendants tried to beat of propounded. Perhaps one important step in that direction would be for one young lady Christian not to wear a more expen-sive sealskin sacque than her sister Christian; and the male Christian not to make human spectators, for he took no part in a prayer half an hour long, and then sell his fellow Christian a pound of meat or butter two ounces short.—Norristown

Mr. Fletcher spoke of the weak and dis-

organized state of Spirtitualism 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 medi-

umistic 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 commis. sion 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 Spiritual ism if there is nothing in it? Spirtualists should thank the Psychical Research should thank the Psychical Research Society for their work and offer them their encouragement. Mr. Fletcher made a strong plea for freedom of medical prac-tice, saying that ordinary justice de-manded 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 ob-

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 The ladies confusion was made so by Independent Club will give a public reception to Mr. Fietcher at Berkley Hall next Friday evening .- [Boston Globe.

Killed by a Tiger.

The shocking death of a female tamer of named Bertha Baumgartner. During a public performance in a strolling menagerie she entered an empty cage and the door of an adjoining gage was then opened These things seems trifles but are seeds that grow in magnitude. If we examine into ourselves we will be startled and cious 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 A Methodist preacher in New York re-cently asked his congregation: "When shall Christians love one another?" This Half the audience ran to the doors in horzette

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THE BETTER WAY.

countless wealth in Cuba, she had married PROMISE TO THE DEAD.

BY JOHN WILLIAM FLETCHER, (Re. Written by Request.) PART SECOND.

CHAFIER IV. IN A WINTER CITY.

How warm and bright the sun shines in Southern France, all unmindful of the distant snow-capped peaks, that rest in eternal silence amid the clouds. So fair indeed, is Nice at this season of the year, that one could easily believe that somewhere Eden had existed; that paradise was a reality. The deep, blue sky reflected in a thousand hues in the clear, shining depths of the water, the green fields, the orange trees, loaded to the ground with their golden fruitage, the breath of the summer, the happy peasantry, the gay, thoughtless idlers, all serve to make a human kalaidescope, that outrivals the brightest coloring the prisms (A1 cast.

Nice is one of those few places on the earth where the ideal life abounds; where the spirit of the unreal seems to abide, and where vice and sin are so alluring as to present no revolting contrast. To this favored spot came those who, having outlived the gayeties of the London season, and drank the dregs of the wild excitement of Parisian revelry, bringing with them the desire for some new enjoyment which these gay capitals, with their small show of order and decorum, do not possess. Here night is turned into day; Sunday exists no more, and religion is-well, a thing for the priests only. No such life and precious stones. By her chair stood is known as that which is found in a winter city. Nice is also a resort of invalids, who come for health, and who, from their hotels and comfortable bath chairs, watch and sigh over pleasures they may not en-

Madame Le Terre was agreeably settled at the Villa Angleterre, with every comfort and luxury that wealth could suggest; and her three months of rest since we last saw her had done much, very much for her looks and appearance. She is now exquisitely dressed; her eyes looking brighter than formerly, and her figure much rounded out, making, indeed, quite a charming picture of an elegant widow, as she sits by her open window, her long, white morning robe failing about her. She was watching the people in the street beneath her, and the great, beautiful ships that stood out against the horizon, playing, meantime, with a large bunch of Parma violets, that lay in her lap. Into the fashionable world of course she did not go, but she had gathered around her a number of intellectual and literary people, who interested her greatly. She had rather taken up some religious studies because they interested her and helped to pass away the time, besides bringing her in contact with some of the most charming people in the world. She was getting to be almost happy again, and why not? Rich beyond her own knowledge, in the prime of life, with the world smiling in her face, surely life ought to have some pleasure, or at least comfort, for her. She said to herself more than once, "if my

mother was only here how truly happy we should be.

