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THE ROSTRUM

Specially Reported for The Better Way.

Questions and Answers.

Answers, by Lyman C. Howe, Sunday Morning, January 20, 1889, before the First Society of Spiritualists of New York City, at Adelphi Hall, to Questions Propounded by the Audience.

"Which has the greatest reasoning

power, if either, the male or female?" much reasoning power in the male if tion and opportunities employed. The female, as a rule, is more sensitive, finer, more spiritual, more susceptible to intuitive impressions and influences from the spirit world and to the quick flashes of perception and arriving at couclusions intuitively, which is a higher process of reasoning than the male. The male, on the other hand, by organism, and sense and act upon the flashes of the balance of the flashes of intuition, and on the other hand, the intuitive is indispensible to the greatest manifestation of this form of reasoning in any one mind or in the world to-day.

In the great discoveries of the immortal Keppler he used his great intellect and devoted will for long years, but he was inspired by a profound intuition, by that finer spirituality and devotion that looked far Leyond all the plodding reasonings of the intellect, far above all described as probable and possible from the outside world of form; he was reaching for a principle, and seeking the solution of something that seemed beyond the reach of mathematical discoveries. It was the same with Newton in his recognition, and the desire is the agent of the necessity ture the beautiful garden with its ar-we might say, his discovery of the that lies behind desire, by which the tistic culture and arrangement. He universal law of gravitation. It was reasoning from within, from intuition, but in all that reasoning he brought the great intellectual power that shines from his reason into the basic relationships of intuitive and inductive, to bring forth

other question, namely:

Is there more than one spirit world? If so, in what do they differ?

That depends upon what you mean by the term world. Here you speak of the world as a globe, limited to a certain condition and extent, separated from all other worlds by space, but by certain relations connected with them. Therefore you call the earth a world, Venus a world, Mars a world, Jupiter a world, and all the other planets of heaven are distinct worlds. How is it

spheres, circles, worlds, by which all the conditions are drawn that interrule all the external worlds.

Now, as far as this reaches to the other question:

"What and where is beaven, and awell there?

Heaven again is used in its specific term, indicating ordinarily some space or real locality, to which place the forbidden. Where love and music and self. song are the supreme delight and external satisfaction of the saved. That it is of humanity as our example we would want a microscrope to find it, and that we would not know how to interpret it; we would say it is the other kingdom.

you; if you cannot use it, it is there in its infancy, in the germ, in possibility, to be brought forth. Just as the kingdom of man is in the bosom of nature We do not think there would be very before the human body is its form of expression. Just as the kingdom of the t were not for the female, nor much in mind is resident in the aura of the the females if there were no males. The universe before there is an individual methods of reasoning in each differ ac- mind created. Just as the vegetable methods of reasoning in each differ according to temperament, organization, kingdom was resident in the fiery chaos incentive to satisfy its needs from the heredity and the influences of educa- of the primitive mass, waiting the seaon to come forth. But in man are possibilities of heaven that bring forth the best that we have been able to achieve. It is in every man, in every woman, in every child, that germ, not withstanding all the conflicts and vicis titudes through which that germ must oass in rising to the realization of the divine reality.

intuition. And this is indispensible to day to day and from year to year, nation. through the continual and progressive expression of all the capacities of life as they are modified through the experiences and discipline of time and eternity. Hence character is made up not of one act, or a million; not of actions at kingdom of heaven. To develop character we require to be touched from without and inspired from within. We need to think and to will. And per-haps you ask, "What is will? Where does it come from and what can it do?" evolution of life and character must be carried forward. And the will may serve to direct the intellect, may serve to overcome latent feelings and affections, may serve to drive us into relationship with environments that hold induction and the two unite in one, the satisfy the consciousness. The will is their own aura, are not subdued, and the agent of desire, and desire of neces to the world the greatest development that the intellectual brain of man ever achieved.

Let us pass from this to consider anterest are the intellectual brain of the other and touch all the foundations of circumstance that make the intellectual brain of man ever achieved.

Let us pass from this to consider anterest full subdue them. Subdue them by destroying them but by translating and transforming them—evolving out of the subdue them by destroying them but by translating and transforming them—evolving out of the subdue them. And not to subdue them by destroying them but by destroying them but by destroying them but by translating and transforming them—evolving out of the subdue them. And not to subdue them by destroying them but by destroying them. And not to subdue them. up the building of the kingdom of

heaven within you.

But if the kingdom of heaven be within you and you are to develop it, and that is the object of life and the lesson of eternity, then is there any kingdom of heaven outside of you? Is there a kingdom of heaven beyond you just as there is within you? Most assuredly. For all that is developed must be developed somewhere. In relation

[Entered at the Post-Omes, Cincinnati, Ohio, as Second-Class Matter.] that one is divided and subdivided into mingled crime and Christlanity, where are blended religion and riot, where are blended religion and riot, where are will and plan.

The rocks, every thing, the plants, trees, all that exist. commingled love and licentiousness where are interblended hate and heaven wherein hell and the supernal sweet-ness of divine love have each an expression, in this metropolis you have housands and tens of thousands of souls who have the kingdom of heaven "What and where is heaven, and within them struggling for expression, what is the employment of those who but which struggles in vain against circumstances. It struggles against odds, it beats against the prison bars, it is overwhelmed by the floods of selfish-ness, of cruelty and enslaving environ-ments, that hold them captives and forblessed are to come, and where evil is bid the kingdom of heaven to assert it-

Then again you have in this same city thousands and tens of thousands of persons who have environments, of SUBSCRIPTION PRICE - TWO DOLLARS per Year, strictly in advance. Into Dollars and a Half to any Foreign Country in the costal Union. In the United States The Better War will be sent Six Months for One Dollar.

distinct forever from all that is outside comfort, of beauty, music, leisure, each and everything that would seem to make the soul blossom with all the immortal sweetness of love and purity, tenderness and peace. And not in the comfort of the comf heaven. Our idea of heaven is very homes "the kingdom of heaven suffermuch like that of Jesus—that it is within eth violence, and the violence taketh you. But, perhaps, if we take the whole it by force." In these homes all too often the [vanguard of selfishness holds back the sweet impulses of the heart; too often there is that cruelty of pur pose, that lack of divine impulse that can make the home of luxury, of au-The Kingdom of Heaven is within place of hell rather than of heaven. Then does the kingdom of heaven consist E place alone, in power alone, in opportunity alone? Oh, no. But it does consist in the evolution of character on all sides, under the spirit of inspiration, of conditions and means of making the spirituality, love, aspiration and perception of the beautiful and true in all things, that the aspirations from within begin to realize that it would be a cattering the tripity carries that though can be answered from without. life within can find an aura from with-out, that the heart can find some sweet you could reach the end and feel that of labor he may engage in. And such ensocial environments in which its fortunes are cast.

Jesus, you know, said: "If we ask bread will be give him a stone? If he ask for fish will be give him a serpent?" "Does not your Heavenly Father know your needs?" Yet in this Coristian civilization, in these modern days of tendencies, by temperament, by heredity and otherwise, is by heredity and otherwise, is by heredity and otherwise, is being the only fountain of true inspiration. by habit, by heredity and otherwise, is more given to the plodding, the inductive, the slow, the outward, the intellectual, and the less given to perceive and sense a ties of the individual as developed from deadly fangs to sting to death and dam- from the material world, where human tianity demands blind unreasoning faith;

On, no; that is not the kingdom of heaven, nor is it a condition in which needs and state. They are so constituted heaven can be developed. Nor a conthat every step made and every addition in which the soul is to rise from cause to consequence, from thoughts to conclusions, from principles to promulall, only as they serve thereby to modify it in its growth. Character is made therefore you will find that laws that from one association to another, as you the individual distinct from all other perament, your intellectual hunger and live or six years old, the world looks individuals, because if every individual the means of satistfaction, your efforts very large; time lags heavy when waitwas like everyone else there would be and daily labor, the laws that underlied ing in anticipation of anything, with was like everyone else there would be and daily labor, the laws that underlied ing in anticipation of anything, with these underlie all eternity, all the post to develop character is to develop the sibilities of future heaven or future healt. Man holds within his nature the jungle six, seven, eight, nine, ten, eleven with all its tigers and serpents and wild twelve, and so on up into teens and beasts of passion and prey—he holds these in his being as a natural inheritance from his origin out of the past, but he also holds in his being the beauti-And the answer is, the will is the per-petual executive agent of desire, and with promise, he holds within his naholds within his nature all of the sweet, beautiful environments that are in the highest departments, which should hold plished in childhood and youth, but to person who recognized these as phases of clouds of monotonous toil hover over us gles are not all subdued and obedient to the order of civilization. These miasms, one of the greatest purposes of life is to

It is a great mistake for Christendom to suppose that some things in human nature, in common nature, are in themselves obstacles to the work of right-eousness, are in themselves in the way of the evolution of character and the perfection or life, and therefore ought to be implicated, crucified, destroyed But why did not God destroyed but they never lose the line marked out by eternal foresight.

Now carry this beyond the grave and the assurances all hold good. For in the world above we take up the line of life that we held here. If you so will, we will endeavor this evening to give

But this work is not complete in the pilgrimage of life, it is only begun while travelling this valley, and here is one of the finest fields of usefulness and labor to imploy the immortal spirit for ages after it leaves the body. If you i nagine you have overcome all tempta tons, all obstacles, all weaknesses, all the evil things in your character and till be in Paradise as soon as you have tassed the deathline, you are destined to be disappointed. They will be more apparent, they will stand out in stronger elief, they will meet you and resist you more at every point because of the in-tensity of your awakened nature and roader environements and aspirations, hich will make you conscious of the ttempt and of the need of conquering

them and making them your helpers.

And it will take you through time and eternity to accomplish this result in ts completeness. And in this you have he key to the employment of spirits in he eternal world. You come from employment in this world, where everyone is employed in one way or another for the express purpose of the evolving and perfecting of character. But then you say, if we can never perfect our haracter is it not a hopele-s task to un dertake something which can never be done? We think not. When you know that you can do something toward it inations, bring much of their denominative very day, when you know the effort is endless but every step would achieve a they even seek to impress those thoughts victory-that you gain ground, you add something to your opportunities and have the struggle come to an all would be accomplished in which

wept for more worlds to conquor. So if the human soul had not a soli itary modification to be made in its own character, in the improvement of its own nature, if it had no weakness to be wealth and intelligence and culture and overcome or turned into strength, no are as irreconciliable as oil and water. art and music and religion, it all too of- folly to be led safely to a higher truth, The object of this life and the purpose ten happens that when the bungry no jungle to be conquered and trans beart ask for bread the cruel autocrat formed into the blooming prairie or

there is so much pleasure and satisfac-tion, you would feel as it was said of

beings grow according to their adaptais no death, they go from one sphere to twenties and thirties, and all the time it gravitates upward, each year brings for the question, Mr. Chairman: its corresponding changes in nature and condition, and each year gravitates from one year into the other, from infancy to childhood, from childhood to youth. And when manhood is attained it as truly as do clairvoyance, clairaudiance, you look out upon the world around and feel that there is something more to do. the jungle in subjection. But the jun- stop there would be weakness and even mediumship and cried down psychometry bondage. Now higher truths come, did not comprehend the laws of the phillarger fields of labor, and you must grow into these. And you do inevitably, irresistably, with a receptive understanding of them. But many do not seem to through the outer veil and behold the beaugrow much, never set out upon any en terprise that amounts to a great deal. Very true; many do not advance as fast as they ought to, but then the diffliculty iles in some immature conditions in circumstances and the impressions of

Synopsis of Morning Lecture, January 27, 1889; through the Mediumship of M., G. H. Brooks,

INVOCATION.

Oh, our father, we come to thee; we would recognize in thee the infinite spirit of love and truth and would draw nearer and approach more and more unto thee and learn of a grander and higher mode of existence. Come then and let us bow in thy presence; be filled with thy light and mercy and work ever onward and upward to a higher unfoldment and development of our mental and spiritual powers, and stand erect in true manhood and womanhood.

> LECTURE. 'The time has come to stand erect In noble manly self-respect."

Such was the theme touched upon by the speaker in his opening poem and each day to grander worlds of thought and carried through the lecture. He said: action. There are some things from the spiritual standpoint that always must be considered. Spiritualism is not Christianity, and Chris- to their highest development here and tianity is not Spiritualism, and though this hereafter. Amen. thought has been often repeated from the rostrum, we desire to repeat it even though among our audience there may be a great diversity of opinion. People, who come into Spiritualism from the various denomthey even seek to impress those thoughts upon others and mingle and reconcile their Spiritualism with their Christianity. All alike. The man who is a believer in the trinity carries that thought in lits ac omdeavor to make Spiritualism conform to their ideas, and do not pay sufficient re-Alexander of old, that he sat down and gard to the grand fact that Christianity and Spiritualism are diametrically opposed to each other, and that from the fundamental principles up to the higher unfoldments of phenomena and philosophy, they

Christianity asks man to accept wholesale the statements of the so-called bible Society of Union Spiritualists is of a high Spiritualism demands that we look upon dered with exquisite taste and feeling. it the same as we do other books, carefully weighing its statements and subjecting them to a keen scientific analysis. Chris-Spiritualism says use your reason and your tion and condition, according to their judgment; for such purposes were they needs and state. They are so constituted given. Accept of nothing until proven to every Sunday morning at 9 a. m. that every step made and every ad given. Accept of nothing until proven to vance secured tends to lift them out of your satisfaction. We have nothing to say that sphere into the next and, as there about the people who embrace Christianity as their system of religious belief, but we do say that you cannot miss these two up of the evolution of conditions, of underlie your as ociations, your social do in this life. Take, for instance, the things, and have a compound that will be qualities, of intelligences, that represent life, your social needs, your moral temperiod of childhood. When a child is safe to handle, for the particles will not safe to handle, for the particles will not coalesce and there exists no chemist who can bring them into such union. Then Spiritualists should have nothing to do for the service at G. A. R. Hall to-morwith Christianity, but stand upon their row (Sunday): own feet erect in the grandeur of their own truth and self-respect. We are now ready

What is Psychometry and what are its possibilities of development? Psychometry is a phase of mediumship belonging to slate writing or any of the thousand-andone manifestations of mediumship and the drudgery, when the gray and cheerless osophy of Spiritualism. Psychometry was our souls moan out in their misery, there that force which enabled you to pierce is one thought comes to us with a grain ties and the defects of the soul that lay hidden beneath.

Many people were under the delusion that mind, soul and spirit were one and the same, but it was not true. They were different; as different as one person in the audience from his neighbor. The spirit was one thing, the soul another. The soul was the highest expression of man's spiritual hope to overtake them; some day we hope powers. The philosophers of ancient days had recognized the fact of the existence of

thing, the plants, trees, all that exists possess the same quality, and by taking the piece of rock in his hand, the psychometrist could tell you its history for ages that had rolled over it; could unravel the mysteries of its home and the people who dwelt in the land where found. Such was psychometry, a science of soul, as unfolded to man by the works of Wm. Denton and Prof. Buchanan.

Mediumship was born and not made, and there were those who could never possess the power of coming in communion with the souls of men here and in spirit life, but if people would follow out the diviner impressions that came to them they would find an unfoldment of soul, such as they had never dreamed of before All that man needed was to recognize the laws of nature and endeavor to rise thereby

BENEDICTION.

May the spirit of truth and light go with each one of us here, and unfold our souls

From Our Reporter's Note Book.

Cincinnati Brevities. Attend the lectures at the Grand Army

Hall, by Mrs. Brigham. Circles for development of spiritual gifts

are being multiplied all over the city. Let the good work go on. Mrs. Seery, the popular trumpet me-dium, of 34 Gest street, is doing a fine

work for the cause in this and other cities. The lectures by Mrs. Sheehan at Douglass Hall are still held, and the quality is as good as ever. Her lecture last Sunday

was replete with in-Dr. J. B. Campbell, Vitapathic Minister-Physician, preaches and heals the sick free, by spirit power, every Sunday afternoon, at the American Health College, Fairmount.

It has been proposed to establish a German Spiritualist society in this city for the benefit of those not sufficiently acquainted with the English language to derive any advantage by attending the popular Spiritualist meetings.

The music at the meetings of the Union

The childrens' Progressive Lyceum is now permanently organized, and with new paraphernalia and a spirit of enthusiam will press forward to a grand work in the education of the children; come yourself,

The Ohio Valley Missionary Association hold a meeting at the G. A. R. Hall, Wednesday evening, February 6, to which all are invited to come. There will be speaking by the inspirational speakers of the society, and slate writing on the platform, through the mediumship of Mrs. Seery and Mrs. Stewart.

The following is the program of music

Overture, Euryanthe - - - Weber Traumerel (by request) - Schuman EVENING. Overture, Jubel - - - Weber. Audante Religioso :- Henry Tolhurst.

Some Day.

When cares overwhelm us and we grow

weary under the burdens of every day life and makes us sick at heart, when our eyes are heavy and our hands are tired and of comfort, one little gleam of sunshine struggling through the pall of gloom, the anticipations of a some day when rest and peace and sweet content shall take the place of pain and sorrow. Ah! that beautiful some day. Who of all the busy millions that swarm the earth to-day has not fixed his eyes on some point in the future where he will find rest and happiness? We have our phantoms all of us, and some day we to achieve our favorite objects and consumate our fond desires. there a kingdom of heaven beyond you last sthere is within you? Most assertian relations connected with them.

Therefore you call the earth a world, Venus a world, and all the other planets of neaven are distinct worlds. How is it the spirit world? In this specific that specifies there are many, but in the larger nee there are many, but in the larger nee there is but one, and that one persent and pervades all the rest. But

there a kingdom of heaven beyond you just as there is within you? Most assuredly. For all that is developed must by did not God destroy them in the germ before they had time to grow, or list steeper, higher, more say. In the developed somewhere. In relation of God destroy them in the germ before they had time to grow, or list steeper, higher, more say. In the developed somewhere. In relation of God destroy them in the germ before they had time to grow, or list steeper the first of the germ before they had time to grow, or list steeper, higher, more say. In the developed must by our abroader, deeper, higher, more say. In the seventian to God destroy them in the germ before they had time to grow, or list steeper the set within you? And the world, and out of the misconceptions and torturings of that doctrine of Father, Son and Holy Ghost. The soul lift beyond the germ before they had time to grow, or less there is within you, and the two grow, or less there is within you? And the world destroy them in the germ before they had time to grow, or list as there is within you? Son developed must way did not God destroy them in the germ before they had time to grow, or list as there is within and recognized the set with why did not God destroy them in the germ before they had time to grow, or list as there is within and out of the misconceptions and torturings of that doctrine of Father, Son and Holy Ghost. The soul life beyond the germ before they had time to grow, or leave, and we will endeavor this evening to give a broader, deeper, higher, more say. In the seveling to give a broader, deeper, highe

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

PART SECOND. CHAPIER 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 (a) 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 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 falling 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 said to herself more than once, "if my edge.
"Why yes," she continued, "Marie be"Why yes," she continued, "Marie be-

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 "Why, I don't understand you. What 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 says she is Queen Mary. reincarnation, and held that those who lived once on the earth were very likely 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 this truth, if such it be. no wonder then we find the extremes of supernaturalism and infelicity mingled together in strange confusion.

Madame Le Terre was a catholic only 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 en-

PROMISE TO THE DEAD. | countless wealth in Cuba, she had married 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 is expounded twice every Sunday. As very little importance; but at Nice, with her elegant surroundings and her reputed iterary tastes, quite a distinguished per-

People of all classes flocked to her "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-Naturally Madame Le Terre dropped into the popular current, and, after 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 and precious stones. By her chair stood 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

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.

was her one desire.

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, Madame Le Terre?" she continued.

'No; I have not been here before, but ! 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. 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 deprime of life, with the world smiling in lightful. Mrs. Hendricks then continued, her face, surely life ought to have some apparently glad to find a listener in Madne Le Terre, and really feeling relieved

lieves that she is Queen Mary come back 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

does it mean?"

"Oh, it is the old theory of reincarnation, and Marie thinks she looks like and

Madame Le Terre could scarcely suppress a smile as she glanced toward the Duchess, whose fat figure and heavy Engnear it after death, and, perchance, might lish 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 Madame felt herself half believing the theory and, despite her reason, it seemed just such a place as was fitted for the enactment of

She finally advanced toward the Duchess, saying, "I had hoped to have spoken with you. I have just finished your wonderful book, and I so much wish to learn of the Hidden Way.'

"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 Mad-

ame 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.

orce without direction-never useful but by accident. Doing is the great thing. For, if reso-

Knowledge without discretion is like

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 of the world, the human heart, and of good manners, than the assumption of a self-

sufficient, dictatorial tone of conversation, Duty is the power which rises with us

Following along in the line of my To the Editor of The Better Way. illustrious predecessors, I find myself so iety, where the truth, as we see it, a city, Norwich is particularly pictura finer view than looking over toward the hills that rise in such grandeur, unless perchance it be looking from the hills toward the town. Everything is than the present, although here and there will be seen some more pretentious, modern buildings, that only sur-Altogether it is a pleasant place to visit, especially in the summer time, when everything is in full dress.

During the early summer the celeflowing, but also invade many a private

Of late, Norwich has been brought into prominence by the dedication of the Slater Building, which will remain as it now is-one of the glories of the 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 enterprising man, allowed the work to go on until hundreds of thousands were expended, and the magnificent Slater For many years I found House as a lasting glory to the family name. Some amusement has been repressed 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 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 on smoothly. Mrs. Chapman, the secretary, is as earnest and whole souled a woman as one will meet in a life time, 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 the speakers have been Mr. Frank Bax-ton, Dr Fred Willis, Mrs. Lillie and Mr. Emerson; while others, occupying useful places in the movement, are to follow. No one is best; all fill a place and are doing a needed work.

I am not well acquainted with the public mediums here, as I stay so short a time, being compelled through my 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 s good work. Byron Boardman, a wholesouled Spiritualist, left this society a

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

Robbins, for her generous hospitality. Yours for the truth, J.W FLETCHER.

January 21, 1889.

