TWO DOLLARS per Year.

Without Virtue Are Paltering Vanities."

ONE DOLLAR for Six Months.

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THE BETTER WAY.

DESCRIPTION OF THE PARTY NAMED AND ASSESSMENT OF THE PARTY NAMED A

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PUBLIC SEANCE

By the Independent Club, Berkeley Hall, Boston, Friday, January 25, 1888.

QUESTIONS AND ANSWERS. Through the Mediumship of J. Wm. Fletcher.

Reported for The Better Way by J. W. Powell.

"What is the cause of insanity?" I think that the first cause of anything would be difficult for the finite mind to comprehend, since in the present embod ment the human mind only sees certain results and is not unfolded st fliciently to trace back from those results to the primal cause. The cause of insanity, from your standpoint, is the

result of the violation of natural law.

Insanity is understood by the medical profession to be the result of a diseased brain; certain physical conditions not acting in barmony one with each other, gradually affect the nervous human mind occurs. The cause of this fession are endowed, that they have yet discovered the exact cause of what produces this strange result.

We should say that in nine cases out of ten the bypothesis is correct, namely wards. that the physical condition acts upon the perves, and they act upon the brain; but in changing the character of the brain they open the door to other spirits who surround the person and in turn have the power of expelling the individual that belongs in that body or should have control of the brain, and take possession of it themselves.

In all the cases of insanity that we have studied thus far, we have never seen one but what could be explained upon the theory of obsession, because there has always been a spirit in opposition to the person affected, and strange to say, in nearly every instance antagonistic to the body which it was endeavoring to control.

Naturally when you are in health you seek the welfare of your own surround ing ; you clothe your body to keep it warm, you feed it to keep it nourished, and surround it with all pleasant things, so that everything shall tend to the upbuilding of your own physical bappiness as well as your spiritual welfare. But the moment that you study a person whose mind is affected; you will find them usually hating the body in which they are encompassed, seeking to do all that they can to lejure it and not infrequently trying to commit some territtle crime or act upon themselves. The reason for this, when you understand the law of obsession, is apparent, because the spirit that has taken possession of a diseased brain is a spirit that is foreign to that brain; and no sconer does it find itself incused in this physical environment than it is trying, with all of its power, to break the chain that binds it, and to free itself from a slavery that is

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at the Post-Office, Cincinnati, Ohio, as punishment upon themselves, seeking Second-Class Matter. by so doing they will be able to raise the midst of health; to-day you are sur- outside of earthly responsibilities. They unto their own legitimate spiritual es-

The remedies that are used for insanity, in nine cases out of ten will produce envy, and jealousy, and I had almost being a brave man is of all things the I wait and watch for the coming of those it; the more sane the person, the more said injustice, are the ruling elements, most cowardly. Those people are brave I love, and the time will not be long. likely they would be to become insane, and therefore every man must struggle who, instead of ignoring duty, stand under the present form of medical treat- against every other man for supremacy and face it and make themselves by the ment; for you are building large estab-CINCINNATI . . . FERRUARY 16, 1889 lishments and herding together hunget weary and worn; naturally a man men. dreds of people who are thus affected, gets tired and when by and bye the redreds of people who are thus affected, sponsibilities pile themselves up before him and he thinks that they are too same surroundings ought to be put miles and communications must be addressed apart, for mental diseases are as contable to the put miles apart, for mental diseases are as contable to the put miles and the public in general who are thus affected, gets tired and when by and by the responsibilities pile themselves up before him and he thinks that they are too heavy to be borne, and that his friends, his family and the public in general who are thus affected, gets tired and when by and by the responsibilities pile themselves up before him and he thinks that they are too heavy to be borne, and that his friends, his family and the public in general who is the condition of a suicide after death?"

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The condition of a suicide after death to be a person that was foolish enough to take my own life, I think perhaps I can tell you something about the condition of a suicide after death?"

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The condition of a suicide after death?" glous as physical diseases, and that his family and the public in general ment. He hasn't left the earth, as he else. ought to be apparent to any one of you; for when you are sitting, even in this not able to meet and to conquor them, life after death as he was before; he is hardly move all bound so that there be pleasant circle here, if the person beside therefore, not understanding what the as near to his duty, as near to his re- had to stand; couldn't move if he wanted you is out of harmony with himself or future has in store, not knowing what sponsibility, as near to burden as he was uncomfortable, their own mental condition acting upon your mental condidens of life, he says, "Well, I may not ence between a disembodied spirit and as you count time down here, I begun tion. If, on the other hand, they are in be able to conquer them, but they shall what is called an angel. A disembodied to see a light and soon the way got clear, a peaceful frame of mind and feel in not conquer me;" therefore, either with spirit is a person who is simply without to walk didn't I walk. I then climbed harmony with themselves and all the the glittering blade, or with the pistol, a physical body, but still in close reworld, then you will have in a short time, no matter how disturbed you are, some of the many devices that are at time, no matter how disturbed you are. Some of the many devices that are at the conditions of the light above all the conditions of the light above anything you wanted; everything have anything have anything you wanted; everything have anything have anything you wanted; everything have anything you wante a comfortable, happy and satisfied feel- hand, he snaps the thread of his life and risen above all the conditions of the ing; the harmony within them has ex- is seen no more among you. tended itself and has produced a greater harmony within you.

stead of building jails and asylums, or or to realize it in its eternity. is laid at the door of the physical man, erecting gallows and station houses, if wisdom with which the medical pro a step farther into the realm of causes and endeavor to learn the law whereby criminals are made and insanity produced, then he would not need to build the law of change whereby the spiritual

> To day children are born into the out an understanding on the part of their parents of the laws that should that possibly may reflect themselves upon their brain; and therefore, inheriting diseased bodies and imperfect mental and pervous constitutions and organizations, they are preyed upon by those who are undeveloped in the spiritual life, and as you are constantly sending out thousands of persons every year into the spirit world before they are ready for it, naturally these undeveloped spirits, by the law of physical attraction, seek out organizations through which they can express themselves; and without doubt the Spiritualist is the only person that can solve this question of insanity. Surround your patient with harmony, give them pleasant looks, kind words, music, flowers and sunshine, and you will do | more to remedy what you call an insane

"Why are there so many suicides?" We are not surprised to hear that question asked to day, for nearly every paper that you take up records, not one, but several instances whereby men and women, in the very center of life, with youth, and health and strength and apparently bright prospects around them, had rather take the uncertainty of the future than to meet with fortitude the requirements of the present. There must be cogent reasons why a man in the full possession of his mind and most terrible to bear. The indwelling mental faculties, and being endowed

The cause is plain. You have to-day, Now if this be true in so small a way, understanding as to what the future life rium where he is able to judge and to a corner and wouldn't say anything to how much more apparent must this is. The majority of people in the world understand results of life dispassionately anybody. They would hate themselves; demonstration be where there are the know no future; to them the grave is and from an absolutely just point of but a man must be mean indeed when extremes of mostal and brain disorders. the end of their joys and sorrows. To view. The suicide after death has en-In an institution where the insane are them, when they have closed their eyes deavored to shirk his duty, he has enplaced, you will find that there are and folded their hands and the last deavored to escape the legitimate result you have done as I and others did; so I thousands upon thousands of undevel- funeral rites are spoken above them, the of his life. He can never get way from thought I would stop in just to say that oped spirits, who are seeking through responsibilities and the cares of life are it; there is the duty and there he must I am sil right now and I am in the oped spirits, who are seeking through responsibilities and the cares of life are it; there is the duty and there he must light; friends all helped me, but it took imperfectly constructed organizations, forever ended. There are some who stand until that duty is fulfilled. He to express their thought or to live out, have been taught by a strange theology will see those he has loved, in great sor- way I ought to. condition.

The cause of insanity is due to lack of knowledge and understanding concern and the lematical, so uncertain, and has been so or to fill out, their unfinished physical that after death there is either sleep or row; he will be made to feel all that system; the nervous system acts in turn knowledge and understanding concern lematical, so uncertain, and has been so moved upon in a strange and unfortu-softened a heart of stone to see my upon the tissues of the brain, and very ing the laws of procreation. Instead of vaguely and incomprehensibly stated, nate manner; and those that he would be upon the tissues of the brain, and very ing the laws of procreation. Instead of vaguely and incomprehensibly stated, nate manner; and those that he would be upon the tissues of the brain, and very ing the laws of procreation. Instead of vaguely and incomprehensibly stated, soon a derangement, so called, of the sound for you let me in the crime in the that the human mind is unable to grasp most love and trust, bowed down by the world for you; why didn't you let me

> shall he live again?" And by its po ency and power it shows that death is only injure or destroy the other. It shows suap the cord of physical life, the spiritaffect them or the ante-natal conditions usl life with all of its responsibilities, and cares and duties remains exactly

