



TWO DOLLARS per Year.

"Creeds Without Virtue Are Paltering Vanities."

ONE DOLLAR for Six Months.

VOLUME 4.

CINCINNATI, SATURDAY, FEBRUARY 2, 1889.

NUMBER 83.

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

THE BETTER WAY.

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

CINCINNATI - - - FEBRUARY 2, 1889

Business Letters should be addressed to C. C. STOWELL, Secretary, The Way Publishing Company, Cincinnati, Ohio. All other letters and communications must be addressed Editor of THE BETTER WAY.

SUBSCRIPTION PRICE - - TWO DOLLARS per Year, strictly in advance. Two Dollars and a Half to any Foreign Country in the Postal Union.

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?" We do not think there would be very much reasoning power in the male if it were not for the female, nor much in the females if there were no males. The methods of reasoning in each differ according to temperament, organization, heredity and the influences of education and opportunities employed.

In the great discoveries of the immortal Kepler 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 beyond 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.

Let us pass from this to consider another 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.

that one is divided and subdivided into countless diversities that are called 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 heaven, and what is the employment of those who dwell there?"

Heaven again is used in its specific term, indicating ordinarily some space or real locality, to which place the blessed are to come, and where evil is forbidden. Where love and music and song are the supreme delight and external satisfaction of the saved. That it is distinct forever from all that is outside and externally above the conditions of purgatory and hades and all the mortal universe.

The Kingdom of Heaven is within 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 before the human body is its form of expression.

The object of this life and the purpose of eternal activity are to develop this kingdom of heaven, and when character is developed in all its completeness the kingdom of heaven will shine out in perfection.

But in what does character consist? Many confound character with reputation, but they are often far apart. Character consists in the qualities of the individual as developed from day to day and from year to year, 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.

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.

mingled crime and Christianity, where are blended religion and riot, where are commingled love and licentiousness, where are interblended hate and heaven, where in hell and the supernal sweetness of divine love have each an expression, in this metropolis you have thousands and tens of thousands of souls who have the kingdom of heaven within them struggling for expression, but which struggles in vain against circumstances. It struggles against odds, it beats against the prison bars, it is overwhelmed by the floods of selfishness, of cruelty and enslaving environments, that hold them captives and forbid the kingdom of heaven to assert itself.

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 everything that would seem to make the soul blossom with all the immortal sweetness of love and purity, tenderness and peace.

Jesus, you know, said: "If we ask bread will he give him a stone? If he ask for fish will he give him a serpent?" "Does not your Heavenly Father know your needs?" Yet in this Christian civilization, in these modern days of wealth and intelligence and culture and art and music and religion, it all too often happens that when the hungry heart ask for bread the cruel autocrat gives it a stone.

Ob, no; that is not the kingdom of heaven, nor is it a condition in which heaven can be developed. Nor a condition in which the soul is to rise from cause to consequence, from thoughts to conclusions, from principles to promulgation, and from time to eternity.

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 perfection of life, and therefore ought to be immolated, crucified, destroyed.

make them of service to the Divine will and plan.

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 employ the immortal spirit for ages after it leaves the body.

And it will take you through time and eternity to accomplish this result in its completeness. And in this you have the key to the employment of spirits in the 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.

So if the human soul had not a solitary modification to be made in its own character, in the improvement of its own nature, if it had no weakness to be overcome or turned into strength, no folly to be led safely to a higher truth, no jungle to be conquered and transformed into the blooming prairie or 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 from the material world, where human beings grow according to their adaptation and condition, according to their needs and state. They are so constituted that every step made and every advance secured tends to lift them out of that sphere into the next and, as there is no death, they go from one sphere to another, from one circle to another, from one association to another, as you do in this life.

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 you a broader, deeper, higher, more satisfactory illustration of this question of life beyond the grave.

Cincinnati Society of Union Spiritualists.

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.

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: There are some things from the spiritual standpoint that always must be considered. Spiritualism is not Christianity, and Christianity is not Spiritualism, and though this 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.

Christianity asks man to accept wholesale the statements of the so-called bible as being the only true guide of man, as being the only fountain of true inspiration.

Christianity demands that we look upon it the same as we do other books, carefully weighing its statements and subjecting them to a keen scientific analysis. Christianity demands blind unreasoning faith; Spiritualism says use your reason and your judgment; for such purposes were they given.

What is Psychometry and what are its possibilities of development? Psychometry is a phase of mediumship belonging to it as truly as do clairvoyance, clairaudience, slate writing or any of the thousand-and-one manifestations of mediumship and the person who recognized these as phases of mediumship and cried down psychometry did not comprehend the laws of the philosophy of Spiritualism.

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 powers.

You have had this morning simply a preface, we have laid the foundation of this beginning of life which will rise to eternity and is made up of activities and of the development of life.

of your soul upon his. The rocks, everything, the plants, trees, all that exist 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.

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 unfolding of soul, such as they had never dreamed of before.

BENEDICTION. May the spirit of truth and light go with each one of us here, and unfold our souls to their highest development here and hereafter. Amen.

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 Douglass Hall are still held, and the quality is as good as ever. Her lecture last Sunday was replete with instruction.

Dr. J. B. Campbell, Vitaphatic 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 Society of Union Spiritualists is of a high order, and the society is to be congratulated upon having secured the services of such fine musicians. The music is rendered with exquisite taste and feeling.

The children's Progressive Lyceum is now permanently organized, and with new paraphernalia and a spirit of enthusiasm will press forward to a grand work in the education of the children; come yourself, bring your children, and if you have none, bring your neighbors' children. Meets every Sunday morning at 9 a. m.

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 for the service at G. A. R. Hall to-morrow (Sunday):

- MORNING. 1. Overture, Euryanthe - - - Weber. 2. Traumerlied (by request) - Schumann. EVENING. 1. Overture, Jubel - - - Weber. 2. Audaute Religioso - Henry Tolhurst.

Some Day.

When cares overwhelm us and we grow weary under the burdens of every day life drudgery, when the gray and cheerless clouds of monotonous toil hover over us and makes us sick at heart, when our eyes are heavy and our hands are tired and our souls moan out in their misery, there is one thought comes to us with a grain 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 hope to overtake them; some day we hope to achieve our favorite objects and consummate our fond desires. We scheme and plan and labor to some appointed end, and the thought that we are coming to it sustains us when otherwise our weary souls would shrivel up and die. Some day we think and toil on, some day we murmur and unbend our aching backs to cast a longing look ahead. Some day we sigh and the sad old world roll on, bringing us nearer ever nearer to that last great some day when we shall lay down the burden at the gateway to that grim mystery on the other side of which we all hope to find rest and peace and joy in heaven.—Twilight.









TWO DOLLARS per Year. "Creeds Without Virtue Are Paltering Vanities." ONE DOLLAR for Six Months.

VOLUME 4. CINCINNATI, SATURDAY, FEBRUARY 2, 1889. NUMBER 83.

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

THE BETTER WAY.

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

CINCINNATI - - - FEBRUARY 2, 1889

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

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

THE ROSTRUM.

Specially Reported for The Better Way. Questions and Answers.

Answers, by Lyman C. Howe, Sunday Morning, January 29, 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?"

We do not think there would be very much reasoning power in the male if it were not for the female, nor much in the females if there were no males. The methods of reasoning in each differ according to temperament, organization, heredity and the influences of education 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 conclusions intuitively, which is a higher process of reasoning than the male. The male, on the other hand, by organism, by brain tendencies, by temperament, 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 and act upon the flashes of intuition. And this is indispensable to the balance of the flashes of intuition, and on the other hand, the intuitive is indispensable 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 Kepler 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 beyond 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 we might say, his discovery of the 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 induction and the two unite in one, the intuitive and inductive, to bring forth to the world the greatest development that the intellectual brain of man ever achieved.

Let us pass from this to consider another 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 with the spirit world? In this specific sense there are many, but in the larger sense there is but one, and that one permeates and pervades all the rest. But

that one is divided and subdivided into countless diversities that are called spheres, circles, worlds, by which all the conditions are drawn that interrelate all the external worlds.

Now, as far as this reaches to the other question: "What and where is heaven, and what is the employment of those who dwell there?"

Heaven again is used in its specific term, indicating ordinarily some space or real locality, to which place the blessed are to come, and where evil is forbidden. Where love and music and song are the supreme delight and external satisfaction of the saved. That it is distinct forever from all that is outside and externally above the conditions of purgatory and hades and all the mortal universe. But this is not our idea of heaven. Our idea of heaven is very much like that of Jesus—that it is within you. But, perhaps, if we take the whole of humanity as our example we would want a microscope to find it, and that we would not know how to interpret it; we would say it is the other kingdom.

The Kingdom of Heaven is within 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 before the human body is its form of expression. Just as the kingdom of the mind is resident in the aura of the universe before there is an individual mind created. Just as the vegetable kingdom was resident in the fiery chaos of the primitive mass, waiting the season 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, notwithstanding all the conflicts and vicissitudes through which that germ must pass in rising to the realization of the divine reality.

The object of this life and the purpose of eternal activity are to develop this kingdom of heaven, and when character is developed in all its completeness the kingdom of heaven will shine out in perfection. But in what does character consist? Many confound character with reputation, but they are often far apart. Character consists in the qualities of the individual as developed from day to day and from year to year, 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 all, only as they serve thereby to modify it in its growth. Character is made up of the evolution of conditions, of qualities, of intelligences, that represent the individual distinct from all other individuals, because if every individual was like everyone else there would be no character to be individualized. Now to develop character is to develop the 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 perhaps you ask, "What is will? Where does it come from and what can it do?" And the answer is, the will is the perpetual executive agent of desire, and the desire is the agent of the necessity that lies behind desire, by which the 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 some reserve treasure, to meet and satisfy the consciousness. The will is the agent of desire, and desire of necessity, and necessity is the agent of the divine purposes underlying all life, and they necessarily and naturally reach one into the other and touch all the foundations of circumstance that make 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 to conditions and environments, you must exist in place, in time, in circumstances, and you must be impressed by these; modified by these, grow subject to their power within you, and the consequence is, in the development of the kingdom of heaven, your locality has a great deal to do with the immediate or remote results in this connection. Here in your great metropolis, where are

mingled crime and Christianity, where are blended religion and riot, where are commingled love and licentiousness, where are interblended hate and heaven, where in hell and the supernal sweetness of divine love have each an expression, in this metropolis you have thousands and tens of thousands of souls who have the kingdom of heaven within them struggling for expression, but which struggles in vain against circumstances. It struggles against odds, it beats against the prison bars, it is overwhelmed by the floods of selfishness, of cruelty and enslaving environments, that hold them captives and forbid the kingdom of heaven to assert itself.

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 everything that would seem to make the soul blossom with all the immortal sweetness of love and purity, tenderness and peace. And yet in these homes "the kingdom of heaven suffereth violence, and the violence taketh it by force." In these homes all too often the vanguard of selfishness hurls back the sweet impulses of the heart; too often there is that cruelty of purpose, that lack of divine impulse that can make the home of luxury, of authority over the earth, the abiding place of hell rather than of heaven. Then does the kingdom of heaven consist in 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 spirituality, love, aspiration and perception of the beautiful and true in all things, that the aspirations from within can be answered from without. That life within can find an aura from without, that the heart can find some sweet incentive to satisfy its needs from the social environments in which its fortunes are cast.

Jesus, you know, said: "If we ask bread will he give him a stone? If he ask for fish will he give him a serpent?" "Does not your Heavenly Father know your needs?" Yet in this Christian civilization, in these modern days of wealth and intelligence and culture and art and music and religion, it all too often happens that when the hungry heart asks for bread the cruel autocrat gives it a stone. When it asks for fish it receives the poisonous fangs of the serpent, when love pleads for its own and tenderly and confidentially leans upon that which it deems pure and holy it all too often finds it a stone, or worse, the coiling slime of the serpent with deadly fangs to sting to death and damnation.

Oh, no; that is not the kingdom of heaven, nor is it a condition in which heaven can be developed. Nor a condition in which the soul is to rise from cause to consequence, from thoughts to conclusions, from principles to promulgation, and from time to eternity. And therefore you will find that laws that underlie your associations, your social life, your social needs, your moral temperament, your intellectual hunger and the means of satisfaction, your efforts and daily labor, the laws that underlie these underlie all eternity, all the possibilities of future heaven or future hell. Man holds within his nature the jungle with all its tigers and serpents and wild beasts of passion and prey—he holds these in his being as a natural inheritance from his origin out of the past, but he holds also in his being the beautiful prairie, spanned with greenery and with promise, he holds within his nature the beautiful garden with its artistic culture and arrangement. He holds within his nature all of the sweet, beautiful environments that are in the highest departments, which should hold the jungle in subjection. But the jungles are not all subdued and obedient to the order of civilization. These miasms, drawn from the past ages are evolving their own aura, are not subdued, and one of the greatest purposes of life is to subdue them. And not to subdue them by destroying them but by transmuting and transforming them—evolving out of them something pure and beautiful.

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 perfection of life, and therefore ought to be isolated, crucified, destroyed. But 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 at enmity with God, that God will not accept the natural man except he crucify himself, and in that crucifixion be acceptable as an atonement. Instead of this the true Gospel is the evolution of character and the kingdom of heaven is to utilize all the evils, all the false proclivities of will, all the lower strata of life in man, to utilize them and to

make them of service to the Divine will and plan.

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 employ the immortal spirit for ages after it leaves the body. If you imagine you have overcome all temptations, all obstacles, all weaknesses, all the evil things in your character and will 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 broader environments and aspirations, which will make you conscious of the attempt 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 its completeness. And in this you have the key to the employment of spirits in the 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 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 next step easier and better; when you understand that, you will by and by begin to realize that it would be a calamity to have the struggle come to an end. A most dreadful thing. And if you could reach the end and feel that all would be accomplished in which there is so much pleasure and satisfaction, you would feel as it was said of Alexander of old, that he sat down and wept for more worlds to conquer.

So if the human soul had not a solitary modification to be made in its own character, in the improvement of its own nature, if it had no weakness to be overcome or turned into strength, no folly to be led safely to a higher truth, no jungle to be conquered and transformed into the blooming prairie or 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 from the material world, where human beings grow according to their adaptation and condition, according to their needs and state. They are so constituted that every step made and every advance secured tends to lift them out of that sphere into the next and, as there is no death, they go from one sphere to another, from one circle to another, from one association to another, as you do in this life. Take, for instance, the period of childhood. When a child is five or six years old the world looks very large; time lags heavy when waiting in anticipation of anything, with all of its activity; but the child cannot stop at five years old. It unfolds into six, seven, eight, nine, ten, eleven, twelve, and so on up into teens and twenties and thirties, and all the time it gravitates upward, each year brings 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 you look out upon the world around and feel that there is something more to do. You remember what you have accomplished in childhood and youth, but to stop there would be weakness and even bondage. Now higher truths come, larger fields of labor, and you must grow into these. And you do inevitably, irresistibly, with a receptive understanding of them. But many do not seem to grow much, never set out upon any enterprise that amounts to a great deal. Very true; many do not advance as fast as they ought to, but then the difficulty lies in some immature conditions in circumstances and the impressions of social life, 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 you a broader, deeper, higher, more satisfactory illustration of this question of life beyond the grave. And we will speak upon the location, situation, occupation, experiences, affections, intelligences, growth, development of character and the kingdom of heaven in the life beyond the grave.

You have had this morning simply a preface, we have laid the foundation of this beginning of life which will rise to eternity and is made up of activities and of the development of life.

Cincinnati Society of Union Spiritualists.

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 nobly manly self-respect."