Another Endorsement. Dear Dr. Dobson: We have neglected have received came from persons in reporting to you the cure of our boy by 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 physicians said he must die. Another doe tor said to us, it was not on account of your being a Spiritualist that you cured him, it was the magnetic force: and him, it was the magnetic force; and contained in Michael Chevaller's "Letwe told him we would like for him to tres sur l'Amerique du Nord." (of which perform such a cure. We will give a translation was published in Boston praise where proise is due. Some who in 1839), and concludes: "In a nation hooted at Spiritualism when you had such as this there cannot exist any but 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. Every mail brings letters with just such praise of Dr. Dobson's marvelous and analyze its details with equal racures 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 mental 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 deal of good, performing wonderful cures, and relieving sufferers by scores and by hundreds. His name is a household word in homes all over the land, and his praises sounded by thousands who never saw him, but who have been saved by his simple, yet wonderful remedies. He must be a happy man in thus heing able to contribute as in thus being able to contribute so much to the happiness of his fellow-men.—Maquoketa Record.

Preachers.

As to those other moralists called preachers, none of them have ever dared to preach against war. They de claim against the sensual appetites after taking their coffee. They anathematise love. They labor to prove mysteries of which they have not the least idea. But they are careful not to decry 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 devastation, affords everything that is shocking in the contrary these good priests. trance 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 quite a society belle in her way. To be considered the standards of the power which rises with us at in the morning and goes to rest with us at in the morning and goes to re

Seventy six is a sacred number in on my semi annual visit to this earnest American history with the centuries of day of January, 1889, is a seventy-six with the same results in the way of dethe Christian era before it, and the 5th and sacred to me because it numbers esque, since one could scarcely imagine the annual milestones I have passed since my entrance into this life. Over forty years of this life have been devoted to the public advocacy with fan i y in Coarlestown, and so on. tongue and pen of spirit life and spirit quiet and suggestive of an earlier time intercourse with thousands of messages from friends and strangers in spirit life, a life of which I had no evidence and no belief in its existence till I heard vive to make the contrast more marked. from those who live there, and at once gaining complete knowledge of its real existence, I felt that it must be to others as it was to me, an invaluable discovery and one that might settle all controbrated Crosselt Tournament is played versy and discussion between Christian here, and then the town is crowded, sects, and renounce all the doubts of inwho not only crowd the hotels to over fidels as it did mine, and in time I 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 avidity, and in full earnest and confidence, 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 bad burned the bridges behind me, as the saying is. young American lady, went into the It was a work I could not resign if I "Gallerie du Louvre," in Paris, alone, would; would not if I could. Whatever would; would not if I could. Whatever her French aunt was much shocked and exclaimed, "My child, you should never have done such a thing! There other states after I left Wisconsin, I 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 I must retire from the rostrum and give up the work to younger workers, and as I was the first and oldest lecturer on the subject, it seemed proper for my work to close, and on the publication of my last book, last spring, "Forty Years on the Spiritual Rostrum," a sequel 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 Brothers Colby and Rich of the Banner of Light, to whom my labors and my pecuniary 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 willing, and would lose no comfort of life by aiding me to help me to build one at 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 Onset 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. kindness and my hostess, Mrs Julia in April for \$500; but the money comes slowly, and it looks now as if I should have to encumber it, and die in debt to 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

Cobden, Ill January I, 1889.

The American Hand.

moderate circumstances.

There is a distinctively American hand, just as distinctive as those of the Ethopian, the Chinaman, the German

He was partly 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 selze the meaning of an entire subject in other words, a love of the display of physical energy, which we do not our-selves practice. The thumb denotes an equal amount of will power and an equal amount of will power and common sense, neither over-riding the other. The fingers, again, show a love of pleasure and luxury, combined with intense order, regularity and arrangement, and a spirit of impulsive calculations. lation (if I may be allowed the paradox,) a tendency to act promptly on an impulse and analyze the cause and effects of one's actions afterward, so as to make one's action, however hasty, in ure to one's own good Dominating the 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 substituted. It is "dusty." Do you admire anything from a stylish toilet to a dainty dish, you are privileged to say, "there is nothing 'dusty' about that." On the whole when one takes time to consider 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 despoiled. Just how the "chestnut" was ever significant, no one has yet clearly defined.—January Table Talk.

A Genuine Phantom Ship.

For the first time this year, 1888, the "Phantom Ship" has been sighted off Block Island, Boston Bay. The peculiarity of this appearance consists in it scription. In other words, the spectators all tell about the same story. This night the great blaze was witnessed by a lady at Noyes Beach, two gentlemen at Watch Hill, several members of a 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 vessel plundered and burned Strange as it may seeem, the theory of the "phantom ship" is held by many intelligent persons. Whittier's poem on this uncanny appearance is one of the most beautiful things in the language. The "Spook Schooner," as one of the natives calls this curious light, is said to make its appearance usually after a storm.—Elea for Kirk, in the Cape Aun Adver-

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plenty of room for progress. We may have a first-class Ly productive of inestimable benefit, if \$ ualists encourage It by attendance a propriate effort. This should be promptly and heartily.

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C. C. STOWELL, Secretary.

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

THE ROSTRUM.

Specially Reported for The Better Way.

Questions and Answers. Answers, by Lyman C. Howe, Sunday Morning, January 20, 1889, before the First Society of Spiritualists of New York City, at Adelphi Hall, to Questions Propounded by the Audience.

"Which has the greatest reasoning power, if either, the male or female?"

of perception and arriving at conclusions intuitively, which is a higher pro- divine reality. cess of reasoning than the mal-. The male, on the other hand, by organism, by brain tendencies, by temperament, lectual, and the less given to perceive the balance of the flashes of intuition, one mind or in the world to-day.

tion, by that finer spirituality and deseemed beyond the reach of mathe-

other question, namely:

Is there more than one spirit world? If so, in what do they differ?

the world as a globe, limited to a cer-

all the external worlds.

Now, as far as this reaches to the other question :

what is the employment of those who but which struggles in vain against cirawell there?

Heaven again is used in its specific term, indicating ordinarily some space or real locality, to which place the forbidden. Where love and music and self. song are the supreme delight and external satisfaction of the saved. That it is distinct forever from all that is outside SUBSCRIPTION PRICE - - TWO DOLLARS and externally above the conditions of of humanity as our example we would

The Kingdom of Heaven is within its infancy, in the germ, in possibility, to be brought forth. Just as the kingdom of man is in the bosom of nature beredity and the influences of educa- of the primitive mass, waiting the seation and opportunities employed. The son to come forth. But in man are female, as a rule, is more sensitive finer, the best that we have been able to bread will be give him a stone? If he

intuition. And this is indispensible to day to day and from year to year, nation. through the continual and progressive we might say, his discovery of the that lies behind desire, by which the tistic culture and arrangement. He great intellectual power that shines from | tions, may serve to drive us into rela- | gles are not all subdued and obedient to | his reason into the basic relationships of tionship with environments that hold the order of civilization. These miasms, larger fields of labor, and you must grow to the world the greatest development sity, and necessity is the agent of the subdue them. And not to subdue them that the intellectual brain of man ever they necessarily and naturally reach and transforming them—evolving out Let us pass from this to consider an- foundations of circumstance that make ful. up the building of the kingdom of heaven within you.

But if the kingdom of heaven be That depends upon what you mean and that is the object of life and the by the term world. Here you speak of lesson of eternity, then is there any kingdom of heaven outside of you? I tain condition and extent, separated from all other worlds by space, but by certain relations connected with them. Therefore you call the earth a world, to conditions and environment of the condition of the conditions and environment of the condition of the Venus a world, Mars a world, Jupiter a stances, and you must be impressed by world, and all the other planets of these; modified by these, grow subject oily himself, and in that crucifixion be constituted as an atometric transfer of these; modified by these, grow subject oily himself, and in that crucifixion be

Entered at the Post-Office, Cincinnati, Ohio, as that one is divided and subdivided into mingled crime and Christianity, where make them of service to the Divine Second-Class Matter.] countless diversities that are called spheres, circles, worlds, by which all the conditions are drawn that interrule all the external worlds.

In minded crime and Christianity, where are blended religion and riot, where are commingled love and licentiousness, where are interblended hate and heaven, wherein hell and the supernal sweetness of divine love have each an expression, in this metropolis you have labor to imploy the immortal spirit for thousands and tens of thousands of ages after it leaves the body. If you souls who have the kingdom of heaver i nagine you have overcome all tempta "What and where is heaven, and within them struggling for expression, cumstances. It struggles against odds, it beats against the prison bars, it is overwhelmed by the floods of selfishness, of cruelty and enslaving environ-ments, that hold them captives and forblessed are to come, and where evil is bid the kingdom of heaven to assert it-

Then again you have in this same city thousands and tens of thousands of persons who have environments, of comfort, of beauty, music, leisure, each and externally above the conditions of and everything that would seem to purgatory and hades and all the mortal make the soul blossom with all the imuniverse. But this is not our idea of mortal sweetness of love and purity, tenderness and peace. And yet in these heaven. Our idea of heaven is very homes "the kingdom of heaven suffermuch like that of Jesus—that it is within you. But, perhaps, if we take the whole it by force." In these homes all too often the |vanguard of selfishness holds want a microscrope to find it, and that we would not know how to interpret it; back the sweet impulses of the heart; too often there is that cruelty of pur pose, that lack of divine impulse that we would say it is the other kingdom. can make the home of luxury, of autuority over the earth, the abiding place of hell rather than of heaven. Then you; if you cannot use it, it is there in does the kingdom of heaven consist 3 place alone, in power alone, in opportunity alone? Oh, no. But it does consist in the evolution of character on all sides, under the spirit of inspiration, of much reasoning power in the male if twee not for the female, nor much in the female, nor much in the female is the female in the female if the female in the female is the female in the female if the female in the female in the female is the female in the the females if there were no males. The universe before there is an individual methods of reasoning in each diff r acmethods of reasoning in each diff r acmind created. Just as the vegetable out, that the heart can find some sweet you could reach the end and feel that of labor he may engage in. And such encording to temperament, organization, kingdom was resident in the flery chaos incentive to satisfy its needs from the social environments in which its fortunes are cast.

more spiritual, more susceptible to in- achieve. It is in every man, in every ask for fish will be give him a serpent?" So if the human soul had not a studitive impressions and influences from woman, in every child, that germ, not "Does not your Heavenly Father know itary modification to be made in its or The object of this life and the purpose ten happens that when the hungry is developed in all its completeness the it receives the poisonous fangs of the by habit, by heredity and otherwise, is kingdom of heaven will shine out in serpent, when love pleads for its own more given to the plodding, the inductive, the slow, the outward, the intellectual and the less given to perceive with reputation, but they are often far it all too often finds it a stone, or worse, apart. Character consists in the quali- the coiling slime of the serpent with and sense and act upon the flashes of ties of the individual as developed from deadly fangs to sting to death and dam- from the material world, where human tianity demands blind unreasoning faith;

one into the other and touch all the of them something pure and beauti-

It is a great mistake for Christendom to suppose that some things in human nature, in common nature, are in themselves obstacles to the work of righteousness, are in themselves in the way of the evolution of character and the

will and plan. But this work is not complete in the pigrimage of life, it is only begun while avelling this valley, and here is one of the finest fields of usefulness and tions, all obstacles, all weaknesses, all the evil things in your character and till be in Paradise as soon as you have passed the deathline, you are destined to be disappointed. They will be more apparent, they will stand out in stronger relief, they will meet you and resist you more at every point because of the intensity of your awakened nature and

attempt and of the need of conquering nem and making them your helpers. And it will take you through time and eternity to accomplish this result in ts completeness. And in this you have he key to the employment of spirits in the eternal world. You come from employment in this world, where every one is employed in one way or another for the express purpose of the evolving and perfecting of character. But then you say, if we can never perfect our character is it not a hopeless task to undertake something which can never be done? We think not. When you know that you can do something toward it every day, when you know the effort is endless but every step would achieve a victory-that you gain ground, you add something to your opportunities and conditions and means of making the all would be accomplished in which there is so much pleasure and satisfac-tion, you would feel as it was said of wept for more worlds to conquor.

roader environements and aspirations,

which will make you conscious of the

the spirit world and to the quick flashes of perception and arriving at conclupass in rising to the realization of the wealth and intelligence and culture and overcome or turned into strength, no are as irreconciliable as oil and water. art and music and religion, it all too of- folly to be led safely to a higher truth, no jungle to be conquered and trans of eternal activity are to develop this heart ask for bread the cruel autocrat formed into the blooming prairie or kingdom of heaven, and when character gives it a stone. When it asks for fish gardens of sweetness and light-nothing to be done-it would sit down and weep for something more to conquer.

Now the kingdom of heaven-the spirit world, the diversities of immortal spheres-hold these rational relations, and the spheres are simply advanced beings grow according to their adapta-On, no; that is not the kingdom of tion and condition, according to their and on the other hand, the intuitive is they are modified through the experheaven can be developed. Nor a conthat every step made and every adindispensible to the greatest manifesta- jences and discipline of time and eter- dition in which the soul is to rise from vance secured tends to lift them out of your satisfaction. We have nothing to say tion of this form of reasoning in any nity. Hence character is made up not of cause to cousequeuce, from thoughts to that sphere into the next and, as there about the people who embrace Christianity one set, or a million; not of actions at conclusions, from principles to promul- is no death, they go from one sphere to all, only as they serve thereby to mod- gation, and from time to eternity. And another, from one circle to another, In the great discoveries of the im- ify it in its growth. Character is made therefore you will find that laws that from one association to another, as you mortal Keppler he used his great intel- up of the evolution of conditions, of underlie your as ociations, your social do in this life Take, for instance, the lect and devoted will for long years, qualities, of intelligences, that represent life, your social needs, your moral tem- period of childhood. When a child is but he was inspired by a profound intui- the individual distinct from all other perament, your intellectual hunger and five or six years old, the world looks individuals, because if every individual the means of satistfaction, your efforts very large; time lags heavy when waitwas like everyone else there would be and daily labor, the laws that underlie ing in anticipation of anything, with can bring them into such union. Then votion that looked far teyond all the plotting reasonings of the intellect, far above all described as probable and possible from the outside world of form; he sible from the outside world of form; he require to be touched from the outside world of form; he sible from the outside world of form; he require to be touched from the outside world of form; he require to be touched from the outside world of form; he require to be touched from the outside world of form; he require to be touched from the outside world of form; he require to be touched from the outside world of form; he require to be touched from the outside world of form; he require to be touched from the outside world of form; he require to be touched from the outside world of form; he require to be touched from the outside world of form; he require to be touched from the outside world of form; he requires to be touched from the outside world of form; he requires to be touched from the outside world of form; he requires to be touched from the outside world of form; he requires to be individualized. Now the service at G. A. R. Hall to-more the stouched from the service at G. A. R. Hall to-more to develop the stouched from the outside world of form; he with all distributions of future heaven or future he sible from the outside world of form; he was reaching for a principle, and seeking the solution of something that does it come from and what can it do?" but he also holds in his being the beauti- condition, and each year gravitates And the answer is, the will is the per- ful prairie, spanned with greenery and from one year into the other, from inmatical discoveries. It was the same petual executive agent of desire, and with Newton in his recognition, and the desire is the agent of the necessity ture the beautiful garden with its recognition. you look out upon the world around and universal law of gravitation. It was reasoning from within, from intuition, but in all that recent the intellect, may serve in label to the sweet, but in all that recent in the pushed in childhood and youth, but to bondage. Now higher truths come, induction and the two unite in one, the satisfy the consciousness. The will is intuitive and inductive, to bring forth the agent of desire, and desire of neces one of the greatest purposes of life is to grow much, never set out upon any en divine purposes underlying all life, and by destroying them but by translating terprise that amounts to a great deal. Very true; many do not advance as fast as they ought to, but then the diffliculty lies in some immature conditions in

Now carry this beyond the grave and the assurances all hold good. For in of the evolution of character and the perfection or life, and therefore ought to be implated, crucified, destroyed But we will endeavor this evening to give at enmity with God, that God will not cupation, experiences, affections, intelaccept the natural man except he cru-city himselt, and in that crucifixion be acter and the kingdom of heaven in the

Cincinnati Society of Union Spir- of your soul upon his. The rocks, every itualists.

Synopsis of Morning Lecture, January 27, 1889; through the Mediumship of M., G. H. Brooks, INVOCATION.

Oh, our father, we come to thee; we would recognize in thee the infinite spirit of love and truth and would draw nearer and approach more and more unto thee and learn of a grander and higher mode of existence. Come then and let us bow in thy presence; be filled with thy light and mercy and work ever onward and upward to a higher unfoldment and development of our mental and spiritual powers, and stand erect in true manhood and womanhood.

LECTURE.

'The time has come to stand erect In noble manly self-respect.'

Such was the theme touched upon by the speaker in his opening poem and carried through the lecture. He said; action. There are some things from the spiritual standpoint that always must be considered. Spiritualism is not Christianity, and Chris- to their highest development here and tianity is not Spiritualism, and though this hereafter. Amen. thought has been often repeated from the rostrum, we desire to repeat it even though among our audience there may be a great diversity of opinion. People, who come into Spiritualism from the various denominations, bring much of their denominational methods of thought with them, and they even seek to impress those thoughts upon others and mingle and reconcile their Spiritualism with their Christianity. All denominations, as we have stated, are trinity carries that thought and its ac om- as good as ever. Her lecture last Sunday deavor to make Spiritualism conform to their ideas, and do not pay sufficient re-Alexander of old, that he sat down and gard to the grand fact that Christianity and Spiritualism are diametrically opposed It has been proposed to establish a Ger-So if the human soul had not a soli to each other, and that from the funda- man Spiritualist society in this city for the mental principles up to the higher unfold- benefit of those

> Christianity asks man to accept wholesale the statements of the so-called bible as being the only true guide of man, as order, and the society is to be congratubeing the only fountain of true inspiration. Spiritualism demands that we look upon it the same as we do other books, carefully weighing its statements and subjecting now permanently organized, and with new them to a keen scientific analysis. Chris-Spiritualism says use your reason and your judgment; for such purposes were they given. Accept of nothing until proven to every Sunday morning at 9 a. m. as their system of religious belief, but we do say that you cannot miss these two things, and have a compound that will be safe to handle, for the particles will not form, through the mediumship of Mrs. coalesce and there exists no chemist who Seery and Mrs. Stewart. truth and self-respect. We are now ready for the question, Mr. Chairman: What is Psychometry and what are its

possibilities of development? Psychometry is a phase of mediumship belonging to it as truly as do clairvoyance, clairaudiance, ties and the defects of the soul that lay hidden beneath. Many people were under the delusion that mind, soul and spirit were one and

had recognized the fact of the existence of mate our fond desires.

thing, the plants, trees, all that exists possess the same quality, and by taking the piece of rock in his hand, the psychometrist could tell you its history for ages that had rolled over it; could unravel the mysteries of its home and the people who dwelt in the land where found. Such was psychometry, a science of soul, as unfolded man by the works of Wm. Denton and Prof. Buchanan.

Mediumship was born and not made, and there were those who could never possess the power of coming in commu-nion with the souls of men here and in spirit life, but if people would follow out the diviner impressions that came to them they would find an unfoldment of soul, such as they had never dreamed of before. All that man needed was to recognize the laws of nature and endeavor to rise thereby each day to grander worlds of thought and

BENEDICTION. May the spirit of truth and light go with each one of us here, and unfold our souls

From Our Reporter's Note Book.

Cincinnati Brevities.

Attend the lectures at the Grand Army Hall, by Mrs. Brigham. Circles for development of spiritual gifts

are being multiplied all over the city. Let the good work go on.

Mrs. Seery, the popular trumpet medium, of 34 Gest street, is doing a fine work for the cause in this and other cities.

The lectures by Mrs. Sheehan at Dougalike. The man who is a believer in the lass Hall are still held, and the quality is was replete with in a maion. Dr. J. B. Campbell, Vitapathic Minis-

> ter-Physician, preaches and heals the sick free, by spirit power, every Sunday afternoon, at the American Health College, Fairmount.

not sumciently acq with the English language to derive any advantage by attending the popular Spiritualist meetings. The music at the meetings of the Union

Society of Union Spiritualists is of a high lated upon having secured the services of such fine musicians. The music is rendered with exquisite taste and feeling. The childrens' Progressive Lyceum is

paraphernalia and a spirit of enthusiam will press forward to a grand work in the education of the children; come yourself, bring your children, and it you have none, bring your neighbors' children. Meets

The Ohio Valley Missionary Association hold a meeting at the G. A. R. Hall, Wednesday evening, February 6, to which all are invited to come. There will be speaking by the inspirational speakers of the society, and slate writing on the plat-

The following is the program of music

Overture, Euryanthe - - - Weber Traumerel (by request) - Schuman

EVENING. Overture, Jubel - - - - Weber.
 Andante Religioso :- Henry Tolhurst.

Some Day. When cares overwhelm us and we grow slate writing or any of the thousand-and- weary under the burdens of every day life one manifestations of mediumship and the drudgery, when the gray and cheerless person who recognized these as phases of clouds of monotonous toil hover over us but in all that reasoning he brought the to overcome latent feelings and affect the jungle in subjection. But the jun- stop there would be weakness and even mediumship and cried down psychometry and makes us sick at heart, when our eyes did not comprehend the laws of the phil- are heavy and our hands are tired and osophy of Spiritualism. Psychometry was our souls moan out in their misery, there that force which enabled you to pierce is one thought comes to us with a grain through the outer veil and behold the beau- of comfort, one tittle gleam of sunshine struggling through the pall of gloom, the anticipations of a some day when rest and peace and sweet content shall take the place of pain and sorrow. Ah! that beautiful some day. Who of all the busy millions the same, but it was not true. They were that swarm the earth to-day has not fixed circumstances and the impressions of social life, but they never lose the line marked out by efernal foresight.

the same, but it was not true. They were different; as different; as one person in the audience from his neighbor. The spirit was a different and the same, but it was not true. They were that swarm the earth to-day has not fixed his eyes on some point in the future where audience from his neighbor. The spirit was a different and the same, but it was not true. They were that swarm the earth to-day has not fixed his eyes on some point in the future where a different as one person in the same, but it was not true. They were different; as different; as different as one person in the same, but it was not true. They were different as one person in the same, but it was not true. They were different as one person in the same, but it was not true. They were different as one person in the same, but it was not true. They were different as one person in the same, but it was not true. They were different as one person in the same, but it was not true. They were different as one person in the same, but it was not true. They were different as one person in the same, but it was not true. They were different as one person in the same are different as one person in the sam one thing, the soul another. The soul was our phantoms all of us, and some day we For in the highest expression of man's spiritual hope to overtake them; some day we hope powers. The philosophers of ancient days to achieve our favorite objects and consuthese triune principles of life; of mind, plan and labor to some appointed end, and why did not God destroy them in the germ before they had time to grow, or This is the great mistake of Christendom—the idea that the natural man is speak upon the location, situation, octained the speak upon the location and speak upon the locatio was what man was seeking to unfold and and unbend our aching backs to cast a lift higher in the realms of life. The soul longing look ahead. Some day we sigh was what the psychometrist read when he heaven are distinct worlds. How is it with the spirit world? In this specific sense there are many, but in the larger sense there is but one, and that one persense there is but one, and persons and pervades all the rest. But meates and pervades all the rest. But meates and pervades all the rest.