Now if this could be generally under-Now if this could be generally under-eye of those who will remember me and stood and if the law of a continued life my work while here on earth. I have could be taught in your schools, as a only recently entered upon the spiritual I have much to say, and only a mail history of the past is taught, and the human mind trained to look upon the future life as a reality, then you would dark tecau-e I was gone. I cannot say I should like to have my sister underhave a strong argument and a strong that I was a stranger in a strange land stand that I was not altogether r sponpower against any man's committing suicide. When he knows that he cansuicide. When he knows that he can spiritualism and to mediumship, so that not escape himself, he will not try to while the spirits were using my body I clates all the kindness she would have ing it for the International Congress. It place himself in a position where the was in a spirit life myself; and when in done. I think that many times people burden will become heavier and the spite of all that I could do, I felt that I make mistakes in this world because duties still more imperative. Socrates to say that I would rather die in the only see one side and they have an idea illustrates that idea when his friends harness, I would rather wear out than that is the whole. I know that that was g thered around his bed and the poison rust out. You never quite know what the great trouble with me. I think that was being prepared for him to take, one it means, nor understand what it is, no said to him, "Well, old friend, where shall we bury you when you are dead?" condition than all the mad-houses that Socrates looked the man in the face and oh very hard, to say good bye to the replied, "Why, you will have to catch me before you can bury me. He thinks he is going to bury me when he is in the world to me, and I would will reality only going to bury the body in ingly have endured years of suff-ring it

get away from himself. The entity re- that said, "you brought light to me; most terrible to bear. The indwelling mental faculties, and being endowed spritted such a person bates the body in with a strong physical life, should in a moment huri himself upon the unknown moment huri himself upon the unknown find such persons enacting all kinds of sea of eternity.

spiritual or material side of life. Now you for a little while, out it's beautiful, when you understand it;" so I have doing a thing; do it; talk about to seed a special message to my loved ones, but to speak a rison and Philips and the others are fishness.—World's Advance Thought.

punishment upon themselves, seeking to cut off the thread of life, feeling that simple one to us. To-day you are in so foolishly endeavors to place himself from those we love that all may hear and all may know that although death separates us the midst of health; to-day you are surrounded by the great hurrying currents that carry you first from one side to the other. To day ambition, and greed and other. To day ambition, and greed and other. To day ambition, and greed and other to day ambition, and greed and other. To day ambition, and greed and other to day ambition. They say it is a manifestation of bravery. I do not think so. It seems to me that a gone by, I have found happier and better than when I lost it; and so say, if you seem to day ambition. and recognition. Naturally the nerves efforts at least, worthy of being called

"What is the condition of a suicide

will look upon him as a failure if he be expected; he is as much in the earth with a chain so short that he could herself, they very soon make you feel the to morrow of life holds, not seeing before he took the fatal step. You must that he does not really escape the bur- understand that there is a great differworld, then you will have in a short or with the rope, or with the water, or lationship with the material universe; the light and I have kept onward. For governing and ruling all animal pasoutside of Modern Spiritualism, no clear sions has gained that spiritual equilib. I have seen fellows that would be so misfortune that has fallen upon them, do something for you; why didn't you Modern Spiritualism is to day little and he will be compelled to realize all let me save you, as I would have done and we are not aware that with all the the earnest philanthropist would take understood; it has come to solve the that they suffer because he was the digreat, important question, "If a man die rect cause of it. When, by and bye, he is prepared to meet his duty and pre- caused the whole trouble. On, it is a pared to fulfill it, and ready to bear his terrible feeling, a terrible state to be in. burden, then by the law of progress and I have thought it was punishment, but or to arrange for the care of them after- is separated from the physical; but as spiritual unfoldment, he will rise to a you cannot destroy one, neither can you higher and more developed state; but it is not punishment; there is a difference this will not be for a long time. Of all between the two; so I had to accept it, world, in too many cases, as a matter that after death there is a continued of accident; they are born into life withness. It shows that though you may cide knowingly and intentionally, are burden, whatever it is, till the voice the most unfortunate.

Messages.

SARAH ROCKWOOD.

few words that may perhaps meet the eye of those who will remember me and good bye to those I love and who, ever n My husband and my child were al

What the world needs to understand is, that the body is one thing, and the say, "It is all over; she is at rest at last," and right in that moments say. mind and the soul that animate that great ball of fire seemed to shine our against the darkness in which I found sir, that Samuel Sewell would like to body is quite another; and that by com- myself. It seemed like a luminous sun communicate with his friends. I was mitting suicide you only separate the and as I looked, it opened and out of the one from the other, but no man has light hundreds of faces looked at me ever yet been found who was able to welcome home." Oh, how many I saw mains the same whether upon the spir- how many an old friend I looked in the spiritual or material side of life. Now face who said, "It may seem strange to going to a meeting or something on that

HOMER HANCHETT.

Well, friends, I was attracted here by the enlivening conversation that you have been having this afternoon about insanity and suicides, and as I happen to be a person that was foolish enough else. You have seen a picture, I have no doubt, of a man chained to a rock, to. That is about the way I found my-self when I woke up, and I had an al mighty hard time or it for a while; but after a time, I suppose it might be years away from where I was and I got into was wrong just the same when you do earth and by conquering selfishness, anything wrong on earth, you hate yourself and you hate everybody else. respect or love. That is just the sense

I tell you it is a bard thing to go to world for you; why didn't you let me side my body, hearing every word they were saving and knowing that I had there was a fellow told me it was justice and that when people get their deserts calls you; that will be plenty soon enough: for wi en you are once out you can't get back in the world to do what I bave gained permission to speak a Hangent, and I liv d in Natick, Mass.

WATSON B. HASTINGS. world; it seems but a day since I said opportunity for saying it, and I shall particularize now in regard to any since, then, have found the world so affairs, only indirectly referring to them when I came here, for many years of sible for what occurred during the last my life had been given to the work of months of my life, that I am near to midst of a district as luxurious as a was breaking under the wheel, I used they do not see all around a thing; they some day when we are in the spirit Intelligence, and the finer elematter how much you may know of the world face to face and we realize just spirit world or how many friends you what makes us do what we do, we shall may have above you, it is always hard, think a great deal different of each other than we do now. Now we cannot faithful friends and know that you will understand the causes, and so we oftennever be quite the same to them again. Itimes blame the result; so I want to say to my sister, you are a good woman; you always meant well; if I had followed ingly have endured years of suff-ring it your advice sometimes. I should have I could only have waited and had us all done wiser than I did; but it is too late

How do you do? Will you please say, present at the great anti-slavery meeting on Sunday; I used to be absorbed in that work. My folks desire to know of me. I have heard them talking some thing about inquiring is I was dead or

present to-day, and the work of last Sunday and this Sunday is because they belong to your band, and they want to

Friends, it has been a long time since I took control of the medium to speak to you, although I remember having spoken here to the club when you used to be in the other place, and so I have come to day just to tell you that you need to do so much yourselves and to say so little. When I was here, I was a little child, and if my mamma told me to do anything a second time,—well, if I waited until the third time I wished I had done it the second time; and so when the teachers tell you what it is best to do you ought to remember it, because if you don't you make it all the harder for them. I want to tell you, though, that there are many bright spirits sround each one of you that are here, I can see many, and they all seem to be trying to make you know that they are present. I do not see why it is that you cannot see them yourselves; why you cannot hear them. You hear the noise in the street, that you can hear; but when your loved ones whisper to you you cannot hear them, and as I am speaking now I can see many bending cause I want to change the influence, and say that I shall come as I used to, you know, to give different readings to different people, as when I was here before; and a shall come soon to do that so that there will be one or two every time who will get something personal

But I want to say, in conclusion, that if the spirits do not all do that you wish, it isn't always their fault. You have as much to do about making the conditions for them, as they have in using the conditions after they are made. So please try and remember, each has his or her seat; each one to fill it in a pleasant state of mind to-

dear friends who are around about you may breathe upon you a loving message from the world in which they live, so that by and bye when your eyes are closed and when the work of your life is done, you can say good-bye, and you are saying good bye to this earth you shall hear the sweet songs of those who are in the spirit life sayi g Come home, come home, come home." Best love to

mamma and paps.

Seance conducted by Fidelity, the controlling spirit of the Independent Cinh Band.

P. S.-All persons wishing to present questions at these seances, for the consideration of the guides should forward them to the medium, J. W. Fletcher, No. 6 Beacon street, Biston Mass., and they will be considered.

Barcelona, the Spanish city in which was held the International Spiritual Congress, is situated on the Mediterranean, and has a population of over a quarter of a million. It is the greatest manufacturing city of Spain, and is the most important port next to Cadiz. It is one of the most ancient cities of Europe, having been founded by the Hannibals, of Carthagena. It is in the ing it for the International Congress. It was ringing out the joynotes of the New World of Fraternity from the tombs of the Old World of Conquest.

When we employ the elements to work for us we employ Universal ment the higher the order of intelligence it will manifest. Electricity is a higher element of Universal Intelligence than steam; and Soul Force, the intelligence of Celestial Light-just introduced-will confound the wisest in its wonderful workings. A machine is for the time being the body through which intelligence operates, just as the human form is the body through which the intelligent essences of the universe operate. Celestial Soul force is alone espable of acting on matter directly.

When we leave the physical body we can only take with us the soul-wealth we have accumulated, and in that existence our happiness will depend entirely upon the amount of soul-wealth we have at our disposal. Soul wealth is

Near forty years ago, there came is a demonstrated fact. knockings at the door of human hearts, found something in life worth the liv. tral fact that angels and spirits have arches over the awful chasm of the need not be dwelt upon. But it may be ing, something to hope for and prepare been and will ever be with us, eager to for; they have learned through this impart to us lessons of progression. for; they have learned through this impart to us lessons of progression.