Such was the theme touched upon by the speaker in his opening poem and carried through the lecture. He said: There are some things from the spiritual standpoint that always must be considered. Spiritualism is not Christianity, and Christianity is not Spiritualism, and though this 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 alike. The man who is a believer in the trinity carries that thought, with its accompaniments with him, no matter what field of labor he may engage in. And such endeavor to make Spiritualism conform to their ideas, and do not pay sufficient regard 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 are as irreconcilable as oil and water.

Christianity asks man to accept wholesale the statements of the so-called bible as being the only true guide of man, as being 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 them to a keen scientific analysis. Christianity demands blind unreasoning faith; Spiritualism says use your reason and your judgment; for such purposes were they given. Accept of nothing until proven to your satisfaction. We have nothing to say about the people who embrace Christianity 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 coalesce and there exists no chemist who can bring them into such union. Then Spiritualists should have nothing to do with Christianity, but stand upon their own feet erect in the grandeur of their own 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, clairaudience, slate writing or any of the thousand-and-one manifestations of mediumship and the person who recognized these as phases of mediumship and cried down psychometry did not comprehend the laws of the philosophy of Spiritualism. Psychometry was that force which enabled you to pierce through the outer veil and behold the beauties 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 powers. The philosophers of ancient days had recognized the fact of the existence of these triune principles of life; of mind, spirit and soul, and out of the misconceptions and torturings of that doctrine by later people came the modern doctrine of Father, Son and Holy Ghost. The soul was what man was seeking to unfold and lift higher in the realms of life. The soul was what the psychometrist read when he penetrated the atmosphere that surrounds every person; an atmosphere that goes with them everywhere, and penetrates every article they touch so that the psychometrist was enabled to come into penetralia of your lives, and feel the vibrations

of your soul upon his. The rocks, everything, 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 each day to grander worlds of thought and action.

BENEDICTION.

May the spirit of truth and light go with each one of us here, and unfold our souls to their highest development here and hereafter. Amen.

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 Douglass Hall are still held, and the quality is as good as ever. Her lecture last Sunday was replete with inspiration.

Dr. J. B. Campbell, Vitaphatic 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 Society of Union Spiritualists is of a high order, and the society is to be congratulated upon having secured the services of such fine musicians. The music is rendered with exquisite taste and feeling.

The children's Progressive Lyceum is now permanently organized, and with new paraphernalia and a spirit of enthusiasm will press forward to a grand work in the education of the children; come yourself, bring your children, and if you have none, bring your neighbors' children. Meets every Sunday morning at 9 a. m.

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 for the service at G. A. R. Hall tomorrow (Sunday):

- MORNING. 1. Overture, Euryanthe - - - Weber. 2. Traumerel (by request) - Schuman. EVENING. 1. Overture, Jubel - - - Weber. 2. Audaute Religioso - Henry Tolhurst.

Some Day.

When cares overwhelm us and we grow weary under the burdens of every day life drudgery, when the gray and cheerless clouds of monotonous toil hover over us and makes us sick at heart, when our eyes are heavy and our hands are tired and our souls moan out in their misery, there is one thought comes to us with a grain 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 hope to overtake them; some day we hope to achieve our favorite objects and consummate our fond desires. We scheme and plan and labor to some appointed end, and the thought that we are coming to it sustains us when otherwise our weary souls would shrivel up and die. Some day we think and toil on, some day we murmur and unbend our aching backs to cast a longing look ahead. Some day we sigh and the sad old world roll on, bringing us nearer even nearer to that last great some day when we shall lay down the burden at the gateway to that grim mystery on the other side of which we all hope to find rest and peace and joy in heaven.—Twilight.



THE ROSTRUM.

Specialty 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, 1899.

Is self condemnation mild or severe punishment?

It is severe punishment. Did you suppose self-condemnation to be some mild and gentle punishment, which simply steals into your nature like a summer cloud? If you did, then you have not awakened to the understanding of yourself if you have done wrong? How many there are who do wrong and do not stop to think? How many men we find whose greatest dread is the fear of detection? That which causes them the keenest agony, apparently, is the detection of their friends—the consequences that comes to them in this world. If any wrong has been done to them this is the effect they dread and fear. Let us tell you there is something more than that if in your nature deep down there is a regret for the wrong itself, and that knowledge must come to you before your purification. Yes, it is severe punishment. It comes like a quickening force to nature in anguish that is agony; it is like coming to consciousness after fainting. If you have ever fainted you will know in the experience of fainting there is not much pain, but it is when you are being restored, when you are regaining consciousness, when all the powers of your body are becoming quickened that you experience suffering. Those who are drowned, and yet whom life is not quite extinct will tell you that beyond the first wild struggle for breath there is no great pain, but a sinking and a fading, a placid going out into unconsciousness. But it is when the still heart is quickened; it is when the pulses start again that there is unspeakable agony. If you freeze you will find that beyond the chill, beyond the cold which fills your trembling frame there is nothing beyond a prickling sensation of pain, and if the cold continues you sink into a slumber so heavy that you cannot cast it off. But when you are restored, and taken into a warm room after a while,—when the crimson tide of life resumes its flow—it is then that sensation comes to you with anguish unspeakable.

So it is when the soul is drowned in viciousness, frozen in selfishness and sin, fainting in virtue and in goodness, that you may sink and scarcely know it. But it is when you are restored, when your conscience is touched and quickened, when all the forces of your moral nature start into circulation that your anguish and suffering begin. But this anguish is life; it is restoration. It is not the anger of God; it is the love of the infinite; it is not because He hates you; it is because the tenderest love enfolds you. Just as self-condemnation is not gentle and mild like a spring breeze, but is severe, it is potent, it is good.

Are reforms for mortals initiated in the spirit world, and is there difference of opinion and contention there concerning 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 experience, who have reaped their harvest in the other world, and know what you should be led to.

Is there difference of opinion; is there contention in the spirit world concerning reforms? Why, certainly. Did you suppose that there was a dead level in the other world? Not at all. If you suppose for a moment that all the people would like to go in the same direction you are greatly mistaken. Think how many different flowers grow in the meadows and on the hills and in the gardens; think how many different trees interlace their branches in the winter forests where the wind makes strange music. One star differeth from another star in glory; all flesh is not the same flesh; creation differs; there are many minds. And so the lives of men and women here are different, and they are different in the results, as Paul says. So there is difference of opinion in the spirit world, some thinking that one cause is the best, and other believing that that one is not right, that their understanding is not the best or highest.

Oh, friends, if we could take from you the veil of materialism, if we could make you clairvoyant and then take you about the city or country for a little time what a world of wisdom you would gather and understand. As you passed along the street you would find a door open, but close to the door is a second, one that looks like a shutter; what is it there for? Why, to shut out from your sight what is going on within. Oh shame to them that there is anything to hide! And yet the second door itself is a manifestation that they are not dead to shame, that their conscience is not blotted out, that they feel that there is something there that ought to be hidden. But they are not strong enough or good enough to take away the evil that exists behind the screen. If you hear 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

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 drowned but not quite dead—sunk under the hideous waves of sin—spirits from the other world—close to them, breathing the very air that they breathe, gaining from the invisible exhalations a something which in some way gratifies them for a time. There is something which is a transient gratification to those spirits, and they do not hesitate to say, "Drink and forget your troubles, we are with you."

If you could go into a certain place where help has sprung up, where a man and woman rose from the depths and became helpers and leaders and saviors of their fellow men and women, you would see where they had started a mission, and in that mission drew the desolate and sad within their influence. Oh, friends, there is a name that on earth was once mingled with disgrace and shame, but afterwards became famous for good on this earth, and in heaven too,—the name of Jerry McAuley. If you could have been in the place where he and his companion toiled so earnestly and faithfully you would have found close to them awakened spirits saying, "Go on in your work among the fallen, lift them. And if you only rescue one you have done a good and glorious work, and you have helped the angels of Heaven."

There are reforms in the spirit world, there are leaders in the spirit world but their work is not all the same. They have not the same material to work with, they have not the same people to deal with, and they are as different there as they are here. If you could go into the Catholic church and become clairvoyant you would see beside those touching their fingers to the holy water, and making the sign of the cross, a multitude of unseen making the same sign. You would find the invisible kneeling by the visible, praying the self-same prayers, and near the priests you would find others saying: "Go on; yours is the true work of life." If you could go into any revival meeting which is held in the church you would find about those who are singing and exhorting and praying those who in the spirit world have not grown beyond their old ideas. So you will find all shades and diversities of opinion the same there as here. You must test them for yourself and investigate for yourself. Do not believe every spirit but try them and see whether they are of God. Some are good and some are better and some you might call best from your earthly standpoint. But because you have the better do not ignore the good. You can respect those who are good, who have good impulses, who are working to help humanity, even though they differ from you. Just as one star differeth from another star in glory, so those who dwell in the spirit world differ from each other. According to your judgment you take the highest and most reasonable ideas that you can understand and apply.

What will be the effect upon us as a nation when Spiritualism becomes thoroughly understood and accepted?

Why, friends, we are very glad that you take this for granted. You do not suppose a case, you do not state an hypothesis, but you say what will be the effect when Spiritualism is accepted—when it becomes thoroughly understood. As rapidly as any work of progress can be accelerated, Spiritualism is moving to-day. Sometimes we feel the inspiration of John the Baptist and hear his voice crying in the wilderness, "Repent ye, prepare ye the way of the Lord, make His way straight, for the kingdom of Heaven is at hand." Now some may say, if God came thus in the human flesh why did John the Baptist need to say to the people "Prepare ye the way?" Could he not prepare his own way, could he not make the path straight? Why are mortals to do this? Friends, let us assure you that the way is in your own life and heart, and it may be that the path is crooked so that the light cannot come to you perfectly. If the way is not prepared in your own lives that light will wait outside until you are ready for it. It comes to the person, to the individual, it comes to the heart. But if only the people would prepare the way and make the path straight, the music will be like the sound of a harp touched by angel fingers, and the people will learn to do good, as we have said, for the sake of good. They will learn that each person is an individual, that each must work out his own salvation. This is eminently practical. And yet there are some who imagine themselves to be Spiritualists whose old idea of it has been swept aside by some test, and they say, let others find it out as we have done, and so they drift. They are no better men or women, they have no loftier or broader ideas, they are no more noble or philanthropic. When we look at such a life as that we think of what Henry Ward Beecher once said.

He said that people were often drifted into the church upon the freshest of a revival. Just so people have been drifted into Spiritualism by a test. He said that reminded him of a fresher in the country where the little brooks are laden as they go down to the river. Down the river great logs and trees would float upon the water, and these would lodge in the branches of the bushes and trees that grew by the side of the water. In a little while the fresher would subside and then you could tell the high water line by these

lodged branches. 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 into Spiritualism on the freshest of the test.

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 trying to bring about. It is something which belongs to the physical, the mental, 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 crage 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, tears for those who 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 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 derive 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 line 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. Do you remember some time ago that you asked us the question and we spoke to you about the fruit sent up from the south in the winter time. We spoke especially of the bananas, that wonderful 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 of old age. You must ripen before you can enter into the most beautiful work that is to be done in the spirit land. Be patient with yourself and patient 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 clairaudience naturally belong to the science of acoustics? Or is there such a thing as spirit 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 more soul-stirring by sweeter raptures of angelic expression?

That which is called clairaudience 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 something which belongs to the inner life of the individual. It is too fine to perceive with the outer senses. A person says, "I hear a voice," but if you are not clairaudient you will hear nothing, any more than did those who surrounded the Maid of Orleans hear the voices that stirred within her life. You may have been beside the bedside of one who was dying when he said: "I hear beautiful music,—strange and sweet," but though you bend your head down until your face touches the pillow not a sound comes to your ear. They 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 true.

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 discerned. 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 spirit of my mother," and described her exactly. The lecturer said, "Where is this spirit?" and the medium answered, "right in front of you." He put out his hand and said, "I feel nothing and see

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 frightened 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 chariots 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 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 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 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 beating 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. It is a revelation; it is a light, a glory, and we can only say that it is indescribable.

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. Adner presided, and in his opening remarks, he 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 appreciation for what they have done. He then presented several artists, among whom were Miss Parsons, guitarist; Miss Austin, soloist, and Miss Scott, who rendered a superb program and were heartily applauded. Mrs. R. S. Lillie, of the Berkeley 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 sang 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 presented Mr. Fletcher, the Grand Master a fine piece of statuary and Mrs. Fletcher, 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 an effective manner to the gift. He stated how although he had not been the founder of the club, he took hold of it at a moment when it was breathing its last, and had done what he could to make its usefulness felt. We have this year, made it possible for Mrs. Hooker, Gerald Massey, Mr. Colville, and others to be heard, and shall endeavor to do what deeds of charity we can. I thank you for this heart felt token which I believe symbolizes the deep and kindly feelings of your hearts.

Mrs. Fletcher, after the applause had subsided, also arose, and addressed the audience. I must be forgiven if I describe this woman who has been so much talked about, and I think in the past misrepresented. She was imprisoned as a witch under the old witchcraft law in England for a year, but she bears no traces of her sufferings, or persecutions. She was elegantly attired, and 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 were most apropos and her thanks for 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.

As I See It.

To the Editor of The Better Way.

The restrictions you lay upon your correspondents are so severe, that I almost despair of being able to write to the line, yet I would like to add a mite to the encouragement due to fellow travelers in the path of progress. At Methodist meetings the great question is how they can best promote Methodism. Must we follow their example and make it our chief aim to promote Spiritualism or shall we take the broader ground and use Spiritualism as one means to the great end of human progress.

Nature is progressive. From the time our planet was first formed it has been progressing towards a purer condition. It was untold ages before it was fit 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 all his faculties, physical, intellectual, 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 J. William Fletcher does that the time has come for Spiritualists to make their influence felt in furthering everything that 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 and hell in the next, with a vicarious atonement as the only means of salvation, which has proven a failure, and according to spiritual teachings offers a premium to crime, and leaves the old question to be repeated what shall we do to be saved and the answer comes from their own scriptures "work out your own salvation." So rates said: "When thou hast reformed thyself then thou hast begun to reform the world." Let every one of the millions of Spiritualists, especially every reader of this, so live that his or her presence anywhere will be an encouragement to virtue and a rebuke to vice.

A profusion 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 says: "Life is full of duty, and to do the work that lies at hand is to fulfil the purpose for which we were sent here. The weakest and youngest amongst us is a power for good or for evil, and it should be our aim to do our part on the side of ever increasing human goodness against ever lessening human badness. There is but one life, if life it may be called, which seems to me to be God-forsaken; it is the life that is idle or selfish." Those few words express more than one might think, but their meaning has been set to sweeter music than I can command by Leigh Hunt in the story of

ABOU BEN ADHEM. Aboon, Ben Adhem—May his tribe increase!— Awoke one night from a sweet dream of peace, And saw as light the moonlight in his room, Making it rich, and like a lily in bloom, An angel writing in a book of gold. Exceeding peace had made Ben Adhem bold, And in the vision in the room he said: "What writest thou?" The vision raised its head, And with a voice made of all sweet accord, Replied, "The names of them that love the Lord." "And is mine one?" said Aboon. "Nay, not so," Replied the angel. Aboon spoke more low, But cheerily still, and said, "I pray thee then, Write me as one who loves his fellow men." The angel wrote and vanished. The next night He came again with a great wakening light, And showed the names whom love of God had blest, And lo! Ben Adhem's name led all the rest.

R. N. 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 of causes, but a world of effects; that it leads to an inquiry after the world of causes. It certainly cannot be the spirit 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 called angels as often is the spirit of the murdered man that opened this intercourse in the Fox family at Hydeville, yet they always turn out to be persons who once lived here and always assure us that the inhabitants of that world are from this earth, are regenerated here and not there. I cannot discover that in any sense that is the world of causes for this, and yet 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 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 say they do.