a Scotch earl, who sold his coronet for her money, and shortly after died also, leaving her with her double title, immense wealth and some remaining beauty. She in London was-well, nobody-in Paris of very little importance; but at Nice, with her elegant surroundings and her reputed ry tastes, quite a distinguished per-People of all classes flocked to her iterary 'at homes," and more Americans whose koowledge of titles is somewhat limi ed, couldn't quite understand whether she was not after all the Queen of England incog-nito. Naturally Madame Le Terre dropped into the popular current, and, af-ter reading "Forgotten Truths," felt that she would do almost anything to gain an audience with so distinguished a woman. This was very easily done, and here they were in the great hall that certainly smacked of the age of grandeur, that went out when the French Republic came in. Footmen in powdered livery and rich attire were running in every direction; guests were arriving and leaving; soft strains of music softened the noise of the scene into a sort of harmonious symphony, while the pertume of many flowers added a delicious ense of intoxication to the scene. The lights were all burning brightly, every ray of sunshine being carefully excluded, and indeed a queen of the post regime could not receive more royally. On they were borne by the crowd of visitors, to where her grace was welcoming her guests, as-sisted by other ladies of rank. Ah! there she is seated about two thirds down the salon on a raised dias, clad in almost royal robes. She was, perhaps, well, sixty, but her grey hair was blonded and surmounted by two diamond coronets, emblematical of her great rank. Her stout figure was clad

in a purple velvet robe, a la Marie Stuart, the front richly embroidered with pearls her reputed son, whose wonderful black eyes and winning smile told all too plainly the Spanish blood that run in his veins The Duchess did not rise; she only put out her hand and touched the fingers of her guests, her face wreathed in one continual smile, for to be considered gracious was her one desire.

Madame advanced and then retired to an embrasure and seated herself, having been in turn introduced to one of the many entertainers who assisted the hostess with her guests, and began talking about the marvellous beauty of the rooms, and the perfect but extravagant taste that was everywhere displayed.

"Yes, Marie has a wonderful mind and the ability to carry out her wishes," said Mrs. Hendricks, who was a Scotch lady, and had been intimate with the Duchess for many years, and who passed months at a time under her roof. "Have you ever been here before, Mad-

ame Le Terre?" she continued.

"No; I have not been here before, but I have been reading "Forgotten Truths," and have been wonderfully interested. Do you like the work?" she replied, looking fixedly at Mrs. Hendricks.

"Ah! Marie's last book. I don't know anything about it. Her ideas are too much for me. Personally, Marie is a kindhearted friend, but when it comes to her strange mysteries I can't understand them.

"Forgive me if I ask 'strange notions' about what?"

"About herself and Queen Mary. I can't but think it is ridiculous," and the woman almost laughed aloud.

On all sides people were talking; some about the pictures, others about the Duchess, all agreeing that everything was de-lightful. Mrs. Hendricks then continued, apparently glad to find a listener in Madame Le Terre, and really feeling relieved to get rid of so much important knowledge. "Why yes," she continued, "Marie be-

Norwich, Conn., Matters. Following along in the line of my To the Editor of The Better Way. illustrious predecessors, I find myself

than the present, although here and from friends and strangers in spirit life, there will be seen some more preten- a life of which I had no evidence and especially in the summer time, when everything is in full dress.

here, and then the town is crowded,

Of late, Norwich has been brought into prominence by the dedication of the Siater Building, which will remain as it now is—one of the glories of the avidity, and in full earnest and confitown. A rich man, dying, left \$50,000 to build a structure for educational purposes. He died when the foundation was scarcely laid and his son, an enter-prising man, allowed the work to go on until hundreds of thousands were ex- tered as one of the fathers. pended, and the magnificent Slater House as a lasting glory to the family name. Some amusement has been re pressed over the art treasures, especially the statuary, which was considered a little "off," and "fig leaves" have been added so as to save the modesty of the visitors a shock, which reminds me of a character in "One of Our Girls," who, a young American lady, went into the "Gallerie du Louvre," in Paris alone, her French aunt was much shocked and exclaimed, "My child, you should never have done such a thing! There are many pictures there not proper for you to see." "But, aunt," she replied, I had no one with me to point out the improper ones, so I looked at the others." The Society of Spiritualists seems to run I must retire from the rostrum and on smoothiy. Mrs. Chapman, the sec-retary, is as earnest and whole souled a and as I was the first and oldest lecturwoman as one will meet in a life time, er on the subject, it seemed proper for and she is unremitting in her labors while the other officers seem to ably second her efforts The lectures are held in G. A. R. Hall, and if I am to judge from my own audiences, exceed ingly well attended.