The question is often asked, "Why whereby legions of enfranchised spirits lized, to the exclusion of a candid confor a life of everlasting progress.

alive with images of light; they are to that of mortality. then can you speak soul to soul with the to receive and unders and it. beloved who are in spirit life.

raiment befitting the new day! How burned at the stake, sunihilation—which shall rise feebly at Greek. It is a child of large family the new day, with a song like that of which we count human life. the angels when, in the morning of creation, they shouted for joy,

Spiritualism may be likened to a acting their grand temple, whose corner stone is Samuel to Saul; the appearing of Moses with regard to public mediumship, All he? My father is a doctor. mediumship, erected by returning spirits of transfiguration; the appearing of that you may have a place in which to Christ to his disciples on many occaworship, not a being of whom you know sions after his death. Christ arose from possible for a medium to command introduce you to her. nothing, and whose purposes and ways the dead, and others, both before and phenomena. Day by day, at a given since that time, have risen and have hour he sets himself to satisfy the deare an enigma to you, but a supreme, been seen. Not only from the past but overruling spirit and power that is all from the living present can the "cloud mands made upon his powers. In many love and tenderness, and that cannot of witnesses" be summoned to testify to possibly err. At the shrine of this temple these things. you may pay your devotions, or yield achievements have been accomplished going to so and so, his power is so un to like it? Bailey—Why, yes. It rose the aspirations of your life in a desire to within the present century, such as the certain. Very soon "Othello's occupations of your life in a desire to within the present century, such as the certain, very soon "Othello's occupations of your life in a desire to within the present century, such as the certain, very soon "Othello's occupations of your life in a desire to within the present century, such as the certain, very soon "Othello's occupations of your life in a desire to within the present century, such as the certain, very soon "Othello's occupations of your life in a desire to within the present century, such as the certain, very soon "Othello's occupations of your life in a desire to within the present century, such as the certain, very soon "Othello's occupations of your life in a desire to within the present century, such as the certain, very soon "Othello's occupations of your life in a desire to within the present century, such as the certain, very soon "Othello's occupations of your life in a desire to within the present century, such as the certain, we have a company to the life in a desire to within the present century. the aspirations of your life in a desire to within the present century, such as the certain. Very soon "Othello's occupative nobly, to do grandly, to learn application of steam power, the electric tion is gone." He has to depend on the wisely and to become better men and

the manifestations of spirit are as old as It be thought a thing incredible that valueless, and whom we should most from the horrors of Orthodox theology, the greatest achievement of the age? but to save it from the darkness of materiali-m. It has come in direct response i-m have all been steps leading up tude that a man, perhaps with his life to the demand of the mind for knowl- through the ones forbidden mysteries of and that of his wife and family dependedge, for proof of immortality. It has nature into the realm of imponderable ing on his earnings, incurs by guilling come with power and evidence enough to satisfy reasoning, intelligent, scien- within which are now heard the low Christians profess to believe that some. the earnest inquirer to enter. thing singular had happened in former Spiritualism, the practice of mesmerism, of the reality of a rap, or of the actuality of a rap, or of the actuality of a materialization. Let us have every crying: 'I really don't know.' P.

deny spirit return of the present, which

From the gentle rappings at Hydesthere came sweeping into the lives of ville, it was learned that "if a man die mankind a great and glorious revelation he shall live again" and that millions of truth, which told the story of immor- long since counted with the dead were tality, and proved to man that there is returning to commence with their an eternal and better life; and each year friends in earth life and assure them of ual army have marched on from con- sire to know what it means. we commemorate that beautiful time immortality. With the advent of when the gates of morn were rolled Modern Spiritualism, a new light over every effort to arrest its progress, accumulation of facts carefully observed back, disclosing the dawning light to streamed into the world, and those who change its course or effect the inscruta- and next, by the intrepretation of those weary hearts and tearful eyes, bestow- bad once lived among us and had passed ing upon all life a grander power and a the portal of death, returned and assured they rivulet has expaned into an ocean, correlate them and show their meansweeter beauty than it has ever before us that they still lived and were unknown. We commemorate the advent changed, save as they had attained to a of the angel of peace, love and thanks | more refined organism which enabled humole frame dwelling at Hydesville necessary to raise. giving, which winged its way down- them to express themselves more corward from eternal heights into the rectly and freely; and that they had hearts of humanity, hearing its tidings gained an enlarged experience. At hearts of humanity, bearing its tidings gained an enlarged experience. Atof great joy and universal tenderness. though we look back to the raps at the bleeding feet of the Hydesville me- the exclusion of the barest considera-What has been the result of all this? Hydesville in 1848 and date Modern tears, shudderings and nameless hor-Human hearts have grown and devel | Spiritualism, yet we can see through all rors, oped, have gained spirituality, and have the ages that have gone, the great cen-splendid proportions of the bridge which gance of such a view is obvious, and

learned elsewhere, that, unless they was not Spiritualism revealed to man in can transmit their messages of undying sideration of other views entertained by realize and live in accordance day after more ancient times?" It was revealed day, with the fact that they are in the in ancient times and in all ages, and it sight of angels who know their most is as old as humanity. The bible tant truth has been obliged to maintain secret thoughts, and understand the abounds with it. If we take the Spirit- its position against all conceivable opmotives and impulses of their inner ualism out of that book, it becomes selves, they will not be ready to enter nothing more than a book of com non thrown upon it by unprincipled men, those who deal with a confessedly ob . into and participate in the j ys of an- bistory of little value. The record of cast off many an offensive burden and scure subject, about which we all know gelic existence, even when summoned man's spiritual experiences is one which constantly gained in strength. Does not very little, is merely ludicrous. from the physical body. Present right- must be commensurate with the physicousness is the only pathway to future cal history of humanity upon this globe. manifestations occurring all over the may be to the individual in unknown happiness, and no life is so misspent but The entire history of the race, when re- world are the harbingers of a brighter research. The physician who carries what the everlasting love of God can corded in accurate detail and fidelity to day that is to dawn upon the world into the slums the blessings of his healbuild it up anew, erect and unblemished, fact, ever has and ever will be found marked by the shadowy outlines of a The great background of the skies is second world of existence, supersensuous trolled by any theories or creeds of their ment, respecting the whole result of

moving toward the earth in the divine | Spiritualism had been growing and impulse of a power that reaches you in dev-loping, in some degree, through the deniz-us of earth concerning their du- carefully guarded, should be in the hands your weakness and in your strength; in past sges, but the great clouds of oppres ties to each other, and the best manner only of qualified men, and should ceryour folly and in your wisdom; in your sion, slavery and kindred evils had held of prepuring for the future life, and also tainly not be practiced for amusement, sorrow and in your joy. Bearing the it back as they had held many a science ings and existence of spir is. They con- search calculated to increase our store of messages of spiritual life, they will come before it. Spirits have desired to come tribute revelations of life and its condi- knowledge. Risks in new research must triumphantly beyond the mists and and manifest, and have tried many tions in the spirit world, which the long be faced, but they should be as few as thunders and complications of human times in past ages to do so, but have states, and will not leave you until their been beaten back. The Modern Spiritwhich is in closest harmony with the unit Philosophy was not known and great new song," which Modern Spirithaye more than once expressed Science will have taken rapid strides; practiced in those ages as it is now be- itualism has given to the lips of fear- opinion as to the general and promiscuhuman thought will have gained an- cause of the ignorance, superstition, other height, and the great chains of tyranny, oppression, bigotry and bar- human soul illuminates the darkest deprecated than the domination of one the world that have bound man hand barism of the people. Because of the scenes of our earthly life; and this torch will by a stronger one; and when the and foot to that which is passed, will inquisition. B-cause humanity was not melt away in the sublime fashion of sufficiently developed nor prepared to this wonderful solvent. It will soon be receive and appropriate the intelligence. veil which enshrouds the activities of approval. But this is not all. There possible that human beings shall speak Spiritualism as it appears in the nine- the soul. It cheers and consoles when enters into the practice of these occult face to face with the immortal messen- teenth century, with its vast teachings, everything else fails. When the human subjects a certain development of natgers without the shadow of doubt; but its grand revealments, its f-r-reaching loss of one departed, it whispers of life The ancients, wiser than we, refused to not until you have outgrown your ma- claims and movements could not possi- beyond, telling us that the loved one is terialism, your secrning, your pride, bly have made its appearance in earlier living, anxious to prove to us that life which they were acquainted with. They your egotism, your sensorship-not until ages, because the world was not ready is eternal and unquenchable.