The sense there is but one, and that one persons are distinct worlds. How is it does not their power within you, and the content of the saceptible as an atonement. Instead acceptible as an atonement. Instead of this the true Gospel is the evolution of the false preface, we have laid the foundation of this beginning of life which will rise to every article they touch so that the psychometrist read when he life beyond the grave.

You have had this morning simply a world roll on, bringing us acceptible as an atonement. Instead to their power within you, and the compact of this the true Gospel is the evelution of the development of the burden at the sad old world roll on, bringing us acceptible as an atonement. Instead to the importance of this the true Gospel is the evel with the grave.

You have had the kingdom of heaven in the life beyond the grave.

You have had the sad old world roll on, bringing us acceptible as an atonement. Instead to the information of this the true of the information of the development of the devel of the information of the devel of the information of t

THE ROSTRUM.

Specially Reported for The Better Way. Questions and Answers.

By Mrs. Nellie J. T. Brigham, Delivered before the First Society of Spiritualists, New York, Sunday Morning, January 6, 1889.

do not stop to think? How many men with you." your body are becoming quickened helped the angels of Heaven." that you experience suffering. Those There are reforms in the spirit world, who are drowned, and yet whom life is there are leaders in the spirit world but unspeakable.

your anguish and suffering begin. But might call best from your earthly standthis anguish is life; it is restoration. It point. But because you have the better is not the anger of God; it is the love of do not ignore the good. You can rethe infinite; it is not because He hates spect those who are good, who have you; it is because the tenderest love en- good impulses, who are working to help

cerning Reforms?

Many of them are; most of them are, but not all. They are initiated by those who see into your lives better than you can. Those who have had the expein the other world, and know what you wou take this for granted. You do not

should be led to. contention in the spirit world concern- when it becomes thoroughly undering reforms? Why, certainly. Did you stood. suppose that there was a dead lev l in can be accelerated, Spiritualism is another star in glory; all flesh is not Friends, let us assure you that the way ing that that one is not right, that their make the path straight, the music will understanding is not the best or highest be like the sound of a harp touched by understanding is not the best or highest. Be like the sound the people will learn angel fingers, and the people will learn shame to them that there is anything of what Henry Ward Beecher once to hide! And yet the second door it- said.

which has no mirth or gladness in it. Friends, you may say, how can mortal man-or woman, God pity us,-how can we linger and be lost in such a darkened atmosphere of life? Why, friends, if you were clairvoyant you will find close to those whose goodness is drown-Is self condemnation mild or severe ed but not quite dead-sunk under the hideous waves of sin-spirits from the It is severe punishment. Did you other world-close to them, breathing suppose self-condemnation to be some the very air that they breathe, gaining mild and gentle punishment, which from the invisible exhalations a somesimply steals into your nature like a thing which in some way gratifies them summer cloud? If you did, then you for a time. There is something which have not awakened to the understand. is a translent gratification to those spiring of yourself if you have done wrong? its, and they do not hesitate to say, How many there are who do wrong and "Drink and forget your troubles, we are

we find whose greatest dread is the fear If you could go into a certain place of detection? That which causes them where help has sprung up, where a man the keenest agony, apparently, is the and woman rose from the depths and bedetection of their friends-the conse- came helpers and leaders and saviors of quences that comes to them in this their fellow men and women, you world. If any wrong has been done to would see where they had started a misthem this is the effect they dread and sion, and in that mission drew the desfear. Let us tell you there is something olate and sad within their influence. more than that if in your nature deep Oh, friends, there is a name that on down there is a regret for the wrong it- earth was once mingled with disgrace self, and that knowledge must come to and shame, but afterwards became fayou before your purification. Yes, it is mous for good on this earth, and in severe punishment. It comes like a heaven too,-the name of Jerry Macquickening force to natures in anguish auley. If you could have been in the that is agony; it is like coming to con- place where he and his companion sciousness after fainting. If you have toiled so earnestly and faithfully you ever fainted you will know in the ex- would have found close to them awakperience of fainting there is not much ened spirits saying, "Go on in your pain, but it is when you are being re | work among the fallen, lift them. And stored, when you are regaining con- if you only rescue one you have done a sciousness, when all the powers of good and glorious work, and you have

not quite extinct will tell you that be- their work is not all the same. They yond the first wild struggle for breath have not the same material to work there is no great pain, but a sinking and with, they have not the same people to a fading, a placid going out into un- deal with, and they are as different consciousness. But it is when the still there as they are here. If you could go heart is quickened; it is when the pulses into the Catholic church and become start again that there is unspeakable clairvoyant you would see beside those agony. If you freeze you will find that touching their fingers to the holy water, beyond the chill, beyond the cold which and making the sign of the cross, a fills your trembling frame there is noth- multitude of unseen making the same ing beyond a prickling sensation of sign. You would find the invisible pain, and if the cold continues you sink kneeling by the visible, praying the into a slumber so heavy that you can- self-same prayers, and near the priests not cast it off. But when you are re- you would find others saying: "Go on; stored, and taken into a warm room af- yours is the true work of life." If you ter a while,-when the crimson tide of could go into any revival meeting which life resumes its flow-it is then that is held in the church you would find sensation comes to you with anguish about those who are singing and exhorting and praying those who in the spirit So it is when the soul is drowned in world have not grown beyond their old viciousness, frozen in selfishness and ideas. So you will find all shades and sin, fainting in virtue and in goodness, diversities of opinion the same there as that you may sink and scarcely know bere. You must test them for yourself it. But it is when you are restored, and investigate for yourself. Do not when your conscience is touched and believe every spirit but try them and quickened, when all the forces of your see whether they are of God. Some are south in the winter time. We spoke moral nature start into circulation that good and some are better and some you

folds you. Just as self-condemnation is humanity, even though they differ from of old age. You must ripen before you not gentle and mild like a spring breeze, you. Just as one star differeth from an- can enter into the most beautiful work appreciation for what they have done but is severe, it is potent, it is good. other star in glory, so those who dwell that is to be done in the spirit land. He then presented several artists, Are reforms for mortals initiated in in the spirit world differ from each the spirit world, and is there diff-rence other. According to your judgment you of opinion and contention there con- take the highest and most reasonable ideas that you can understand and

> What will be the effect upon us as a nation when Spiritualism becomes

thoroughly understood and accepted? suppose a case, you do not state an hypothesis, but you say what will be the Is there difference of opinion; is there effect when Spiritualism is accepted-

the other world? Not at all. If you moving to-day. Sometimes we feel the suppose for a moment that all the peo- inspiration of John the Baptist and hear ple would like to go in the same direc- his voice crying in the wilderness, tion you are greatly mistaken. Think how many different flowers grow in the kingdom of Heaven is at hand." Now meadows and on the hills and in the some may say, if God came thus in the gardens; think how many different human flesh why did John the Baptist trees interlace their branches in the the way?" Could be not prepare his winter forests where the wind makes own way, could be not make the path strange music. One star differeth from straight? Why are mortals to do this? the same flesh; creation differs; there is in your own life and heart, and it may be that the path is crooked so they are different in the results, as Paul says. Lo there is difference of opinion in the spirit world, some thinking that in the spirit world, some thinking that comes to the heart. But if only the one cause is the best, and other believ. people would prepare the way and

Oh, friends, if we could take from you to do good, as we have said, for the the veil of materialism, if we could sake of good. They will learn that each person is an individual, that each make you clairvoyant and then take you about the city or country for a little time what a world of wisdom you would time what a world of wisdom you would some who imagine themselves to be gather and understand. As you passed Spiritualists whose old idea of it has along the street you would find a door been swept aside by some test, and they open, but close to the door is a second, say, let others find it out as we have done, and so they drift. They are no one that looks like a shutter; what is it better men or women, they have no there for? Why, to shut out from your sight what is going on within. Oh we look at such a life as that we think

self is a manifestation that they are not into the church upon the freshet of a He said that people were often drifted dead to shame, that their conscience is revival. Just so people have been tot blotted out, that they feel that there drifted into Spiritualism by a test. He is something there that ought to be hid-den. But they are not strong enough or good enough to take away the evil that exists behind the screen. If you hear would float upon the water, and these songs behind that screen they are wild and discordant, like voices of the insane (and they are insane); you will hear laughter that is full of sound, but could tell the high water line by these

Some one might go along and wonder how they got there, and some would say, "It didn't grow there; it is doing nothing there; it is dead." So there are people put into the church by a revival or some impulse, and there are just as many people put and there are just as many people put into Spiritualism on the freshet of the

Looking at these things we feel that these are not the people who will help to make the path straight, who will help on the coming of the Kingdom of Heaven. But there are some living branches of the tree of life, those who bear bud and blossom and fruitage, and those will help bring on the day. And when that time comes, friends, we shall have an active, practical and earnest religion, a religion that people will love -a religion of helpfulness, a religion of work, a religion of truth, a religion of intellectual clearness and spiritual unfoldment-which is the religion of Spiritualism, which Spiritualism is try-ing to bring about. It is something which belongs to the physical, the men tal, the moral and the spiritual.

Do you not think spiritual work is like work of a sphere, rounded perfectly not with angles and corners, but rounded into the perfect beauty of a fair and symmetrical unfoldment. When that time comes you will find in every land that crape will be banished as a sign of mourning. If people wear it, it will be because they think it becoming or because they like the feeling of it. When that time comes, though there will be love and tears, tears for those who go out from our sight, they will not be hopeless tears. Have you ever noticed how the sun sparkles in every drop after a rain? Have you ever noticed how beautiful is a drop of dew when the sun shines? When the rain is over and the raindrops are hanging on the branches of the trees and every thing that a drop of rain can cling to, how the sun shines out and God multiplies the rainbows until we cannot count them. Every drop of rain gathers in its radiant prism the glories of the sky. So in the triumph of Spiritualism these tear drops will be like the rain-drops in the sunshine. In every prism will be ten thousand rainbows of glorified hope, and you will It is a revelation; it is a light, a glory, know that your loved ones are only just in a higher state, watching and waiting until your life has grown a little higher so that you can join them.

What advantage does the spirit de-rive from a long life in the body?

The advantage of ripeness, that is all. There can be no over ripeness. Have you noticed how in these later days there are more and more long lives? If you consider how many old people you know you will be surprised that there are so many more than there were a few years ago, for the period of human life seems to be elongated, because they are living in a better and purer manner. Even fashion to day is nearer the ine of the reasonable than it ever was before. You are living in a glorious age and yet it is dim in comparison with what shall follow it. Now as human lives are prolonged it is quite natural that you should ask this question. D) you remember some time ago that you asked us the question and we spoke to you about the fruit sent up from the specially of the bananas, that wouderful fruit of the tropics. These are not usually ripe when they arrive and they are not given to the public; but they are placed-the long stems of bananas,-in some sunny southern exposure where they can ripen and become fit to eat. Now that is what all need, the ripeness Be patient with yourself and patient among whom were Miss Parsons, with each other; live cleanly and purely and then, when your time comes to go into the spirit world it will be like one who drops into sleep, and out of sleep awakens unto the eternal morning's brightness.

Does the phenomena of clairaudiance naturally belong to the science of acoustics? Or is there such a thing as spirit ual sound, independent of physical vibration? Is music in the spirit world different in its ramifications than ours, or is the difference only in effect, as being more beautiful, more sublime, and presented Mr. Fletcher, the Grand Masmore soul-stirring by sweeter raptures of angelic expression?

That which is called clairaudiance is not what you suppose it to be-the reality of sound, the reality of vibration. It does not belong as we understand it to the science of acoustics at all. It is life of the individual, it is too fine to voices that stirred within her life. You may have been beside the bedside of hear beautiful music,-strange and you for this heart felt token which sweet," but though you bend your head down until your face touches the pillow not a sound comes to your ear. hear it but you do not, for it is not a vibration in the air, it is within them. You may say because these sounds are unseen and unheard that they are not much talked about, and I think in the

It is true, however, that as a person draws near the spirit world the spirit has additional power. But the real clairvoyance is different. The individual hears the sound not as something that comes from a distance, not as something that is uttered in the ear; it is in the head. And they will tell you that the sound is a reality to them, yet they cannot locate it in this or that spot. Paul understood this and said that natural things are discerned naturally but spiritual things are spiritually dis-cerned. If any one says "I have seen the spiritual with my natural eyes" they are deceived. They may have seen the materialization of the spirit. Materialization is the expression of a combination of particles, a something that is rendered visible to the eyes. Your garment or your body is not you. If any person says, "I see the spirit," and it is true, that person sees spiritually. And if you have not the same condition, though you may look in the same direction, you will see nothing. A materialistic person was speaking on this point, and a medium said, "I see the

nothing, this is simply a delusion; if the spirit was there I could see it. "Yet the medium was right, but the lecturer did not understand it.

It was like the story of the old prophet who, with his companion, was surrounded by enemies. The companion was affrighted and turned to the prophet for comfort. Then the prophet prayed that his companion's eyes might be opened that he might see the horsemen and charlots on the hill, and knew that they outnumbered the enemy, and so be comforted as he had been.

If it be true that you see spiritual things with your spiritual eyes, then it is true that you hear these sounds in the spiritual ear. You will learn later on, that instead of counting your senses as as you do now, you blend them more together; you will not say hearing, or seeing, or tasting, or smelling, but you will say perceiving. With that word you will cover it all. It will be thus when you step out from this prison thus when you step out from this prison that is all around you.

Friends, music in the spirit world is that which is interpreted in the harmonies of nature. It is more perfect; it is sweeter, it is more sublime, both in its external expression and in the interior perception. It is most perfect harmony; it is like the breath of flowers. Have you never heard music that made you forget the instruments, that made you forget every thing but a vision that you have of heaven? You have heard the birds sing, you have heard the deep sound of the sea, the wind among the branches of the pines, you have seen faces of children which are sacred to you, these are some of the visions which have opened to you. Perfect music is a perfect vision. It is the opener of the doors and windows of our souls, it is the going out of the shadow into the light-a glorious glimpse of heaven. And yet your music quickens the pain of humanity; it has its undertone like the sound of the sea; it is the sobbing of weary and desolate souls, the beat ing of hearts in trouble; it all comes in the music, but if we have not music in our souls we cannot understand it Only those who have a musical ear have the faintest and feeblest conception of what music is in the other world. and we can only say that it is inde-

A Pleasant Evening.

To the Editor of The Better Way.

One of the most enjoyable evenings I have passed for many a month was at the Independent Club, Berkeley Hall, where a most creditable work is being done for the advancement of Modern Spiritualism and the study of Spiritual Science. I found the place crowded to repletion and hundreds unable to gain admission, and the company were composed of a class of people not often met with. There were representatives from all the newspapers, prominent lawyers, and men and women more or less marked in their various walks of life. and representing the best people I have ever seen in connection with the "ism."

Mr. H. F. Adners presided, and in his opening remarks, hs said: "We are assembled to-night to give Mr. J. W. Fletcher and his wife an informal reception, for it is to them that the Independent Club owes its existence. We respect them for their uniform kindness, for their zeal, and their devotion to the cause, and we show them our sincere tarists; Miss Austin, soloist, and Miss Scott, who rendered a superb program and were heartily applauded. Mrs. R S Lillie, of the Berkley Hall Society, but who is also lecturing now for the club, made most felicitous remarks, speaking of her regards for Mr. and Mrs. Fletcher and closing with a fine poem. Her husband also saug several pleasing selections. Then Mrs. Florence Rich, a lady of charming personal appearance stepped to the front of the platform and in choice and well chosen language ter a fine piece of statuary and Mrs. rletcher, an elegant portable book case, as a slight token of esteem.

Mr Fletcher, who is a young man, perhaps thirty five years of age, was greeted with long continued applause, and responded with in effective manner a something which belongs to the inner to the gift. He stated how although he had not been the founder of the perceive with the outer senses. A per-son says, "I hear a voice", but if you when it was breathing its last, and are not clairaudiant you will bear nothing, any more than did those who surrounded the Maid of Orleans hear the made it possible for Mrs Hooker, Garbe heard, and shall endeavor to do one who was dying when he said: "I what deeds of charity we can. I thank I believe symboliz-s the deep and kindly

feelings of your hearts. subsided, also arose, and addressed the audience. I must be forgiven if I des cribe this woman who has been so oned as a witch under the old witchbears no traves of her sufferings, or perand every movement and tone of her wonderfully sweet voice, betokened a person of culture and rare intelligence. She has already graduated from one university of medicine, and is now becoming proficient in surgery, so I learned from a gentleman by my side, who said he was a fellow student, and who remarked, "She is the brightest student in the college." Her remarks

the offering most heart felt. It is true everywhere, Mr. Editor, that the mediums and speakers are doing about all there is done to keep the cause going. Here in Boston, although there are many wealthy Spiritualists, little of anything is done by them to give the cause social standing, and it would seem as though with as strong a centre as there is in Boston, there ought to be a power which would be felt socially and generally. Perhaps by and by the mediums will build a place and then invite the Spiritualists to attend. I should like to see Mr. Fletcher at the head of such work. I am sure it would be a success. Yours fraternally,

FRED LEIGHTON.

To the Editor of The Better Way.

The restrictions you lay upon your correspondents are so severe, that I almost yet I would like to add a mite to the en- the summit where we may know it as it is couragement due to fellow travelers in the path of progress. At Methodist meetings this should thrill through our very be the great question is how they can best until our souls are expanded sufficiently promote Methodism. Must we follow their example and make it our chief aim to promote Spiritualism or shall we take the mellow light until they realize how glo broader ground and use Spiritualism as ous it is to be there, and of how line one means to the great end of human

Nature is progressive. From the time their student's sake, and all strive to make time our planet was first formed it has been progressing towards a purer condition. It was untold ages before it was fit of people should understand and strive to to support life of any kind, and it was untold ages more before it could sustain human life, and since man was on earth his life has been one of progress, and that which becomes mankind best is activity of the true sense of the word to assume the all his faculties, physical, intellectual, name. To rush into it and take all that a moral and spiritual.

While I would not divert anyone's attention from Spiritualism as a specialty, yet I think very much as our good friend themselves Spiritualists, and hear talk the I. William Fletcher does that the time has come for Spiritualists to make their influence felt in furthering everything that what it is to be a Spiritualist; that they to has a tendency to ameliorate the condition of mankind. Phenomenal Spiritualism is now established beyond a possibility of defeat, and has given to the world a better knowledge of man and his relations to God and the great universe of which he is a part, and it is time now that we should put this knowledge into practice. The moral forces which are to revolutionize society are to be put into operation.

The world is full of oppression, injustice. intemperance, ignorance, and sensuality. The popular religion has overshadowed the practical by a complicated irrational scheme of theology. It gives splendid churches, an expensive priesthood, and strong prisons in this world, and heaven high places among the people, if they tun and hell in the next, with a vicarious atonement as the only means of salvation, which has proven a failure, and according ing to spiritual teachings offers a premium to crime, and leaves the old question to be repeated what shall we do to be saved and he answer comes from their own scriptures "work out your own salvation." Soc rates said: "When thou hast reformed thyselt then thou hast begun to reform the world." Let every one of the millions of Spiritualists, especially every reader of and see to it that we each do our work this, so live that his or her presence any- well. where will be an encouragement to virtue and a rebuke to vice.

A profession of love to an ideal God whom you never saw and never can see, is of no account, but duty done to your brother man and sister woman whom you see every day is what counts.

Edward Clodd in a book called The Childhood of Religions say: "Life is to the cause, as to cleanse, strengthen and full of duty, and to do the work that lies elevate those who are already members; to at hand is to fulfil the purpose for which we were sent here. The weakest and where the sin-sick soul may rest and be youngest amongst us is a power for good refreshed; where the moral atmosphere or for evil, and it should be our aim to do will be so wholesome and pure it will have our part on the side of ever increasing no desire to the paths it tread of yore, but human goodness against ever lessening human badness. There is but one life, if struggle toward purity; and let this be so, life it may be called, which seems to me no matter where that soul (whether in to be God-forsaken; it is the life that is spirit or mortal life) comes among us-il idle or selfi-h." Those few words express in lecture hall, or in the privacy of our more than one might think, but their homes. than I can command by Leigh Hunt in ever we are, and be not not discouraged if the story of

ABOU BEN ADHEM.

ABOU BEN ADHEM.

Abou, Ben Adhem—May his tribe increase!—Awoke one night from a sweet dream of peace, And saw av id the woonlight in his room, Making it rich, and like a lily in bloom, An an el writing in a book of gold;
Exceeding peace had made Ben Adhem bold.
An i to the vision in the room he said:
"What writest then?" The vision raised its head, And with a voice made of all sweet accord.
Re, lied, "The names of them that love the Lord."
"And it mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low.
But cheerly still, and said, "I pray thee then, Write me as one who loves his fellow men."
The angel wrote and vanished The text night He came again with a great wak ning light;
And showed the names whom love of God had blest, And lo! Ben Adhem's name led all the rest. And lo! Ben Adhem's name led all the rest,

Chicago, Jan. 16, 1889.

Written for The Better Way. What and Where. BY WARREN CHASE.

We are often told that this is not a world when it was breathing its last, and of causes, but a world of effect; that it leads to an inquiry after the world of causes. It certainly cannot be the spirit ald Massey, Mr. Colville, and others to world with which we are in daily correspondence, or that it is an effect of this life and its inhabitants supplied from this life, so far as we know, and, although often and Matter-the all of God. called angels as often is the spirit of the Mrs. Fietcher, after the applause had murdered man that opened this intercourse in the Fox family at Hydeville, yet divine part of either God or man; the part they always turn out to be persons who once lived here and always assure us that decides-that plans and executes the more past misrepresented. She was impris- the inhabitants of that world are from ment of all ponderable bodies. this earth, are generated here and not craft law in England for a year, but she there. I cannot discover that in any sense the unparticled substance of the univerthat is the world of causes for this, and yet secutions. She was eleganity attired, I cannot see how any or all of the materials and crude matter of this earth can generate the intelligence, which we find manifest in the organic forms on earth from man down to the worm that crawls. It certainly is not the human mind of a child that has no mind that makes the body nor the mind of parents, and the same fact is true of the spider. If there is not a soul world back of this and a spirit world growing out of this and following were most apropos and her thanks for after it, then I am still in as great a mystery about life as before I knew there was another life attached to this, which I do now know and not believe as Christians do, who reject the knowledge and hold on to belief with such ridiculous attachment to that life that I do not see how any sane person can believe as they cobden, Ill.