Experience keeps a dear school; but fools will learn in no other, and scarce in that; for it is true we may give advice, but we cannot give conduct. However, they that will not be counselled cannot be helped, and if you will not hear reason she will surely rap your knuckles.—Franklin.

Written for The Better Way.

Purity.

How much the world needs to know more of its truth; of its beauty; to understand how much we must strive to gain the summit where we may know it as it is. Purity of thought word and deed. How this should thrill through our very being until our souls are expanded sufficiently to take in its full meaning.

Until we see the broad realm where it reigns supreme, bathing its inmates in its mellow light until they realize how glorious it is to be there, and of how little moment is all they have left behind. Until parents will cleanse themselves for the sake of their children; teachers for their student's sake, and all strive to make the best, the very best of their surroundings, we, as Spiritualists, of all classes, of people should understand and strive to reach that realm and be content with only the best possible.

To see some of the phenomena of Spiritualism; to hear even the grandest lecturer in the world, does not make a Spiritualist; neither does it make one so in the true sense of the word to assume the name. To rush into it and take all that is given without stopping to sift the wheat from the chaff is harmful to the honest investigator.

As I sit and listen to those who call themselves Spiritualists, and hear talk that ought to make a hardened bar tender ashamed, I cry out from the depths of my soul: Oh, that they truly understood what it is to be a Spiritualist; that they realized the evil their words were doing, not 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 the must reap, and if they sow foul, disease engendering germs in the shape of filthy 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 suffering for themselves ere they have progressed from the sphere into which they must be thrown in spirit life; for no matter how much worldly knowledge he or she may possess even if they occupy the high places among the people, if they turn their knowledge into a wrong channel, by their talk and actions they help to lead some soul downward; if their own souls are dwarfed and chained down by this impurity, 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 noble gifts and to what height they might have gained had they loved purity instead of its opposite.

Spiritualists, let us arouse ourselves and see to it that we each do our work well. 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 the cause, as to cleanse, strengthen and elevate those who are already members; to make of it a home in the truest sense, where the sin-sick soul may rest and be refreshed; where the moral atmosphere will be so wholesome and pure it will have no desire to the paths it tread of yore, but will be cheered and helped onward in its struggle toward purity; and let this be so, no matter where that soul (whether in spirit or mortal life) comes among us—in lecture hall, or in the privacy of our homes.

Let our lives be a rebuke to evil wherever we are, and be not discouraged if, for the time being, the seed we sow, either consciously or unconsciously, seem to fall 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 ourselves from our fellow men in order to strive after purity. Christ told his followers they were in the world but not of it; so 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 sphere.

E. B. C.

Definitions.

Bro. Silas Tyrell, 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 and Matter—the all of God.

God: The Universe, consisting of Mind, Spirit and Matter.

Mind: The self-conscious, intelligent, divine part of either God or man; the part that thinks, reasons, respects, weighs and decides—that plans and executes the movement of all ponderable bodies.

Spirit: Matter in absolute coalescence; the unparticled substance of the universe, which, being aboriginal is not recognized 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. Tyrell 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, it would have been impossible for me to get a common sense conception of it. There 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 language. 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 I have no sympathy whatever. Spirit either is or is not substance! Now, the word material means something—means substance; and as the word immaterial is its exact opposite it follows, logically, that if spirit is immaterial it is nothing—it is no substance."—New Thought.





Lost in the Bowels of the Earth.

A 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 father often took him along on his fishing excursions in order to teach him the art of catching fish and managing a boat.

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.

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

"Well, I tell you you can!" said the captain, emphatically, "and, further, I wish you would try your powers now, and see if you can see anybody near me."

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

"I do not hear anything," answered the fisherman, "but he is drawing a map of the North Sea on the table—now he locates the 'pool; now a vessel; now he points to you; now he encircles his finger around the pool; now he is doing this very fast, and waving to you with the other hand and pointing southward; now he draws an arrow pointing northward, and below the arrow he is drawing what seems to me like waves; now he is gone!"

"I understand," cried the captain. "God be thanked for this light. I must have been impressed to call you aboard. It is my father who has come to warn me to steer as far away to the southward of the whirlpool as possible, for there is a storm approaching from the south, and which would have driven me right into it. My destiny is north-east, but I shall tack southeasterly at sunset, and so will pass it about a hundred miles further southward. I thank you, my friend. Now allow me to reward you."

"Not a bit," cried Mr. Mackirby, "I have 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 refusal, 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 the captain farewell. By the time that 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 casually glanced to the

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 seat to examine the booty.

"My gracious!" cried he, "many a mickle makes a muckle"—eating' out for a twelve-month. Why, there's Westphalia hams, Braunschweig bolognas, 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 telling the steward. Well, it's too late; I can't give it back to him. All right, old man. God bless you and the good spirits guide ye. Now, let's get home before the storm comes. Go it, old Sal!"

Then the fisherman resumed his seat, and began to think of the glorious news he had to relate on his arrival home. He felt perfectly delighted about the surprise he had in store for his family, and never before experienced such impatience to reach port—having 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 vessels. But never did he make such a big haul as this before—both materially and 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 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 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 all three laid their hands upon it, according to the captain's instructions, and, before twenty minutes had passed, the same gave signs of life. Of the three, little Joe was the most delighted, and while in the midst of asking questions, Joe suddenly cried out: "Oh, there's grandma—I see her; and, oh, I hear her, too. She says, 'Good evening, all!'"

Little Joe proved to be the medium, and, not having eaten of the heavy supper, was easily acted on, and consequently developed readily. It was near midnight before they got tired of talking to the spirits, and even then Joe would have kept on if his mother had not insisted upon their going to bed. But Joe could not go to sleep at first. Between thinking of the sea-captain, the whirlpool and the spirits, he tossed about for several hours. At last he fell into a restless slumber, and began to dream about the sea. He imagined he saw the German vessel in a storm, and that the whirlpool was drawing the 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 the direction of the great whirlpool were floating the remains of a ship. Holding fast to one of the spars he saw a human being floating on the water. Joe's first thought was to try and save him. Without ceremony, he jumped from his bed, dressed himself hurriedly, hastened down to the beach, manned his father's boat, hoisted sail and took a due easterly course, hoping thus to find the remnants of the wrecked vessel and save the life of the human being he saw holding fast to a piece of floating timber.

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 timber nor masts of any kind were to be seen. Finally Joe began to wonder if his dream 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 oars, 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 he do in that moment of distress? He cried out for help, but where should help come from in that section of the North Sea? Finally he threw himself on his knees and began to pray—thinking it was his last. But while kneeling he heard a spirit voice whisper to him: "Lay flat in the boat, face down, and hold fast!"

Joe acted on the advice in a moment, for at the next instant 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 against 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 forward by the rush of water which followed it. In another moment she resumed a natural position, and was apparently 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 on some level water, wherever that 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 tunnel.

"How will this end?" said Joe to himself. "Fear nothing," answered the invisible voice, "look forward to the light." Joe looked ahead of him, and at a long distance off he could see a silver-hued light blinking. 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 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 electricity, 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 vegetation was flourishing. After examining everything to his satisfaction, he said to himself, "Well, what next?" and confidentially felt that he would get an answer, having now accustomed himself to an invisible guidance. And sure enough the answer came: "Follow the shore!"

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 this he felt sleep overcome him. Giving 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 invisible guidance. He had not proceeded far when he heard a whisper, saying: "Follow the rocky path upward."

Halting a moment to locate himself, he soon discovered a little to his right hand an inclined road, but nothing daunted he proceeded. In a short while he noticed that it was becoming darker, and turning around he saw that he was in a sort of tunnel again, and that the 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 him. He kept on, however, and, as far as he could judge, must have been traveling several 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. This gave him new strength, and he 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 had in store for his parents. With one leap he started to run down the hill, and at the same moment yelled out lustily, "Hurrah! hurrah! hurrah!"

But poor Joe; that hurrah 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 his mother came into the room and cried out, "Why, Joe, what are you hurrahing at?" Joe had been dreaming all the time, and was as much surprised as his mother was, and for the first few moments couldn't realize that he was still in his 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, which Joe discovered in his dream, and if we find it to be true, why we will call it the Great Electric Subterranean

World of Scotland or of the North Sea, either. So let us go on a voyage of discovery. We have enough to eat for a while, and I needn't go 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 let's be up and going!"

Accordingly, Joe and his father proceeded 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 wonderment upon the brilliantly illuminated subterranean world.

To the right was the silvery lake, and to the left an array of beautiful columns, glistening in the rays of the electric 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. Lak-side of Chicago—Yes, we used to be quite intimate. He was one of my earlier husbands.—New York Weekly.

"Our hostess is noted for her sangfroid," remarked Mr. McCorkle at the De Bellion dinner, trying to open a conversation with the Chicago girl who sat next him. "Yes," replied the fair maid, "and her berasts 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 stillness 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 Tribune.

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, muttonous of spirituous 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 him 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.

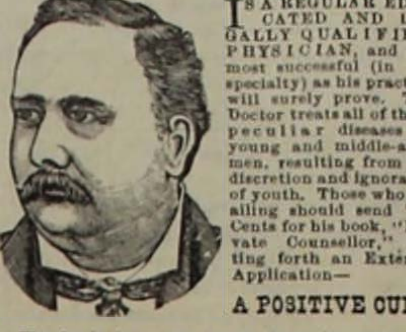
Mr. De Young—I understand, Miss Mable, that you young ladies have been meeting in "literary conversations" this winter. What authors have you discussed so far? Mabel Debut—Oh! we haven't got to the authors yet. We have just finished the weddings, and the engagements and the new ministers and the winter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

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 Editor—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."—Lawiston (Me.) Journal.

TABLE 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 therein. When he had read the two pages he exclaimed in a loud voice: "Would that I had the courage to go in and ask the proprietor to turn the page so that I 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 for this," said the man, as he went out with a bible worth \$1.50 net. And then when he turned the corner he exclaimed to himself: "Billy, old boy, the racket is a good one; I kin sell this for enough to get three square drinks. Hoory!" And he at once bled him to a second-hand book store in the neighborhood in order to make a dealer. This fable teaches us that a red nose man does not always get the right spiritual comfort out of the bible.

DOCTOR FELLOWS



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

As Dr. Fellows is an outspoken Liberal and Spiritualist, the Free-thinkers of the land should give him their patronage.

All Communications Strictly Confidential. Plain Envelopes used. The book spoken of sent sealed. Address, Dr. R. P. FELLOWS, Vine-land, New Jersey. Say where you saw this advertisement.

Dimebox, Texas, June 18, 1888.

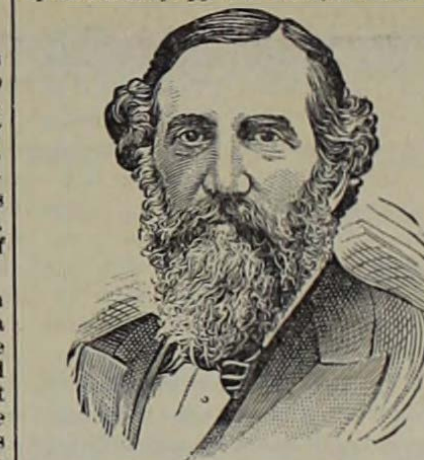
Dear Sir:—Accept my thanks for the good your remedy has done me. I was almost ruined physically, but ever since using the External Application I have been improving every day, and can now truthfully say that I am a new man. Wishing you the success you rightly deserve, I remain, Respectfully Yours, J.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

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

Good Books FOR SALE AT THE OFFICE

—OF— The Better Way.

- FARADAY PAMPHLETS. No. 1.—The Relation of the Spiritual to the Material Universe; The Law of Control, New edition, enlarged and revised, by M. Faraday. Price 15 cents. No. 2.—The Origin of Life, or Where Man Comes From. The Evolution of the Spirit from Matter through Organic Processes, or How the Spirit Body Grows. New edition, enlarged and revised, by M. Faraday. Price 10 cents; postage, 1 cent. No. 3.—The Development of the Spirit After Transition: The Origin of Religions, by M. Faraday. Price 15 cents; postage, 2 cents. No. 4.—The Process of Mental Action; or How We Think, by M. Faraday. Price 15 cents; postage, 2 cents. No. 5.—Jesus Christ a Fiction, Founded upon the Life of Apollonius of Tyana. How the pagan priests of Rome originated Christianity. Startling confessions of its founders. Transcribed by M. Faraday. 208 pages. Price, boards, 75 cents; postage, 5 cents. No. 6.—The Gospels, the Birth-Place of Jesus. Extract from No. 5. Price 10 cents. Who Wrote the New Testament. Extract from No. 5. 10 cents. No. 7.—Progression; or How a Spirit Advances in Spirit Life: The Evolution of Man, by M. Faraday. pp. 35. Price, 15 cents.



BOWLES PAMPHLETS.

- No. 1.—Experiences of Samuel Bowles, late editor of the Springfield (Mass.) Republican, in Spirit Life, including Later Papers. Carrie E. S. Twigg, Medium. pp. 91. Price 25 cents; postage, 2 cents. No. 2.—Papers from Samuel Bowles, Carrie E. S. Twigg, Medium. pp. 27. Price 10 cents. No. 3.—Contrasts in Spirit Life and Recent Experiences of Samuel Bowles in the First Five Spirits. Carrie E. S. Twigg, Medium. pp. 12. Price 50 cents. No. 4.—Interview with Spirits, by Samuel Bowles. Carrie E. S. Twigg, Medium. pp. 207. Paper, 60 cents; 75 cents; postage 5 cents. No. 5.—Whoever in Spirit Life—Materialization; The True and False; Reincarnation, and Its Deceiving Spirit Advocates; The War of Wills in Spirit Life Over the Spread of Spiritualism on Earth, as seen by Ed. S. Twigg. Price 15 cents; postage, 2 cents. No. 6.—Elsie Ainslie, a Victim of Social Wrong, by Caroline Lee Henz. Sarah L. McCracken, scribe. pp. 108. Price 25 cents; postage, 2 cents. The History of Jesus and the Mythical Genesis and Typology of Equinoctial Christianity, by Gerald Massey. This book is written to show the identity of Christianity with the astrological myths of Egypt. The evidence is taken from the monuments of Egypt and from the Egyptian "Book of the Dead." Gerald Massey proves irresistibly that Christianity is a borrowed cult from the ancient Egyptian religion. pp. 230. Paper 50 cents; cloth, 75 cents; postage, 8 cents.

Gleanings From The Pages of History.

By the aid and in the light of Progress. Seventeen articles in prose and nineteen songs, with music, constitute the contents of this volume. Among the prose articles are: "Platform of Principles and a general basis of the coming church," "Statement of facts and a compend of evidence," "Spiritual truth recorded in the bible," and "Reasons for not being an orthodox church member." Of the songs, with music, are: "Footstep of Angels," "Shining Shore," "We Shall Meet Beyond the River," and "Home of the Soul." Price—\$1.00. Postage Paid. For sale by The Way Publishing Comp., MODERN ETHICS. WHY Paganism was the Progenitor of Christianity. That it was the... of the plains Facts of History. The Best Product of Christianity and of modern thought and investigation. Objections to its philosophy comprehensively answered. By G. H. Rowe. Sixteen pages, 10 cents. Address all orders to THE BETTER WAY.

MEETINGS.

Secretaries of Societies are Respectfully Requested to Send us Brief Reports of their Meetings.—(En. B. W.)