The spirits had made many efforts to The great work to be wrought is in communicate with mortals, but their Individual lives. There will be no lay- c uncil was rejected and despised, as, ing of new corner stones, no rearing of for instance, in such cases as the reputed | Spiritualism to see that it is kept pure attention to a painful case by mentionnew structures, no inauguration of bu- New England Witcheraft, whereby and above reproach. When, in days ing names. But we are aware that a man institutions, creeds, theories and thousands of g od people lost their philosophies; but, oh! such work as will religious lights; but those days of dark some painful experiences, of grave was resolved into just this magnificent go on in the hearts of men and women ness and terror have passed away to be scandal, from the methods of conduc- influence of a powerful will, with a

your thought chambers are being clar-ified an t purified for this wonderful it was needed, and the world was ready revelation! How each life is being for it. All great events occur according quickened by new pulsations to enter to law and order, and Spiritualism is no is free largely—but not quite-from the into its divine poss-ssions! Let the supernatural, but entirely a natural undangers that then beset it. It has disposed expectant earth behold how fair a thing is the new day, but how much ditious prepared the way. It declares proved in quality. The phenomena fairer and diviner is the new humanity that this century is the most glorious presented to the five shilling inquirer -kindly nursed into life after having been forsaken; wou into the kingdom of log glory of the nineteenth century. happiness and love, after being threat Its light idumines the mucky sky of if it is to exist-and we take it that there be now colls the head clerk Jack."ened with eternal misery, and given the barren materialism. It brings to us will always be a demand for it, varying New York Sun. knowledge of life after being taught truths unknown to the Roman, and a in inverse proportion to the intelligence

> Many proofs of Spiritualism in ancient of angels appearing among mortals and

were unknown in past ages; and per- the easilyduped, on the opened-mouthed, haps the world did not need these things | wonder seeker, on the ignorant; in short, This modern movement is young, yet until they appeared. Why, then, should on that large class whose testimony is spirits should, in these times of great desire to avoid. The temptation to sup the origin of mortal life on this planet. schievements, find avenues of commu- plement phenomena which are genuine Its mission is not only to free the world nication with mortals, which is, by far,

Chemistry, physiology, phrenology, magnetism, clairvoyance and mesmer- to estimate the exact value of the turpiforces, bearing the student onward to those who are only too ready to be the very gates of the temple of mind, gulled. tific minds all over the world. Although | telegraphic knocks of the spirit, inviting | ation with us, who have to defend an

never know anything definitely-but Rochester, N. Y., was for the first time celebrate the anniversary of one of the source derived, and on an simplest, and yet one of the grandest attention to them. We shad

the present century. quest to conquest, in spite of death, not point out to any student that the looms up into the proportions of a gi- foolish attempt n unimportant quarters diums seemed doomed to tread, amid tion of any other forms of thought on has now loomed out into the ualists, concern ourselves. affection, or their g'ad tidings of im- other students of our subject. That is a mortal life and eternal progress.

Spiritualism, like every other imporpositions. But it has successfully com- tude, which, in any being less than batted these obstacles, endured much omniscient, would be indecorous. this speak of inherent power and truth-fullness? Toe remarkable spiritual always recognized the risk that there when immortality shall indeed be ing art during a small-pox epidemic

brought to light. own making. The bands of holy an which uncertainty exists, does so at his gels are the teachers and guides in this own peril. It is at least to be expected grand movement. They instruct the that any such experiments should be inform them of the conditions surround- or otherwise than in the interests of re years have indeed "waited for" uncon- we can make them enfranchised humanity. The consciousness of immortality flished upon the surely be nothing much more to be makes even the terrors of the grave hypnotiser is a man and the hypnotised inviting. Life is a great mystery until is a young girl any parents will be able Spiritudism rends asunder the flimsy to say how far that would meet their heart lies quivering in anguish at the oral powers which may involve risk.

A. H NICHOLAS.

Danger Signals. 10 .

It is a mere truism to say that it behooves all who care for the future of worse. We do not desire to draw added past, there was some risk, and indeed tion in connection with Spiritualism the day, and that which was a serious hardly short of that which is worse. In the dispensation and fullness of danger is now almost, but not quite, to these occult powers of humanity, the

and development of the inquirer--must first but strongly afterward, and spring whose children have been born and imperatively be presented under condiion of fraud. That truism may pass without discu-sion.

Here arises the diffi ulty that has alpart; the appearance of ways been felt by intelligent observers who have any personal acquaintance with mediumship know that it is im have not met Mother Eve yet. Let me hour, he sets himself to satisfy the decases it must be that his powers fail Yet, if that be so, his income fails too. Balley-Yes, it was a right smart paper, Innumerable great inventions and and people begin to say that it is no use too. Bagley-D dn't the people seem application of steam power, the electric light, the telegraph, railroads, etc., which credulous who will accept anything, on together.—Times. by spurious imitations, that practice makes hardly distinguishable from the real, is enormous. We should not like

> But it must always be a first considerimpugned truth, to keep the truth pure.

It would not be necessary to say this intelligently noticed, and the first time at the present time were it not that successful in making its way in the world from which the advent of Modern in some quarters to insist on a general Spiritualism dates, so that we meet to acceptance of "facts," from whatever We shall not be thruths that humanity has learned in su-pected of any desire to undervalue any fact. What we want to know is The triumphant legions of the spirit- whether it is a fact. And then we de hange, war or persecution; triumphing world has been enriched first, by the ble springs of its resistless forces. The facts by some master mind which can

Tuere has been a The arroreal risk, and against it we raise a dan-

ger signal.

We have no exactitude of knowledge such as entitles us to take up any atti-

Yet, again, a danger signal. We have must undergo grave risk to his own Spiritualists are not guided or con- life. The patient submits to an experi-

Now, is that the cause with hypnotic have more than once expressed our ous practice of hypnotism. There can permit the sporadic exercise of powers confined them to those who knew how Toe babes and sucklings now-a-days are playing with this fire from heaven that

they have stolen. The results are disastrous, and may be recent trial that occupied some atten-

more they are likely to be used. And, Public mediumship, as now is found, even in the honest man of integrity and uprightness, they are a most d ngerous weapon. What are they, we pray then, in the hands of the sensual the deprayed, and the unscrupulous?-London Light.

Minor Troubles.

"Charlie got a raise in his sajary." said Mamie. "Did he tell you?" (N ,"

Landrum (real estate ageut)-This corner lot you may have for \$2 a foot Bingham (prospecting)-Steep? No!

tell my father on you.
Willie Wafil s-What do I care for your father? He can't hurt me.
Tommy Traddles-Can't he? Can't

Friendly Spirit-By the way, you Spirit of Authory Comstock (with averted face) -I fear I could not bear

it. Is-is she properly attired? Bogley-Johnson seems to have had bad luck with the paper out west.

Judge to tramp-Ten days. Tramp-Thanks, sweetest.
Judge-Two weeks; contempt of court. Tramp--Merci, dariling! Judge--(mad) Thirty days. Tramp-God bless you, old gal! Judge-(furious) Sixty days! Tramp--On, how I'd like to smother ou with kisses!

Judge--(livid) Ninety days! Tramp-(as he goes outside) Thank God, I've got shelter for the winter!

Mental pressure.

Man was examining a Sunday-school. He asks the first little boy sternly: Boy, who has created the world? Boy, in consternation: 'I don't know.' Parson, with increased sternness: 'Who has created the world, you bad boy?' Boy, oreated the world?' Boy, in the legs, with a pause over the legs, with a pause over the shoulders, and feet, and short, quick passes over the shoulders, all the third finger is above the third finger is above the third finger is above the third finger of the magnetised particles. Altogether it was an experience show whatever the critical may say, that there is a mighty power through which the disembodied can act, and we construct the legs, with a pause over the l Mental pressure .- "A zealous clergystrated fact of such appearings now, notwithstanding the promise in their book that such phenomena should be repeated. They accept the spirit return of past ages—a thing of which they can age the

How are Mediums Developed?

A Warning.