> Experience keeps a dear school; but fools will learn in no other, and scarce in I have no sympathy whatever. Special scarce in the sympathy whatever. helped, and if you will not hear reason its exact opposite it follows, logically, that she will surely rap your knuckles. — if spirit is immaterial it is nothing—it is

Purity. How much the world needs to know more of its truth; of its beauty; to under despair of being able to write to the line, stand how much we must strive to gain

Purity of thought word and deed. How take in its full meaning.

Until we see the broad realm where reigns supreme, bathing its inmates in moment is all they have left behind. U til parents will cleanse themselves for the sake of their children; teachers for the best, the very best of their surround

To see some of the phenomena of Spiritualism; to hear even the grander lecturer in the world, does not make ; Spiritualist; neither does it make one so is given without stopping to sift the when from the chaff is harmful to the hones investigator.

As I sit and listen to those who call ought to make a hardened bar tende ashamed, I cry out from the depths of my soul: Oh, that they truly understood alized the evil their words were doing by only to the cause of Spiritualism for the time being, but of purity as well; that they understood what purity means and what a blessing it is.

Oh, that they knew and understood that their teaching is not only for time but for eternity, and that as they sow they must reap, and if they sow foul, diseaseengendering germs in the shape of filth talk, of polluting stories that are a disgrace to every purity loving person with whom they come in contact; how can they estimate the misery they are storing up for those they lead astray, or the untold suffer. ing for themselves ere they have progressed from the sphere into which they must be thrown in spirit life; for no mai ter how much worldly knowledge he or she may possess even if they occupy the their knowledge into a wrong channel, by their talk and actions they help to lea some soul downward; if their own som are dwarfed and chained down by this inpurity, the reaction must come and the knowledge they have gained will help make their torment greater, by showing them to how base a use they put their nable gifts and to what height they might have gained had they loved purity instead of its opposite.

Spiritualists, let us arouse ourselves

Lift ourselves, with the aid of spirit power, upon a higher plane of life where mere animal pleasures will be lost sight of in the striving after purity in thought, word and deed, and let us not be satisfied till we have thoroughly cleansed our ranks of all that tends to degrade

Strive, not so much to make converts to will be cheered and helped onward in its

ing has been set to sweeter music. Let our lives be a rebuke to evil where for the time being, the seed we sow, either consciously or unconsciously, seem to all upon stony ground.

We know not where the influence of a look, a word, or an unspoken thought even, will end so we must see that these be always upon the side of purity.

It is not necessary for us to shut our selves from our fellow men in order to strive after purity. Christ told his followers they were in the world but not of it; to let us be in the sense that while we must meet this impurity, we will keep ourselves

unspotted and as near purity as possible. This will only require each of us to do our own work well, and, as we can, give a helping hand to any who may be struggling along the path near us, with all charity and love remembering we have our faults and all have a spark of the infinite in them. Such a work will repay us a thousand fold, not only in our spirit life, but as we journey through this earth

Definitions.

Bro. Silas Tyrrell, in a private letter, submits certain definitions for our criticism which may furnish food for thought, Here they are: "Universe: A trinity of Mind, Spirit

God: The Universe, consisting of Mind,

Spirit and Matter. Mind: The self-conscious, intelligent,

that thinks, reasons, respects, weighs and Spirit: Matter in absolute coalescent

which, being aboriginal is not recognist by the physical senses.

Matter: The "sediment of spirit," or its outer particled body, which is tangible to the bodily senses of man."

After giving the above definitions, Mr. Tyrrell says: "With these definitions it has been

possible for me to learn somewhat of the Universe, of which I am a minute particle, while with the popular definitions, if would have been impossible for me to get a common sense conception of it. Then is, probably, a greater divergence of thought among those calling themselves Spiritualists, as to what the spirit signifies than any other word in the English lan guage. As interpreted by the Christian Spiritualist, the Christian Scientist or Theosophist, it really has no significance. Why? Because they define spirit to be immaterial, and thus make it to be and not to be substance at one and the same

time. This is an inconsistency with which that; for it is true we may give advice, but we cannot give conduct. However, they that will not be counselled cannot be substance; and as the word immaterial is no substance."-New Thought.



Lost in the Bowels of the Earth. SPIRITUAL STORY BY SUNNY SOUTH,

Little Joe was the twelve year-old son of Mr. and Mrs. Mackirby, who lived in a fisherman's village on the eastern coast of Scotland.

Joe was their, only child, and consequently the pet of the household. His storm comes. Go it, old Sal!" father often took him along on his fishing excursions in order to teach him the art of catching fi-h and managing a the sea was calm Joe ventured out for a returning with fish enough to make a meal.

Like many of the Scots, and especially the fisherman, Mr. Mackirby believed in the return of spirits, or what the outside world calls ghosts or apparitions. Little Joe himself was very mediumistic, or sensitive to their presence, and consequently saw them frequently, but not knowing that there was a way of communicating, he took no further notice of them than to adhe saw when the apparition happened to be extraordinary.

But one day Joe's father returned from a week's voyage on the North Sea, and related that he had accidentally come in contact with a German vessel, commanded by a Captain Kamp. Seeing that Mr. Mackirby was a Scotchman, the captain of the vessel manifested a great deal of interest in him, and invited him into his cabin. Mr. Mackirby was a little surprised that the captain of a large bark should pay such deference to a simple fisherman, but everything was explained in a few minutes. Capt. Kamp very unceremoniously said: "My friend, I see you are a Scotch fisherman, and it is generally understood that they believe in ghosts; do tell me candidly, is it true?"

"For my part," answered the fisherman, "I see them frequently; so do my wife and little son."

"Good!" said the captain, delighted. "So you see them, but do you ever speak to them?"

erman, a little surprised, "I didn't know they could talk, or we to them."

"Well, I tell you you can!" said the captain, emphatically, "and, further, I wish you would try your powers now,

Spiritualism, and instructing him in the all." ence of it, the fisherman not only became interested, but began to be clairvoyant, and saw a spirit near the captain, whom he described exactly.

"That is he," said the captain, full of glee, "now tell me what he says."

"I do not hear anything." answered map of the North Sea on the tablebis finger around the pool; now he is doing this very fast, and waving to you now he is gone!"

"I understand," cried the captain. "God be thanked for this light. I must you, my friend. Now allow me to reward you."

bave been rewarded enough by the instructions you have given me, and shall make use of it as soon as I arrive home."

But the good old German wouldn't take any rejusal, and tapped his bell for the steward. When the latter official appeared the captain told him something in the German language, upon which he disappeared. Then the captain addressed the fisherman again and began to give him instructions how to conduct a seance in his family circle. This consumed another fifteen minutes, which time the captain allowed for his steward to obey the instructions given him. Then he conducted the fisherman on deck. Mr. Mackirby took this as a hint to depart, and accordingly bade he had his sail up and was fairly on the way, the German bark was a half-mile from him. After being quieted down and well seated in the rear of his craft, the fisherman crsually glanced to the hold fast!"

fore part of his boat, and, to his surprise, saw a lot of bundles and boxes piled up

one on another. "What in the de'il is that?" muttered he to himself, and left his scat to exam-

ine the booty. "My gracious!" cried be, 'many a mickle makes a muckle'-eatin' enuf for a twelve-month. Why, there's Westphalia hams, Braunsweiger bolog nas, a whole basket of black bread, and a big box of German cake for Joe. Ah! I see it now-that's what he was tellin' the steward. Well, it's too late; I can't gie it back to him. All right, old man. God bless you and the good spirits guide ye. Now, let's get home before the

Then the fisherman resumed his seat, and began to think of the glorious news he had to relate on his arrival home. boat. When the weather was fair and He felt perfectly delighted about the surprise he had in store for his family, little distance on his own hook-always and never before experienced such impatience to reach port-baving always been in the habit of taking his time about this, as he seldom had anything more important to relate than, perhaps, a little extraordinary good luck in disposing of part of his fish to passing ves sels. But never did he make such a big haul as this before-both materially and self. spiritually. His little vessel sailed unusually fast on this occasion, partially due to the south wind that was already blowing-the precursor to the storm mire them, or simply reported what that had been predicted by the captain's spirit father, and which was favorable to Joe's father just now-his port lying northwest from the point where he left the merchant vessel, and which he hoped to reach by sunset, or at least before the storm should come upon him.

His calculations were true, for as the last rays of the setting sun were yet visible, Mr. Mackirby's boat ran upon the beach, near his cabin. Joe and his mother had already recognized his boat, and were on the beach to give him a welcome. And, lo, what a surprise it was to them. Little Joe was particularly delighted about the cake, and broke open the box in order to taste it and, before his father could prevent him, he had stuffed his old cap full to the brim. But as Joe seldom saw cake, his parents made no objections, and allowed him to eat to his heart's content.

In a short time the valuable cargo had been deposited in the cabin, and while Mrs. Mackirby was preparing supper, the old fisherman related his adventure with the sea-captain, and by "No, I never did," answered the fish- the time that he got through, Joe was so full of spirits and cake that he could eat no supper. But it was better so, as the sequel will prove.

After their meal, a little table was placed in the centre of the room, and and see if you can see anybody near me. all three laid their bands upon it, ac I am a Spiritualist, and somewhat me- cording to the captain's instructions, this he felt sleep overcome him. Givdiumistic; can feel the presence of a snd, before twenty minutes had passed, spirit, but cannot find out what they the same gave signs of life. Of the want. There has been one here for two three, little Joe was the most delighted, days, and I am anxious for some news " and while in the midst of asking ques-Mr. Mackirby was puzzled at first to tions, Joe suddenly cried out: "Oh, know exactly what the captain meant, | there's grandma-I see her; and, oh, I but after giving him a little history on hear her, too. She says, Good evening. "Follow the rocky path upward."

Little Joe proved to be the medium, and, not having eaten of the heavy hand an inclined road, but nothing quently developed readily. It was near midnight before they got tired of talk- in a sort of tunnel again, and that the ing to the spirits, and even then Joe would have kept on if his mother had the fisherman, "but he is drawing a not insisted upon their going to bed. But Joe could not go to sleep at first. now he locates the 'pool; now a vessel; Between thicking of the sea-captain, him. He kept on, however, and, as far now he points to you; now he encircles | the whirlpool and the spirits, he tossed about for several hours. At last he fell into a restless slumber, and began to with the other hand and pointing south- dream about the sea. He imagined he ward; now he draws an arrow pointing saw the German vessel in a storm, and northward, and below the arrow he is that the whirlpool was drawing the drawing what seems to me like waves; same into its eddy. Then he saw that the storm had abated, but the vessel was gone. The moon was shining upon the quiet waters, and far from shore in have been impressed to call you aboard. the direction of the great whirlpool were It is my father who has come to warn floating the remains of a ship. Holding me to steer as far away to the south- fast to one of the spars he saw a human ward of the whirlpool as possible, for being floating on the water. Joe's first there is a storm approaching from the thought was to try and save him. Withsouth, and which would have driven out ceremony, he jumped from his bed, me right into it. My destiny is north- dressed himself hurriedly, hastened east, but I shall tack southeasterly at | down to the beach, manned his father's sunset, and so will pass it about a hun- boat, hoisted sail and took a due easterdred miles further southward. I thank | ly course, hoping thus to find the remnants of the wrecked vessel and save the life of the human being he saw "Not a bit," eried Mr. Mackirby, "I holding fast to a piece of floating tim-

The sea was really calmed down, and Joe sailed along smoothly. Every now and then he would rise up and look around him to see if he couldn't discover something. But neither timter nor masts of any kind were to be seen. Finally Joe began to wonder if his dre m had deceived him, and while thinking of this, he suddenly noticed that the stars began to revolve around him. Being startled from his reverie by this motion, he casually glanced at the sea, and, oh, horror! he was himself in the whirlpool, and was being drawn into the centre rapidly. As quick as thought he sprang for the ears, hoping to paddle his way out, but too late; he could already hear the gurgling of the water as it passed through the great funnel into the earth below. What should be do in that moment of distress? He cried out for help, but where should the captain farewell. By the time that help come from in that section of the North Sea? Finally ne threw himself

Joe acted on the advice in a moment. for at the next justant he felt the boat being rapidly whirled around, and then plunge headlong into the gurgling whirlpool, breaking off the mast, and enveloping him in a mass of water. But our little hero kept his presence of mind-the spirit voice having inspired him with courage and confidence. A few moments after its headlong plunge into the seething water, the boat struck again-t an inclined plane, apparently of rock and as smooth as glass, along which the boat glided as if on ice, but still being enveloped and driven for ward by the rush of water which followed it. In another moment she resumed a natural position, and was ap-parently floating on the surface again. During all this time Joe held his breath and noted every sound, and when he felt that the boat was running in a natural position, he knew that she must be

might be. He raised himself out of the water with which the boat was filled, and gradually opened his eyes. But lo, where was he? All was dark, and the boat was sailing along silently on the surface of an underground river. But as he began to recover from his fright, his sight began to accustom itself to the darkness. He could make out that above and to the sides of him was a rocky mass, and that he was sailing through an immense underground tun-

on some level water, wherever that

"How will this end?" said Joe to him-

"Fear nothing," answered the invis-ible voice, "look forward to the light." Joe looked ahead of him, and at a long distance off he could see a silver hued light blinkering. He soon noticed that he was approaching it, and that it was becoming larger. This continued until suddenly Joe found himself in an open place, the centre of which constituted a lake into which the water from the tunnel was pourier and for from the tunnel was pouring, and a few feet over its surface was the shore; extending inland as far as the eye could reach; the whole was lit up by electric-ity, as everything had a silvery sheen, and there was not an outlet anywhere for either sun or moon to shine through.

So Joe found himself in the bowels of the earth, and wondered if he would ever get out again. "What shall I do now?" thought he, "shall I remain in the boat, and take my chances with the current of the stream, or shall I paddle for the shore?"

"Go ashore to the right," answered an invisible voice. On this suggestion Joe broke a plank out of the boat's side, and was on the right bank of the lake in a few moments. Then he made fast his boat to a rock and began to examine his new world. The ceiling was rock, but the floor was a mixture of rock, sand, pebbles and earth, and among which ferns, weeds and other vegeta-tion was flourisbing. After examining everything to his satisfaction, he said to himself, "Well, what next?" and confidentially feit that he would get an answer, having now accustomed him-self to an invisible guidance. And sure enough the answer came: "Follow the

Joe started off at a rapid rate as if inspired with the idea that he was going homeward. He kept on this way for several hours, by which time his clothes became perfectly dry. Now being tired he sat down to rest, and while doing ing way to it, he was soon lost in the sweetest slumber. How long he slept he could not tell, but when he woke up he was wonderfully refreshed. After stretching himself, he arose and pursued his journey, trusting to his invis-ible guidance. He had not proceeded

Halting a moment to locate himself, ne soon discovered a little to his right supper, was easily acted on, and conse- daunted he proceeded. In a short while he noticed that it was becoming darker, and turning around he saw that he was light which was guiding him came from below. He realized in a moment that he had left the electric region, and that he was traveling on natural ground again, but where to was a mystery to as he could judge, must have been traveling severa hours since he started but being tired now he sat down to rest. While resting he noticed a light ahead of him, but not like the one that was peering up behind him. This seemed more like sunlight, and, wondering what it meant, he again heard the spirit voice say, "most home now."

Joe understood its meaning. Thi gave him new strength, and jumped up to follow the new light. He marched on, the light coming nearer at every moment; but as it approached he found that the road was becoming steeper. But this did not concern him. He clambered up the rocky road, and was soon within a few rods of an opening. Here the ground was perfectly level, and instead of walking, he now began to run. A few minutes more and the porch was reached. But what a surprise! Joe found himself on familiar ground He was on the summit of a hill near his home. The cave out of which he came was well known to him, having been in it often, but never ventured any further than where the decline began for fear of losing himself in a pit or other dangerous region. Now he had made a discovery by force of circumstances, and already began to be jubilant about the wonderful news he nad in store for his parents. With one leap he started to run down the hill, and at the same moment yelled out lus tily, "Hurrah! hurrah! hurrah!"

But poor Joe; that burrah made such a noise as to wake himself up. There he was, sitting bolt upright in his bed, still waving his hand over his head, as hurrahing at?"

Joe had been dreaming all the time, and was as much surprised as his mother was, and for the first few moments bed in his own room at home.

Things were soon explained, and when his father heard of Joe's dream at the breakfast table, he said: "Well, I think there is more truth than dream in all this, and I think we will see about it. Maybe old Thistle hill cave does lead to some underground world.

World of Scotland or of the North Sea, either. So let us go on a voyage of dis-We have enough awhile, and I needn't go a fishing for a living just now; the spirits have helped us so far; maybe they intend to do more for us since we can understand them

So lel's be up and going! Accordingly, Joe and his father pro-ceeded to where Thistle hill was situated, and knowing the old cave well, they were soon inside of it. When they reached the decline, Joe recognized it as the same as he had seen in his dream and now had no fear, as he formerly had, to descend. After proceeding awhile, the electric light at the other end began to loom up, and soon they were at the bottom, gazing with won derment upon the brilliantly illumi nated subterranean world.

To the right was the silvery lake, and to the left an array of beautiful col-umns, glistening in the rays of the elec-tric light. Across the lake the ground was level, and lost itself in darkness; and proceeding to the upper end of the lake, they found the source as Joe had seen it on the night of the storm. After making a collection of rocks, fossils and plants, they returned home, well pleased with their journey, and are now awaiting the opportunity of making known their discovery to any of our little readers who may perchance visit them in their fisher's home—little Joe ever ready to guide them and relate how he was lost in the bowels of the earth, but how he was rescued by the spirits, and to whom mankind will yet be thankful for discoveries both interesting and valuable.

(A Sequel to follow.)

Minor Troubles.

Gilbooly—Going to form any good resolutions this year? Gus De Smith—No; I'm going to take last year's set and try them over again.

Mrs. Westend-You appear to recognize that gentleman? Mrs. Lakeside of Chicago—Yes, we used to be quite inti-mate. He was one of my earlier hus-bands.—New York Weekly.

"Our hostess is noted for her sangfroid," remarked Mr. McCorkle at the De Bollion dinner, trying to open a conversation with the Chicago girl who sat next him. "Yes," replied the fair maid, "and her roasts are no slouch, either."-Drake's Magazine.

The young Emperor of China has a strong dislike to missionaries, and will probably make it unpleasant for them. He says it is very cheeky for Americans and Englishmen to claim to have the only true religion, and he believes they are lying about it .-- Detroit Free Press

Mr. Chessman, a wealthy resident of Etna (Penn.), who is afflicted with bronchial trouble, is compelled to sing, asleep or awake, to keep from smothering. His voice can be heard in the still-ness of the night floating out on the air in musical cadences, which have a weird effect in the quiet village.

Attorney for defence (to man drawn as juror)-Permit me to ask you, Mr. Idunno, if you have got any conscientious scruples against capital punishment? Juror—Hey? Attorney—Are you opposed, on principle, to the execution of the condemned criminals? Juror— Huh? Attorney (hastily)-We'll take this man, your honor.-Chicago Tri

A learned lawyer of the Birmingham (Ala.) bar, who had the ambition to shine as a law maker in the State Senate, was telling his fellow citizens why he was the best man for the position. "I understand," he said, "that my opponent is a drinking man; that he drinks vinous, maltuous of spiritious liquors. As for me, I don't drink nary one of 'em."

A Chinaman, arrested for theft in San Francisco, suggested to the judge that a fair way to determine his innocence would be to fasten his hands behind nim and take him to the river and let him jump overboard. If he floated he was innocent, and if he sank he was guilty. His honor could not agree with the prisoner as to the success of his plan and held him to answer.

Mr. De Young-I understand, Miss Mable, that you young ladies have been meeting in "literary conversaziones" this winter. What authors have you discussed so far? Mabel Debut-Oh! we haven't got to the authors yet. We have just finished the weddings, and the en gagements and the new ministers and the winter styles are still to come .-Burlington Free Fress.

Able Editor-Yes, sir, Mr. Scribbler. I have a place for you on the staff if you wish it. When did you leave the paper over the way, and what was your work there? Mr. Scribbler-This morning. I wrote the political editorials. Able E4itor -- Well, take that desk and get up a good strong article pitching into the political editorial drivel which has been appearing in that paper lately .- Philadelphia Record.

Once, during the war, a day was set apart for Campmeeting John Allen to baptize a lot of soldiers. One of the officers had some doubts as to the genuineness of their conversion, and said to him, "Mr. Allen, aren't you afraid these men will not hold out?" 'Hold out!" said the old man, "they don't need to hold out long—they'll probably be shot in three weeks' time."--Lewiston (Me)

FABLE OF THE RED NOSE. New York Tribune: From "Fables

of Gotham:" A poorly clad man with a red nose stood before the window of a bible store, and perused with eager interest an open bible displayed there-in. When he had read the two pages he exclaimed in a loud voice: "Would that I had the courage to go in and ask his mother came into the room and the proprietor to turn the page so that I cried out, "Why, Joe, what are you might continue to read the Word." The proprietor who was standing at the door, heard him, and said: "Come in my good man, and I will give you a copy of the bible." "Heaven bless you couldn't realize that he was still in his for this," said the man, as he went out with a bible worth \$1 50 net. And then when he turned the corner he exclaim-ed to himself: "Billy, old boy, the racket is a good one; I kin sell this for enough to get three square drinks. Hooray!" And he at once hied him to a second-hand book store in the neighborhood in order to make a dicker. This which Joe discovered in his dream, and | fable teaches ua that a red nose man if we find it to be true, why we will call does not always get the right spiritual it the Great Electric Subterranean comfort out of the bible.





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THE BETTER WAY.

MEETINGS.

Secretaries of Societies are Respectfully Requested 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 treet, every Sunday morning at 10:45, and Sunday vening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at G. A. B. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 10 a. m. All are cordially invited. Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 r.m. at the American Health College, Fairmount. Free

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1001 WASHINGTON STREET.—The First Spiritualist Ladies' Ald Society meets every Friday. Private scanne, for members only, first Friday in each menth. Fublic meetings every Friday evening at 1%. Mis. H. D. Torrey, Secretary.

BANNER OF LIGHT CIRCLE-ROOM, No. 5.