Cincinnati, Ohio. The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. Hall, 115 W. Sixth street, every Sunday morning at 10:35, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome. The Lyceum for children and adults meets at G. A. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 10 a. m. All are cordially invited.

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

Boston, Mass. 1031 WASHINGTON STREET.—The First Spiritualist Ladies' Aid Society meets every Friday. Private seance for members only, first Friday in each month. Public meetings every Friday evening at 7 1/2 p. m. Mrs. D. Torrey, Secretary.

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

BOSTON SPIRITUAL TEMPLE, Berkeley Hall.—Lectures by able speakers Sundays at 10 1/2 a. m. and 7 1/2 p. m. Richard Holmes, President; Albert F. Ring, Secretary; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritualist Fraternity Society will commence its seances on Friday, Oct. 7. The Temple Fraternity School for children meets at 10 1/2 a. m.; afternoon services at 3 1/2, and Wednesday evening social at 7 1/2.

SPRITUALIST PHENOMENA ASSOCIATION, LADIES' AID FELLOWS, 1031 Washington street—Sunday meetings at 2 1/2 and 7 1/2 p. m. Solicits correspondence from mediums everywhere, through whom interesting phenomena may occur, suitable for a public platform. J. H. Lewis, President.

COLLEGE HALL, 84 Essex street—Sundays at 10 1/2 a. m. 2 1/2 and 7 1/2 p. m. Eben Cobb, Conductor.

EAGLE HALL, 616 Washington street, corner Essex—Sundays at 2 1/2 and 7 1/2 p. m.; also Wednesdays at 7 p. m. Able mediums and test mediums, Excellent music. Dr. E. H. Mathews, Chairman.

Berkeley Hall, Berkeley street.—The First Independent Club holds lectures every Sunday at 3 p. m. F. V. Fuller, Secretary.

Wills Memorial Hall, 987 Washington street.—The Independent Club meets every Wednesday at 8 p. m. Seance, followed by singing-circle. Supper served at 6 p. m. followed by entertainment. J. W. Fletcher, Grand Master; Mrs. Ada Simmons, Treasurer; E. V. Fuller, Secretary.

Ladies A. A. Felloes, 1031 Washington street—Sundays at 7 1/2 and 7 1/2 p. m. F. W. Mathews, Conductor.

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

Chelsea—Spiritualist meetings are held in Pilgrim Hall, 635 Broadway, each Sunday evening, at 7 1/2 o'clock.

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

New York, N. Y. The American Spiritualist Alliance meets at 235 West 42d street, New York City, on each alternate Wednesday at 8 p. m.

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

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.

WILSON CARRIE, Dress Dept. J. F. JEANRETT, Secretary, 44 Maiden Lane, N. Y.

Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritualist meeting. Services every Sunday at 2 1/2 and 7 1/2 p. m. Mediums and speakers (English) present. W. J. Jones, Conductor.

Arcadian Hall, 87 West 25th street, N. E. corner, 6th avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 2 1/2 and 7 1/2. Reliable speakers and test mediums always present in spirit phenomena gifts. Prof. G. G. Van Horn, Conductor.

Adelphi Hall, corner 22d street and 7th avenue.—First Independent Club holds meetings every Sunday at 11 a. m. and 7 1/2 p. m. Admission free.

A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M. G. Morrell.

Newark, N. J. The People's Spiritualist Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Congress street. Mrs. G. Dorr, Secretary.

Philadelphia, Pa. The Second Association of Spiritualists, of Philadelphia meet every Sunday at 8 p. m. at their church, Thompson Street. Seance free. Public invited. T. J. Ambrosia, President.

Cleveland, OH. CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Meets every Sunday at 10:45 a. m., in G. A. Hall, 170 Superior St. Spiritualists and Liberalists earnestly invited to send their children, and the public cordially invited to attend. FREE. E. W. Gaylord, Conductor.

Spiritualist Meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 p. m. Speakers: January, Walter Howell; February, J. Frank Baxter; March, J. J. Morse. Children's Lyceum every Sunday at 10:45 a. m. E. W. Gaylord, Conductor. Friends and public cordially invited. The Spiritualists' Progressive Thought Society meets every Sunday at 8 p. m. in Probeck's Hall, 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 Dorrr street.

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

Avenue Hall, 152 22d street. Children's Lyceum Sunday, at 1 1/2 p. m. Spiritualists and Mediums Meeting, 3rd Tuesday evenings. Society Seances, second and fourth Tuesday in each month. The Young Peoples' Progressive Society of Chicago, hold services every Sunday morning and evening in the hall, Wabash Avenue and 22d street, at 10 1/2 and 7 1/2. The best speakers and mediums are always engaged. Peoples' Spiritual Society meets at 116 Fifth Ave. every Sunday at 2:30 p. m. All are made welcome who visit Chicago. Mrs. A. S. JASTRKA, 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 Progressive Spiritualist Conference every Saturday evening at 8 o'clock.

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

Albany, N. Y. First Spiritualist Society meets in Van Vechten Hall, 119 State street (1st floor), every Sunday at 10 1/2 a. m. and 8 p. m. Admission free. Ladies' Aid meets at the same place every Friday at 8 p. m.; supper served at 6 p. J. D. Chism, Jr., Secretary.

Brockton, N. Y. First Spiritualist Ladies Aid Hall, Bay State Block 57 Centre street, Meets every Wednesday at 8 p. m. Sundays, lectures at 7 p. m.

Brockton Spiritual Instructive Lyceum at 1:15 p. m. every Sunday. T. H. Loring, Conductor.

Peoria, Ill. At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, in fraternal and trance speaking; commencing promptly at 7 1/2. Seance free.

THIS PAPER may be found at GEO. P. ROWELL & CO.'S Newspaper Advertising Bureau (10 Spruce street), where advertising contracts will be made for it in New York.



THE BETTER WAY.

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

CINCINNATI - - - FEBRUARY 2, 1889

At Two Dollars per Year to Subscribers in the United States; Two Dollars and a half to any foreign country. No subscription entered till paid for, but sample copies will be sent to any address on application.

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

When the post office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address. Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE!

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 payable to

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.

It has been suggested to employ the term "Spiritism" when referring to the 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 spirit-made law that governs dynasties. Law, so-called, is the harmony of spirit with matter, and constitutes the love condition all life is aiming to attain.

We heartily thank our friends and well-wishers for the many kind and complimentary expressions sent in during the past week, and shall endeavor to return these sentiments in the form of our best thoughts through these columns.

There is no retrogression, even in the grossest material conditions; for as the spirit unfolds, the flesh becomes refined or spiritualized, as it were, and cannot indulge the senses below its normal standard. If it does it decays or dies so-to-say.

One of our Cincinnati female rostrum mediums recently said in one of her discourses that if politicians were not fit associates for women, they were not fit for respectable men either. And she was right. When respectable men take hold of the ballot there will be great changes manifested in all quarters.

Disease is decay. To insure a healthy exterior, the interior must be sufficiently active to vitalize it throughout. If not, the material organs become inert, the blood sluggish, the nerves relaxed, and whichever of these effects take after is labelled a disease of the flesh. Virtue and goodness make the spirit active—the reverse inactive.

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 ascendancy a combat with physical nature was necessary to purify the spirit, and instituted 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 susceptible 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.

"Greely," a journal of natural science, published by Jos. M. Wade, Boston, at \$1.50 per annum or 15c 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 observation 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 and inanimate. Cunning, sharp men may define statute law; but to define natural law requires the intuitive power of truth."

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 "next!"

Articles sent out by us to various Spiritualist 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 better comprehension of Spiritualism, 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 abolition 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 thoroughly ventilated for the benefit of students in our philosophy and scientific investigators. The newspaper is already the most popular instructor of the day, and many are becoming wholly 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 truth.

INSPIRATION.

Beautiful inspiration! How sweet its flow into the soul, giving light and comfort to the weary pilgrim on this mundane sphere. 'Tis hope, it whispers to the careworn spirit, lending courage where but doubt, despair erstwhile had all the sway. 'Tis love of soul to soul, and in its interblending telling of the duties needed to attain the goal of peace. 'Tis angels' whisperings from afar where all is light and gloom dispelled, and through the darkened earthly sphere send words of consolation, cheering mortals on to strive for that which frees them from the toils of matter. 'Tis inspiration which leads onward, giving light to mark the way, and as man follows in its path new truths flash on his mental vision. These truths are teachings of the new—the modern revelation known as Spiritualism.

Self love is the cause of all man's unhappiness. Those who have it see only the dark side of life and believe themselves to be most miserable creatures. Nothing pleases them, and it is a waste of time for anyone to try. Such had better be left to fate—or the spirits. If mediumistic they will be regulated as necessity dictates, spirits understanding best how to deal with such patients. No mirror gives clearer delineations of character than that held up by spirits to those mortals whom they desire to purify. Self knowledge is the inevitable result, and with the latter self-development must follow or soul-suffering begins in earnest. And the spirit world acknowledges none as its authorized agent until freed from self-love, as the opposite is necessary to elevate such instruments above the petty affairs of life—the condition required for the transmission of truth unperturbed. All others are but apprentices.

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 ignorance on any subject is more than we can 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 intimated gentleman is of Spiritualism, what a smile the F. R. S. would have smiled. 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 will continue so as long as the world lasts. It has come to stay.

WHAT IS INTUITION?

Intuition is that which the soul comprehends by rapport with a person, object or theme, and frequently exclusive of brain-action 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 us that the soul, the interior consciousness, is only receptive to absolute truth and 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 deceptive 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 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 truth becomes so perverted as to entangle us in a worse jungle than the former, becoming the censured instead of the censor. The most unsuspecting among advanced 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 creates and constitutes life so-called. Without intuition there would be no spiritual progress on this side of the veil, and all would tend to materialism; many would go astray or despair in time of adversity as it is frequently the case with those whose intuitive faculties or sense of intuition is beclouded, dulled, listless, either through lust, worldliness or selfishness. Intuition is the soul sensing the truth of things, and is therefore higher than reason, rhetoric or religion. Intuition is the voice of divinity itself. It is God speaking to man direct. It is the whispering of absolute truth.

THE ROD VS. REASON.

Children should be studied intuitively—not according to ancient law and custom and as our forefathers did. Their wants are different to-day than what they were forty or fifty years ago. Children of the present age are of a higher and more sensitive order than ever before, and like Spiritualism, a new issue of causation. The rod must be laid aside and moral suasion used instead, and those parents who have not the moral power to enforce this custom, should be plied with the rod themselves. There are exceptions, of course, to every rule, but no sensitive child need be punished beyond a severe censure. A wilful boy who does wrong knowingly and against which he has been warned, invites chastisement, but how many parents extend this compliment without first becoming angered or enraged? The question then arises, whether the boy is being punished for the wrong he did, or for the anguish he caused his parent. In the latter instance it becomes a personal gratification with the parent to lay on the rod until thoroughly satiated, 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. This 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 love becomes the agent, after all, through which the child may be governed by reason.

Subscribe for THE BETTER WAY.

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, and 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 those who are worldly and love matter 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 degree of nervousness while communicating; for acting in harmony with the purer elements of nature it partakes of its condition—calm, tranquil, peaceful. But to the contrary, it is repelled by these purer 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 they are a bane, and to the sensitives they are vampires, absorbing their vital substances and not unfrequently exchanging some of their impure aural emanations for that 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 instrument for phenomena of this kind. But when impressional in conjunction with sensitiveness, such become good conduits for spirit thoughts—having both a more facile comprehension of the spirit's meaning 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 imaginary conversation with another mortal or by a feeling of irritability that overcomes one when at work or writing 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 love and is as potent for a material effect as love is for a spiritual effect. Love in spires with confidence, and constitutes what may be termed faith, when experienced spiritually, and cordiality, congeniality, deference, esteem and trust when in rapport with a mortal possessing this divine qualification. Like attracts like. Those possessing love: attract love from both mortals and spirits, and none are more conscious of these influences than those who are psychometric or sensitive in soul; selfish, worldly, or sensual influences, causing misery, and pure and loving influences happiness, and is the science on which the whole of man's heaven or hell is based. Do right and all of life will be sunshine!

WHAT IS EDUCATION?

Next in order, physics follows mathematics. Joined with mathematics it has given us the steam-engine, which does the work of millions of laborers. That section of physics which deals with the laws of heat has taught us how to economize fuel in our various industries; how to increase the produce of our smelting furnaces by substituting the hot for the cold blast; how to ventilate our mines; how to prevent explosions by using the safety lamp; and through the thermometer how to regulate innumerable processes. That division which has the phenomena of light for its subject, gives eyes to the old and the myopic; aids through the microscope in detecting diseases and adulterations; and by improved lighthouses prevents shipwrecks. Researches in electricity and magnetism have saved incalculable life and property by the compass; have subserved sundry arts by the telegraph and telephone, have supplied us with the agency by which for the future all mercantile transactions will be regulated, political intercourse carried on, and doubtless national quarrels often avoided. 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 underlie our comforts and gratifications. The bearings of chemistry upon those activities by which men obtain the means of living are still more numerous. The bleacher, dyer and calico printer are severally occupied in processes that are well or ill done according as they do or do not conform to chemical laws. The economical reduction from their ores of copper,

tin, zinc, lead, silver, iron, are in a great measure questions of chemistry. Sugar-refining, 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 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 of food, it is inseparably connected. As agriculture must conform its methods to 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 has been no conception of them as science; such as that particular manures are suited to particular plants; that crops of certain 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 experience respecting the right management of plants and animals, constitute his stock of biological facts, upon the completeness of which greatly depends his success. 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 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 fattening of cattle. It is found by keeping them comfortably warm that fodder is saved. Similarly, with respect to variety of food. The experiments of physiologists have shown that not only is change of diet beneficial, but that digestion is facilitated by a mixture of ingredients in each meal—both which truths are now influencing rational cattle-feeding. The discovery that a disorder known as "staggers," of which many thousand sheep have died 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, 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 mainly due to the far greater influence science has had upon farming here and there, and when we see how daily competition is making the adoption of scientific methods more general and necessary, we shall rightly infer that very soon agricultural success in the United States will be impossible without a competent knowledge of animal and vegetable physiology.

One more science may be noted as bearing directly upon industrial success—the science of society. Without knowing it, men who daily look at the state of the money-market, glance over prices current, discuss the probable crops of corn, cotton, sugar, wool, silk, weigh the chances of war, and from all these data decide their mercantile operations, are students of social science—empirical and blundering students, maybe, but still students who gain the prizes or are plucked of their profits, according as they do or do not reach the right conclusion. Not only the manufacturer and the merchant must guide their transactions by calculations of supply and demand, based upon numerous facts and tacitly recognizing sundry general principles of social action, but even the retailer must do the like—his prosperity very greatly depending upon the correctness of his judgment respecting the future wholesale prices and rate of consumption. Manifestly all who take part in the entangled commercial activities of a community are vitally interested in understanding the laws according to which these activities vary.

It is readily seen that to all who are occupied in the production, exchange or distribution of commodities, acquaintance

with science in some of its departments is of fundamental importance. Whoever is immediately or remotely implicated in any form of industry—and few are not—has a direct interest in understanding something of the mathematical, physical 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 indirect self-preservation which we call getting 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 business really implies learning the science involved 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 a requisite for each, that he may understand "the how and the why" of the things and processes with which he is concerned as 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 science bearing upon this other occupation. We may instance a mine, in the sinking of which many stockholders ruined themselves through ignorance that a certain fossil belongs to the old red sandstone, below which no coal is found. Not many years 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 understood the general law of the correlation and equivalence of forces, they might have retained better balances with their bankers. Daily are men induced to aid in "carrying out" inventions which the merest tyro in science could show to be futile. Scarcely a locality but has its histories of fortunes thrown away over some impossible project.