ances, but will observe tranquilly and into your normal state," with patience the events that occur at heart disease should neither be hypno these seances; if we will be convinced tised nor magnetised, but may take that the gradual development of the me- no alarm if a persan sitting at the table dium and the increasing and improving comes uneasy (schleet), for this is a sign phenomena which this gives rise to will that medial development is commens remove from our minds the suspicion of ing and will pass off by itself when the his genuineness, which troubled us at heart complaint may, however, be at first, and if to this end we leave the treated with healing magnetism-thu medium at peace, instead of vivisecting is, with direct touches and passes made him by our scepticism; if we are will- locally with the flogers, for this will ing to devote even years to his develop- magnetising the hands should be ment, without even demanding truthful | washed. answers, we may then obtain good and reliable mediums and be free from ly. dissent in many respects now from the ing spirits. It is solely the pressing for answers to questions when sitting with istische Philosophie ist erweiteter Realie mediums who are novices, that is the mus. But I, too, advance, and in the cause of so many lies being told in the present article I published the results of spirit communications. These cause my progress in spiritual knowledge since the writing of my essay; and many to doubt the truth of Spiritualism | while I still hold the theory of Spirit altogether, and they give up the whole ualism being advanced Realism, I have thing. The spirits will soon find out my views in regard to the way and ways and means to tell us what they developed. wish to. If at a table seance a medium becomes entranced, he should be conducted behind a cabinet formed by a curtain being hung (Others advise not to do this). The remaining members of the circle should form a magnetic chain in front of this cabinet and wait Herr L Pusch, which according to our for what occurs, but should neither opinion could only do harm, and we speak nor ask questions. If raps are therefore wrote an article in No. 48 of heard, even then questions should not be done." be put. The medium, or rather the spirit through the medium, will say Herr Pasch published this guide (Asleiwhat is necessary, if not at once, then | tung) in the second edition of his essay in future sittings. As soon as the medium's development has commenced, tiele by the same writer, his hands should be left free on the the dinms should be developed," in which table; this is made apparent at first by he recommends exactly the contrary to jerks, and later on by strong convulsive what he before did, and returns to the movements of the arms. The so-called ment of med ums. He says himself in table tiltings is very often passed over. conclusion that his ideas have progress-I mention this for the benefit of those ed and that his opinion a have changes. who think that when this occurs it is not due to the presence of a medium, and that nothing, therefore, is to be expected. Persons who only look for ta- our triend has emerged from the chan ble-tilting have no idea of the import ance of the magnetic chain of hands on the table, and that the latter is not necessary to establish a magnetic connection between human beings and the vegetable world; that is, be ween hu- especially cautious before we attempt man magnetism and that of plants; to prove that we have found the right therefore, for magnetising a table, as it is of wood, a piece of wood may be laid from one table to another and held, by and medus opperandi in practical Spirwhich means the magnetic fluid neces- itualism are most difficult to compresary to the material manifestations of hend, and demand hundred fold obserto use them, and how not to use them. | the spirits is set free to act upon the nerves of the medium. Those persons are ignorant of the fact that at the moment when the hands are joined upon the table forming a magnetic chain those on the other side, though at first invisble, act upon us, influence and controi us mentally, and make us more intelligent. Frequently the effect is one wonderful seances during my connecpurely abstract and mental, making us tion with Spiritualism, but never one more perceful and harmonious, as when engaged in fervent prayer. Men alone that was more absolutely convincing. suffice to form a circle, according to my than the one I saw the other evening experience, but the circle shoul angels. How your spirit friends are making baste to cothe you in bright described when the last witch was be composed of the same members. Williams, of New York City. She came that is, with such as have been sitting on to Boston by a special invitation, for years -- perhaps even as many as five years-should outsiders be admitted to the seances; and then only after they have expressed an earnest wish to join the circle But even then great precau- W. Fletcher, who live on Beacon street. tions should be taken that the harmony Through the coursesy of a friend I was of the circle be not dis urbed. It is es pecially desirable for the sitters to beware of wiseacres and Scripture quoters, and it was the privilege I shall not as well as of reading the works of sa- soon forget. The scance took place in a vants who reduce everything to a sys- large front room, and a curtain was tem, for such studies might have the stretched across a solid corner, which used to be. Phenomenal Spiritualism, of then how do you know?" "Because effect upon them of disturbing the healthy freedom from prejudice, barmony and peace of mind necessary to chair. the success of a seance. The seances, if they are conducted in the way I have described, will convince persons better Just look at the magnificient sky over than any reading can do, that the pheforth with gladness like a child to mest often smothered all along the ages, by tions absolutely precluding and suspic-Tommy Traddles (threateningly) -I'd action of spirits (aethermen (witherische the light lowered somewhat, and in a Menchen; like ourselves.) For even II short time a voice sp ke from the cabimuch may be attributed to our own spirits, it should not be forgotten that a net in deep, distinct tones, and during person in a state of trance acts as a being the entire evening as Frank Cushman

> through his bodily mouth. Mediums may be developed by mag netising, as well as by table sittings, but hypnotising by gazing should be avoided, as it is injurious to the eyes and will and the method of expression and words never induce true clairvoyance, like employed were also different, showing of Davis; passes with the hand, however, may be used Hypnotism is similing spirit was the one giving the name lar to magnetism. The latter we use of "Bright Eyes," whose pleasant chatwhen we undertake no hypnotic experi-ments with the magnetised person, and membered. She must be about four desire nothing from him, but leave him to himself, and allow him to wake when he will (when he passes from children are. It was not the medium, his trance into his normal condition). When the magnetic sleep is induced, contend, and a confederate was an the magnetizer should say: "I now utter impossibility. Tois much for the leave you to the control of your guar-dian spirit (Schutzgeist)," after which he should neither speak nor ask him any questions. These experiments should be treated twice a week at the same hour. The classic long passes made slowly from the crown of the head over the forehead, across the eyes,

leave you," otherwise the medium will become uneasy when his magnetiser quits him, and be should therefore add: If we would develop mediums, withyou will have the power to remain out questioning the spirits; if we will seated in the chair, moreover you leave all that takes place at the seances guardian spirits may control you." leave all that takes place at the seances to the spirits alone; if we do not wish to the sleep should last too long a period say over two hours, he should say, I descent out imposture at developing se- sire that in five minutes you pass again part in table sittings. It need came seance is terminated. Persons with b nefit them. After every operation of

> It may cause surprise to some that I practical advice which I gave in the second edition of my essay, Spiritua means by which mediums should be LUCIAN PUSCE.

The editor of Naue Spiritualistische Blatter has the following remars on the above communication:

MAGNETISE, BUT NOT HYPNOITISE. We published last year a guide to the nevelopment of artistic mediums by this journal entitled "How it should not

To our regret, in spite of our advice, Spiritualistische Philosophie ist erweiteler Realismus and now we print an argenerally received ideas of the develop-

This is fine and manly be savior, for not many persons have the courage to, confess themselves to have been in the wrong, and we are heartily glad that of too hasty formed ideas. It would indeed have been better if he had not lacorporated his bynotising theory in his essay, but had waited to see if his ideas, which he had too quickly taken to be right, were confirmed by further experience. We should in Spiritualism be or even a better way to proceed. The first principles of rational Spiritualism are easy to understand, but the inner nature vations; therefore to act so hastily is to sin greatly in this matter.-Translated From Naue Spiritualistische

A Wonderful Scance.

To the Editor of The Better Way.

I have attended many interesting and through the mediumship of Mrs. M. E. and a selected company of about thirty persons were invited to meet her at the elegant apartments of Mr. and Mrs. J. fortunate enough to gain admission, contained nothing but an ordinary

A about half past eight o'clock the company entered the seance room, and were in a body presented to Mrs. Wilof aether (a spiri), because he is then proved himself a most interesting and free from corporeal impediments, and instructive spirit, answering all quesas such he can communicate with other spirits, as like with like, and deliver tions in a quiet dignified manuer that he results of such conversations to us was most impressive. Mr. Holland, another control, discoursed somewhat upon various themes, in a voice totally differe t from that of Mr. Cushman, two distinct mentalities. An interestyears of age, and she walked about the room, seemed as lively, as most young as some who were not present might couragement as a dead friend would speak--tall men, short women, old and young, appeared and d sappeared be-



A Trip to the Moon. BY SUNNY SOUTH.

feel so light. The moon's attraction of

its life-principle; and as this diminishes. life on the surface becomes extinct. The

present like our moon does during the

daytime, for we are on that side of the

Well, here we are; the earth is down.

Capella, too, towards the East.

And further on Orion grand,

Above the Hyades and Bull,

Shining forth so beautiful.

The twins arise, to say the least.

And all more beautiful and fair

The reason now 'tis very clear

And that is why it is so cold, Which I have already told.

On we go like eagles flying.

With earth's locomotive vieing:

Or can it be a great big moon

That rises yonder e'er the hill,

Smiling gaily, full of mirth?

So large it would a hog-head fill?

She's glad to see you looking well,

And like a moon am shining clear.

I give to moon fourtimes the light

But sad that lovers can't employ

I shine upon a barren soll,

My light to add to their sweet joy.

So none can see my shining face,

Thus all my light is thrown away,

For which I get no thanks nor pay;

But never mind, I'll not complain-

For you, at least, 'twas not in vain. And as I've said all's to be said,

Come home, 'tis time to go to bed. But, don't forget what you have read!

Nor can enoy a moonlight chase.

I am not moonshine, don't forget, But earthshine; 'tis the first you've met,

That moon gives to your earth at night;

On which there's neither life nor toil;

And now, herself, a tale will tell

Why don't you know it's, mother earth,

Having neither horse nor steam, It seems to be a fairy dream. But lo, what's that A fire-balloon?

Than in our own earth's atmosphere;

gravitation is very feeble, and makes

to take a trip to the moon? But remem- weight at all, causing you to feel as light ber it is a long distance-about 240,000 as a feather. It is the law of gravity miles, and undoubtedly very cold, both which causes weight in sub-tances; and on the way and on the moon itself. So if the earth's central attracting force bring cut your wraps and let us start. would be diminished about one-eighth

How shall we go—by rail or electricitis present force, you would be able to ty? By locomotive speed at the rate of jump 25 or 30 feet into the air with ease, 60 miles an hour, it will take us about six months to get there; but if we travel by electrical speed, we can be there all the about this is, that the attracting most immediately. We'll go there by power of the planet's centre constitutes

Here we are! Phew, how cold and is why the moon is called a dead planet. penetrating is nature here, but no raw Its law of gravity or life-principle is and cutting wind to take away your used up, and it has hardly enough left to breath at all events, and no snow and ice to impade our way or cause us to slip down and that is some cause us to slip down, and that is some consolation at the centre—just enough to keep her any how. any how.

But don't we feel light? Why, I think we could jump ten feet in the air. We will have no trouble in traveling now—

shout in the deavens and prevent her from being attracted to or falling upon the earth. This would be a fearful callamity. It would crush in the sides of our old earth like an egg-hell, can e just follow me and jump as I jump. See, we can make strides of thirty feet belon forth fire and flames, and probaat a leap, and do not get tired out of bly creates fissures in ma. y places, from breath either. Why, this is glorious, which fumes, gases or smoke would is-Suppose we take a trip around the moon, and at the same time see what is on the cord the event. Even now the earth other side? All right-but how many seems to be controlling the moon so as miles is it,-who knows? About 7000 to prevent it from revolving on its axis miles in circumference. That is right, -it constantly having the same side and a trifle over 2000 in diameter-making the moon about one-fourth the size the moon's surface, it is probably all on of the earth.