BANNER OF LIGHT CIRCLE-ROOM, No. 8
Bosworth street—Seances are held every Tuesday
and Thursday afternoon at 3 o'clock promptly.
Admission free. For further particulars see notice
on sixth page. L. 8. Wilson, Chairman.
BOSTON SPIRITUAL TEMPLE, Berkeley Hall,
—Lectures by able speakers Sundays at 10½ A. M.
and 7½ F. M. Bichard Holmes, President; Albert
F. Ring, Secretary; O. L. Rockwood, Corresponding
and Recording Secretary,

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets-Spiritual Fraternity Society will commence its public needing Sunday, Oct. 7, The Temple Fraternity School for children meeta The Temple Fraternity School for children meets at 10½ a m; afternoon services at 1½, and Wednesday evening social at 7½

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

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Wells Memorial Hall, 987 Washington street.—
The Independent (hib meets every Wedn-sday at &
p. m. Seance, followed by sewing-corele. Suppor
served at 6 p. m. followed by entertainment. J.W.,
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ning, at 7½ o'clock.

Cambridgeport.—Meetings are held every Sunday evening at 0dd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

The American Spirituali t Alliance meets at 228 West 42d street, New York City, on each alternate Wednesday at 8 p. m.

SS All Spiritualists are cordially invited to become connected with The Alliance—either as resident or non-resident members—and to take an active next in its work.

active part in its work. THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

NELSON CROSS, Pres deat

J. F. JEANERET, Secretary, 44 Maiden Lane, N. Y.

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Adelphi Hall, corner 52d street and 7th avenue,— First Society of Spiritualists holds meetings every Sunday at 11 a, m. and 734 p, m. Admission free, A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M.C. Morrell.

Newark, N. J.

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

The Second Association of Spiritualists, of Phila-delphia meet every Sunday at 3 r. m. at their church, Thompson Street. Seats free. Public in-vited. T.J. Ambrosia, President. Cleveland.

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every Sunday at 10:45 A. M., in G. A. R. Hall, 170 Superior St. Spiritualists and Liberalists earnesiy invited to send their children, and the public cordially invited to attend FREE E. W. Gaylord, Conductor,

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Frank Baxter; March, J. J. Morse. Children's Lyceum every Sunday at 10:45 a. m. E. W. Gaylord,
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The Spiritualists' Progressive Thought Society
meets every Sunday at 2:300 p. m. in Probeck's Hail
Franklin Avenue. Admission free.

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., Smith, 949 Dorr street.

Chicago, Ill.

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

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

The Young Peoples' Progressive Society of Chicago, hold services sunday morning and evening in their hall, Wabash Avenue and 22d street, at 104.

and 7%. The best speakers and mediums are always engaged. Peoples' Spiritual Society meets at 116 Fifth Ave, every Sunday at 2:3J r. M. All are made welcome who visit Chicago. G. L. S. JENIFER, 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, Flatbush avenue, corner of Nevins street.—Brooklyn Pregressive Spiritual Con-ference every Saturday evening at 80 clock.

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

Albany, N. Y.

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

First Spiritualist Ladies Aid Hall, Bay State Block 57 Centre street, Me is 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. m. every Sunday. T H Loring, Conductor.

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All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made

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

Truth needs no approval.

Intuition is the tell-tale of divine whisperings.

True happiness is the accord of the soul with that which is spiritual-whether in man or in nature.

phenomena of Spiritualism.

All men are born equal in having a spark of the original cause of the universe inherent, and which is capable of development with the highest.

Freedom of thought is the life-principle of liberty; for when man cannot express himself thus he resorts to blows. Either gives the oppressed soul the desired relief.

Love is the harmonious vibration of soul with soul and constitutes the spiritmade law that governs dynasties. Law, socalled, is the harmony of spirit with matlife is aiming to attain.

We heartily thank our friends and wellthese sentiments in the form of our best its path new truths flash on his mental vithoughts through these columns.

There is no retrogression, even in the grossest material conditions; for as the spirit unfolds, the flesh becomes refined or ard. If it does it decays or dies so-to-SAV.

courses that if politicians were not fit asmanifested in all quarters.

Esoteric culture is only another name for spiritual unfoldment, and to follow out either conscientiously is to battle for physical purity and moral development. Buddhism in its primitive sense had the same tendency, Buddha, at an early age realizing that to gain a spiritual ascendency a combat with physical nature was rance on any subject is more than we can tuted a doctrine accordingly.

All individual happiness is ultimately based on love-charity, benevolence, humanity, sympathy, generosity or kindness in some way toward one's fellow man. The soul must give out, otherwise it becomes remiss, lethargic, dreamy or visionary, and consequently susceptive to all manner of influences not spiritual. This causes suffering in the form of depression, melancholy and despondency, and constitutes misery. Love reverses all this, and leads to happiness.

"Greeley," a journal of natural science, published by Jos. M. Wade, Boston, at \$1.50 per annum or 150 per single number, has just appeared. Its prospectus says it will define natural law, and record the progress of mental science in plain English. Its object will be to record actual obserwation and experience in nature, and bring the so-called hidden (occult) sciences within reach of all in a familiar form.

As a sample of its philosophy we quote the following from its editorial columns: "Truth is intuitive. Natural law is a truthful code for the government of the human race, that no power can set aside, and for everything in nature both animate

Our contributors should have a little patience if their articles do not appear immediately, as there is constantly several weeks' supply on hand from others whose turn is "nex!!"

Articles sent out by us to various Spir tualist publications during the year 1888, or before, are hereby cancelled, as our views of life have somewhat changed since our six months sojourn in Cincinnati, the spiritual influences here having aided us to a us that the soul, the interior consciousness better comprehension of Spiritualism, and is only receptive to absolute truth and therefore regard our previous opinions as rather primitive.

A. F. MELCHERS, ED. B. W.

In a proposed declaration of a true Spiritualist belief, The Sower closes with the following excellent paragraph, which every progressive Spiritualist might take to heart and adopt as a principle worth disseminating throughout civilization:

" * ; the duty of parents to educate children in spiritual truths; the abolish ment of corporeal punishment for wrongs committed by them, and that the "little ones" shall be taught to respect the authority of the heads of the family through love rather than fear; that their lives shall be dedicated to truth by their parents, to become fitted as missionaries (mediums) to proclaim it to the world.'

We would be pleased to hear from some of our scientific contributors, giving our readers a little of their knowledge and theories on mediumship, law, spirit, materialization, etc., as this constitutes a most important branch of Spiritualism, and should be theroughly ventilated for the benefit of students in our philosophy and scientific investigators. The newspaper is already the most popular instructor of It has been suggested to employ the the day, and many are becoming wholly term "Spiritism" when referring to the dependent on the same for information concerning the various departments of life. Spiritualists are falling into the same custom and regard their weekly visitor as their encyclopedia and only harbinger of

INSPIRATION.

into the soul, giving light and comfort to out intuition there would be no spiritual the weary pilgrim on this mundane sphere. progress on this side of the veil, and all Tis hope, it whispers to the careworn spirit, lending courage where but doubt, despair erstwhile had all the sway. 'Tis frequently the case with those whose intuilove of soul to soul, and in its interblend ing telling of the duties needed to attain clouded, dulled, listless, either through the goal of peace. 'Tis angels' whisper- lust, worldlyism or selfishness. Intuition ter, and constitutes the love condition all ings from afar where all is light and gloom is the soul sensing the truth of things, and dispelled, and through the darkened earthly is therefore higher than reason, rhetoric or sphere send words of consolation, cheering religion. Intuition is the voice of divinity mortals on to strive for that which frees itself. It is God speaking to man direct. wishers for the many kind and compli- them from the toils of matter. 'Tis inspimentary expressions sent in during the ration which leads onward, giving light past week, and shall endeavor to return to mark the way, and as man follows in sion. These truths are teachings of the new-the modern revelation known as

One of our Cincinnati female rostrum to try. Such had better be left to fate- who have not the moral power to

DEPLORABLE. Someone named T. H. Huxley, F. R. S., has written a letter to the Pall Mall Gazette, unmasking Spiritualism, as the caption indicates. How a man with initials both before and after his name could have been so foolish as to expose his own ignonecessary to purify the spirit, and insti- comprehend. Had a school boy written an article on some scientific subject of which T. H. H., F. R. S. was conversant, and the boy as ignorant as this initialed gentleman is of Spiritualism, what a smile the F. R. S. would have smoled. Just such a smile passes over the face of every Spiritualist when he reads this highly interesting letter to the P. M. Gazette. The Cincinnati Times-Star of the 24th January copies this letter verbatim and probably thinks it has brought a very important and interesting news item. Yes-to evoke more smiles for believing it true. An F. R. S. is as fallible as any other being on subjects he knows nothing of, and to take for granted what such an individual says, is as bad as blind faith. Spiritualists, at all events, are not quite so credulous; they believe only on evidence, and this is impossible without facts to build on. Spiritualism is a fact, and Mr. Huxley's letter is a refrain of doubt and ignorance for want of proper investigation and absolute knowledge of this fact or truth. Those who believe on such evidence and without investigating for themselves are either very gullible or bigoted. Spiritualism is an indestructible fact, for it has proved invulnerable against the attacks of both religion and science for the last forty years, and and inanimate. Cunning, sharp men may define statute law; but to define natural law requires the intuitive power of truth." It has come to stay. will continue so as long as the world lasts.

WHAT IS INTUITION?

Intuition is that which the soul comprehends by rapport with a person, object or theme, and frequently exclusive of brainaction or by the process of reasoning, although the latter is necessary to convey it to the exterior consciousness or to formulate it into mortal language. But all the circumlocutions of speech cannot convey to the soul one iota of that which is only speculative or theoretical, and convinces therefore the surest guide to follow in matters of uncertainty or of which we cannot obtain tangible or visible proofs. Suspicion is an indicator which gives the inceptive warning that something is wrong, but may be accelerated by prejudice and lead to derogative conclusions. A person may be laboring under a wrong impression or a delusion, and yet have good intentions, and our suspicions may be well founded. But there it must remain, until we obtain more definite light through the same process. A passive mental condition will permit it to flow in, whether for good or those who are worldly and love matter evil, and thus become conscious of the truth by degrees. But until then we must keep suspicion in abeyance, it being the interior consciousness interblending with the exterior and rousing the animal emotions in conjunction with it, thus leading to jealousy, envy, uncharitableness, ill feeling and often hatred, according to which of these negative qualifications we have an inclination for, and in which event the degree of nervousness while communicatruth becomes so perverted as to entangle ting; for acting in harmony with the purer us in a worse jungle than the former, becoming the censured instead of the censor. The most unsuspecting among advanced the contrary, it is repelled by these purer intelligences are therefore the most intuitive-the lower classes possessing it more in the form of instinct and are governed or warned by fear rather than suspicion. But instinct is the same thing in its undeveloped state, being that innate consciousness which connects animal life to universal causation, intelligence, law or whatever term may be applied to that governing power in existence, which cre-Beautiful inspiration! How sweet its flow ates and constitutes life so-called. Withwould tend to materialism; many would go tive faculties or sense of intuition is be-It is the whispering of absolute truth.

THE ROD VS. REASON.

Children should be studied intuitivelynot according to ancient law and custom and as our forefathers did. Their wants are different to-day than what they were forty or fitty years ago. Children of the Self love is the cause of all man's unhappresent age are of a higher and more spiritualized, as it were, and cannot in piness. Those who have it see only the dark sensitive order than ever before, and like dulge the senses below its normal stand- side of life and believe themselves to be Spiritualism, a new issue of causation. most miserable creatures. Nothing pleases The rod must be laid aside and moral them, and it is a waste of time for anyone suasion used instead, and those parents mediums recently said in one of her dis- or the spirits. If mediumistic they will be this custom, should be plied with the rod regulated as necessity dictates, spirits un- themselves. There are exceptions, of sociates for women, they were not fit for derstanding best how to deal with such course, to every rule, but no sensitive respectable men either. And she was patients. No mirrior gives clearer de- child need be punished beyond a severe right. When respectable men take hold lineations of character than that held censure. A wilful boy who does wrong of the ballot there will be great changes up by spirits to those mortals whom they knowingly and against which he has been desire to purify. Self knowledge is the warned, invites chastisement, but how inevitable result, and with the latter self- many parents extend this compliment Disease is decay. To insure a healthy development must follow or soul-suffering without first becoming angered or enraged? exterior, the interior must be sufficiently begins in earnest. And the spirit world The question then arises, whether the active to vitalize it throughout. If not, acknowledges none as its authorized agent boy is being punished for the wrong he the material organs become inert, the blood until freed from self-love, as the opposite did, or for the anguish he caused his pasluggish, the nerves relaxed, and which- is necessary to elevate such instruments rent. In the latter instance it becomes a ever of these the effects take after is la- above the petty affairs of life-the condi- personal gratification with the parent to belled a disease of the flesh. Virtue and tion required for the transmission of truth lay on the rod until thoroughly satiated, goodness make the spirit active-the re- unperverted. All others are but appren- so-to-say. What moral effect can this have on any boy? Like attracts like. The vim with which the rod has been plied carries with it an influence that breeds vengeance. If not toward the parent, at least in the heart of the boy as bitterness against adults for being permitted such rights over the weaker. It engenders a moody spirit, and from wild boyish pranks it leads to secret actions a hundred fold worse. Thus reason should be exercised in all instances of this kind, and where it is lacking it should be enforced with a statute created for the especial benefit of cruel parents. But who could ply the rod where tender affection recalls the time when first the tiny voice was heard announcing the birth of sweetest love? The most ungovernable child is not insensible to the influence of true affection, but it must be accompanied by a will that is potent enough to chastise and yet under control of reason and one's own temper. The loss of this, if but for a moment, aggravates the child, and the spell is broken, no more to be restored in that instance and probably for some time to come, because both respect and love have been forfeited by the weak parent. Love is the ruling power of existence, and may be utilized by the individual as an incentive to reform if accompanied by reason or a determined will to rule by that power exclusively. If the will is lacking, trust to intuition. Let reason hold the temper in abeyance, and the soul becomes receptive to light. Truth will reach the child when love cannot, but love must be the cause in the parent to attract this truth. Thus

Subscribe for THE BETTER WAY.

love becomes the agent, after all, through

which the child may be governed by

PSYCHOMETRY.

Everything touched or handled by man partakes of the nature of his so-called aura. This has been fully demonstrated through Psychometry, soul-measurement, but really soul-sensitiveness. As the body feels through its sense of touch, so the soul is enabled to feel through its sense of intuition, if we may so term it, but in this instance, transmitting its sensibility to the body and causes the same to perceive a higher degree of consciousness of that with which it comes in contact, than through the ordinary sense of touch or feeling. Those who are so gifted know immediately upon handling an object, what the nature of the person is to whom it belongs, or with what kind of aura it is impregnated, and thus may guard against imposition, deception, or hypocrisy, as the case may be. The first-named sends a chill or a cold shudder through the body and bespeaks of intemperance or passion in some form. Those whom passions govern will often resort to the vilest impositions to gratify their passions, while above spirit will deceive to gain their point or material aims. A sense of nervousness betrays the latter when handling an object coming from them. Both influences apply to spirits as well as to mortals, and if closely observed will prevent imposition and deception by spirits particularly. No truthful spirit will affect the sensitive disagreeably, nor produce any elements of nature it partakes of its condition-calm, tranquil, peaceful. But to conditions and feels the disturbing elements of matter. This naturally makes the spirit more or less unsteady or restless and affects the sensitive with the same unquiet feeling or sensation. Hypocrisy is always accompanied by more or less selfishness, and selfish people are the least welcome of all. To the non-sensitives are vampires, absorbing their vital subthat of the medium's. We say mediums, because in this respect the sensitive becomes a medium, even if but temporarily so-otherwise the sensitive or so-called psychometrist is an independent instrusensitveness, such become good conduits for spirit thoughts-having both a more ing in consequence of this duplex gift, and at the same time cognizant of the spirit's true inwardness; its good or bad condition; its intention. The presence of selfish spirits may be known by the anger that arises within when in meditation or in maginary conversation with another mortal or by a feeling of irritability that down their impressions. In like manner the presence of a selfish mortal affects a sensitive, and may serve as a warning to be watchful; for selfishness is perverted

ences, causing misery, and pure and loving influences happiness, and is the science

hell is based. Do right and all of life will

in soul; selfish, worldly, or sensual influ-

as love is for a spiritual effect. Love in

rapport with a mortal possessing this di-

be sunshine! WHAT IS EDUCATION? given us the steam-engine, which does the there, and when we see how daily compesubstituting the hot for the cold blast; of animal and vegetable physiology. how to ventilate our mines; how to pre- One more science may be noted as bearvent explosions by using the safety lamp; ing directly upon industrial success-the and through the thermometer how to reg- science of society. Without knowing it, ulate innumerable processes. That divis- men who daily look at the state of the ion which has the phenomena of light for money market, glance over prices current, its subject, gives eyes to the old and the discuss the probable crops of corn, cotton, myopic; aids through the microscope in de- sugar, wool, silk, weigh the chances of improved lighthouses prevents shipwrecks. mercantile operations, are students of so Researches in electricity and magnetism cial science-empirical and bluudering stuhave saved incalculable life and property dents, maybe, but still students who gain by the compass; have subserved sundry the prizes or are plucked of their profits, arts by the electrotype; and, greatest of according as they do or do not reach the all, in the telegraph and telephone, have right conclusion. Not only the manufacsupplied us with the agency by which for the future all mercantile transactions will transactions by calculations of supply and be regulated, political intercourse carried demand, based upon numerous facts and on, and doubtless national quarrels often tacitly recognizing sundry general princiavoided. While in the details of indoor life, from the improved kitchen range up to the phonograph on the drawing-room table, the applications of advanced physics his judgment respecting the future wholeunderlie our comforts and gratifications.

The bearings of chemistry upon those activities by which men obtain the means erally occupied in processes that are well or ill done according as they do or do not conform to chemical laws. The economi-

tin, zinc, lead, silver, iron, are in a great with science in some of its departments in measure questions of chemistry. Sugarrefining, gas-making, soap-boiling, gunpowder manufacture, are operations all plainly chemical; as are also those by which are produced glass and porcelain. Whether the distiller's wort stops at the alcoholic fermentation or passes into the acetous, is a chemical question upon which depends his profit or loss; and the brewer if his business is large, finds it pays him to direct self-preservation which we call get

keep a chemist in his establishment. If we glance through any standard work on technology, it becomes at once apparent that there is now scarcely any process in the arts or manufactures over some part of which chemistry does not preside And at last in these brisk times we come to the fact that agriculture, to be profitably carried on, must have like guidance. The analysis of manures and soils; their adaptation to each other; the use of gypsum or other substance for fixing ammonia; the utilization of coprolites; the production of artificial manures,-all these are boons of chemistry which it behooves the farmer to acquaint himself with. Be it in the lucifer match, or in disinfected sewage, or in photographs; in bread without fermentation, or perfumes extracted from refuse, we may perceive that chemistry affects all our industries, and that by consequence, knowledge of it concerns every one who is directly or indirectly connected with our industries.

And now we come to the science of life -biology Does not this bear fundamentally upon these processes of self-preservation? With what we ordinarily call manufactures it has little connexion; but with the most essential manufacture, that selves through ignorance that a certain of food, it is inseparably connected. As fossil belongs to the old red sandstone, beagriculture must conform its methods to low which no coal is found. Not many the phenomena of animal and vegetable life, it follows necessarily that the science of these phenomena is the rational basis of agriculture. Various biological truths have indeed been empirically established and acted upon by farmers, while yet there they are a bane, and to the sensitives they has been no conception of them as science; such as that particular manures are suited stances and not unfrequently exchanging to particular plants; that crops of certain some of their impure aural emanations for kinds unfit the soil for other crops; that horses cannot do good work on poor food; that such and such diseases of cattle and sheep are caused by such and such conditions. These, and the every-day knowledge which the agriculturist gains by ex- duced to aid in "carrying out" inventions ment for phenomena of this kind. But perience respecting the right management when impressional in conjunction with of plants and animals, constitute his stock of biological facts, upon the completeness has its histories of fortunes thrown away of which greatly depends his success, over some impossible project. facile comprehension of the spirit's mean- And as these facts, though scanty, indefinite, rudimentary, aid him so essentially, judge what must be the value to him of such facts when they become positive, definite and exhaustive. Indeed, even now we may see the benefits which rational

biology is conferring upon him. Biology as a science has reduced scores of crude theories to a great concretion of edge grow necessary to every individual overcomes one when at work or writing fact. The truth that the production of animal heat implies waste of substance, and that, therefore, preventing loss of heat prevents the need for extra food-a conclusion purely theoretical-now guides the love and is as potent for a material effect fattening of cattle. It is found by keeping in Peoria, III. them comfortably warm that fodder is spires with confidence, and constitutes saved. Similarly, with respect to variety what may be termed faith, when experi- of food. The experiments of physiologists enced spiritually, and cordiality, congeni- have shown that not only is change of ality, deference, esteem and trust when en diet beneficial, but that digestion is facilitated by a mixture of ingredients in each vine qualification. Like attracts like. meal-both which truths are now influen-Those possessing lov: attract love from cing rational cattle-feeding. The discov both mortals and spirits, and none are ery that a disorder known as "staggers," more conscious of these influences than of which many thousand sheep have died those who are psychometric or sensitive annually, is caused by an entozoon which presses upon the brain, and that if the creature is extracted through the softened place in the skull, which marks its position, on which the whole of man's heaven or the sheep usually recovers, is another debt agriculture owes to biology.

When we observe the marked contrast between our farming and that in foreign lands, and remember that this contrast is Next in order, physics follows mathe- mainly due to the far greater influence matics. Joined with mathematics it has science has had upon farming here and work of millions of laborers. That section tition is making the adoption of scientific of physics which deals with the laws of methods more general and necessary, we heat has taught us how to economise fuel shall rightly infer that very soon agriculin our various industries; how to increase tural success in the United States will be the produce of our smelting furnaces by impossible without a competent knowledge

ecting diseases and adulterations; and by war, and from all these data decide their turer and the merchant must guide their ples of social action, but even the retailer must do the like-his prosperity very greatly depending upon the correctness of sale prices and rate of consumption. Manifestly all who take part in the entangled commercial activities of a community of living are still more numerous. The are vitally interested in understanding the bleacher, dyer and calico printer are sev- laws according to which these activities

It is readily seen that to all who are occonform to chemical laws. The economical reduction from their ores of copper, tribution of commodities, acquaintance

of fundamental importance. Whoever is immediately or remotely implicated in any form of industry-and few are nothas a direct interest in understanding something of the mathematical, physics and chemical properties of things, perhaps also, has a direct interest in biology, and has certainly in sociology. Whether he does or does not succeed well in that is, ting a good livelihood depends in a great degree upon his knowledge of one or more of these sciences; -- perhaps not a rational knowledge, but still a knowledge, although empirical. What we call learning a busi ness really implies learning the science is volved in it, though not perhaps under the name of science. And hence a grounding in science is of great importance, both because it prepares for all this, and because rational knowledge has an immense superiority over empirical knowledge. Moreover, not only is it that scientific culture is requisite for each, that he may understand 'the how and the why" of the things and processes with which he is concerned a maker or distributor, but it is often of much moment that he should understand the how and the why of various other things and processes.