Mrs. Taber Messinsger has charge of the music, and the "Helping Hand Societies" place elegant floral offerings on the platform, which are indeed a pleasant greeting to the speakers. Among Light, to whom my labors and my pethe speakers have been Mr. Frank Baxton, Dr Fred Willis, Mrs. Lillie and Mr. Emerson; while others, occupying usetul places in the movement, are to follow. No one is best; all fill a place and are doing a needed work.

am not well acquainted with the public mediums here, as I stay so short time, being compelled through my by aiding me to help me to build one at extensive Boston practice, to return as soon as the lectures are over. But Mr. Comstock and Mrs. Duchet are very favorably spoken of, and are doing a good work. Byron Boardman, a wholesouled Spiritualist, left this society a bequest.

my letter to a close, thanking you for January 1, 1889, received \$198 25, and your courtesy, the society for its uniform have let the contract to be completed kindness and my hostess, Mrs Julia Robbins, for her generous hospitality. Yours for the truth, J.W FLETCHER.

Yours for the truth, J.W FLETCHER.

Seventy-Six.

Seventy six is a sacred number in on my semi annual visit to this earnest American history with the centuries of so lety, where the truth, as we see it, the Christian era before it, and the 5th always being seen at various points so iety, where the truth, as we see it, is expounded twice every Sunday. As a city, Norwich is particularly pictur-esque, since one could scarcely imagine a finer view than looking over toward the hills that rise in such grandeur, un-less perchance it be looking from the less perchance it be looking from the voted to the public advocacy with hills toward the town. Everything is tongue and pen of spirit life and spirit quiet and suggestive of an earlier time intercourse with thousands of messages tious, modern buildings, that only sur- no belief in its existence till I heard vive to make the contrast more marked. from those who live there, and at once Altogether it is a pleasant place to visit, gaining complete knowledge of its real existence, I felt that it must be to others as it was to me, an invaluable discovery During the early summer the cele- and one that might settle all controbrated Crosselt Tournament is played versy and discussion between Christian sects, and renounce all the doubts of inwho not only crowd the hotels to over fidels as it did mine, and in time I flowing, but also invade many a private still think it will do all of this and much more; but it is far from having

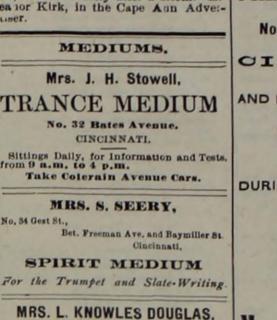
> done it yet. I took hold of this new cause with dence, leaving as good a political position and prospect as any man in the state where I held a seat in the State Senate, and in which state I am regis-

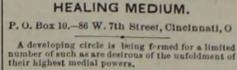
For many years I found it almost impossible to get pay enough to support my family, and actually used up most of the little I had saved by hard labor before, but I had taken hold of the plow, not to look back, and had burned the bridges behind me, as the saying is. never for a week neglected my work or any work I could do in this cause. At the close of my 75th year in Boston last winter, I informed my friends that my work to close, and on the publication of my last book, last spring, "Forty Years on the Spiritual Rostrum," a se quel to the "Life Line." I left New England for a home at the only place I could make one with my daughter and son-in-law at Cobden, Ill. I had saved nothing from my forty years of work in this cause, as I stated to Broth-ers Colby and Rich of the Banner of cuniary condition were known; and as I stated, through the Banner, myself and wife (she, too, a worn out medium), could have a comfortable home, living here the remainder of our life, if we had a house to live in, and I did ask the Spiritualists, who were able and wil-ling, and would lose no comfort of life a cost of \$500. The Banner office at once responded with \$40, which they sent me, although I was indebted to them for publishing my last book. Mrs. M. S. Wood collected \$77 at Oaset camp meeting for me, as I was well known there. Other friends in many places Now, Mr. Editor, I believe I will bring have added to it, so I have to this date.

the world in which I have lived so long and tried so hard to leave the better for my having lived in it. Nearly all I Dear Dr. Dobson: We have neglected have received came from persons in

A Genuine Phantom Ship.

For the first time this year, 1888, the "Phantom Ship" has been sighted off Block Islaud, Boston Bay. The peculi-arity of this appearance consists in it always being seen at various points one has yet been able to account for this wonderful sight. It seems like a ship on fire, and is generally visible for some minutes. Old residents of Rhode Island claim that it is the ghost of a three masted schooner from Holland, which was led to destruction over a century ago by the wicked Block Islanders The crew were murdered, the vesse plundered and burned Strange as it may seeem, the theory of the "phantom ship" is held by many intelligent per-sons. Whittler's poem on this uncanny appearance is one of the most beautiful appearance is one of the host beautiful things in the language. The "Spook Schooner," as one of the natives calls this curious light, is said to make its "opearance usually after a storm.—El-ea for Kirk, in the Cape Aon Adve:user.