But how long will it take us to go nature, which reaches there through the srund? Let us see. We can make agency of the same power that controls it as a body on the whole. But this atout three of these long steps or leaps need concern us just now, for it is doubtin a second--making 90 feet each second ful if the earth's influence on the In 60 seconds or one minute we can moon is sufficient to show any marked change in the control during the space make over 5000 feet-that is a mile a of a thousand years, and we may rest minute or 60 miles an hour; and one in peace for the present-leaving future day having 24 hours, we can travel generations to invent or discover some over 1400 miles a day, or around the instrument or method by which these moon in about five days with plenty of changes may be taken note of. time for stoppages. Why, that is traveling faster that the moon itself does on mile a minute to see what is on the its own axes. While old mother earth other side of the moon-the side which this gymnastic feat in 24 hours.

Here we go! Through the vales and moon which is turned towards the sun; over the hills. Now, let us climb this and as the earth is left behind, we are mountain side, and see what's to be seen approaching the opposite side. But as on top. Why this was once a fiery the moon happens to be in its first quarter, we have the advantage of havfount—the crater tells the tale of woe. ing daylight on both sides, and there-But, ob, how large-not one on earth fore will be able to see the surface to the seems at least ten leagues in width, and come into darkness. must have been a fearful sight, when but not a bit of change as yet. The be ching forth its flery fumes. And lo, whole is but a barren world-e'en worse behold, there are others, too, and all for not a shrub is seen that tells of life To the Editor of The Better Way. much larger than our own. Why, what a place this must have been, when all was active in its youth. But here, this must smooth the ground; as white as snow, as bright as quartz, and glistening like the bright as quartz, and glistening like the little world did have life, e'en if tut for ripling waves to greet the eye, like those But on we go. of earth-no sound to mark the quie- Now for the night, tude; all hushed to grave-like still- Behold the skies, how bright and clear; ness. 'Tis' just the place for those poor Northward see the greater bear. souls who seek a rest from busy life; whose hearts are wearied, sorely tried by human suff'ring-worldly strife. Holding up his silv'ry band; And there another plane, methinks; it must have been the happy land, on which the dwellers of this Globe The dog-star with his brilliant eye; once tilled the soil like men of earth. Then behold the milky-way, But lo, 'tis barren; not a tree; all Along the domelike silv'ry spray, rocks and little shrubbery-no shade; but that we do not need, in this cold clime where warmth is scarce. And Because the moon's devoid of air. there are grooves, both long and broad, which tell of rivers that were once-but like the ocean deep and dry, and nothing which betokens life.

The planet's dead, no more to thrive; And never will nor can revive. She's fallen heir to our old world, And some day on her will be hurled. The time will come, will be at length-Vhen wasted is her axial strength-

'hat is, when central life has fled, y which time, earth, too, will be dead. "I am your earth, my children dear, b let us go and see the rest; 6me children, ho, look to the west! Ciding down the mountain side, Co, how pleasant is the ride; Cme along Tom, Mary, Bill Ynder is snother hill, Will go around it, to the sea Cone along and follow me, Le us sail across the deep, It i but for us to leap. Ob, how white its sandy floor, But how barren is the shore; Nota sign of ocean life, Not a sound that such is rife. Hereand there a rock or shell, But yhat kind now, who can tell?

A serpent of the vasty deep.

Forty eet of bones or more,

Resting on the ocean's floor.

Lyingin eternal sleep,

To one of the well-advanced classes the question was asked: "What is the There's mica, feldspar, quartz and rust, highest form of animal life?" "The Resembling mother earth's old crust; giraffe," was the immediate response But le us see, perhaps we'll find from a bright member of the class .-Carlisle Red Man. Someother vestage left behind. Ah, bere's an outline in the sand, A moister, but not of the land;

There is a man in Warren's who has a mania for whistling all the latest tunes. He has whistled so much that he has blown the center of his mustache all away and it only grows at the corners of his mouth. -Waltham Free The Lyceum.

BY ALONZO DANFORTH. AGE OF REASON.

What have all religious systems rested

Faith; and sacred writers merely asser But how is it possible for people to ted, but could not prove their assertions. What resulted when man began to ques-

ion nature and doubt theological degmas. Then commenced the long and bitter corflict, not between faith and reason, but Dear children: How would you like your body appear to have bardly any between tyranny and oppression and the few brave advocates of liberty, fraternity and justice-of the right of man to the possession and use of all his physical and mental powers.

What was then believed?

That as reason advanced faith would decline; that reason would be exalted to the throne of the world, faith would be consigned to oblivion.

What was this conclusion based upon? A mistaken idea of the nature and mission of faith. Humanity forgot that the darkness of the past was not illumined save by the light of faith; they forgot the griefs it assusged, the hopes it kindled; that faith was the guardian of the soul's highest revelations; that it was only used by fanatics to silence the voice of reason and forge fetters for humanity.

What did reason accomplish as faith led

From outer forms to invisible forces; from worlds to atoms; from matter to spirit; from the material body to the indetructible soul.

What did humanity, become?

Permeated with faith in God and the revelations of his works; faith in the integrity and innate nobility of the soul, in the ultimate triumph of justice and right. In the age of reason what will man at-

this. And if there is any vege ation on A too high sense of justice to infringe upon the rights of woman; parents become this side-due to the influence of earth's wise and judicious to have faith in the natural goodness of their children and apreal to their higher, nobler nature instead of intensifying their defects by coercive measures.

> What will the age of reason signify? The demonstration of spiritual truths so long proclaimed by the soul and accepted by faith.

Why will reason be considered the highest, noblest object of human consider-

She will not stop at the tomb but fearlessly follow the golden light of faith travels 1000 miles an hour—the moon how shall we know when there? By across the shadowy stream of death, retakes 28 days to make a complete revolution, while the earth accomplishes looks like a large moon in the sky-at facts, and will wait to welcome the celestial visitants from other spheres.

As Spiritualists, what should be our de-

Not to bring spirits down to earth, but to rise ourselves by spiritual unfoldment into a condition where we shall be able to perceive spiritual realities and converse have we so broad and deep as this. It extent of one quarter at least before we with spiritual beings upon their own plane of existence.

have been a sea. Lock to your left, how once. Here and there a fossiled bone, be of some interest to your devoted readers to learn of our experience in this most worthy fact I can only say that during crystal sands. But, oh, how dry; no a little time compared to that of earth, the short period of five months to which our experience is limited, we have had remarkable success in our private sittings at home, which we adopted about three months hence. The first few months we only had the satisfaction of table tippings and raps, which we thought were great. But what a surprise to all when one evening I was tranced, and those around the table got messages from the dear friends in the spirit world through me. Since then our meetings have been of a most interesting nature. We receive communications, instructions, advices, singing, written messages, and even receipts for various complaints, about thrice a week from our dear friends above, some Indian medicine chief being our doctor. I can only say, dear editor, that it is our most hearty wish for every spiritual family to adopt these private circles at their own home, as they are both very instructive and also interesting, as you have the plain truth right before you. I would so much like to tell the good readers of our future progresses in this noble work if you would allow, for I feel as though every mortal ought to know what true and noble friends we have in the other world.

Yours in the truth, MR. AND MRS. G. H. GRAUBNER. St. Louis, February 3, 1889.

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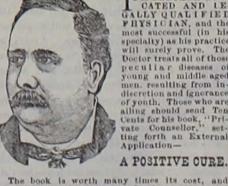
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MEETINGS.

Secretaries of Societies are Respectfully Bo-quested to Send us Brief Reports of their Meetings.—Ep. E. W.]

Cincinnati, Ohio. The Society of Union Spiritualists, of Cincin-nati, hold meetings at G. A. B. Hall, 115 W. Sixth street, every Sunday morning at ledd, and Sunday evening at 7:45; also Wedweday evening of each week, to which all are made selcome.

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

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1001 WASHINGTON STREET.—The First Spirit-icalist Ladies' Ald Society meets every Friday. Pri-rate seance, for members only, first Friday in each meath. Fublic meetings every Friday evening at 'M. Mis. B. D. Torrey, Secretary. BANNER OF LIGHT CIRCLE-ROOM, No. 9 Respective attracts.

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p. m. Seance, followed by a wing-circle. Supper
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Ladies Ad Parlors, 1931 Washington street — Sundays at 1 1/2 and 7 1/2 p. m. F. W. Mathews, Conductor.

America Hall, 724 Washington street - Services ach Sunday Dr W A Hale, Chairman

ning, at 71/2 o'clock.
Cambridgeport.—Meetings are held every Sunday evering at 0dd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

New York, N. Y.

Columbia Hall, 878 6th Avenue, between 49th and 56th streets.—People's Spiritual meeting. Services every Sunday at 2% and 7% p.m. Mediums and speakers always present. F. W. Jones, Conductor Arcanum Hall, 67 West 25th street, N. E. corner, 6th avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 2½ and 7½ Reliable speakers and test mediums always present in spirit phenomenial gifts. Prof. G. G. W. Van Horn, Con.

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Adelphi Hall, corner 52d street and 7th avenue.— First Society of Spiritualists holds meetings every funday at 11 s. m. and 7% p. m. Admission free.

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

Cleveland.

The Chicago Spiritual Frateraity hold public meetings every Sunday at 3 and 7:45 p. m., at Kimball Hall 247 State street, cornel of Jackson, Rev. Moses Hull, formerly a noted Advent minister, and one of the best biblical scholars living, will conduct the services the four Sunday is Jacuary. Seats free, All are invited. S. M. B. ddison, Sec.