This is an age of joint-stock enterprises, and nearly every man above the common laborer is interested as capitalist in some occupation other than his own, and as thus interested his profit or loss often depends on his knowledge of the sciences bearing upon this other occupation. We may instance a mine, in the sinking of which many stockholders rained themyears ago \$100,000 was lost in the prosecution of a scheme for collecting the alcohol this distils from bread in baking; all which would have been saved to the subscribers had they known that less than a hundredth part by weight of the flour is changed in fermentation. Various attempts have been made to construct electro-magnetic engines, in the hope of superceding steam, but had those who supplied the money understoood the general law of the correlation and equivalence of forces, they might have retained better balances with their bankers. Daily are men inwhich the merest tyro in science could show to be futile. Scarcely a locality but

If already the loss from want of science is so frequent and so great, still greater and more frequent will it be to those who hereafter lack science. Just as fast as productive processes become more scientific, which competition will inevitably make them do, and just as fast as jointstock undertakings spread, which they certainly will, so last will scientific knowlmember of the body politic.

J. J. Morse is in Philadelphia. Mrs. C. P. Longley was at Fitchburgh, Mass. last Sunday.

Lyman C. Howe speaks in Buffalo, N.

during February. A Spiritualist Society has just been organ-iz d at Dayton, O.

Mollie Fancher is improving in healt again, says the Banner of Light. Alcyone has entered upon its third year, and has been enlarged to 20 pages.

Lawrence Oliphant passed over on the 2st of December at Twickenbam, Eng. Mrs. Helen Stuart Richings entertained the

inmates of the covernment Hospita, for the insane at Washington, D. C., on January E. A meeting of Spiritualists from all paris of Holland was held at Utrecht on the Zih of

Helen Stuart-Richings is engaged for the mouth of February by the Spiritual Union of Norwich, Conn.

Warren Sumner Barlow, author of "The Voices," passed over to the other shore of January 17, at the age of 70 years.

Mr. Lawrence Oliphani, Jr. of London, Eng. was united in marriage to Miss Rosamond Dale Owen, daughter of Robert Dale Owen. The Freethinkers of San Francisco had a grand liberal convention of Paine's anniversary on the Tith, 28th and 29th of January.

The Spiritualists of Wingfield, Kansas, have organized a Metaphysical Cub for the purpose of spreading the light of the spiritual philosophy.

The 1524 anniversary of the birthday of homas Paine was observed in Boston last Sunday by a series of appropriate exercises in Paine Memorial Hall.

The "Spiritualistische Blætter" says. The young catholic priest, Largin, at Dodegal ireland, is continuing to perform some mavellous cures, the blind and the half flocking to him from all quarters. Larkin only recently has been ordained, and belongs to a bleb ordained.

Resolutions of Thanks to Mr. G. H. Brooks.

As a mark of respect and esteem, in which we have learned to hold Mr. G. H. Reads during his presence amongst us, it has been Resolved. That we hereby express of thanks to Brother Brooks for his kind es-sideration in which he performed his duis towards us as a society; And further:

Resolved, That we, as a society, extend whim our gratitude for his good work in siding and building up our Lyceum to a firmst basis; And lastly:

Resolved. That we recommend Bro.Brooks to all workers in our cause as a gentlemat; his demeanor while in Cincinnati warranting us to say so, and therefore worthy of being called upon as a lecturer and spiritual comforter wherever he goes

E. O. HARR. President.

Passed to Spirit Life.

On Sunday, January 13, ultimo, from her nome, 1016 Wistar street, Philadelphia, Mrs. sophia P. Danforth, widow of David Danforth. She was a prominent member of the First Association of Spiritualists; a friend to the poor, a champion of the unfortunate, and a true, kind-hearted and noble woman.

Personal.

H. S. R :- Would indeed be pleased to have something from your pen.-[ED. B. W.

Dr. J. K. Bulley spoke at Wilmington, Ill lanuary 10; at Canton, Ill., 13 and 14; at Hannibal, Mo., 20th; at Pittsfield, Ill., 25; at Keokuk, Ia., 25, 27, 28, and 29. His home aidres. P. O. Box 123, Scranton, Pa.

CORRESPONDENCE.

North McGregor, In. After a brief lecture on Spiritualism by pr. W. H. Andrews, we succeeded in organiing a society with fifteen members, and prospects of an addition in the near future. A short while ago there was but one Spiritualist here, but one seed makes many.

Los Angeles, Cal.

J. W. T. Morris writes that Dr. Stansbury exhibited his occult telegraph there on the 21st ult. to a large audience, and gave many satisfactory tests. Mrs. Mozart, as usual, opened with an address and answered questions propounded by the audience.

Grand Rapids, Mich.

The annual meeting of the Michigan State Spiritual Association will be held on Friday, Saturday and Sunday, February 22, 23 and 24, 188. The arrangements for speakers have not been completed, but will be in a few days, when we will send you a more extended notice. Yours, CHARLES M. POTTER, January 25

Norwich, Conn.

There was a fine attendance considering the terrible storm, and the lectures were received with great interest and attention. I am to be followed by Mrs. Stnart Richings for the month of February. The Society is in a prosperous condition, and each speaker is sure to feel that he is among kind friends.

J. W. FLETCHER.

Worcester, Mass.

To the Editor of The Better Way.

Although the weather to-day is very boist erous and stormy, a large and intelligent audience greated Mrs. Colby Luther as she entered our hall to discourse on the following subject: "The Present and Future of Our Country." Grand, wonderful and noble Ideas were advanced, and often brought forth great applanse. Mrs. C. Fanny Allen is to speak for us the Sundays in February

Fraternally, C. R. BENNETT.

January 27, 1889.

St. Paul, Minn. To the Editor of The Better Way.

Mrs. M. E. Aldrich, who is one of the finest inspirational speakers that has ever visited this section of the country, is located for a few months here, and engaged to lecture under the auspices of the Ramsey County Association of Spiritualists and Liberals. The purity of her every day life and honesty of purpose in all her work, makes for her very many staunch friends, and none but brainless press reporters ever attempt to criticise her in the least. Fraterbally yours,

LAURA A GRANT, Sec'y,

January 28, 1889.

January 28, 1889.

St. Augustine, Fla. The lecture of Mr. Tisdale on Sunday, owng to the heavy rain, was not fully attended. Those, however, who were present, were well paid by their attendance. His evening discourse on the origin of the human soul was full of new and original ideas, logically demonstrated and eloquently delivered. His reasonings were conclusive, and while they did not endorse the crude and inconsistent theory of the creation of man in a biblical point of view, it was in a measure corresponding to the bible history, as it demonstrated that the soul of man was an emanation and creation of God. He lectures next Sanday as usual at Witsell's Hall, Spanish street, at 3 and 7 p. m.

Anderson, Ind.

Mrs. Dr. Hilligos writes: "The local society recently organized here had the good fortune to procure the services of Mrs. E. A. Wells at their first venture, and it proved a profitable one in all respects. Without any money at the beginning of January, they have now been enabled to purchase an organ and paper their hall. The latter is dogan and paper their hall. The latter is do-nated free to the cause by Dr. J. W. Wester-field. Besides this it is impossible to esti-mate the good that has been accomplished by these meetings; many who only came to gratify idle curiosity, went away convinced. The dark circles held twice a week were grand and convincing, the spirits giving sat-isfactory proof of their identity in every case. The reception tendered Mrs. Wells at Dr. Westerfield's home was a realistic ex-Dr. Westerfield's home was a realistic ex pression of the appreciation and good will entertained toward that lady.

Topeka, Kas.

The lecture of Mrs. S. R. Stevens last night before the Religio-Harmonial Society of this city, was on "Obsession, or the influence of undeveloped spirits on humanity." The ground taken was that many of the so-called insane was sensitive or mediumistic persons easily influenced by spirits in and out of the body, and the proper means to treat this inbody, and the proper means to treat this influence was to cultivate their spiritual nature by proper means which she pointed out. She also stated that many of the diseases of sensitives are simply the reflection of spirit persons who had passed out with similar diseases. This action of the spirits on those in the body was not intended on their part, but because they do not understand the laws which govern such interferences.

There were psychometric readings by Mrs. Emma E. Hammond and answers to questions put by persons in the audience to the guide of Mrs. Stevens.

January 27, 1889.

January 27, 1889.

Chicago, III.

L. Gardner writes that Mrs. Belle F. Hamilton is in Chicago, and that the good cause is flourishing, having made especially good progress during the past six months. Mrs. Hamilton has been giving tests at Fifth Ave. Hall for the past four Sundays, and her subjects of discourse are exceedingly well rendered. At the last session two ladies, strandered. At the last session two ladies, strangers in the city, were regaled with such remarkable lests that they mounted the restrum and publicly acknowledged them. At her private seance, 109 South Paulina street, last evening, some tests were given that are worth recording. During the seance Mrs. Hamilton holds the state for independent messages in answer to mental questions, and gives to strangers the preference on all occasions. Communications received in the language spoken by the sitter.

January 28, 1889.

New York, To the Editor of The Better Way.

Very interesting and enthusiastic meetings were held Sunday, January 20, at Arcanum hall, 57 West Twenty-fifth street, by the Progressive Spiritualists, and large audiences were present.

At 3 p. m. service, Mrs. M. E. Williams materializing medium, spoke of the duty of educating mediums, and placing harmonious surroundings in connection with development, etc, in order that their guides could more fully demonstrate spirit return to the satisfaction of earnest investigators, Her remarks were highly appreciated. Miss E. A. Vell, and Mrs. E. Benwell, un-

der contro!, gave beautiful spiritual truths.

F. S Lambert and Mrs. Deming, speakers related matters of interest to our cause.

Master Willie Hamilton, eight years old, the prodigy Medium, whose parents are also mediums, was introduced to the audience. This child has very interesting clairvoyant

This child has very interest of Philadelphia, Powers.

Samual Wheeler, lecture of Philadelphia, Dr. J. Williams and H. S. F. Goodsneed each related startling facts of how they became converts to Spiritualism.

At the 8 p. m. session, Professor Van Horn gave numerous positive and definite spirit messages at each meeting, fully recognized.

Mrs. E. Benwell closed in soul-inspiring, spiritual benedictions, and the audiences felt that it was good to hear from the invisibles on the brighter shore.

CORRESPONDENT.

The First Society of Spiritualists of

New York. To the Editor of The Better Way.

The afternoon service of the society was as sual very interesting and instructive. The order of exercises were. Plano solo, by Miss Ella F. Partee; solo by Miss Lily Runals; invocation by Mrs. Neille J. T. Brigham; solo by Miss Runals. There being only one subject given Mrs. Brigham for the lecture, and that not appropriate to occupy the time, she selected for her text, "And the last enemy to

be destroyed is death." She said that death had been dreaded and feared, but that Spiritualism had conquered death by showing that it was the open doorway through which to enter the next stage of existence. That it is merely a change of cars, and that by careful investigation we

can learn where our friends have gone and what they are doing. That, whether the body is committed to waves, to the flames, or the severe process of cremation, by natural decay, still that was only the garment that we had worn and for which we no longer

decay, still that was only the garment that we had worn and for which we no longer had a use.

In the evening Mrs. Brigham answered questions given by the audience, speaking for nearly one hour with perfect ease and without taking a moment's reflection for consideration of either subject before speaking, and handling each subject with that logic and thought that would astonish the ablest divine that would have to take days to consider before attempting to express his thoughts before such a critical audience; still Mrs. Brigham held her hearers in breathless allence and wonder at the power that produces such results through this truly wonderful medium. The subjects considered this evening were, "The bellef that our world is the center of creation, and that all other heavenly bodies have been created for it, compared with the theory that our world only takes its little place in the innumerable worlds existing." "Has Darwinism made any progress since Darwin died? I mean, has he learned anything new?" "Man's study of himself to effect spiritual development." "Kindly give views from the spirit world on the so called miracles—such as turning the water into wine, etc." "Suppose a person born with vicious instincts living a bad life, causing misery only to himself and others, will life ever prove to have been a blessing to that man?" "How long is this persecution of Spiritualists and Spiritualism to last?" "Is capital punishment produced by electricity much improvement on the old manner of hanging? What have our spirit friends to offer on the subject? 'Also improvised three poems, subjects, "Cremation," "Reason," and "Is it up hill all the way." Next Sunday Mrs Brigham will speak for the Union Society of Spiritualists of Cincinnati, O Miss Jennie B Hagan will occupy the platform of the First Society here.

Fraternally yours, PATTERSON.

Mr. Walter Howell, the inspirational medium, under the auspices of the O. P. L., has occupied the rostrum at Memorial hall the month of January, taking a wide range of subjects from the audience and treating them in his usual, earnest and philosophical man-

troduced congregational singing, which has proved interesting to the audience. During February, Mr. J. Frank Baxter, the popular lecturer, vocalist, elocutionist and platform medium, will officiate at the above place. Mr. Baxter draws large audiences, and has always created general public interest

ner. During Mr. Howell's visit he has in-

The children's Lyceum meets every Sunday at 10:45 a. m., and all Spiritualists and liberalists are cordially invited to send their

liberalists are cordially invited to send their children and attend themselves. Both the West-side societies, the S. P. T., which meets at Good Templar hall, 485 Pearl street, and the P. T. Society which meets in Probeck's hall, Franklin Avenue Circle, are growing in interest, and meets every Sunday at 2 p. m. The object is development of home mediumship and talent. The meetings are free.

The twenty third anniversary of the Children's Progressive Lyceum occured yesterday in Memorial hail. The attendance was large, and Mr. W. Gaylord, the newly elected conductor, presided. Special exercises had been prepared, and the session were similar to a love feast. After singing by the scholars, Mr. Gaylord made a few remarks relative to the day, and the early workers in the Lyceum. He concluded by introducing Mr. Madden, a member who has been with the organization ever since its inception. Mr. Madden drew a comparison between the old and the new, and related the story of his change from Presbyterianism to Spiritualism. He recounted recollections of the early history of the Lyceum, and said that it was Mr. Madden drew a comparison between the fold and the new, and related the story of his change from Presbyterlandism to Spirltualism. He recounted recollections of the early history of the Lyceum, and said that it was not only the oldest in the country, but had never suffered a Waterloo. Laura Martin, the gnardian, read an original poem, entitled "The Object of the Lyceum, and What it Teaches." This was received with a great deal of applause. Several addresses were made, which were heartily received. Mr. Thomas Lees made an able address, during which he said: "The Lyceum work is no sinecure in 1889. What must it then have heen in 1889? All honor to the brave ones who railited in answer to the call of Andrew is short allied in answer to the call of Andrew of this Lyceum, together with most of its incorporators, have passed to spirit lite, and joined, probably. The Z-cilubiogen? of the children's work, and I doubt not they are both with us here this morning with the many other scholars and friends who also have passed to the ussen."

Between the speeches of Prof. E. Warner entertained those present with a Snakes, and instrumental music by Miss Rena Hatch, and Wille Kritch. Mr. Richard Carleton, an ex-conductor, addressed the children's work, and I doubt not they are both with us here this morning with the many other scholars and friends who also have passed to the ussen."

Between the speeches of Prof. E. Warner entertained those present with a Snakes, and instrumental music by Miss Rena Hatch, and Wille Kritch. Mr. Richard Carleton, an ex-conductor, addressed the children in his usual happy manner. Watter Howell, the lospirational speaker, made the closing address, which was full of facts for the older ones and repiete with witclesms for the

Springfield, Mass.

Our society has been favored by Mrs. Kate R. Stiles, of Boston, as our speaker. This day was stormy, which kept many at home. Mrs. Stiles left a good impression with all who came to hear her. Next Sunday, February 3rd, we shall have our popular speaker again on the rostrum, Miss Emma J. Nickerson, of Boston. J. L. January 27, 1889.

Boston Notes. The second Sunday in February he gives his Spiritualism illustrated, showing over two hundred dissolving views.

Miss Emma Nickerson has met with great success in Lynn. She opens on a long en-eagement in Springfield, Mass, speaking March 31st in New London, Conn. Address Lecture Bureau, 6 Beacon street, Boston, Mass

"A Review of Spiritualism; or the Record of 1888;" a lecture delivered by the guides of Mr. John Wm. Fletcher in Berkeley Hall, Boston, before the Independent Club, has been issued in pamphlet form by Mesyrs. Colby & Rich, of the Banner of Light. It will oon be on sale in Cincinnati at THE BETTER

Mr. Frank Algerton, on his return from the West, was tendered a reception by the Independent Club of Boston, an account of which will appear in our next issue. Mr. Algerton speaks in Lynn. Mass., the first two Sundays in February He can be employed for the camp meeting season. Address Lecture Bureau, 6 Beacon street, Boston, Mass.

Mr. J. Wm. Fletcher speaks in Berkeley Hall Sunday at 2:30 p. m. before the Independent Club, subject, "Why are there so many suicides. After death, what?" In the evening he speaks at Chelsea, Mass., the subject, "Theology or Religion, which?" followed by tests. Mr. Fletcher, who is the president of the Club, is one of the most popular speakers, and the busiest worker in the field.

In advertisement of Mr. B. F. Poole, it should have read \$1.10 instead of \$1.00 for his excellent spectacles. They are cheap at triple the money, and we can confilently

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

Geo. H. Brooks is engaged at Elmira, N. Y Mary L. French is open for engagements for 1889.

Dr. F. L. H. Willis is now residing at Glen-ora, Yates Co., N. Y. Mrs. M. E. Aldrich, inspirational speaker, may be addressed 55 West Exchange street, St. Paul, Minn.

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

Mrs. Fannie Ogden, 618 Main street, Peoria, III. Trance, Test and Psychometric reader. Can be engaged for the season of 88 and 89. Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

Dr. Delavan De Voe, the renowned automatic 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 sum-mer.

Geo. H. Brooks can be engaged for the months of March, April and May of '89. Ad-dress all communications care of THE BET-TER WAY.

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

Mr. J. W. Fletcher, lecturer and public test medium. Address No. 8 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 Twelfth 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 character according to the new science of solar biology.

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

Mrs. Helen A. Simons, controlled by Dr. Judah 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 refluement and culture, as well as an earnest and reliable medium.

Mrs. Carrie C. Van Duzee, trance lecturer and medium, of Geneva, Ohio., will speak during the winter months for the First Spiritualist 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 inspirational speaker, is now open for lecture engagements. Improvises upon subjects presented by the audience, and reads psychometrically under favorable conditions. Address 123 West Concord street, Boston. Concord street, Boston.

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

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, S6 State street, Albany, N. Y. For February, care of Banner of Light, Boston. Ir. 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, afternoons, to the exercise of his gifts as a medium.

Helen Stuart Richings, during the Sundays of February, will speak and give psychometric readings and tests before the Spiritual Union of Norwich, Conn., and will engage to give week-night lectures or entertainments at points in Eastern New York, Connecticut, Rhode Island and Massachusetts, in regard to which correspondence is solicited. Address P. O. Norwich, Conn. 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 February. Soci t'es desiring to make en-gagements address 990 Sixth Ave., New York.

Mrs. Anna Cissna. Independent Slate Wrier. 454 West Eighth street.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent State Writer. Mrs. Isa Wilson Porter, 16 West Ninth st. Psychometric and Fire-Healing.

Lavinia Knowles Douglass, Trance, Test, and Healing Medium, 86 West Seventh st. Mrs. Lamon, 4 West Ninth street, near Main, lectures and child slate-writing, every Monday evening.

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

S. S. Baldwin, Magnetic Healer and Developing Medium. 34 East Sixth street. "For the structure that we raise

Our to-days and yesterdays Are the blocks wi h which we build," The Buddhists of Japan are about to send missionaries into the Christian world to make converis. Their aim is to cheek the drift of materialism. How kind of the Jap-

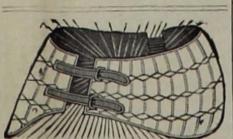
B. F. POOLE, Clinton, Iowa.

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.

Dressmaking Simplified.

For the inexperienced young amateur who may wish to become profisient in the art of dressmaking, there is no assistance so easy to understand as Hanover's Tailor System Containing 36 diagrams and a book of explioff Instructions, this system can be learned by any lady in her own home, and without a teacher. Much time and perplexity can be saved by it, and when once learned it will be found much more reliable and economical than the old plan of patterns. Notice advertisement, and send for sample outfit.

JOHN C. HANOVER, Masonic Temple, Cin'ti, O.



The above cut illustrates our magnetic belt. One of the grandest appliances ever made for lame back, weakness of the spine, and any diseases of the kidneys. This belt will give relief in five n inutes, and has never failed to cure lame back! It has no equal for kidney disease. It is nature's own power concentrated and will do more good in one hour than all other remedies in one week. It is the crowning triumph of the nineteenth contury! Whole families are often cured by wearing one belt in turn. It gives off life and warmth the moment it touches the body. We can refer to one thousand people now wearing this belt. Never since Galileo has there been given to the world such a potential power for curing disease as Dr. Thacher's magnetic shields. We challenge the civilized world to produce the equal of this magnetic belt for curing disease. Do not compare this belt with the bogus trash advertised as electric, etc. We have made the subject of magnetism a life study. We furnish proof and evidence before purchase. Send for our new book, free. It will tell you what magnetism is, how it operates to cure disease, and why it excels all other known remedies. Mailed free to the world.

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SPIRIT MESSAGES.

Given Through the Mediumship of Dr. G. A. PEIRCE, Lewiston, Maine.

EDWARD STILES,

fourteen years; born in Hampden, Maine; married another man soon after my exitabout four years after. I did not like him. He died soon after marriage and came to this spirit life. I am happy you may bet. Send this to Hampden, as I have no friends in Auburn, though from that town I skipped to immortality and do not want to live in my body again.