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 joint-stock undertakings spread, which they certainly will, so fast will scientific knowledge grow necessary to every individual member of the body politic.

Briefs.

- J. J. Morse is in Philadelphia.
Mrs. C. P. Longley was at Fitchburg, Mass. last Sunday.
F. T. Foster, of Chicago, the spirit artist, is in Peoria, Ill.
Lyman C. Howe speaks in Buffalo, N. Y. during February.
A Spiritualist Society has just been organized at Dayton, O.
Mollie Faucher is improving in health again, says the Banner of Light.
Alycya has entered upon its third year, and has been enlarged to 26 pages.
Lawrence Oliphant passed over on the 23d of December at Wickham, Eng.
Mrs. Helen Stuart Richings entertained the inmates of the government Hospital, for the insane at Washington, D. C., on January 2.
A meeting of Spiritualists from all parts of Holland was held at Utrecht on the 27th of December last.
Helen Stuart-Richings is engaged for the month of February by the Spiritual Union of Norwich, Conn.
Warren Sumner Barlow, author of "The Voices," passed over to the other shore on January 17, at the age of 70 years.
Mr. Lawrence Oliphant, Jr. of London, Eng. was united in marriage to Miss Rosemond Dale Owen, daughter of Robert Dale Owen.
The Presbytery of San Francisco had a grand liberal convention of Paine's anniversary on the 27th, 28th and 29th of January.
The Spiritualists of Wingfield, Kansas, have organized a Metaphysical Club for the purpose of spreading the light of the spiritual philosophy.
The 124th anniversary of the birthday of Thomas Paine was observed in Ewton last Sunday by a series of appropriate exercises in Paine Memorial Hall.
The "Spiritualistic Blietter" says: The young catholic priest, Larkin, at Doggett, Ireland, is continuing to perform some marvelous cures, the blind and the deaf flocking to him from all quarters. Larkin only recently has been ordained, and belongs to a high order.

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. Brooks during his presence amongst us, it has been Resolved, That we hereby express our thanks to Brother Brooks for his kind consideration in which he performed his duties towards us as a society. And further: Resolved, That we, as a society, extend to him our gratitude for his good work in aiding and building up our Lyceum to a firmer basis; And lastly: Resolved, That we recommend Bro. Brooks to all workers in our cause as a gentleman; his demeanor while in Cincinnati warbling us to say so, and therefore worthy of being called upon as a lecturer and spiritual comforter wherever he goes. E. O. HARE, President.

Passed to Spirit Life.

On Sunday, January 13, ultimo, from her home, 1018 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. J. B. S.

Personal.

H. S. R.—Would indeed be pleased to have something from your pen.—(E. B. W. Dr. J. K. Bailey spoke at Wilmington, Ill. January 10; at Canton, Ill., 13 and 14; at Hannibal, Mo., 20th; at Pittsburg, Ill., 22; at Keokuk, Ia., 25, 27, 28, and 29. His home address, P. O. Box 123, Scranton, Pa.



CORRESPONDENCE.

North McGregor, Ia. After a brief lecture on Spiritualism by Dr. W. H. Andrews, we succeeded in organizing a society with fifteen members, and prospects of an addition in the near future.

Grand Rapids, Mich. To the Editor of The Better Way. The annual meeting of the Michigan State Spiritual Association will be held on Friday, Saturday and Sunday, February 22, 23 and 24, 1889.

Norwich, Conn. There was a fine attendance considering the terrible storm, and the lectures were received with great interest and attention.

Worcester, Mass. To the Editor of The Better Way. Although the weather to-day is very boisterous and stormy, a large and intelligent audience greeted Mrs. Colby Luther as she entered our hall to discourse on the following subject: "The Present and Future of Our Country."

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.

St. Augustine, Fla. The lecture of Mr. Tisdale on Sunday, owing to the heavy rain, was not fully attended. Those, however, who were present, were well paid by their attendance.

Anderson, Ind. Mrs. Dr. Hilliges 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.

Topeka, Kas. The lecture of Mrs. S. R. Stevens last night before the Heliozo-Harmonical Society of this city, was on "Obsession, or the Influence of Undeveloped Spirits on Humanity."

Chicago, Ill. 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.

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.

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

The First Society of Spiritualists of New York. To the Editor of The Better Way. The afternoon service of the society was as usual very interesting and instructive.

In the evening Mrs. Brigham answered questions given by the audience, speaking for nearly one hour with perfect ease and grace, evincing a moment's reflection for consideration of either subject before speaking.

Next Sunday Mrs. Brigham will speak for the Taylor Society of Spiritualists of Cleveland, O. Miss Jennie B. Hagan will occupy the platform of the First Society here.

Cleveland, O. 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 manner.

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 when here.

The children's Lyceum meets every Sunday at 10:45 a. m., and all Spiritualists and liberals 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 Froehlich hall, Franklin Avenue Circle, are growing in interest, and meet every Sunday at 2 p. m.

Between the speeches of Prof. E. Warner concerning the present and the Snake-spearer reading, Recitations were also given by Kate Dorr and Laura Lemmers, and instrumental music by Miss Rena Hatch and Mr. Kriebel.

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.

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 engagement in Springfield, Mass., speaking on 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 read in pamphlet form by Messrs. Colby & Rich, of the Better of Light. It will soon be on sale in Cincinnati at THE BETTER WAY OFFICE.

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.

Movements of Mediums. [All announcements and notices under this head must be received and filed by Monday to insure insertion the same week.]

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

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

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

Dr. Deau Clarke may now be addressed at Denver, Colo., and will be pleased to receive calls in the west for spring and summer.

Mrs. Helen A. Simmons, controlled by Dr. J. W. Kenyon, is open for engagements as a public speaker, Address: 721 East Capitol street, Washington, D. C.

Mrs. Carrie C. Van Duzee, trance lecturer and medium, of Geneva, Ohio, will speak during the winter months for the First Spiritualist Society, of Waterloo, N. Y.

Helena Starr 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.

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 at evening meetings at any place in the state of Indiana, during February.

G. W. Kates and wife are holding meetings in Columbus, Ohio, for the month of March and will serve the Spiritualists of Pittsburgh during March. Will devote the spring and summer months in the East and New England.

Miss Jennie B. Hagan is now ready to make engagements for the months of March and April, and will engage to give tests, or both, and is open for lecture engagements for the months of March and April, and will speak at evening meetings at any place in the state of Indiana, during February.

Mrs. J. H. Stowell, Trance. Bates Avenue, near Colerain. Mrs. S. Seery, 34 Gest street, Trumpet and Slate Writing.

J. D. Lyons, 188 Richmond street, Trance, Readings from Letters, Photos, Hair, etc. Mrs. M. Englert, Trumpet, 67 Marshall Ave.

Mrs. Anna Cisna, Independent Slate Writer, 454 West Eighth street. Mrs. Laura A. Carter, Hawthorne Avenue, Price Hill, Independent Slate Writer.

Mrs. Isabella Wilson Porter, 16 West Ninth st., Psychometric and Fire-Healing. Lavinia Knowles Douglas, Trance, Test, and Healing Medium, 88 West Seventh st.

Joseph Schwenberger, trumpet medium, No. 3 Corwin street, between McMillen and Walnut. S. S. Baldwin, Magnetic Healer and Developing Medium, 34 East Sixth street.

For the structure that we raise Time is with material filled; Our to-days and yesterdays Are the blocks we h which we build.

HANOVER'S Self Teaching Garment Cutter by Merchant Tailor System, ensures nearly any diagram of different garments. Life size drafting with each system, that you can draft every diagram and apply to any form with correct results without verbal teaching. Garments are cut fitting and work with ease and comfort. We have the only rule for cutting perfect sleeves. Price \$1.00. For a limited time we will sell you with each one receipt of \$1.00. Agents Wanted. JOHN C. HANOVER, Masonic Temple, Phila. O.



The above cut illustrates our magnetic belt. One of the greatest appliances ever made for lame back, weakness of the spine, and any diseases of the kidneys. This belt will give relief in five or ten days, 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 century!

Chicago Magnetic Shield Co., No. 6 Central Music Hall, Chicago, Ill. Develop for Slate Writing. Send ten cents in silver and a stamp, and get my 32-page pamphlet, giving instructions for the development in your home of Independent Slate Writing, and the best means for obtaining successful results in a brief time.

20 YEARS' EXPERIENCE. MAGNETIZED REMEDIES. Sent to all parts of the World. Satisfaction Guaranteed. Readings and Examinations from letter or lock of hair. State age and sex. Send one dollar and three 2-cent stamps. Permanent address: DR. J. C. PHILLIPS, 1530 Ninth Ave., Clinton, Iowa.

A New Book. STARTLING FACTS IN Modern Spiritualism BY DR. N. B. WOLFE. Being a graphic account of all manifestations and materializations of spiritual phenomena that have occurred in Europe and America since the advent of Modern Spiritualism, March 31, 1848, to the present time.

The Way Publishing Company; No. 222 West Pearl Street, Cincinnati, Ohio. DR. MARSH'S SURE CURE. An Infallible Remedy for Coughs, Asthma, Lung and Chest TROUBLES.

EXCELSIOR LINIMENT. Positive cure for Rheumatism, Neuralgia, Sprains, etc. Formula given by Dr. J. B. Rowe of the Spirit World. Price \$1.00 a bottle. CHEROKEE SALVE. Unequaled for Burns, Cuts, Bruises, Bolls, Banning Sores, Felons, etc.

THE WAY PUBLISHING CO., 222 West Pearl St., Cincinnati, O. REDUCTION IN THE PRICE OF THE BETTER WAY!

THE HERMETIST. An eight-page monthly, teaching the Ancient Wisdom, and a knowledge of the Occult, or hidden laws of nature. GET UNDERSTANDING! It is Alpha and Omega. Price, \$1.00 per year, in advance. Sample copies, 10 cents.

HERMETIC PUB. CO., 629 Fulton St., Chicago. Magnetized Slate Pencil. For Independent slate writing. Cut proper size and strongly magnetized. Especially beneficial to those developing. Price 12 cents per package. Send ten cents in silver and a stamp to M. A. KEELER, Rockville Centre, Queens Co., N. Y.

Mosler Safe and Lock Co. Sole Manufacturers and Proprietors of the MOSLER IMPROVED & PATENTED FIRE AND BURGLAR PROOF SAFES, Vaults, Locks, etc.



Factory: 16, 18, 20, 22, 24, 26, 28 & 30 Burrows St., 136, 138, 140, 142, & 144 W. 2nd Street. Shipping Department: 16, 18, 20, 22, 24, 26, 28 & 30 Burrows St., 136, 138, 140, 142, & 144 W. 2nd Street.

CINCINNATI, OHIO. NEW YORK OFFICE: CORNER BROADWAY AND TENTH STREET. BOSTON ADVERTISEMENTS. ARE YOU A MEDIUM? WRITE TO J. Wm. Fletcher, The test medium for a reading and how to develop your powers. Terms, \$2.00. No. 6 Beacon Street, Boston, Mass.

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

Independent Lecture Bureau. Societies desiring First-class Lecturers and Test Mediums Supplied at short notice. FRANK ALGERTON, The Boy Medium. DR. J. C. STREET, Occultist. JOHN WM FLETCHER, Test Medium & Lecturer. MISS E. NICKERSON, Trance and Music. Engaged only through the Bureau. J. Wm. Fletcher, 6 Beacon Street, Boston, Manager.

Astrologer and Seer. Drop a postal card for one of PROF. FAIRBANKS' FREE BOOKS. YOU WILL MAKE NO MISTAKE In Consulting this NOTED & RELIABLE PROPHET. Address: P. O. Box 111, Brockton, Mass. MRS. FLORENCE K. RICH, 175 TREMONT STREET, EVANS HOUSE, BOSTON, MASS. TRANCE AND BUSINESS MEDIUM. CONSULTATION BY LETTER ON BUSINESS.

AGENTS WANTED TO SELL California Novelties, Made from Yucca Palm. This wood is lighter than cork, and pure white, and of great strength. Made into Boxes, Pincushions, Clocks, Fancy Ornaments, etc. Price List and Sample sent for 25 cents. Address, E. R. BROWN MANUFACT'G CO., Monrovia, Cal.

Unparalleled Success of B. F. POOLE'S Melted Pebble Spectacles RESTORING LOST VISION. I am sending these spectacles at wholesale prices, with the desire and purpose of placing these superior goods and my clairvoyant gift within the reach of all. For \$1.10 I will send one pair by mail and guarantee satisfaction. Give your age and number of glasses you now wear if known.

A GOOD OFFER. Write ten appropriate questions concerning yourself for answers by your Spirit Friends. Give name and sex. Address, including 60 cents in stamps, Dr. N. W. SMALL, (Spirit Medium) Wabash, Ind.

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

PHYSICAL PROOFS OF ANOTHER LIFE. Given in Letters to the Seybert Commission. LETTER I, showing their report of the Pierre Neel case, is the most interesting on its face. LETTERS II and III, containing overwhelming evidence of spirit return through physical manifestations and direct spirit writings. Price 25 cents. THE WAY PUBLISHING CO., 222 & 24 West Pearl street, Cincinnati, Ill.

Most Wonderful Cures. Send one dollar for a bottle of our Magnetized Blood Cordial. From spirit prescription. Positively prolongs life. Thousands rejoice over health restored. Send for circular. Address, Dr. E. K. MYERS, Lost Nation, Iowa.

MRS. WEBB, THE Wonderful Astrologist. Will remain at her New York home, 307 W. 23d Street, until April, 1889. Sittings \$2. MRS. M. E. WILLIAMS, 232 W. 46th St., New York City. Materializing Seances - HELD EVERY - Thursday Evening at Eight o'clock, Saturday at 2 P. M. Mr. Holland, one of the guides, answers a questions pertaining to the Science and Philosophy of Spiritualism at each Seance.

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

DUMONT C. DAKE, M. D., 304 FIFTH AVENUE, NEW YORK CITY, successfully treats all forms of Chronic Diseases, however complicated. Patient selected for years, regarded as hop-less, or incurable, testify to permanent restoration. In the accurate Diagnosis of Disease, and as a Magnetic Physician, Dr. Dake's skill stands unequalled. Those unable to visit the Doctor in person can be successfully treated at their homes. Remedies sent by express. Send stamp for circular. 62 Dumont C. Dake, M. D., is a skillful medical attendant, and a genial spirit whose responses to the impressions of superior wisdom are vivid, and generous of good results. -Eds. Banner of Light.

MRS. STODDARD GRAY AND HER SON, Dewitt C. Hough. Hold Materialization Seances every Sunday, Wednesday and Friday evenings at 8 o'clock, Sunday and Saturday, 2 o'clock, at 323 West 34th street, New York City. Daily sittings for communication and business. Engagements made for seances at private residences.

MRS. HELEN FAIRCHILD, OF BOSTON, MASS. Materializing Seances, 914 SIXTH AVE., NEW YORK. 2 o'clock P. M. EVENINGS: Sunday and Thursday at 8 p. m. Private Seances and Sittings a Specialty.

Magnetic Sanitarium, Mrs. H. L. Woodhouse, Mgr. 232 W. Twenty-first st., New York. A retreat for the sick. Patients will be received for a single treatment or a day, or as long as required to complete a cure. Treatment strictly medical, and no drugs used. Patients permitted to be treated by their own physicians if required and their instructions carried out. This home offers hope when all else fails.