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Albani, N. X.

First Spiritual Society neets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10% a, m, and 8 p. m. Admission free. I adies Aid meets at the same place every Friday at 5. p. w.; supper served at 6. p. J. D. Chism, jr., Secretary.

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Love diminishes distance. The lover overcomes it to seek the object of his af. brethren in the cause? No. Every one tections. The patriot senses no weariness feels what that is intuitively; there is but sions knows naught of distance.

have on hand. A sing-song life is unin- ble-not meaning honest laborers or those into-well, something else. teresting and leads to ennui. This makes the soul remiss and the body craves for sensual indulgences. The result is worldlyism, materialism and finally selfishness. Spiritual darkness begins with the latter because intuition ceases, selfishness being the bar between man and God and dissevers him from spiritual or divine guid-

impression or control. An intermediate state constitutes mediumship-a condition of law.

Of Dr. Fred. L. H. Willis, the Banner of Light says: "We understand that this talented gentleman-who when a student at Harvard College became a physical protestations both heard and felt. medium although studying in the theological department, and was summarily ejected by the bigoted authorities there, as they considered the divine gift of mediumship of no account-will soon speak from the rostrum of the Independent Club in Boston, giving a full history of the then oppoaltion to the Spiritual Phenomena, and likewise the opposition to it in certain quarters manifested in the subject, and no doubt Berkeley Hall."

than we did ten years ago when we first warning to what may be expected. received the light, and even more than we

After Truth" is the title of a volume of poems just issued by the Religio Philo-

"Angels Whisperings for the Searcher

sophical Publishing House, Chicago, Ill. Mrs. H. J. Ray Curtis is the authoress of the above-named book, and we must candidly say that the poetry is good throughout. The book contains about one hundred and sixty poems on a variety pleasing subjects, embodied in 27; pages. The lover of good poetry will not be deceived in sending for this book. The price is not given, but a postal card sent to Col Bun-

dy will be readily responded to.

THE BETTER WAY now comes before the public as a new-born child and desires to be presented in a new dress, with new ideas, new thoughts and modern revelations-just as modern as we can get them and in harmony with the new year 1889. Reminiscences of the past have been so often aired that they are overlooked by the majority of readers; for Spiritualists in general are exceedingly modern and constantly crave for something fresh, spicy and new from the mental realms of existence, and thus we ask for something original. We believe in evolution and constant progress in spirit,

ORGANIZATION.

Newspapers constitute the life principle, the law, on which a cause depends for light, support and advancement, and as such should be the first to set the example of harmony and good will towards each other in respect to the cause they represent. Dissension or jealousy among these must produce baneful results; for effects partake of the nature of their causes-the law on which they depend for support, etc., while We are happy to state that many new sub- harmony leads to good results-peace,

MEDIUMS.

Spiritualists must hold to their mediums, must hold themselves aloof from mortal As the pure-minded grow stronger in opinion and ancient ceremonial customs spirituality, the impure and willing advo- otherwise they disturb the harmony of the cates of immorality become weaker, the law of which they constitute a part. The latter cramps their gift and has the same effect on them that attempting to restore a flower to its bud has. The cause or law of mediumship is an evolvement of the new out of the old and has no further conwith the egg from which it emerged. So the past must be left untouched, and non-Of course children should be admitted mediums must not interfere by referring to seances, and just as much as they feel to it. Mediums are the only apostles of the inclination to do so. Their eagerness the new dispensations and should be obeyed proves that the soul is already hungering accordingly. Without them there would

> THE DUTY OF SPIRITUALISTS. Would we lay down a duty for our whom circumstances have deprived of

higher and purer an agency will it pounce upon or utilize for its purpose. And Spiritualism is just beginning to gain the respect of the thinking world, and conseionable world terms popular. At this point it will meet its greatest danger from transnow. Just at this time much interest is cursionists, part of which, like all novices, will want to teach us what Spiritualism is the Doctor will have a large audience in the and make it ridiculous, while the rabble, which invariably follow the popular tide, will want to make capital out of it-either A note addressed to a lady in Wast- politically, socially or individually. To foil ington and signed by another party in the both we must be on the "qui vive" as the same city, was sent to us for perusal. The Frenchman says, and not permit the forhe knows anything about Spiritualism they have proved themselves worthy and know something more about Spiritualism by measures that will give the incipient

Such is the duty we would instil in the did six months ago, and hope to know hearts of our brethren in the cause, and we more about it six months hence. We trust do so now, before they become deaf to it itualism ends, and often by attracting a root, and then the day will be near at hand we can advise is to fight your own battles. We have our own to campaign for, and it set of obsessing spirits around us who to deal with the effects. A stitch in time are of the same opinion, and where all the makes nine, a bad rhymster said, but he no folly and humbuggery of so-called Spirit-doubt meant well, and so we'll take the will requires all our generalship to "hold the ualism begins. God preserve us from such for the deed and govern ourselves accord-fort." Pure Spiritualism is enough for us

Some people seem to think because Spiritualist papers are liberal-minded and advocate free thought, they must necessarily be an avenue for every new theory and policy that may be advanced by individuals or sects-many of which are curriculums almost entirely exclude. All branches or side-issues, growing out of our industries would cease were it not for them to the reality of the case. In the Spiritualism proper. Now, we have no that information which men begin to ac- first place like attracts like, and if absoobjections saying a kind word in favor of quire as they best may after their educaanything that will benefit mankind or aid a good cause, but it should always be not for this information that has been analogous in their respective conditions, taken in consideration that the majority from age to age accumulated and spread and reform should therefore begin on the of our readers are Spiritualists, with very few outsiders, except where the papers are sent to them by friends of the cause with teaching but such as is given in our public attracted and such don't need to be ina view of enlightening them on our philos- schools, this country would now be almost structed what to do, they having as much ophy. Thus we cannot deprive them of space for the furtherance of measures that | chanic arts would possess little interest for | they are attracted. do not interest them.

Spiritualism itself embraces every progressive idea that the world can offer, only that it is promoted in a way not generally understood by the materialistic world, therefore the reluctance exhibited in accepting anything that comes from that source -except perchance it be of educational always offer something better or the same in a more perfected form, it being the highest revelation ever made to mankind, and therefore not without that which is needed for man's intellectual and moral

NO COMPROMISE.

Spiritualists are well aware that this life is a practical one, and that material labor is necessary whereby to earn their living; but they also know, and too well, that all of life's duties are not to be concentrated on gathering material wealth and worldly power. There is a life beyond this which also needs preparing for, and a little preparation in advance is not amiss. Spirits returning speak of this very emphatically, and give us the benefit for they constitute the law which governs of their experience in this respect, and not the new dispensation. Mediums though infrequently relate how much they regret lost opportunities. Now, their version is him concluding. "I perceive here an ye sinners!" not to be disregarded, and Spiritualists are elaborate preparation for many things, esendeavoring to govern themselves accord- pecially for reading the books of extinct longs to the days of John the Baptist. Nor

It is true, they mingle with the world in every-day life, but in social affairs they are somewhat conservative or retired, pre- but I find no reference whatever to the and we in the midst of it, surrounded by ferring the society of their own people to bringing up of children. They could not phenomena to give proof of its presence. that of any other. This is because Spirit- have been so absurd as to omit all training nection with its source than a chicken has ualism gives to every department of life a different aspect-a more interior view of things, and in possessing this, all else one of their monastic orders." seems dull and monotonous to them.

Thus it will be seen that all reform can never come up to their standard, because they lack the interior principle-the soul-that Spiritualism gives to every thing. There are some issues though that are purely Spiritualistic in principle, only that they are propelled under another on the march. The medium sees his loved one impulse which vibrates throughout the name, and we may say an assumed name ones though far away. And the perfected whole Spiritualist world, and that is love! in some instances, because they found soul who has bounded space and dimer. - None need be admonished or enthused to their birth in Spiritualism, and now either "hold fast to the faith" or "be true to the ignore their parent in whole or in part, but party"; for Spiritualists are not of that are not unwilling that the old mother Mistakes are necessary in life in order class of mortals. They are above it. Nor should aid them; i. e., through the press, to learn by experience. Without blunders are they to be governed by touching upon And if permitted, it wouldn't be long bewe can never appreciate the blessings we their emotions. Such belongs to the rab- fore they'd want to convert Spiritualism