2. ANNA L. BOWIE.

I am Anna L. Bowie, of Bowdoin, Me. North Bradford Maine.

> 3. BESSIE TOWLE.

I am Bessie Towle of Jonesboro, Maine. My father and mother live in this placetwo sisters, Helen and Josie, and three brothers, Thom, Bill, and Henry. They go fishing often-the boys do and the girls do sometimes. I was a young girl when I came to this life-was drowned-fell out of father's fishing boat and went down, down to the bottom among the great fishes. I could not get back; tried to scream and cry, but the water choked me and first I knew I was sitting in mother's lap with both arms around her neck trying to tell her how wet I was. I did not know I was a spirit as Grandfather Towle told me I was. I soon found out, I could not make mother hear me speak or any of the folks. I thought they were all deaf and made me feel awful bad, cause none of the folks would speak to me or hear what I said. Now don't laugh at me, cause I don't do as well as some big man. I was fourteen years old when I came here twelve years ago. Tell father and mother, won't you, that Bessie is ever so happy and wants you to know all about this spirit life. Give drowned out of her bedy that is all.

4. JOHN WILLIAM CARROLL. that does not make me narrow or opposed ing such will not the Spiritualists rally in that is left, for most of it was destroyed ism. two hundred and fifty-six pounds, and am opposers to do their tyrannical work. large enough now to show that weight. Hope some of my folks will recognize my ling of these spiritual opponents, hence it description and myself. Another state, I brought upon me, through material minds, used to play the violin, flute and clarionet, made to be enemies to me because, they the 5.

self except the little evidence of it, as was seen and read in the columns of Mind and seen and read in the columns of Mind and Matter, that so terribly stirred some of my co-workers, claiming to be in the same pursuit. My work, I find, since being in the spirit spheres, was to reach a certain class of Catholic, Protestant, Mahommedan, Buddhist, Celtic, and other spirit combinations, who were opposing every move for the enlightenment of the human race. because, when man became enlightened in the mysteries of truth relating to the ori gin and facts about the different religions, these parties (spirits) would loose just so the seen and read in the columns of Mind and iosting this to you I can be the means of Spiritnalism and iosting this to you I can be the means of Spiritnalism and iosting this to you I can be the means of Spiritnalism and iosting this to you I can be the means of Spiritnalism and iosting this to you I can be the means of Spiritnalism and Free Thought to prevent its being over come by its enemies, my heart will be filled with gladness and encouragement.

Given Through the Mediumship of Mrs. A. M. Glading, Box 62, Doylestown, Pa. Mattie Hult, 75 W. Lake street, Chicago, Ill. Minn.

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Given Through the Mediumship of Mrs. A. M. Glading, Box 62, Doylestown, Pa. Minn. A. M. Glading, Box 62, Doylestown, Pa. Minn. Brown, Pa. Mi self except the little evidence of it, as was Of Auburn, Maine. Been in spirit life Buddhist, Celtic, and other spirit combimoved to Auburn, eighteen years ago; my the enlightenment of the human race. beparents live in Hampden; my two boys, cause, when man became enlightened in girl, and wife have lost run of them; wife the mysteries of truth relating to the ori these parties (spirits) would loose just so much power themselves, (over the human and spirit minds,) in proportion as they became advanced in understanding of these

We understand fully that you have no doubts upon this subject, and we also

One of the service of the service

Is it strange that these conditions should status of mind or motive in the least, more they become spirits, they are strong on the others. side of actual truth.

tors and staffs of all the Spiritualist journals, we are directed by the Circles of Free
Thought spirits here to report these facts to
you, that you may not in the least falter or
be discouraged in your great work of emanworld; but when loved ones in earth life

Mass.*
Frank T. Ripley, Corinna, Me.*
Mrs. C. L. V. Richmond, 64 Union Park Place,
Chicago.
J. William Royle, Trenton, N. J.
Miss M. T. Shelhamer, care Banner of Light,
Boston. cipating the human mind from bondage into the light of Spiritualism. Every mind redeemed adds one strong advocate and Cone world is not enough for complete hap
Mass.*

M. L. Sherman, Box 1205, Adrian, Mich.

Mrs. Adah Sheehan, Douglass Hall, Cincinnati, Ohio. helper to the ranks of helpers on these immortal planes. You will also notice where my love to all. I used to write some when your greatest opposition lies, where your I went to school. Don't forget to tell father most bitter and persistent opponents are. and mother that Bessie never died, was only Opponents who give no quarter and you in earth life can get along so well withhold all in the spiritual work as their to be out, as with our influence in many of the secured victims. And as sforesald would trials that so frequently over take you; conbe so at once, were it not for friends of sequently our journeys earthward will confreedom in the spirit side of being. You tinue to afford us as much pleasure as you Born of an aristocratic family, suppose it have a very great work to do, to enlighten gain by our presence. would not be expected that the writer of and reform mankind, in view of the spiri this would be different from his family pre- tual and material opposition working to- you clearly see the helping hand that is ofrogative, but I am as much so as black gether, with plenty of means willingly fered the children of earth to lift them out Mrs. L. M. Spencer, Milwaukee, Wis. differs from white. I am of the Washington age and revolutionary times, but wills. These statements are facts, and beington age and revolutionary times, but wills. These statements are facts, and beto universal liberty and freedom, I have united strength of will and reason and been a spirit for most eighty years. I do sustain their mediums and their publishing not have many relations of my own name advocates, the proprietors and workers upliving-one cousin by the name of John on the various Spiritualist and Free Young Carrollton, and Mary Garland Car- Thought journals! Every effort helps! rolton French-who reside in Carrollton, Helps the mortals; helps the spirit; ad-S. C., and in the old mansion-the part vances the cause of freedom and Spiritual-

first by the Confederate troops as quarters There are no more determined enemies and hospital; next by the Yankees for the to work against Spiritualists, Spiritualism, same purpose. But what has this to do and Free Thought principles than are the with me. Some may be a satisfactory test Catholics and Mohammedans. Upon the of my continued life to some persons, but destruction of Spiritualism they naturally in general no one there will take interest agree, though upon other matters essenenough in me to look the matter up. tially disagree. If the workers as medi-"Ghosts! Ghosts! they say, frightens me ums and journalists can be sustained, with now just the thought of it. Nonsense there the assistance of liberal spirit minds truth are none such." You are right my dears, will triumph. But workers must not get there are no ghosts; for spirits are men and discouraged at adversity, for they must not women same as you mortals are, only in a remember the hosts of these Catholic and different state or condition that is all. I Mohammedan spirits exist in the immortal once thought the same these people do, but realms. True there are many bitter Protnow know better, for here I am a large, estant opposers, but they are but as a drop tall man, black eyes, dark hair, brown skin, in the other ocean of darkness and ignolong roman nose and chin, full face whis- rance. Then the Protestants are hated kers, hair long and curly down to my about as much by the Catholics and others shoulders, coarse voice and loud spoken and as are the Spiritualists, except the Protestrough, portly, weighed when in mortal life ants are willing helpers of these Catholic

When I was in the mortal, I had an ink also could shoot with a rifle as well as the mediums, were susceptible to these machithe best. My right leg was a little shorter nations of spirit power over them. All of than the left one caused by a fall when these matters are brought to my sight and young, which made me walk a little lame. understanding now to be as plain as is I was a great reader of history, and having bright unclouded sunshine to the mortal. an excellent memory had English, Ameri- Therefore, in conclusion let me say, procan, and French history most all by tect and support your mediums and jourheart. Think they will not know me now? nalists, in every way in your power. And Am not going to say much about the spirit another matter, equally as important, do state. Let others do that. It is an old not curry favors of the popular creedal story. However, I am contented and churches, for if you do, instead of aiding happy as any person could wish to be. Joy yourselves you give strength to your most is all about, in, around and beneath me. vital and terrible enemies, who are wary There is no occasion for sorrow as relates and seeking every imperfection in the spirto immortality. In earth education makes itual ranks to overcome and destroy you. the man or woman of account, so here, Be in the language of an old teaching: "As wisdom gained is the wealth of excellence, wise as serpents and as harmless as doves." This instruction is very significant. It tells J. M. ROBERTS.

I am as ever J. M. Roberts, the humble mortal who a few years ago tried his skill as a journalist. I had more success than mortals knew about. My work throughout was almost or quite unknown to my-

Now, my friends of earth, if by commun- | Miss Lessie N. Goodell, 68 High st., Norwich,

know that many of our loved ones have be so? Not at all I think, for the fact of learned that when they come into this becoming a spirit does not change the world, they will retain their individuality and commence this life just where they I am Anna L. Bowie, of Bowdoin, Me.

I was a Methodist. Have a husband in Durham, and children in Lisbon and other places. I find death is only a birth. This new life is full of joys for me. My first husband, sons, and daughters, father, mother, brothers and sisters are here. They were glad to meet me. I have one sister in Charlestowr, Maine. She is very aged—up-wards of pinety years. I was over eighty lane, but the for protection rendered as much as you already know, about the wards of pinety years. I was over eighty lane, but the circumstances of change—not having the mortal machinery to work with, makes action more difficult in one direction of the earth life—that being born again does not mean that you will commence a new life upon this ride—that you mence a new life upon this ride—that being born again does not mean that you will commence a new life upon this ride—that being born again does not mean that you will commence a new life upon this ride—that being born again does not mean that you will commence a new life upon this ride—that you commence business here, so to speak, with the actual knowledge you bring with you.

We understand all this, but we also know that there are very many in all the walks of earth life who are longing to learn as much as you already know, about the nation of the earth life—that being born again does not mean that you will commence a new life upon this ride—that you mence a new life upon this ride—that you mence a new life upon this ride—that you of spirit power are opened wide by the change again does not mean that you will commence a new life upon this ride—that you of spirit powers are opened wide by the actual knowledge you bring with you.

We understand all this, but we also know that the circumstance, Greenville, O.*

Mrs. Leland, Hayden Row, Mass.

Mrs. than the circumstances of change-not hav- left off in earth life and this is a continuawards of ninety years. I was over eighty hence, were it not for protection rendered as much as you already know, about the wards of ninety years. I was over eighty hence, were it not for protection rendered as much as you already know, about the Thos. Lees, 105 Cross st., Cleveland, O.*
years when I came here. Love to all. Do by friendly liberal spirits, such as was beautiful country upon this side of the Mrs. H. S. Lake, 566 Columbus ave., Boston, send this to Mrs. Hattie Chandler, Lisbon, Thomas Paine and those of his way river, and we come at this time to urge that Mrs. Amelia H. Colby-Luther, Crown Point, Maine, and to Mrs. John C. Bridgham, of thinking, This man's teachings en- all who have learned the truth of life in the or thers.

If I were to return in the form, with the information I now have of life here, my lightened a great many mortals, so when beyond to let their light shine to gladden

I find my own humble self in my earth information I now have of life here, my work, gave much light to people, male and anxiety above everything else, would be ton. female, hence of those who have come here to let my light so shine that sorrowing and to this life, I have many friends. These friends are helpers in my work which is still progessing. Of course now, you will see the force of those spirit opposers to liberal work. Freed spirits are born to spirit state whom that party cannot govern, to make them think and do as they do. They think for themselves, which is a very damthouse the female, hence of those who have come here to let my light so shine that sorrowing and enquiring souls should learn the truth of immortality and spirit return. We will have great cause for rejoicing when those in earth life will come boldly forth and proclaim the truths that are taught them from this side. It sometimes looks to us as though many are ashamed to admit that loved ones have returned from this side and made their presence known. How do you to let my light so shine that sorrowing and enquiring souls should learn the truth of immortality and spirit return. We will call M. Nickerson, Bouth Orleans, Mass. Valentine Nickelson, Foster's Crossing, O.*

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Theo. F. Peles, 1808 Oliveach, Mrs. Mrs. Lizzle Manchester, West Randolph, Vt. Cella M. Nicke female, hence of those who have come here to let my light so shine that sorrowing and S. T. Marchant, 15 Willoughby st., Brooklyn, aging state of conditions to these parties made their presence known. How do you John G. Priegel, 610 North 2nd st., St. Louis and spirits who wish to conceal longer and suppose it would be with you upon coming and spirits who wish to conceal longer and longer the bottom facts relating to the religions they taught as true when mortals.

Now my much esteemed friends, the edi
Now my much esteemed friends, the edi-

We return to earth because we have Mrs. Helen Stuart-Richings, P. O. Boston, piness; because we have dear ones upon Mrs. K. R. Stiles, 146 Pleasant st., Worcester, both sides of the river and where they are, we gladly go as best we can, and it looks as though it would take a long time before

Do you look through a glass dimly, or do prevent them from seeing the writing upon the wall that reads, "loved ones over the way are waiting to wipe all tears of sorrow

The following messages will appear next

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BY M. R. K. WRIGHT. Perhaps it would not be a mark of others think they are the result of stand upright, for unto thee am I now decided wisdom to think that we know former impressions or present exciting very much about the dead, or the state causes. Such conclusions are unwarof existence which they enjoy. It is, ranted in the light of reason and expehowever, a source of pleasure to many rience. It is true that the majority of to consider the nature of such evidence dreams are latitudinal and comfortless, as tends, in any degree, to support the but they are invariably original. There general belief in the reality of a future is abundant evidence that they do not

Mankind have ever sought to gain mind. There are thousands of well access to a knowledge of the condition authenticated instances of angelic in of the departed and the circumstances tercession and guidance. Some of these by which they are surrounded. Under cases are the result of forcible dreams, the stimulating influence of a love for others of deeply impressed conviction them, which is immovably fixed and received during hours of wakefulness enduring, the human mind has been and activity. All the senses are subject restless, if not tireless, in its effort to to the workings of this law. We feel plexing problem.

That man has ever demonstrated, as and when we are awake. On the a result of his own research and study, natural side of our mental life we rethe truth of the immortality of the soul, flectively control the action of the or that the dead have ever given us any senses, on the spiritual side we are very definite idea of the state of exis | wholly at the mercy of inscrutable protence which they inherit, are matters of ducing causes. These hidden causes are serious doubt, but that we have received imbued with a designing and wondercertain testimony which is well calcu- ful intelligence. They induce and prolated to satisfy us that the individual mote an amplification of dreams and mind is endowed with a deathless, self- visions. Thought and consequence sustaining personality of being, there utterance, proceed from the same is, probably, no question.

Whatever our individual views may further and we gain access to that hearbe or however valuable our experience ing which is designated as the "still is, as an aid in the search for a knowl small voice." This is the distinct, aredge of the "hereafter," we cannot ex- ticulate yet silent speech of the dead. pect to reach a final judgment or feel It comes to us as a consequence of as sure of our conclusions without consulting that evidence which is universal, profane history supply us with inbears directly upon the question and stances of auditive communication with satisfies the genius of intelligence.

At best the human mind is a venal for instance, in the fourteenth chapter instrument of use and power. To be and twelfth verse, we read: "Now a convinced of anything it must enjoy the benefit of reason as founded upon observation, facts and data or studied realizations of the senses. Without night, when deep sleep falleth upon these aids to an understanding of what life is, we should be unable to properly ing, which made all my bones to shake. balance our account with its many demands and opportunities, or take the benefit of its numerous blessings and

As a question, the "higher life" is one of perplexing import and variable Job testifies that he not only saw a spirit significance, yet it is one subject to the but heard a voice, and he goes on to reusual methods of examination, and we cannot wisely regard it with indifference or neglect. The truth is ours to discover, and although it may be hard to find or difficult to demonstrate, we must in duty acquire and apply it to

the various wants and needs of being. Many regard death as the end of existence. Some look upon this event with fear; others with favor. There are those who consider the subject of soul-life a problem too remote if not too sacred for investigation, while others think it lies within the scope of logical deduction and presents no very grave or solemn aspects Some do not believe in the ministrations of the departed, it cannot be clearly proved. Many was full of dry bones." think that God alone is able to manifest his presence and interest in the concerns of the world while another class a valley of dry bones, and the Lord said assert that the divine presence and all to him, 'S'n of man, can these bones heavenly influences are wholly veiled from our recognition. from our recognition.

Thus, although we differ from one extraordinary symbolical vision con-another in some respects, in regard to ceroing Christ's kingdom. Whether the matters of life and elernity, we are none of us altogether unmindful of the importance of these questions or of the duty which we owe to ourselves and terms are employed with very indefiothers in making them the subject of nite, if not synonomous meaning in the sacred and secular literature of all ages. proper consideration.

The reality of life and the change of theory in regard to auditive and envisin our experience, and we are quite other world by a restriction upon the definition of words. What we desire to sure that we did not, of ourselves, solicit either. We accept life because we past time certain persons, prophets, cannot help it. When we possess it we are thankful for it as it confers upon us the benefits of intelligence and personal progress. The action of mind is a won- sometimes audible at others unsonorous derful thing. It is the basis of our conscious being, and as we come to consider Old Testament Scriptures, we find that its motive tendencies and characteristics, we are convinced of its self-endurit is named, was a most remarkable ing quality and power. Mind in its ab. subject of certain spiritual gifts. Daniel normal manifestations is altogether irresponsible. In dreams and in the of deep phycnomental discernment and state of trance it is subject to the foreknowledge. He was a veritable seer,

combining in himself the elements of a promptings of an extraneous mentality. Its unsolicited manifestations cannot be accounted for except upon this byment. That he held communion with pothesis. The faculties and functions the departed is clearly established by of which it is composed are operated by his own words, or we can have no faith the forces of will. This mental power is either self-employed or superimposed. beginning with the seventh verse, he you destroy your fellow-man, unless you The mind is not only empowered with says, "In those days, I, Daniel, was the duty, but endowed with the capacity mourning three full weeks I ate no to think, observe and comprehend. In the abnormal state it is quiescent and all till three whole weeks were fulfilled. be manipulated or controlled by the will and thoughts of another. In this fact we have the key which unlocks the mystery of dreaming, impressions, inspirations and visions. The mind is not only subject to self-use, but foreign influence. This influence may be good self-inactive. In this condition it may influence. This influence may be good his arms and feet, in color, were like unto polished brass, while the voice of his words was like the voice of a multiple. And I. Daniel alone are lours of wakefulness or those of slumthe vision; for the men that were with ber. When we dream or experience me saw it not; but a great quaking visions, we often give credit to the "angel watcher" for them, and, especially, if they tend to promote our happenings, but if they are of bad import we charge them up as evil and unactions."

"angel watcher" for them, and, especially, if they tend to promote our happenings, but if they are of bad import we charge them up as evil and unactions.

"angel watcher" for them, and, especially, if they tend to promote our happenings, but if they are of bad import was charge them up as evil and unactions.

"angel watcher" for them, and, especially, if they tend to promote our happenings, but if they are of bad import was constant to the want of them has driven many a boy and girl to utter despair. Sympathy or kindness costs only an effort of the will and it prevents many evil deeds.—Bos ton Investigator.

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countable. Some attribute their dreams touched me, which set me upon my to fancy, the imagination, or some dishands and knees. And he said O, Daniel, a man greatly beloved, understand the words that I speak unto thee, and eased state of the bodily functions,

source. This is inspiration. One step

piration and devotion. Both sacred and

spirits and angels. In the book of God,

thing was secretly brought to me, and

In thoughts from the visions of the

men, fear came upon me, and tremble-

Then a spirit passed before my face,

and the hair of my head stood up. Now

discern the form thereof. An image

was before mine eves. There was silence

and I heard a voice saying, etc." Thus

late, with considerable minuteness,

what the voice said to him upon that

Now, who can say that Job, the good,

patient and pious man of the land of

a remarkable instance of spiritual illu

mination of mind or, otherwise, there

is but little confidence to be placed in

biblical testimony. But we come to the

case of Ezekiel who was similarly gifted.

This prophet, who lived in the days of

Ezekiel was entranced by an attend-

ant heavenly messenger and had a

wonderful experience. He says he saw

is clearly shown that he realized a most

Lord of this prophet of the house of

Aaron was an immortal spirit, angel,

demon, deity or divinity is a matter for

etymoligists to determine since these

We are not disposed to qualify our

prove is, the fact, that in all periods of

seers, sages, apostles, wise men and wo

men, have claimed to hear the dead

speak, or have listened to a "still small

voice," with utterance like our own,

By referring to the book of Daniel, which is also a part of the canon of the

the great Hebrew prophet, after whom

was not only a very distinguished mau

of the world, but gave abundant evidence

clear perception of "spiritual things" with the qualities of a high moral jidg-

tenth chapter of the book of Daniel and

pleasant bread, neither came flesh in my

mouth, neither did I anoint myself at

a multitude. And I, Daniel, alone saw

Iz, did not see what he says he did?

occasion.

mine ear received a little thereof.

We are told that Daniel had been praying in his heart for a long time to know something about the destiny of the Jewish race to which he belonged. The angel had appeared to him in a visible form, in order to answer this prayer. When D niel stood up the messenger told him he had known of proceed from self imposed action of his desire from the first, and said, "I have come for thy words." Now, in the light of this biblical narrative, of a singular psychological event, who can say that spiritual intercourse, either by hearing or visions, is impossible, or is a new thing? Daniel's phychical expe-rience and wisdom were not confined to the limit of interior hearing and vis ions alone. He was a medium for various occult manifestations, as well as the solve the mystery of this dark and per-the sense of touch, of taste, of smell, of most noted prophet of his time. At the sound and sight, both when we sleep materialized hand appeared to the king and others who were there assembled and wrote in words of flame upon the palace wall the prophecy of the down-fall of his kingdom. The reputation of Daniel as a seer was pre-eminent at the time of the destruction of Babyloo. The Queen, in a speech before the thousand ords, at the great feast, addressed the

liable historian, says that he conversed familiarly with God.

Now what did Josephus mean? Did he refer to a personal deity, the Infinite Divine Being, or did he mean the supervising angel, whose special care and protection were extended to Daniel? We find, upon examination, that the word "God" was more frequently used in the plural than in the singular sense during the earlier periods of history The use of it in the individual sense by Josephus does not necessarily imply an all-wise infinite being, but rather a the spirit stood still, but I could not divinity of a high order.

Sir Isaac Newton says the word "God" is a relative term, and has respect to servants, that it frequently signifies Lord, and that the dominion of a spiritual being or lord, constitutes God. Daniel Webster, in his unabridged dictionary of the English language, says that the word "God" or its derivatives, are traceable throughout most of the dialects of the eastern nations, and that by Price 24., or 10s. 10d. per annum, post free. Are we, as believers in the truth of some it is claimed that, as in the Saxon sacred history, willing to think that tongue, the words God and good are Job's story is all a myth? This is really written exactly alike, it is possible that written exactly alike, it is possible that this name originated in the simple conception of the goodness of some supposed supreme being, as evil was reprepresented by the word Satan, a monstrous wicked genius.