WHEN WESTERN PEOPLE VISIT NEW YORK They like to find a Hotel possessing modern conveniences, and at the same time affording a cheerful and home-like congeniality. Such a Hotel is THE COSMOPOLITAN

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

PHYSICAL PROOFS OF ANOTHER LIFE. Given in Letters to the Seybert Commission. LETTER I, showing their report of the Pierre Neel case, is the most interesting on its face. LETTERS II and III, containing overwhelming evidence of spirit return through physical manifestations and direct spirit writings. Price 25 cents. THE WAY PUBLISHING CO., 222 & 24 West Pearl street, Cincinnati, Ill.

Most Wonderful Cures. Send one dollar for a bottle of our Magnetized Blood Cordial. From spirit prescription. Positively prolongs life. Thousands rejoice over health restored. Send for circular. Address, Dr. E. K. MYERS, Lost Nation, Iowa.

Send one dollar for a bottle of our Magnetized Blood Cordial. From spirit prescription. Positively prolongs life. Thousands rejoice over health restored. Send for circular. Address, Dr. E. K. MYERS, Lost Nation, Iowa.

Send one dollar for a bottle of our Magnetized Blood Cordial. From spirit prescription. Positively prolongs life. Thousands rejoice over health restored. Send for circular. Address, Dr. E. K. MYERS, Lost Nation, Iowa.

Send one dollar for a bottle of our Magnetized Blood Cordial. From spirit prescription. Positively prolongs life. Thousands rejoice over health restored. Send for circular. Address, Dr. E. K. MYERS, Lost Nation, Iowa.

Send one dollar for a bottle of our Magnetized Blood Cordial. From spirit prescription. Positively prolongs life. Thousands rejoice over health restored. Send for circular. Address, Dr. E. K. MYERS, Lost Nation, Iowa.

Send one dollar for a bottle of our Magnetized Blood Cordial. From spirit prescription. Positively prolongs life. Thousands rejoice over health restored. Send for circular. Address, Dr. E. K. MYERS, Lost Nation, Iowa.

Send one dollar for a bottle of our Magnetized Blood Cordial. From spirit prescription. Positively prolongs life. Thousands rejoice over health restored. Send for circular. Address, Dr. E. K. MYERS, Lost Nation, Iowa.

Send one dollar for a bottle of our Magnetized Blood Cordial. From spirit prescription. Positively prolongs life. Thousands rejoice over health restored. Send for circular. Address, Dr. E. K. MYERS, Lost Nation, Iowa.

Send one dollar for a bottle of our Magnetized Blood Cordial. From spirit prescription. Positively prolongs life. Thousands rejoice over health restored. Send for circular. Address, Dr. E. K. MYERS, Lost Nation, Iowa.



SPIRIT MESSAGES.

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

1. EDWARD STILES.

Of Auburn, Maine. Been in spirit life four years; born in Hampden, Maine; moved to Auburn, eighteen years ago; parents live in Hampden; my two boys, girl, and wife have lost run of them; wife married another man soon after my exit—about 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. 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 Charlestown, Maine. She is very aged—upwards of ninety years. I was over eighty years when I came here. Love to all. Do send this to Mrs. Hattie Chandler, Lisbon, Maine, and to Mrs. John C. Bridgman, North Bradford Maine.

3. BESSIE TOWLE.

I am Bessie Towle of Jonesboro, Maine. My father and mother live in this place—two 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 my love to all. I used to write some when I went to school. Don't forget to tell father and mother that Bessie never died, was only drowned out of her body that is all.

4. JOHN WILLIAM CARROLL.

Born of an aristocratic family, suppose it would not be expected that the writer of this would be different from his family prerogative, but I am as much so as black differs from white. I am of the Washington age and revolutionary times, but that does not make me narrow or opposed to universal liberty and freedom. I have been a spirit for most eighty years. I do not have many relations of my own name living—one cousin by the name of John Young Carrollton, and Mary Garland Carrollton French—who reside in Carrollton, S. C., and in the old mansion—the part that is left, for most of it was destroyed first by the Confederate troops as quarters and hospital; next by the Yankees for the same purpose. But what has this to do with me. Some may be a satisfactory test of my continued life to some persons, but in general no one there will take interest enough in me to look the matter up. 'Ghosts! Ghosts! they say, frightens me now just the thought of it. Nonsense there are none such.' You are right my dears, there are no ghosts; for spirits are men and women same as you mortals are, only in a different state or condition that is all. I once thought the same these people do, but now know better, for here I am a large, tall man, black eyes, dark hair, brown skin, long roman nose and chin, full face whiskers, hair long and curly down to my shoulders, coarse voice and loud spoken and rough, portly, weighed when in mortal life two hundred and fifty-six pounds, and am large enough now to show that weight. When I was in the mortal, I had an inkling of these spiritual opponents, hence it brought upon me, through material minds, made to be enemies to me because, they the mediums, were susceptible to these machinations of spirit power over them. All of these matters are brought to my sight and understanding now to be as plain as is bright unclouded sunshine to the mortal. Therefore, in conclusion let me say, protect and support your mediums and journalists, in every way in your power. And another matter, equally as important, do not curvy favors of the popular credul churches, for if you do, instead of aiding yourselves you give strength to your most vital and terrible enemies, who are wary and seeking every imperfection in the spiritual ranks to overcome and destroy you. Be in the language of an old teaching: "As wise as serpents and as harmless as doves." This instruction is very significant. It tells the whole story of diplomacy. And pray what are your mediums and journalists but diplomatists in and for the great work of spiritual culture among mankind, who, all of them, are stercorously ignorant of its great truths, till educated by its phenomena in its circles and meetings.

5. 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-

self except the little evidence of it, as was 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, Mohammedan, 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 origin and facts about the different religions, these parties (spirits) would lose just so much power themselves, (over the human and spirit minds,) in proportion as they became advanced in understanding of these matters.

Is it strange that these conditions should be so? Not at all I think, for the fact of becoming a spirit does not change the status of mind or motive in the least, more than the circumstances of change—not having the mortal machinery to work with, makes action more difficult in one direction, that is, to work materially on the earthly plane, but this is so and the doors of spirit power are opened wide by the change named death, so the spirit freed of the mortal has almost unlimited access to the spirit in the body to influence it at will; hence, were it not for protection rendered by friendly liberal spirits, such as was Thomas Paine and those of his way of thinking. This man's teachings enlightened a great many mortals, so when they become spirits, they are strong on the side of actual truth.

I find my own humble self in my earth work, gave much light to people, male and female, hence of those who have come here to this life, I have many friends. These friends are helpers in my work which is still progressing. 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 damaging state of conditions to these parties 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 editors 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 emancipating the human mind from bondage into the light of Spiritualism. Every mind redeemed adds one strong advocate and helper to the ranks of helpers on these immortal planes. You will also notice where your greatest opposition lies, where your most bitter and persistent opponents are. Opponents who give no quarter and hold all in the spiritual work as their to be secured victims. And as aforesaid would be so at once, were it not for friends of freedom in the spirit side of being. You have a very great work to do, to enlighten and reform mankind, in view of the spiritual and material opposition working together, with plenty of means willingly given by the victims of their imperious wills. These statements are facts, and being such will not the Spiritualists rally in united strength of will and reason and sustain their mediums and their publishing advocates, the proprietors and workers upon the various Spiritualist and Free Thought journals! Every effort helps! Helps the mortals; helps the spirit; advances the cause of freedom and Spiritualism.

There are no more determined enemies to work against Spiritualists, Spiritualism, and Free Thought principles than are the Catholics and Mohammedans. Upon the destruction of Spiritualism they naturally agree, though upon other matters essentially disagree. If the workers as mediums and journalists can be sustained, with the assistance of liberal spirit minds truth will triumph. But workers must not get discouraged at adversity, for they must not remember the hosts of these Catholic and Mohammedan spirits exist in the immortal realms. True there are many bitter Protestant opposers, but they are but as a drop in the ocean of darkness and ignorance. Then the Protestants are hated about as much by the Catholics and others as are the Spiritualists, except the Protestants are willing helpers of these Catholic opposers to do their tyrannical work.

When I was in the mortal, I had an inkling of these spiritual opponents, hence it brought upon me, through material minds, made to be enemies to me because, they the mediums, were susceptible to these machinations of spirit power over them. All of these matters are brought to my sight and understanding now to be as plain as is bright unclouded sunshine to the mortal. Therefore, in conclusion let me say, protect and support your mediums and journalists, in every way in your power. And another matter, equally as important, do not curvy favors of the popular credul churches, for if you do, instead of aiding yourselves you give strength to your most vital and terrible enemies, who are wary and seeking every imperfection in the spiritual ranks to overcome and destroy you. Be in the language of an old teaching: "As wise as serpents and as harmless as doves." This instruction is very significant. It tells the whole story of diplomacy. And pray what are your mediums and journalists but diplomatists in and for the great work of spiritual culture among mankind, who, all of them, are stercorously ignorant of its great truths, till educated by its phenomena in its circles and meetings.

Now, my friends of earth, if by communicating this to you I can be the means of assisting along the cause of Spiritualism 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. M. ALDEN SQUIRE Brooks, of St. Paul, Minn.

H. H. SQUIRE.

Father Kenyon: Several friends are here with me who are striving to clear away the doubts and fears that so constantly worry those in earth life about existence beyond the grave.

We understand fully that you have no doubts upon this subject, and we also know that many of our loved ones have learned that when they come into this world, they will retain their individuality and commence this life just where they left off in earth life and this is a continuation of the earth life—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 beautiful country upon this side of the river, and we come at this time to urge that all who have learned the truth of life in the beyond to let their light shine to gladden others.

If I were to return in the form, with the information I now have of life here, my anxiety above everything else, would be 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 suppose their presence known. How do you suppose it would be with you upon coming into this world to be reminded by loved ones that as you have done by us so we do by you.

We return to earth because we have loved ones there who are made happy by our presence and we also enjoy their presence. We are not unhappy in the spirit world; but when loved ones in earth life call for our presence, we gladly return and always enjoy these meetings and greetings. One world is not enough for complete happiness; because we have dear ones upon 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 you in earth life can get along so well without, as with our influence in many of the trials that so frequently over take you; consequently our journeys earthward will continue to afford us as much pleasure as you gain by our presence.

Do you lo ok through a glass dimly, or do you clearly see the helping hand, if it is offered the children of earth to lift them out of the mist that has so long hovered near to prevent them from seeing the writing upon the wall that reads, "loved ones over the way are waiting to wipe all tears of sorrow away."

The following messages will appear next week: "Billie", Martha Sullivan, Amasa Holden, "Sam", Jos. Watson.

SPIRITUALIST LECTURERS.

- Mrs. N. J. Andrews, Delton, Wis.
Mrs. R. Augusta Anthony, Albion, Mich.
Mrs. M. C. Albee, Barton Landing, Vt.
C. Fannie Allen, Stoneham, Mass.
James Madison Allen, Ferris, Ill.
Mrs. Nellie J. T. Brigham, Colerain, Mass.
Mrs. E. H. Britten, Cheetham Hill, Manchester, Eng.
Mrs. L. W. Scott Briggs, 18 Aiken street, New York, N. Y.
Bishop A. Beale, 86 State street, Albany, N. Y.
A. L. B. Bailey, Ballou, Mich.
Dr. Jas. K. Bailey, P. O. Box 123, Escanaba, Pa.
G. H. Brooks, 805 Hoyt street, East Saginaw, Mich.
J. R. Buell and Mrs. Dr. Buell, Indianapolis, Ind.
Mrs. A. P. Brown, St. Johnsbury, Vermont.
Mrs. M. H. Byrnes, Mill & Adams st., Dorchester, Mass.
J. Frank Baxter, 181 Walnut street, Chelsea, Mass.
Mrs. L. E. Bailey, Ballou Creek, Mich.
Mrs. E. B. Baker, 50 Bank st., Trenton, N. J.
Mrs. Abby N. Burnham, 50 Appleton st., Boston.
Mrs. Emma J. Bullene, Denver, Col.
Mrs. Elizabeth B. Butler, Louisville, Ky.
Miss L. Barnicoat, 175 Tremont st., Boston, Mass.
Prof. J. R. Buchanan, 6 James st., Boston, Mass.
Mrs. Ellen M. Bolles, Edge Park, Providence, R. I.
Mrs. H. Morse-Baker, Granville, N. Y.
Mrs. S. E. Bishop, Sterling, Ill.
Mrs. Nellie S. Bauer, Capue, Mich.
Warren Chase, Cobden, Ill.
Dean Clarke, care Banner of Light, Boston, Mass.
Mrs. Hattie Clark, Onset Bay, Mass.
George W. Carpenter, Kendallville, Ind.
Mrs. Marietta F. Cross, W. Hampstead, N. H.
Mrs. Belle A. Chamberlain, Eureka, Cal.
A. E. Doty, Union, Herkimer Co., N. Y.
Mrs. C. A. Vineland, N. J.
James Cobb, Hyde Park, Mass.
Eden R. Coker, 1881 Washington st., Boston, Mass.
Mrs. Lora B. Craig, Keene, N. H.
Mrs. A. E. Cunningham, 459 Tremont st., Boston.
J. H. Caldwell, 401 Center st., Meriden, Conn.
Mrs. E. B. Craddock, Concord, N. H.
Mrs. Abbie W. Crockett, Waterbury, Vt.
Mrs. L. A. Coffin, Park st., Onset Bay, Mass.
Mrs. C. A. DeLoe, Hartford, Ct.
Mrs. S. Dick, care Banner of Light, Boston, Mass.
Miss Carrie E. Downer, Baldwinville, N. Y.
Mrs. Susan Dwight, Chesterfield, Mass.
Carrie C. Van Dux, Geneva, O.
Mrs. S. A. Jemmer-Downs, North Springfield, Mass.
John N. Eames, Boston, Mass.
J. L. Enos, Cedar Rapids, Iowa.
Miss N. Lizette Ewer, Fortsmouth, N. H.
Miss E. E. Emerson, 246 Lowell st., Manchester, N. H.
O. A. Egerly, 52 Washington st., Newburyport, Mass.
Mrs. Francis Sackett's Harbor, N. Y.
Mrs. Clara A. Field, 59 Clarendon st., Boston, Mass.
George A. Fuller, Dover, Mass.
Mrs. M. H. Fuller, Saratoga, Santa Clara Co., Cal.
P. A. Field, Barnardston, Mass.
Mrs. Adelle E. Frye, Fort Scott, Kan.
Mrs. H. P. Fairfield, Box 577, Rockland, Me.
Mrs. Sue B. Fales, 13 Front st., Cambridgeport, Mass.
N. B. Brewster, Lowell, Mass.
Sarah Graves, Grand Rapids, Mich.