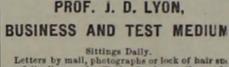


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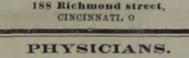
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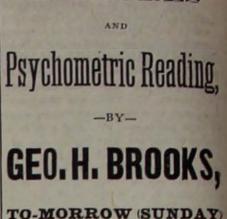
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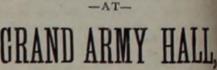
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Psychometric Readings BOTH MORNING AND EVENING

"LIGHT, MORE LIGHT,"

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

THE PUBLIC IS INVITED.

Presently she reached a book from the table and began reading with apparent interest. The title was "Forgotten Truths," by the Duchess Du Mar, whose researches into the mysterious realms of the occult had caused no little talk, not only in her own select circle but in the world generally. The work dealt with the theory of reincarnation, and held that those who lived once on the earth were very likely near it after death, and, perchance, might inhabit a human form again.

It is a peculiar idea, held and taught by Plato, and is now being reiterated by every pretender from Dan to Beersheba. All the same the argument was ingenious, and the line of thought so cleverly out wrought as to hold the attention from the first. In theology there is no room for thought; no cause that gradually reaches up to an effect, that stimulates all the powers of the mind in the vain attempt to meet a logic as pleasing as it is incontrovertible. The priest and pope lay down the law after such a dogmatic fashion, that even thinking becomes a crime. It is no wonder then we find the extremes of supernaturalism and infelicity mingled together in strange confusion.

because her husband had been, and had, since his death, never given religion more than a passing thought. The priests and ministers were to the unfortunate necessities of our present civilization, for whom she had little respect; yet there had been in her mind the feeling that there must be some kind of a life after death. She felt she should meet her mother again, but how or where she knew not. She had never reached the point where she could quite decide that question. She wished to finish the book, and laid it down with a sigh as she read the last word; so she was to visit the Duchess that very afternoon to talk upon kindred themes.

It was about 4 o'clock in the afternoon when Madame drove to the Villa Marie, on the Sea Road, accompanied by a lady whose acquaintance she had formed a short time before on the Riviera. There was quite a line of carriages before the entrance as they drew up and waited their turn for the Duchess, who used to sing in a casino many years ago, and left it to marry the stupid Duke Du Mar; was quite a society belle in her way. To be sare, after the old Duke died, leaving her

to earth again, and has just fitted up a suite of rooms with all the things that she could find that was ever used by Scotland's Queen. Oh, it is too funny for

anything." "Why, I don't understand you. What does it mean?" "Oh, it is the old theory of reincarna-

tion, and Marie thinks she looks like and says she is Queen Mary." Madame Le Terre could scarcely sup-

press a smile as she glanced toward the Duchess, whose fat figure and heavy English features bore slight resemblance to the famous beauty of the Stuarts. She looked more like an enthroned queen of the Opera Bouffe than the shade of Marie Stuart come back to life again. "How strange; is it not?" was all that Madame Le Terre uttered, and there the matter dropped, as new people were arriving. Surely it was strange for a singer of the Casino, nearly half a century ago, to climb to such heights of social distinction as to imagine herself a dead queen, alive but this is a strange age. There is no ac counting for what people think or say; the more preposterous the quicker accepted by the general public, who never think Mad-ame felt herself half believing the theory, and, despite her reason, it seemed just such a place as was fitted for the enactment of this truth, if such it be.

o wonder then we find the extremes of apernaturalism and infelicity mingled to-ether in strange confusion. Madame Le Terre was a catholic only

"You shall come to-morrow and lunch with me at two, if you will," replied the Duchess, graciously.

And so the adeiux were said, and Madame and her friend drove home, filled with wonder at what she had seen and heard at the Villa Marie.

(TO BE CONTINUED.)

True generosity remembers benefits re-ceived, and forgets those it has conferred.

Knowledge without discretion is like orce without direction-never useful but by accident.

Doing is the great thing. For, if reso-lutely, people do what is right, in time they come to like doing it.

Nature is sensitive, refining, elevating. How cunningly she hides every wrinkle of her inconceivable antiquity under roses and violets and morning dew!-Emerson.

Nothing betrays a greater ignorance (f the world, the human heart, and of good manners, than the assumption of a selfsufficient, dictatorial tone of conversation.