The worship of rulers, after they were Nebuchadnezzar, was a visionist and dead, was a universal custom among dreamer from first to last. In the 37th | the early nations of antiquity. Some of chapter of the book which bears his the best writers of pre-Caristian periname, he says, using the noun Lord in- ods affirm that all the divinities and stead of that of spirit or angel: "The | gods were once men who had become band of the Lord was upon me, and princes, military leaders or renowned carried me out in the spirit, and set me heroes. This was the opinion of Euhewhile others say that, even if it is true, down in the midst of the valley which nurus, and also that of Diodorus, the celebrated historian.

(Concluded in Next Issue.)

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"Have you any kindling?" said a young man to his father a few days ago while on a business call in the counting room of a manufacturer, "if so, I wish you would send Mrs. - a load."

"Well, yes; I'll see to it, I know her

woman," and what is to become of the death are most remarkable phenomena | ioned intercourse with the beings of an- unworthy? God lets them live, should we starve them? The iron inquisition of thoughtless words make much sorrow where not deserved, and indeed should we not forgive, especially is it the case where the erring act, is not comm itte against us. If a merchant owes another and refuses to pay, do you hold him accountable to you? If the money that is spent for judges, lawyers, jurors, witnesses, jailors, jails and places of correction was spent for lifting those poor souls above the necessities and surroundings into which they are born, not from choice, there would be little cause for so much misery, for not one does a wrong without a depth of justice behind It somewhere, that we are blind not to see, then let us cast the ray of light into darkness, that they who wish may work the way of peace, side by side with ourselves, for as sure as you know that you his own words, or we can have no faith exist to day, if it takes you a thousand in the asseverations of men. In the years to know it, you will find that by no punishment, or desire of yours, can destroy yourself, and though you take his life, here you will surely find him traveling side by side with you, or in your mind until forgiveness and acceptance of forgiveness places you together On the four-and-twentieth day of the in the heaven you are seeking wherever

religious turn of mind, but he is certainly a devout muzzleman.—Harper's Ba-

Every man, woman and child, how-ever poor, has the power to give. Kind words and pleasant smiles will often make glad the sorrowing heart; and the

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PART SECOND.

CHAPTER V.

A METAPHYSICAL LUNCH. Madame Le Terre had never been more deeply interested in all her life, but it was the interest born of perplexity; there was such a confusion of ideas in her mind that it was well-nigh impossible to think clearly upon any one point. At one moment the picture of the splendid house, the rare works of art, the wonderful woman who was but the dead come to life again, seemed like a scene from a Shaksperian tragedy or a chapter from the weird and wonderful "She," but not of our plain, prosaic life. Then again, the possibility that it might all be a terrible, awful truth, made her heart almost stand still in terror. She had lived much alone; had only the company of her old father, and had not kept up with the ideas that mark our pressent life. To be able to dissect Plato as she discussed an ortolan, or dissect a bird's wing as she discussed occult science. It was a grand truth or a miserable farce, and she said to her friend the next day, "I have my time here for some weeks. I mean to sift this matter to the bottom ifif I can. Surely all these people are not assisting in a masquerade, are they?"

To which her companion said, "Who can tell? The world of society never thinks-never cares. Dine and wine them well and they will swear to anything until someone else dines them better."

"I don't like to think so," said Madame, as her maid wrapped her mantle about her and she drove away to the Villa Marie to lunch with the Duchess and discuss im-

She was received pleasantly in the ligestive of a cultivated mind, and all of the most expensive character. The hostess was attired in a dark blue dress, quite simply made, but suiting her as well as the semi-royal robes of the night before. There were eight or ten others who were all apparently of marked individuality, to whom Madame was presented. She went out to luncheon on the arm of a Lord Pryor, an Englishman, who had lived much in America. He had a clump foot and a huge gray head, and had an uncomfortable look of intense superiority, but at home were plain Dusenburgh, but in his nerves, which the reciting of so terrible Europe were Van Dusenburgh, distant relatives of a great German general of that name. The mother, who had, in earlier days, served out West in her husband's store before he became a contractor in the late civil war, was a simple-minded old said Madame Le Terre. "Spiritualism, lady in a white cap. Her daughter Nannie, as she called herself, but whose real name had been Nancy Jane, was quite a beauty, and had her eye on the Duke. She but you will learn that Spiritualism is only was a curious woman, shrugging her shoul- a common thing for the masses, which treating the servants with the utmost contempt and talking so loud as to be heard by everyone in the room. Nothing bad about her, only, as they said at Nice, "So Amer-

ican." Mrs. Hendricks was there also, and others of no especial interest were seated finally around the table, in the lovely dining room, where everything was a pale rose color. Madame was at the left of the Duchess, since she was the only new arrival, and conversation ran on glibly enough in regard to the night before and the beautiful entertainment, and how charming the Duchess looked.

"Was not that Harrison here last evening, your grace?" asked Col. Pryor, with

considerable stress on each word. "Yes, Colonel, he was; and he has such strange ideas about the two in one."

"Wholly impracticable, I have no doubt," was the rejoinder.

"To be sure. Why, when I was asking

him to relate some of his theories," continued the hostess, "he also lately grew insulting in his remarks." "Indeed!" echoed all the company in

shrugged her shoulders, and rolling up her eyes, exclaimed "Mon Dieu." She always introduced French if she thought her auditors couldn't understand it.

"Yes; he told me about the religion of the 'New Life,' and that Jesus, our beloved Lord, when he was on earth, taught the religion of human sympathy, and there his followers were called upon to practice what he taught," said the Duchess hesitatingly, and then continued, "To all this I at once bowed most earnest assent, and said I had always held that idea, and that and, well, perhaps not.

I was an humble follower in the footsteps "Well, it was five years ago when I was I was an humble follower in the footsteps of the Divine Master, whereupon he stopped me for a moment, and, looking me straight in the eyes, took hold of my diamond bracelet, and said, 'His command were, 'Sell that which thou hast and give to the poor; 'Feed ye my lambs.' Never call yourself his follower while you waste in a night what would keep many from want and misery.' Was not that simply outrageous?" and the Duchess had an an-

gry look in her pale, watery eyes. "Nevertheless," exclaimed Nannie Van D., with a merry twinkle in her eyes, "bad form-sexecrable, etc," were heard on all

"I replied to him that I was a liberal

PROMISE TO THE DEAD. and that I should not sell my diamonds any more than my soul," added her grace with unusual warmth, and then, turning to Madame Le Terre, she asked with a winning smile, "Have you learned much of the 'Hidden Truth'?"

"I have not; but I am an earnest student, ready to do almost anything to learn," replied Madame, in an interested

"Some persons have confounded our truths with those of Spiritualism," she continued, "which is a vulgar religion, and accepted in the States quite generally, and in connection with which there are many absurd ideas of equality and justice. I am not a Spiritualist."

"I should think not," smiled Col. Pryor in a patronizing manner.

"No, I am not a Spiritualist, for I had an experience not soon to be forgotten. It was when Madame Francis, the medium, was here, that after a seance, my maid, who is quite devoted to me, asked me, 'If what Madame Francis says about the other world is true, won't we be in the same place when we are dead?' I could scarcely contain myself; but that was enough of Spiritualism for me. The idea of my servants planning to go to the same heaven with me."

"The idea!" they all exclaimed, and then joined in a hearty laugh.

Poor Duchess! The Casino was so far in the past; the stupid old duke so long under the sod. It was no wonder she must one do?" should forget that the time was when the maid would have been the one to have shrugged her shoulders when her prospect of getting into any heaven at all were so limited that few would have dared to have taken ever so small a chance upon it.

Now, of course, everything was different, and she could aspire with the hope of winning to the best seat in the kingdom. I am not sure that there had been any brary, a room filled with everything sug. I great improvement in character during all brary, a room filled with everything sug. I these years. In the early time she was glad to win even a passing smile; for her charms were few and her voice very thin, Now she surfeited with flattery, and her imperfections were even noted as "truly

Col. Pryor, when he had got control of his laughter, remarked, "That is the great trouble with all Spiritualistic teaching. They persist in talking of equality and bringing in all sorts of persons. Do you know, Madame Le Terre, I was once at a seance where the old man servant was invited to sit down with the rest of us. It was in Philadelphia, a Professor Burney, your ladyship, and the old fellow absolutey pretended to go into a trance. Oh, it was exceedingly polite. Then there was was shocking," and the Colonel drained an American lady and her daughter, who I his wine glass in the vain attempt to quiet a scene had greatly excited.

"Yes, yes; in the States one expects almost anything, you know. They have no ladies or gentlemen there," said her grace; and then remembering her guests, she added, "that is, none like ourselves.

"But I don't understand all these terms," Occultism, and the Hidden Way. What

do they signify?"
"My dear," said her hostess, "there may not be much apparent difference at first, ders and trying to appear French one mo-ment, and then straightening herself up and adopting the severe style the next; keep it under the direct control of those who are inspired by the highest wisdom.'

In this there was nothing that shocked Madame Le Terre, for she had always been reared where the distinction of rank are strongly marked, and naturally echoed what had been said; that is, so far as she could understand it. She knew that equality and fraternity had been the watchword of the populace that laid waste to the grandeur of the French Empire, and swept it into oblivion; and that they should embody these peculiar ideas in the form of a religion, was perhaps to be expected.

And it might possibly lead to as direful results; all the same she was interested; but the chatter around her was dealing with the events of the day, and Miss Van Dusenburgh was telling how young Scott had lost all his money at Monte Carlo, and went out and committed suicide by blowing out his brains, the only thing he had left; whereupon everybody laughed at

what they termed American wit. "You have seen something of Spiritualism, Duchess. I wish you would tell me the most wonderful thing you ever saw,' said Madame Le Terre under her breath, just as the coffee was being passed.

"In a moment, my dear. Pierre," said the Duchess to the butler, "you may draw the shades a little, and I will ring. So the man did as he was bid, placed

little silver barrels of cigarettes on the ta-ble, and then he and the other servants surprise. Miss Van Dusenburgh only withdrew, closing the door behind them. shrugged her shoulders, and rolling up her "Do you smoke, Madame?" and the Duchess offered her case quite gracefully. 'No, thanks. It doesn't suit me."

"Oh, I think its bully fun to 'tip the weed,' as they say in America," chimed in the loud-mouthed American.

"You asked me to tell you the most wonderful thing I ever saw in Spiritualism. Well, the company here save my good Colonel, have never heard it, and I will," said the Duchess, as she fitted her cigarette into the holder with a quiet smile to herself. Perhaps she was seeing the sea of faces through the smoke at the Casino, and hearing the clink of the glasses;

living at Roseheath near my friend, Mrs. Hendricks, in Scotland. Madame Frances, the medium, was with me, and she proposed we go to Holyrood Castle at midnight and see if we could not call back

to life the dead who sleep there, and—"
"And you went at midnight without escort?" earnestly asked Madame Le Terre, a look of terror plainly visible on her face.

"Yes. We drove in two carriages to the palace. All the others were afraid to go in, but I bribed the old keeper, and we wandered about at will. I had to step over the graves of my ancestors till I found the desired spot. The moon was at its full—the world was asleep, and every-where the stillness of death. Sometimes the leaves stirred softly in the passing breeze, or a night bird twittered for a mo-ment, and then silence. We two knelt "I replied to him that I was a liberal down on our knees and together invoked woman; that I had given that day to Louis, to the Society of Foreign Missions, me." The Duchess lighted her cigarette, which had gone out, and viewed for a mo-ment the eager faces of her listeners. They were thoroughly interested as children are at a weird, strange tale of goblins

grim. "And shall I go on?"
"If you will," they all said of one accord.
"Well, we waited for a long time, when from out the shadows came a vapory form clad in shining robes, so like all that one had ever heard of that fateful queen. I knew it was she. The moon passed behind a cloud, as if the night was too sacred, and on came the shade until she stood before me. Weeping, I still knelt, and then in a voice of silvery sweetness she said, 'Thou are my second self. Within thee I live and see again the scenes of Thou art the earthly self of Marie Stuart,' and then she vanished, leaving us quite alone-yet not alone, for we are one. together united; this earth we tread." And the Duchess finished her glass of sherry, looking meantime like a glorified saint.

They all clapped their hands and shouted "Bravo! Bravo!" save Madame Le Terre, who asked, in a tone of intense emotion, "Can the dead ever really come back to earth?"

"Of that there is no possible doubt."
"Can one see and talk with them?"

"I have talked with them, and am told that I am Mary, Queen of Scotland. All who are inspired know it She and I live together in this house."
"Of that there can be no doubt," chimed

in Col. Pryor, who, if he objected to Spiritualism, believed in spirits, judging by the empty decanter at his side. "How strange; how interesting," said Madame Le Terre, not knowing whether

to laugh outright or to bow before the as-"I would give anything I sumed queen. am possessed of to see some of these won "Read, study, investigate. I have heard of the arrival of Herr Paulus, a medium of

some power, and I will invite him to the

Villa Marie, and—and yes, you shall be one of the company, if you wish." added her grace, in a very kindly tone of voice. "Of all things I desire it the most." "Good heavens!" exclaimed Miss Van

Dusenburgh. "It is time we were off for Monte Carlo, Duchess." "Surely," and the hostess touched the bell, saying, as the bottles appeared, "Pi-Monte Carlo to-night.

"The carriages are already at the door,

"I have to go to my room for a moment," and her grace led the way into the hall, and at the foot of the stairs she took leave of her guests, except those who were to accompany her to the grand Casino. She smiled adieu to them, graciously donned her wraps, and was soon bowling away to the maddest, wickedest, most seductive place on earth-Monte Carlo, at whose gaming tables more souls have been the only things that seem lacking in the lead to perdition than any other spot on

(TO BE CONTINUED.)

Cheering News From Lookout, To the Editor of The Better Way.

I must send you a few lines concerning our beloved cause in this locality. We arrived from the East January 4th, and were most agreeably entertained in Chattanooga several days by the kindest of new friends, the Seemans and Alberts. What a rare enjoyment it was, after our long trip, to enter the charming homes of such genial and hospitable Spiritualists. Mr. Paul R. Albert, as you of course know, is the president of Lookout Mountain Camp Meeting Association. We cannot speak too highly of his considerate attentions. Mr. Seeman has also vied in making u feel contented in a new home We were given a reception at Mr. Alberts' January 6th, at which a large number of Spiritualists were present. We shall always recall that occasion as one of the "red letter" order in our experience. As Lookout Mountain was our point of destination, we became domiciled there at the Natural Bridge Hotel early in the week and at present writing, feel quite settled in our

mountain quarters. in Chattanooga with Dr. Fuller as regular speaker. There seems to be a general humor for spiritual food, and the audiences are at once intelligent and cordially appreciative. It is an inspiration to speak before these people, who stand ready to accept broad, all-embracing truths. The meetings are held Sunday evenings, in Odd Fellows' Hall, on Market street, the principle business thoroughfare of Chattanooga. As there have been no meetings held for a year or more in the interest of Spiritualism in that city, it is small wonder that the faithful rejoice exceedingly over the present influx of spiritu: 1 progression. Mr. M. D. Higley is president of the society, and is earnest and advanced in his support of our spreading philosophy. A number of Liberals have been attracted to Dr. Fuller's lectures, and express themselves in terms of warm approval. We hope seed will take root and bring forth abundant harvest. We shall send out our paper, Light on the Way, from Lookout Mountain. A camp meeting will be held during July and Au gust of the coming season, and we hope to elcome a large delegation of Spirituali ts from your city. I am pleased to note sub scribers and readers of THE BETTER WAY here and in Chattanooga. May the num-ber increase. I like to feel that success attends the labors of our co workers in the spiritual field. I wish all honest mediums prosperity, all sincere speakers generous appreciation, and all spiritual publications liberal support. The local papers of Chattanooga have given excellent reports of Dr. Fuller's lectures.

I think this is the most delightful spot I have ever dwelt in. The enterprise displayed in building the incline and narrow guage road, also the broad guage, as a means of transit up Lookout Mountain, is something wonderful. It takes us about an hour to reach Chattanooga from one of the mountain railroad stations. We live but a short distance from Sunset Park Station, of the incline and narrow guage road. I have never felt the slightest sensation of fear when on board the cars on the trip up or down the airy way. Nature has been lavish with her gifts here, and the many tasteful summer residences and permanant settlers tend to impress one with the idea that Lookout Mountain is destined to become a little, civilized world in itself some day. Now wishing you "good luck," I will intrude no longer on your space or kindness.

GEORGIA DAVENPORT FULLER.
January 22, 1889.

Temple Fraternity School.

The exercises began with singing. Mrs. King, a very fine trance medium, who was with us to-day by invitation the numerous letters sent out by Mrs. of Mrs. Ayer, occupied a chair upon a platform. The invocation was given by the guides of this lady. After another hymn and recitation, Mr. Churchill read a short essay on mediumship. Mr. Randall's talk was on the same subject. Dr. Lawrence, a visitor at the school to day, spoke at some length on the object lesson, said if we read medi-um for prophet in reading the bible we would have a better idea of the prophet. The prophets were mediums for higher intelligences — sorcerers, wizards and witches were mediums also, but for a different class of influences. He also husband urged her to take it, and she spoke of the importance of so living as to attract only the good and pure of spirit life. He said most of our great writer and poets were mediums, though some did not realize it, there were others who did; among them was our own Longfellow, who acknowledged that the name- of the characters in his poem of Hiawatha were given him by the ports from those who are taking your spirit of the Indians themselves; in fact medicine according to the directions of it was a history of their lives. Mrs. King was controlled for a short

time by the spirit of Charlotte Cushman, who spoke a few words on mediumship. She said she had been asked if it cost much to become a good medium; she replied yes, it did cost much, not as men reckon it in dollars and cents, but in the loss of friends, in the world's esteem and many other ways. Cushman's leading control, Flossie, a little child spirit, came and talked very sweetly with the children. She had something to say to each one upon what they had read or recited; likened them to a bouquet of beautiful flowers, and gave each child the name of some lovely blossom. Before leaving she recited a very pretty little poem, descrip-tive of the fountain of inspiration. Mr. Ayer gave "Heaven" as the object leserre, order the carriages; we shall dine at son for next Sunday. MRS. W. H. O.

AMUSEMENTS.

Heucks.

Probably not in the literature of a decade will a more weird or interesting tale be found than Rider Haggard's "She." and its dramatization (which was first produced here last season), is equal to the book in both these qualities. None of the usufruct of the No. 34 Gest St., tale has been lost in its dramatization, while stage production are the many minor scenes which Haggard so lengthily describes and the wonderful rhetorical passages of flowery flights into the infinite that Haggard broke in with upon the slightest provocation, as a literal putting on of the stage of the story of "She." The piece is a most admirable one.



A promising society has been organized The weird scenes of the tale find apt realization in those used in the production, and they are gains, too. The scenic artist had great possibilities set before him in these subjects, and magnificently did he deal with them. Each and every set is a work of art. The wild scenery, however, would fall very flat were it not for the almost ghostly properties

were it not for the almost ghostly properties and trickeries that are made apparent at times when they are least looked for.

Another equally weird feature is the music. It is an oft-repeated precept that "music hath charms to soothe the savage," but it was not such music as Furst has introduced into 'She." If the spectacle itself is weird not less weird is itsmusic, its choruses, solos (they could be more aptly called dirges or chants) are weird flights of passionate music that would do credit to Thomas or Verdi.

The cast of the piece remains much the same as when last seen here. Laura Clement (who is favorably remembered by her connection with the Carleton Opera Company last summer) will be seen as the imperious "She." Tellula Evans will por tray this too well, but not wise-loving Utane. Mr. B. Snyder is Holly, while the balance of the cast remains unchanged from that seen here before. The Yankee clock peddler, Mr.Gillette's innovation to the piece, forms the chief laughter-provoking quantity will be seen at Heuck's next Sunday night. will be seen at Heuck's next Sunday night.

Leavitt's English Folly Company, a merry oand of vaudeville burlesquers opened at the People's Sunday afternoon. Says the Boston Globe of this company: A very large audience greeted Leavitt's

English Folly and Burlesque Company at the Howard Anthenseum last evening. The entire cast is English, and last night was the first American appearance of the company. The performance has many taking features. The opening piece is entitled "El Mexicana," a sketch in which several specialities are given by Misses Connie Lesile and Messrs. W. W. Walton and Will H. Sloan. The costumes worn by the Isdies were Mexican in style, and rich and pretty in design. Mexican dances and burlesque bull fight were the prominent features of the sketch. This was followed by Mile Cora, a graceful and daring bicyclist; Cyrus and Maude, who gave pleasing performances on musical instruments, and who made their part still more interesting by a trained donkey, who has been taught to do some very funny and wonderful tricks. The Chester Sisters made a hil by their pleasing vocal selections and dancing, and W. W. Walton and Ruby Stuart gave good imitations of Hasniet and Ophelia, respectively, in their laughable sketch, entitled, "Irving Mania." Mons Kloss and Mile Kloss gave a clever performance on the trapeze, which was justiy and warmly apprecientire cast is English, and last night was the

Dr. A. H. Dobson, vs. Old Scool Prac-

Dr. A. B. Dobson:-You have no that I could recommend. I directed her to you and your spirit band, and she requested me to write for her. The diagnosis was truthful, that both she and her husband believed that your band could cure her; but when the first prescription came she was suffering so that it was thought he was dying, and no use to take the medicine; but her did, with the happiest result. Mrs Binkerd has had a house full nearly al the time since he has been taking you remedles, and she says she feels as well as she did when she was a girl; she is now over seventy years of age. She has recommended your treatment to all, and we hear the best kind of remedicine according to the directions of your spirit band. Truly and kindly yours,

Omeral, Holt Co., Nebraska.

Dear Brother:-I feel it a duty I owe you to let you know how I am since taking your remedies. I bardly know how to express my gratitude to the good spirits and you for the kind treatment l have received. I feel in better health All our celebrated writers and poets were mediums, as were all the great dramatic stars. If they were not mediums it would be impossible for them to personate characters so perfectly. Miss practice compared to yours. I will ask cushman's leading control, Flossie, a question: Can I be made a recipient of spirit influence so as to enable me to see into these things?

Spiritually yours for more truth, BENJ JOHNSON, M. D. Hickory Station, Montgomery Co., Kas.

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