- Miss Leslie N. Goodell, 68 High st., Norwich, Ct.
Cornelia Gardner, 118 Jones st., Rochester, N. Y.
Dr. E. G. Granville, Kansas City, Mo.
Mrs. A. M. Glading, Box 62, Doylestown, Pa.
Lyman C. Howe, Fredonia, N. Y.
Public Hall, 675 W. Lake street, Chicago, Ill.
Moses Hull, 675 W. Lake street, Chicago, Ill.
Mrs. S. A. Horton, Galveston, Tex.
Mrs. Mary A. Combs, 145 1/2 Quincy street, Cleveland, Ohio.
Dr. Wm. Rose, address 573 W. Fourth street, Cincinnati, Ohio.
Mrs. F. B. Holden, North Clarendon, Vt.
Mrs. F. O. Hyzer, 433 E. Baltimore st., Baltimore, Md.
Mrs. L. Hutchison, Owensville, Mo.
Mrs. M. A. C. Heath, Bettell, Vt.
Annie C. Torry Hawks, Memphis, Tenn.
Zella N. Hastings, East Whately, Mass.
John E. Hagan, South Framingham, Mass.
C. H. Hadley, 3 Glenwood st., Boston Highlands.
F. A. Heath, 27 Lawrence st., Charlestown, Mass.
Mrs. M. J. Hendee San Francisco, Cal.
Mrs. Hattie W. Hildreth, Worcester, Mass.
W. A. H. de Kinsess, 1117 Chestnut, Mass.
Mrs. M. Carville Ireland, 3 Moreland Terrace, Boston.
Susan Johnson, Los Angeles, Cal.
Dr. W. R. Joseph, Santa Cruz, Cal.
Dr. P. T. Johnson, Box 748, Battle Creek, Mich.
Thos. W. Sutton, Box 750, Worcester, Mass.
Mrs. E. J. Jones, 108 Chestnut st., Boston.
O. P. Kellogg, East Trumbull Assabula Co., O.
Mrs. R. G. Kimball, Lebanon, N. H.
J. W. Kenyon, 40 Woodland st., Worcester, Mass.
D. M. King, Mantua Station, O.
Mrs. C. G. Knight, Fulton, Oswego Co., N. Y.
G. W. Kates, Greenville, O.
Mrs. Zaida Brown-Kates, Greenville, O.
Mrs. F. A. Logan, 841 Market St., San Francisco, Cal.
Charles H. Leland, Hayden Row, Mass.
Mrs. R. S. Little, Lock Box 10, Melrose Mass.
Mrs. M. W. Leslie, 35 Common st., Boston.
Mrs. Lamson, 4 West Ninth Street, Cincinnati, Ohio.
Thos. Leek, 106 Cross st., Cleveland, O.
M. H. S. Lake, 660 Columbus ave., Boston, Mass.
Mrs. Amelia H. Colby-Luther, Crown Point, Ind.
J. J. Morse, of England, trance, care Banner of Light.
Mrs. S. M. Mace, 28 Dartmouth st., Boston, Mass.
P. C. Mills, Belleville, Kan.
Rev. Charles P. McCarthy, 109 4th ave., New York.
Prof. M. Milleson, care Banner of Light, Boston.
S. T. Marchant, 15 Willoughby st., Brooklyn, N. Y.
Mrs. Lizette Manchester, West Randolph, Vt.
Celia M. Nichols, South Orleans, Mass.
Valentine Nickelson, Foster's Crossing, O.
Theo. F. Price, Monmouth, White Co., Ind.
Mrs. Myra E. Paine, Palmsville, Ohio.
Lydia A. Pearson, 107 Henry st., Mich.
Miss Dorcas E. Pray, Augusta, Me.
Prof. C. W. Peters, 1308 Olive st., St. Louis, Mo.
Dr. G. A. M. Pierce, Box 1135 Lexington, Me.
A. B. Peck, 100 Broadway, N. Y.
Mrs. Lunt Parker, P. O. Box 343, Lansing, Mich.
Prof. W. F. Peck, 566 Columbus Avenue, Boston.
John G. Priegel, 610 North 2nd st., St. Louis, Mo.
Caleb Prentiss, 10 Hudson st., Lynn, Mass.
Mrs. Phillie Reynolds, 1631 Sixth Ave., Troy, N. Y.
Lyander S. Richards, East Marshfield, Mass.
Miss Jennie Ribald, 33 Boylston st., Boston, Mass.
Mrs. Helen Stuart-Richings, P. O. Boston, 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.
Dr. H. B. Storer, 406 Shawmut ave., Boston.
M. L. Sherman, Box 1205, Adrian, Mich.
Mrs. Adah Sheehan, Douglas Hall, Cincinnati, Ohio.
Mrs. K. R. Stiles, 146 Pleasant st., Worcester, Mass.
Thomas Street, Lockland, O.
Mrs. Fannie Davis Smith, Brandon, Vt.
Mrs. P. W. Stephens, Oakland, Cal.
Miss S. A. Smith, Athol, Mass.
Giles S. Stephens, 107 Henry st., Detroit, Mich.
Juliet H. Severance, 62 E. Milwaukee, Wis.
Mrs. Julia A. B. Selver, Tampa, Fla.
Mrs. Amira W. Smith, Portland, Me.
Mrs. L. A. F. Swain, Union Lakes, Minn.
J. W. N. Y.
Mrs. Sallie C. Scoville, 115 Olive St., St. Louis.
Austen E. Simmons, Woodstock, Vt.
E. W. Sisson, Albion, Franklin Co., N. Y.
Mrs. H. T. Stevens, Caswell St., N. Y.
Mrs. Hattie Smart, Chelsea, Mass.
Henry E. Sharpe, 307 1/2 East 9th st., New York City.
Mrs. Fanny W. Sanburn, Scranton, Pa.
Mrs. M. S. Sperry, 107 Henry st., Detroit, Mich.
Abram Smith, Sturgis, Mich.
Dr. C. D. Sherman, Greenwood, Wakefield, Mass.
Mrs. Julia C. Smith, Hotel Cape, Appleton st., Boston.
W. Stewart, 11 Ionis st., Grand Rapids, Mich.
Prof. W. Seymour, 193 South 13th st., Philadelphia.
Mrs. E. Stratton, 3 Morris, N. Y.
H. W. Stratton, 3 Concord Square, Boston, Mass.
Geo. W. Taylor, Lawton's Station, Erie Co., N. Y.
J. H. W. Tooley, 4 Princeton st., Charlestown, Mass.
Mrs. Adelle M. Strovens, Washington, N. H.
Thomas B. Taylor, Milford, Mass.
Mrs. E. J. S. Toombs, N. Coleville, Broome Co., N. Y.
William Thayer, Corfu, Genesee Co., N. Y.
C. M. A. Twitchell, 129 Prospect st., Somerville, Mass.
Ada M. Twiss, M. D., Watkins, N. Y.
A. E. Tisdale, Merrick P. O. West Springfield, Mass.
Mrs. Emma Taylor Johnson's Creek, N. Y.
Elizabeth L. Watson, P. O. Box 240, Santa Clara, Cal.
James J. Wheeler, Cedar Lake, Herkimer Co., N. Y.
Dr. E. E. Wheelock, Sprague, Mo.
A. A. Wheelock, care Banner of Light, Boston, Mass.
Mrs. Elvira Wheelock, Janesville, Wis.
Mrs. Hattie E. Wilson, 15 Village st., Boston, Mass.
Mrs. and Mrs. M. L. Wheat, Colfax, Iowa.
Marcus R. K. Wright, Middleville, Mich.
Box 11.
H. H. Warner, Care of The Better Way.
Sarah A. Wiley, Rockingham, Vt.
Samuel Wheeler, 162 Ridge ave., Philadelphia, Pa.
Mrs. N. J. Willis, 8 De Wolfe st., Old Cambridge, Mass.
Mrs. Mary E. Wilbee, Marlboro, Mass., Box 52.
Mrs. E. Walcott, 817 North Fremont ave. Baltimore, Md.
R. Witherell, Chesterfield, Mass.
Mrs. M. S. Townsend Wood, Box 175, Stoneham, Mass.
Dr. D. Winder, Wyoming, O.
Mrs. E. C. Woodruff, South Haven, Mich.
Mrs. Susie Goodhue Wagner, Fort Seneca, O.
Mrs. Juliette Yeaw, Leominster, Mass.
James H. Young, Onset, Mass.
\*Will also attend funerals.

A Favorable Opportunity.

For treatment to cure Diseases of the human organization, by the Magnetic and Clairvoyant or Mind or Spirit system; or for the cure of all sorts of diseases, or Advice about Business or other affairs, to be sent to order by letter any distance, Address

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

Requirements for a trial consisting of a written diagnosis of the person's disorder, if curable, etc. Prescriptions of needed advice and remedies, and one package spirit-magnetically mediated, powerful curative Healing Papers, which may be all that is needed to effect a cure. Inclose, with order, lock of patient's hair, or recent writing, statement of disease, sex, full name, residence, description of illness and \$1.00; or for a more full treatment \$2.00; or for either a brief written spirit message, or an advised magnetic and clairvoyant business or other affairs, 50 cents. Diagnosis separate, only 25 cents. Twenty-six years' of practical and extensive practice of this system, as a spirit healer and clairvoyant, of physical, test, writing, business and trance medium, clairaudient, psychometrist, etc., gives him a long list of cures and testimonials, approved tests, spirit communications and advice about business.



Prof. J. B. Campbell, M. D., V. D.

AMERICAN HEALTH COLLEGE.

VITAPATHIC METAPHYSICAL INSTITUTE.

FULLY chartered and in successful operation for many years. Teaches the full Vitapathic System embracing the best of old and new, making a superior system of practice for the cure of all diseases of body and mind.

Send stamp for free pamphlets, etc., to its President, Prof. J. B. Campbell, M. D., V. D., Fairmount, Cincinnati, Ohio.

NOW READY, FRESH FROM THE PRESS.

OUTSIDE THE GATES.

Other Tales & Sketches.

BY A BAND OF SPIRIT INTELLIGENCES, THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

And Love shall wipe all tears from their eyes; and the faces of the sad shall grow radiant in the light of Eternal Day; the weary-hearted shall find rest, and the heart-sick shall drop their burdens; for the Land of the Blest overflows with boundless mercies for all who enter therein.

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

CONTENTS. PART I. THOUGHTS FROM A SPIRIT'S STANDPOINT.

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

WHAT I FOUND IN SPIRIT-LIFE.

- Number One.
Number Two.
PART II.
Introduction.
MORNA'S STORY.
I. First Conceptions of Spirit-Life; Its Homes, Governments, and Colleges.
II. Transition in the Spheres.
III. Language, Society, etc., in the Spirit-World.
IV. Preparing to Enter the Temple.
V. Development of Mediumship in the Spirit-World.

HERE AND BEYOND.

- I. The Hour of Death.
II. The Summoning.
III. His Experiences.
IV. The New Home.
V. Struggle with Self.
VI. The Songster.
VII. At Home.
VIII. SLIPPERY PLACES.
Was It Life or Death?
Dorris.
New Experiences.
At Cross Purpose.
The Wanderer.
The House of Refuge.
The Little Mother.
Spiritual Work.
New Developments.
A New Move.
Oliver's New Home.
VII. Heaven.
VIII. Revelations from Beyond.
IX. Olive Finds a New Friend.
X. Thanksgiving.
XI. The Songster.
XII. Spirit-Life to an Erring Soul.
XIII. Breaking the Bonds.
XIV. Working Upward.
XV. "Going Home."
XVI. Among the Blest.

In one volume of 315 pages, neatly and substantially bound in cloth. Price, \$1.25; postage free. For sale by

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

A REMARKABLE BOOK

Unexpectedly written by exalted spirits who requested O. G. Helberg, on Mount Auburn, to have it published. The mediums used all residing in Cincinnati at the time. Price, \$1.50. Can be had of THE BETTER WAY, or every Sunday at the Hall, No. 115 West Sixth street, and other times at HART'S STORE, No. 40 East Third Street, Cincinnati, O.

Astonishing Offer!

SEND THREE TWO-CENT STAMPS. Lock of Hair, Age, Sex, one leading symptom, and your disease will be diagnosed free by spirit power.

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

TALKING BOARD

PLANCHETTE Combined.

With improved and durable castors, sending constructed. This instrument spells or writes messages, and is of great aid to spirit communications and development of mediumship. Manufactured by a skilled mechanic, and magnified by a highly developed medium, R. H. O'H., postpaid. Address all orders to G. W. KATES, Greenview, Dark County, Ohio.

Free Diagnosis

BY A GOOD RELIABLE

Clairvoyant and Magnetic Healer.

Send three 2-cent stamps, lock of hair, name, age, and sex, and I will diagnose your case free by spirit power. Address Dr. J. H. Eddy, Worcester, Mass.

MOTHER HAWKINS

Co-Operative

MEDICINE COMPANY,

ESTABLISHED AT BIRMINGHAM, CONN.

For the Preparation and Sale of Remedies to Prevent and Cure

LAZY LIVERS

INACTIVE KIDNEYS

IMPURITIES OF THE BLOOD,

And to assuage the many ills that men and women are suffering from by the torpid action of the delicate membranes and tissues of the body; to help the sight and hearing, and other functions of the body needing its renewed vitality that is stirred by the power of her Wonderful Stimulant.

Medicated Cologne Bath

Full information can be had and the Remedies obtained from JOHN J. EWELL, Birmingham, CODE JENNIE J. JACKSON, Lake Side Building, Chicago. H. H. JACOBSON, 330 West Street, Cincinnati, Ohio. ANNIE C. HALL, 512 West Liberty Street, Cincinnati, Ohio. OLIVER K. HALL, The Molten, Iowa. And from Druggists generally throughout the country.

THE

Weekly Discourse

Containing the Spiritual Sermons by the Guide of Mrs. CORA L. RICHMOND.

- No. 1 The Three M's: Mammion, Millionaire and Murder.
No. 2 A Leap in the Dark.
No. 3 Why Religion is Best for Mankind.
No. 4 Ideal Socialism: How does it Compare with Christianity and Spiritualism?
No. 5 The Import of the Day.
No. 6 Ancient and Modern Miracles.
No. 7 The Judgment Day.
No. 8 The Power of Prayer.
No. 9 The Nature of Spiritualism: In Answer to the World's Needs.
No. 10 The Foundations of the World.
No. 11 The Pope, the Propaganda.
No. 12 The Betrayers of Spiritualism.
No. 13 The Height, Depth and the Breadth of Spiritual Truth.
No. 14 Some Appropriate Answers to Superstition Questions.
No. 15 A Leaf from the Book of the Future.
No. 16 A Correct Statement of the Nature of Spirit Life; its Employment and Pursuits.
No. 17 What of the Night?
No. 18 Lives that were Eminent.
No. 19 Why does Man Claim Immortality?
No. 20 What is the Spiritual Significance of the T. W. "In my Father's House are Many Mansions."
No. 21 Modern Spiritualism and Primitive Christianity.
No. 22 What is the Difference between Occultism, Theosophy and Spiritual Science?
No. 23 The Practical and Ideal in Human Life and Spiritualism.
No. 24 The Relation of Spiritualism to the Religion of the Past (The Society, and the Science of To-day.
No. 25 The Dewy Cross; or, the Rosicrucian's Dream.
No. 26 "For I should I Show You a More Excellent Way."
No. 27 The Power of the Spirit.
No. 28 The Trinity; God, Universal Law, and Nature.
No. 29 The Influence of Spiritualism in the Next Twenty-five Years: Materially, Socially, Politically, and in the Direction of Religion.
No. 30 Spirits, Angels, and Archangels: Who are They, and What their Influence Over Human Beings?
No. 31 Is there a Sixth Sense?
No. 32 The House of Clay, and the Beautiful Temple of the Spirit.
No. 33 "Love is Better than Gold."
No. 34 Is Spiritualism Sectarian?
No. 35 Spiritualism, its Progress and Influence in the World for the Next Twenty Years.
No. 36 A Spiritual Symposium.
No. 37 The Bible of the Future: How it is Written.
No. 38 Sophisms that resemble truth; "Phoenix."
No. 39 Appliances for Spiritual Unfoldment.
No. 40 Aye, now, ye shall reap, by George Whitehead!
No. 41 Spiritualism, Mediums and Morals.
No. 42 Christ and his Angels.
No. 43 The New Messiah and His Angels.
No. 44 The Spiritual Promise for the New Year.
No. 45 If the Lord be God Follow Him; If Heal then Follow Him.
No. 47 Miracles, Magic and Spiritual Manifestations.
Price 5 cents each. Single copies of all numbers of Volumes I and II, will also be supplied at 5 cents each. Also The Holy Discourse, containing fifty-two numbers of each volume, handsomely bound in Half Roan, Gold Ruled. Volume I, \$3.00; Volume II, \$3.00. For sale by THE BETTER WAY.