January 21, 1889. Another Endorsement.

reporting to you the cure of our boy by moderate circumstances. your spiritual remedies. He commenced to improve soon after taking the medicine and before the month was up he was completely cured. He often would say: "That was a good doctor that made me well." The people here are amazed at the cure, for our best phy sicians said he must die. Another doc tor said to us, it was not on account of your being a Spiritualist that you cured the strange description of "Le Yankee," him, it was the magnetic force; and contained in Michael Chevalier's "Letwe told him we would like for him to perform such a cure. We will give praise where proise is due. Some who hooted at Spiritualism when you had that seance here, now want to see the hands which are spatulate and fingers doctor who can perform such a wonder- which are square. ful cure. We send our lasting gratitude to you for curing our little boy.

WEBSTER ELLYSON. GRACE A. ELLYSON.

Blairstown, Iowa.

cures of persons he never saw. Every pidity; the palm gives sensuality and mail carries to various parts of the ove of pleasure; the consistency gives country, to nearly every state in the great meutal activity and love of exer-Union, and to distant lands, these magnetic remedies that restore health. They come unsolicited from all quarters of the globe. Such letters prove beyond doubt that Dr. Dobson is doing a vast an equal amount of will power and hold word in homes all over the land, and his praises sounded by thousands

Preachers.

As to those other moralists called preachers, none of them have ever dared to preach sgainst war. They de claim against the sen-ual appetites af-ter taking their coffee. They anathematise love. They labor to prove mys teries of which they have not the least idea. But they are careful not to d=cry war, which unites in its manifestoes everything which the vilest perfidy can suggest, which exhibits the basest knavery in the fitting out of our armies, and which in its plunder, violation, theft, homicide, destruction and devas-tation, affords everything that is shockWARREN CHASE, Cobden, Ill January 1, 1889.

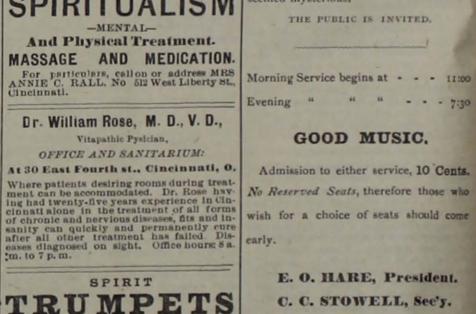
The American Hand.

There is a distinctively American hand, just as distinctive as those of the Ethopian, the Chinaman, the German or the Hindu In his curious work, "La Science du Main," D'Arpentigny quotes

He was partiy right and partly wrong. The American type of hand has this significance: The size of the hand indicates a capacity for synthesis combined with analysis-the capacity to E ery mail brings letters with just seize the meaning of an entire subject such praise of Dr. Dobson's marvelous and analyze its details with equal raseize the meaning of an entire subject cise when other people are taking it; in other words, a love of the display of deal of good, performing wonderful cures, and relieving sufferers by scores and by hundreds. His name is a house-of pleasure and luxury, combined with of pleasure and luxury, combined with intense order, regularity and arrangement, and a spirit of impulsive calcu-lation (if I may be allowed the paradox,) who never saw him, but who have been saved by his simple, yet wonder-ful remedies. He must be a happy man in thus being able to contribute so much to the happiness of his fellow-men,—Maquoketa Record. entire character is a keen intuition, and a good-natured spirit of criticism, shown by the long-pointed or conic tips with the short, round nails.—[Chicago American.

> The "chestnut," as a slang phrase, is done with frost-bitten, quite, and an equally meaningless word has been sub-stituted. It is "dusty." Do you admire anything from a stylish toilet to a dainty anything from a stylish toilet to a dain'y dish, you are privileged to say, "there is nothing 'dusty' about that." On the whole, when one takes time to consider, there is more sense in "dusty" than in most fashionable slang. A dusty object suggests one whose freshness is de-spoiled. Just how the "chestnut" was ever significant, no one has yet clearly defined.—January Table Talk.

Keep clear of all personalities in gen-eral conversation. Talk of things, ob jects and thoughts. The smallest minds occupy themselves with personalties.





We may have a first-class Lyceum, productive of inestimable benefit, if Spiritualists encourage it by attendance and appropriate effort. This should be done promptly and heartily.

Come to-morrow and bring the little ones. If you have no little ones, bring Southeast Cor, Eighth and Race St. those of your neighbor.