DR. RHODES' FAMILY MEDICINES

Purely Vegetable

(All Sugar-Coated)

Medical Confections.

A Universal Blessing.

SUITED TO OLD OR YOUNG.

A PERFECT Liver and Kidney Renovator and blood Purifier. Cleanses the entire system from all Biliousness and Blood Poisons from Malaria, etc. And cures Headache, Backache, Bile and Stomachache, Diarrhoea, Dysentery, Pains in the Limbs, Lame-ness, Numbness, Constipation, Piles, Worms, Dyspepsia, Consumption, Nervousness, Weakness, Kidney and Bladder, and all other urinary ailments, etc. Also Rheumatism, Neuralgia, and in fact almost all the various ailments of humanity. Price: Trial box, 25 cents; by mail \$1.00; second size, 50 cents; by mail, \$2.00; 12 boxes, second size, \$2.00; large boxes \$5.00; 6 large boxes, \$5.00. For sale by THE WAY PUBLISHING CO.



Do We Hear the Dead Speak?

Perhaps it would not be a mark of decided wisdom to think that we know very much about the dead, or the state of existence which they enjoy. It is, however, a source of pleasure to many to consider the nature of such evidence as tends, in any degree, to support the general belief in the reality of a future life.

Mankind have ever sought to gain access to a knowledge of the condition of the departed and the circumstances by which they are surrounded. Under the stimulating influence of a love for them, which is immovably fixed and enduring, the human mind has been restless, if not tireless, in its effort to solve the mystery of this dark and perplexing problem.

That man has ever demonstrated, as a result of his own research and study, the truth of the immortality of the soul, or that the dead have ever given us any very definite idea of the state of existence which they inherit, are matters of serious doubt, but that we have received certain testimony which is well calculated to satisfy us that the individual mind is endowed with a deathless, self-sustaining personality of being, there is, probably, no question.

Whatever our individual views may be or however valuable our experience is, as an aid in the search for a knowledge of the "hereafter," we cannot expect to reach a final judgment or feel sure of our conclusions without consulting that evidence which is universal, bears directly upon the question and satisfies the genius of intelligence.

At best the human mind is a vernal instrument of use and power. To be convinced of anything it must enjoy the benefit of reason as founded upon observation, facts and data or studied realizations of the senses. Without these aids to an understanding of what life is, we should be unable to properly balance our account with its many demands and opportunities, or take the benefit of its numerous blessings and advantages.

As a question, the "higher life" is one of perplexing import and variable significance, yet it is one subject to the usual 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, while others say that, even if it is true, it cannot be clearly proved. Many think that God alone is able to manifest his presence and interest in the concerns of the world while another class assert that the divine presence and all heavenly influences are wholly veiled from our recognition.

Thus, although we differ from one another in some respects, in regard to matters of life and eternity, we are none of us altogether unmindful of the importance of these questions or of the duty which we owe to ourselves and others in making them the subject of proper consideration.

The reality of life and the change of death are most remarkable phenomena in our experience, and we are quite sure that we did not, of ourselves, solicit either. We accept life because we 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 wonderful thing. It is the basis of our conscious being, and as we come to consider its motive tendencies and characteristics, we are convinced of its self-enduring quality and power. Mind in its abnormal manifestations is altogether irresponsible. In dreams and in the state of trance it is subject to the promptings of an extraneous mentality.

Its unsolicited manifestations cannot be accounted for except upon this hypothesis. The faculties and functions of which it is composed are operated by the forces of will. This mental power is either self-employed or superimposed. The mind is not only empowered with the duty, but endowed with the capacity to think, observe and comprehend. In the abnormal state it is quiescent and self-inactive. In this condition it may 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 or bad. It may come from the living or the dead. It may be realized during hours of wakefulness or those of slumber. When we dream or experience visions, we often give credit to the "angel watcher" for them, and, especially, if they tend to promote our happiness, but if they are of bad import we charge them up as evil and unaccountable.

Some attribute their dreams to fancy, the imagination, or some diseased state of the bodily functions, others think they are the result of former impressions or present exciting causes. Such conclusions are unwarranted in the light of reason and experience. It is true that the majority of dreams are latitudinal and comfortless, but they are invariably original. There is abundant evidence that they do not proceed from self-imposed action of mind. There are thousands of well authenticated instances of angelic intercession and guidance. Some of these cases are the result of forcible dreams, others of deeply impressed conviction received during hours of wakefulness and activity. All the senses are subject to the workings of this law. We feel the sense of touch, of taste, of smell, of sound and sight, both when we sleep and when we are awake. On the natural side of our mental life we reflectively control the action of the senses, on the spiritual side we are wholly at the mercy of inscrutable producing causes. These hidden causes are imbued with a designing and wonderful intelligence. They induce and promote an amplification of dreams and visions. Thought and consequence utterance, proceed from the same source. This is inspiration. One step further and we gain access to that hearing which is designated as the "still small voice." This is the distinct, articulate yet silent speech of the dead. It comes to us as a consequence of aspiration and devotion. Both sacred and profane history supply us with instances of auditive communication with spirits and angels. In the book of God, for instance, in the fourteenth chapter and twelfth verse, we read: "Now a thing was secretly brought to me, and mine ear received a little thereof.

In thoughts from the visions of the night, when deep sleep falleth upon men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face, and the hair of my head stood up. Now the spirit stood still, but I could not discern the form thereof. An image was before mine eyes. There was silence and I heard a voice saying, etc." Thus Job testifies that he not only saw a spirit but heard a voice, and he goes on to relate, with considerable minuteness, what the voice said to him upon that occasion.

Now, who can say that Job, the good, patient and pious man of the land of Uz, did not see what he says he did? Are we, as believers in the truth of sacred history, willing to think that Job's story is all a myth? This is really a remarkable instance of spiritual illumination 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 Nebuchadnezzar, was a visionist and dreamer from first to last. In the 37th chapter of the book which bears his name, he says, using the noun Lord instead of that of spirit or angel: "The hand of the Lord was upon me, and carried me out in the spirit, and set me down in the midst of the valley which was full of dry bones."

Ezekiel was entranced by an attendant heavenly messenger and had a wonderful experience. He says he saw a valley of dry bones, and the Lord said to him, "Son of man, can these bones live?" Ezekiel goes on to relate his conversation with the Lord, in which it is clearly shown that he realized a most extraordinary symbolical vision concerning Christ's kingdom. Whether the Lord of this prophet of the house of Aaron was an immortal spirit, angel, demon, deity or divinity is a matter for etymologists to determine since these terms are employed with very indefinite, if not synonymous meaning in the sacred and secular literature of all ages.

We are not disposed to qualify our theory in regard to auditive and envisioned intercourse with the beings of another world by a restriction upon the definition of words. What we desire to prove is, the fact, that in all periods of past time certain persons, prophets, seers, sages, apostles, wise men and women, have claimed to hear the dead speak, or have listened to a "still small voice," with utterance like our own, sometimes audible at others unsonorous. By referring to the book of Daniel, which is also a part of the canon of the Old Testament Scriptures, we find that the great Hebrew prophet, after whom it is named, was a most remarkable subject of certain spiritual gifts. Daniel was not only a very distinguished man of the world, but gave abundant evidence of deep psychical discernment and foreknowledge. He was a veritable seer, combining in himself the elements of a clear perception of "spiritual things" with the qualities of a high moral judgment. That he held communion with the departed is clearly established by his own words, or we can have no faith in the asseverations of men. In the tenth chapter of the book of Daniel and beginning with the seventh verse, he says, "In those days, I Daniel, was mourning three full weeks. I ate no pleasant bread, neither came flesh in my mouth, neither did I anoint myself at all till three whole weeks were fulfilled. On the four-and-twentieth day of the first month, as I was by the side of the river Hiddekel, I lifted up mine eyes, and looked, and behold, a certain man, clothed in linen, whose loins were girded about with fine gold of Uphas. His body was like the beryl, and his face as the appearance of lightning. His eyes were as lamps of fire and his arms and feet, in color, were like unto polished brass, while the voice of his words was like the voice of a multitude. And I, Daniel, alone saw the vision; for the men that were with me saw it not; but a great quaking came upon them, so that they fled to hide themselves."

Then Daniel continues, "Yet heard I the voice of his words, and I was in a deep sleep on my face and my face toward the ground. And behold, a hand touched me, which set me upon my hands and knees. And he said O, Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent."

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 his prayer. When Daniel stood up the messenger told him he had known 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 psychical event, who can say that spiritual intercourse, either by hearing or visions, is impossible, or is a new thing? Daniel's psychical experience and wisdom were not confined to the limit of interior hearing and visions alone. He was a medium for various occult manifestations, as well as the most noted prophet of his time. At the grand feast or banquet of Belshazzar, a 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 downfall of his kingdom. The reputation of Daniel as a seer was pre-eminent at the time of the destruction of Babylon. The Queen, in a speech before the thousand lords, at the great feast, addressed the King in these words:

"There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father, light and understanding and wisdom, like the wisdom of the gods, was found in him; and thy father made him master of the magicians, astrologers, Chaldeans and soothsayers."

In the lifetime of Daniel it became proverbial to say of those who gave evidence of the possession of anything like superior intelligence, "Thou art as wise as Daniel." The queen mother, in the presence of the lords, stated that his greatness was equal to the gods, and Josephus, who is regarded as a very reliable 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 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 some it is claimed that, as in the Saxon tongue, the words God and good are 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 represented by the word Satan, a monstrous wicked genius.

The worship of rulers, after they were dead, was a universal custom among the early nations of antiquity. Some of the best writers of pre-Christian periods affirm that all the divinities and gods were once men who had become princes, military leaders or renowned heroes. This was the opinion of Euhemerus, and also that of Diodorus, the celebrated historian.

Every man, woman and child, however poor, has the power to give. Kind words and pleasant smiles will often make glad the sorrowing heart; and 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.—Boston Investigator.

Every man, woman and child, however poor, has the power to give. Kind words and pleasant smiles will often make glad the sorrowing heart; and 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.—Boston Investigator.

Every man, woman and child, however poor, has the power to give. Kind words and pleasant smiles will often make glad the sorrowing heart; and 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.—Boston Investigator.

Every man, woman and child, however poor, has the power to give. Kind words and pleasant smiles will often make glad the sorrowing heart; and 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.—Boston Investigator.

Every man, woman and child, however poor, has the power to give. Kind words and pleasant smiles will often make glad the sorrowing heart; and 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.—Boston Investigator.

Every man, woman and child, however poor, has the power to give. Kind words and pleasant smiles will often make glad the sorrowing heart; and 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.—Boston Investigator.

Every man, woman and child, however poor, has the power to give. Kind words and pleasant smiles will often make glad the sorrowing heart; and 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.—Boston Investigator.

Every man, woman and child, however poor, has the power to give. Kind words and pleasant smiles will often make glad the sorrowing heart; and 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.—Boston Investigator.

Every man, woman and child, however poor, has the power to give. Kind words and pleasant smiles will often make glad the sorrowing heart; and 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.—Boston Investigator.

Every man, woman and child, however poor, has the power to give. Kind words and pleasant smiles will often make glad the sorrowing heart; and 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.—Boston Investigator.

Every man, woman and child, however poor, has the power to give. Kind words and pleasant smiles will often make glad the sorrowing heart; and 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.—Boston Investigator.

Every man, woman and child, however poor, has the power to give. Kind words and pleasant smiles will often make glad the sorrowing heart; and 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.—Boston Investigator.

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE PHENOMENA OF SPIRITUALISM. ISSUED WEEKLY. THE BANNER is a first-class Family Newspaper of EIGHT PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects. EDITORIAL DEPARTMENT, SPIRIT-MESSAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world.

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

THE CARRIER DOVE. An Illustrated Weekly Journal, devoted to Spiritualism and Reform.

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

THE WATCHMAN. An Eight-page Monthly Journal, devoted to the interests of Humanity and Spiritualists.

THE GNOSTIC LIBRARY. A quarterly publication. Subjects to be treated during 1889: "Psychic and Physical Culture," "The Sacred Heart," "Love and Marriage," "The New Religion." \$1.00 per annum; 30 cents each.

"PSYCHE." A beautiful page weekly, devoted to the soul, \$1.00 a year. Sample copy free. Address, Gnostic Publishing Co., 141 W. Eight Street, New York, N. Y.

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

THE ALTRUIST. A monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all.

Light on the Way. G.F.O. A. FULLER, Editor. MRS. G. DAVENPORT STEVENS, Ass't Ed.

A New Departure. Spirit Eona's Legacy to the Wide, Wide World to be sold by Agents and through the House direct.

THE BOSTON INVESTIGATOR. The oldest reform journal in publication. Price, \$3.00 a year.

THE WIDE, WIDE WORLD: VOICES FROM MANY HILL-TOPS. ECHOES FROM MANY VALLEYS.

THE SPIRIT EONA'S LEGACY TO THE WIDE, WIDE WORLD: VOICES FROM MANY HILL-TOPS. ECHOES FROM MANY VALLEYS.

THE WATCHMAN. An Eight-page Monthly Journal, devoted to the interests of Humanity and Spiritualists.

THE GNOSTIC LIBRARY. A quarterly publication. Subjects to be treated during 1889: "Psychic and Physical Culture," "The Sacred Heart," "Love and Marriage," "The New Religion." \$1.00 per annum; 30 cents each.

"PSYCHE." A beautiful page weekly, devoted to the soul, \$1.00 a year. Sample copy free. Address, Gnostic Publishing Co., 141 W. Eight Street, New York, N. Y.

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

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

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

THOUGHT FOOD FOR THINKERS. LEAFLETS OF TRUTH; OR LIGHT FROM THE SHADOW LAND.

A Book For The Times. Buy It! Read It! PRICE 75 CENTS. For Sale by THE WAY PUBLISHING CO., No. 222 W. Pearl Street, Cincinnati, Ohio.

To Subscribers! NOTE THE Following Offer: To any person sending us five yearly subscribers, or ten one-half yearly, or part yearly and a part for six months and ten dollars we will mail, post paid, one copy of "THE EDUCATOR." Subscription price of this Common-Sense Work, \$4.50.

A LIBERAL OFFER. By a Reliable Clairvoyant and Magnetic Physician. Send two cent stamps, look of hair, name, age and sex. We will diagnose your case free by Independent Spirit Writing. Address, DR. J. S. LOCKES, Worcester, Mass.

BEYOND A RECORD OF REAL LIFE IN THE BEAUTIFUL COUNTRY OVER THE RIVER AND BEYOND.

Liberal Offer. SEND two-cent stamps, your name and age, sex and a lock of your hair, and I will send you a Clairvoyant diagnosis of your disease, free. ADDRESS: J. C. BATDORF, M. D., President Magnetic Institute, GRAND RAPIDS, MICH.

LIFE AND LABOR IN THE SPIRIT WORLD: Being a Description of Localities, Employments, Surroundings and Conditions in the Spheres.

THE WATCHMAN. An Eight-page Monthly Journal, devoted to the interests of Humanity and Spiritualists.

THE GNOSTIC LIBRARY. A quarterly publication. Subjects to be treated during 1889: "Psychic and Physical Culture," "The Sacred Heart," "Love and Marriage," "The New Religion." \$1.00 per annum; 30 cents each.

"PSYCHE." A beautiful page weekly, devoted to the soul, \$1.00 a year. Sample copy free. Address, Gnostic Publishing Co., 141 W. Eight Street, New York, N. Y.

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

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