worldly goods, but those who wilfully op- the Christian mother church is to the principles, physical, moral or intellectual, pose law and order from motives of sel- many protesting ones; and will remain the fish gain or being prompted by immoral controlling power as long as it is kept defenseless victims. tendencies. Spiritualists too well know pure by its advocates, its supporters, its their duties as individuals towards their children, so-to-say. But let every Tom, thousands that are killed, add hundreds of fellow beings and then exercise care not to Dick and Harry, who has a little mediumimperil themselves in the eyes of the spirit istic power, set himself up as an apostle world. Therefore the security that any under the sanction of Spiritualists, and to Mediumship constitutes a law. Univer- form of government may labor under as the injury and depreciation of our good curse inflicted on their offspring by pa sal law is an equilibrium of spiritual and far as the Spiritualists themselves are con- and lawful mediums-those who are servmaterial force. Thus the nearer a human cerned. But what might be done under ing the cause honestly and honorablybeing approaches this harmonious state the the guise of Spiritualism or what might be and Spiritualism will fall into disgrace, hourly telling upon them to their life-long more applicable he or she becomes as an claimed as coming from the spirit world will disintegrate and finally die as a cause instrument for spirit action. Too much when it is but the effect of idle fancy or in its present shape-though as a law of positivity repels a spirit, for in it is involv- morbid and bitter repinings arising from nature it never can-or be converted into ed too much individuality. Too much discontented human spirits, is another scores of little isms, taking on all manner negativity implies an excess of material thing, and may eventually give cause for of fanciful names, as already exists among force, and allows no foundation for spirit suspicion and the governments reason to us. Some may have been impelled by regard us with some kind of disfavor. It this motive and serve as a warning. Othis this we have to guard against as a duty ers may have been the effect of personal to preserve the cause from a peradventure motives; but however arisen, they cannot decision will tell upon his whole future future inconvenience. Not by waiting for expect us to support them, advocate their its enactment, but by nipping every such cause or bow to them as if they were our demonstration in the bud and making our superiors. Properly they ought to be treated as secessionists or rebels, or The more unprincipled the faction that naughty run-away children. And as for has an underhanded aim in view the the others, with their many high-sounding ultimate physical power and efficiency as "progressive" and "liberal" appellations, men and women will inevitably be more they don't concern us at all. We are Spiritualists, and have the truth, and they are only truth seekers as they call themquently will soon become what the fash- selves. If they wish to join us, they won't have to search much longer after truth, their aim being really to become happy, and nothing but the evidence of a life hereafter will create this happiness. Spiritualism offers this evidence, and by seeking in this direction they will find all that the heart can wish for. And more; for while embracing every principle that the world at large is advocating in slices, Spiritualism has one fundamental princiwriter, in reference to ourself, "wonders if mer to gain the control too fast or until ple that is divine in its effect on man. This is love. It is the centralization of now! By his own admission, as I read competent, and discountenance the actions everything, and without which happiness it, he did not some time ago,"-Yes, we of the latter in the instant or preceed them can never be found. Intellectuality, science, orthodoxy-with or without prefix, or whether with prefix or affix-are cold compared to Spiritualism in its pure and simple form, and thus few thoroughbred that we may never stop progressing or be-come clogged in a limited sphere by be-lieving that we know it all; for there Spir-ready implanted. It needs but to take and therefore it is useless to encumber us with any foreign platforms or schemes. All

and our good readers. In hoc signo vinces.

WHAT IS EDUCATION!

If the argument in the preceding chapby unofficial means, these industries would wholly devoted to agriculture, and the me-

That increasing acquaintance with the laws of phenomena which has through successive ages enabled us to subjugate same subject than we of him; for as a nature to cur needs, and in these days spirit he has the advantage over us in which three centuries ago kings could not purchase, is scarcely in any degree owing innocence. But they can reform us by benefit or whereby the rick and needy may to the appointed means of instructing our telling us of our shortcomings; pointing be relieved. Otherwise Spiritualism can youth. The vital knowledge-that by out our weaknesses; giving us a cue to which we have grown as a nation to what we are, and which now underlies our whole existence-is a knowledge that has who neither know or care to know that got itself taught in nooks and corners, while the ordained agencies for teaching namely that they are perfected and have have been mumbling little else but dead a great mission to perform—that mission

formulas from the dry leaves of antiquity. strange chance not a vestige of us now living were to descend to the remote fusome college examination papers, we may the signatures that appear on the docuim gine how puzzled an antiquary of the ments dictated by impression or meperiod would be on finding in them no in- chanical writing. Instead of reforming dication that the learners were ever likely themselves they want to reform the world, to be parents. "This must have been the heading their manifestoe's with "Oh, man!" course for their celibates," we may fancy "Oh, ye mortals of Earth !" and "Repents nations and of coexisting nations-from do we need any imitators of this gentlewhich it seems clear these people had very man to foretell the coming of the new dislittle worth reading in their own tongue,- pensation, for it is already fully upon us, for this gravest of responsibilities. Evi- Spiritualism has done for the individual. dently, then, this was the curriculum of

ment, but is it not an astonishing fact that pier it has made you, and others will want measures-be they ever so well meant- although upon the treatment of offspring to know how you did it. But you cannot depend their lives or deaths, and their give proof of this except you practice moral welfare or ruin, yet not one word of what you preach. Withdrawing yourself instruction upon the treatment of offspring into seclusion like a wall spider makes s ever given to those who will hereafter e parents? Is it not monstrous, that the fate of succeeding generations should be and irritable, feeling offended when any eft to the chances of unreasoning custom, one doubts that you have a "band," and mpulse, fancy, joined with the suggestions upbraided because they do not accept your ignorant nurses and the prejudiced counsel of grandmothers? If a merchant were to commence business without fair acquaintance with arithmetic and bookkeeping, we should exclaim at his folly and look for disastrous consequences. O if before studying anatomy a man should set up as a surgical operator, we should that come within approach of his natural A narrow minded personal God might wonder at his audacity and pity his patients. But that parents should undertake him physically or come near enough to and love would reject one of its children Spiritualism is to these side issues what out ever having given a thought to the which ought to guide them, excites neither surprise at the actors nor pity for their

> What in fact is the result? To tens of thousands who survive with feeble constitutions, and millions who grow up with constitutions not so strong as they should be, and you will have some idea of the rents ignorant of the laws of life.

If you consider for a moment that the regimen to which children are subject is injury or benefit, and that there are twenty ways of going wrong to one of going right, you will get some idea of the enormous mischief that is almost everywhere inflicted by the thoughtless haphazard system in common use.

Instances are plentiful. Is it decided that a boy shall be clothed in some flimsy short dress and be allowed to go playing about with limbs reddened by cold? existence, either in illnesses, stinted growth or deficient energy; -- perhaps in a maturity less vigorous than it ought to have been, and consequent hindrances to happiness and success. Are children doomed to a monotonous dietary, or one that is deficient in nutritiousness? Their or less diminished by it. Are they forbidden vociterous play, or-being too illclothed to bear exposure-are they kept indoors in cold weather? Then they are certain to fall below that measure of health and strength to which they would else have attained.

The responsibility for these results is rarely placed where it belongs. When sons and daughters grow up sickly and feeble, parents commonly regard the event as a misfortune or a visitation of Provi dence, many believing with Cowper that

" Tis Providence alone secures In every change both mine and yours," Thinking in line with the present chaotic orthodoxy, they assume that these evils come without causer; or-God save the mark!-that the causes are supernatural! In some cases the causes are inherited but as a rule they are the result of ignorance. Generally, parents themselves are responsible for all this pain, debility, depression, misery. They have undertaken to control the lives of their offspring from hour to hour. With cruel carelessness they have neglected to learn anything about those vital processes which they are unceasingly affecting by their commands and prohibitions. In utter ignorance of the simplest physiological laws, they have been year by year undermining the constitutions of their children, and have so indicted disease and premature death, not only upon them, but upon their descendants.

| A. M. "The chain of evidence from the death, burial, and resurrection of Christ up to the present time" is so unsatisfactory, that it may be regarded as broken in the light of Modern Spiritualism—except what thooses to be taken on faith. Without the light of this truth and comforter. Upon a tract of he land where a grand old grave stands, for several years he has, with help of others, held an annual meeting, to which the people for in the light of this truth and comforter. Upon a tract of he land where a grand old grave stands, for several years he has, with help of others, held an annual meeting, to which the people for interest the whole is repudiated and only regarded as a fable that has served its purpose, been year by year undermining the constitutions of their children, and have so indicted disease and premature death, not only upon them, but upon their descendants.

| A. M. "The chain of evidence from the death, burial, and resurrection of Christ up to the people for the present time" is so unsatisfactory, that it may be regarded as broken in the light of this grave where a grand old grave stands, for several years he has, with help of others, held an annual meeting. Where a grand old grave stands, for several years he has, with help of others, held an annual meeting. The light of Modern Spiritualism—except what the light of Modern Spiritualism—except what the light of Modern Spiritualism—except what the light of Modern Spiritualism. The light of Modern Spiritualism, but help o responsible for all this pain, debility, de-

REFORMING SPIRITS.

among some persons that they possess ters of this series is logical, it establishes the power of reforming spirits, or that it is the proposition that that which most near- their mission to do so. Not that we wish ly concerns the business of life our school to discourage any such intention-for in principle it is good-but merely to awaken lutely evil spirits intrude themselves on a tion is said to be finished. And were it circle or a medium, there is something mortal side first. When this is put into never have existed. Had there been no practice only spirits with like desires are discernment as the mortals have to whom Now imagine the assurance we give our-

self when condescending to instruct one who knows virtually more about us on the gives to the ordinary laborer comforts every respect, being able to read our in- life. You are yourself and no one else, most thoughts and thus can smile at our our dormant passions - - if we desire to know this. If not, we attract a like set, they need reform, and believe as we do; being to lay down the law to poor humani-For the third great division of human ty and making their poor medium believe activities no provision whatever is made in that he or she has been especially sought our "system" of education. If by some out as the divine funnel through which all this wisdom is to flow. Names and spheres are patent with them; the more ture, save a pile of our school-books or elated the medium becomes, the greater

Such is not Spiritualism of to-day. It be-What we want now are examples of what Not what it is going to do for others. Examples are better than precepts now-a-This is certainly a matter of great mo- days. Show how much better and hapyou one-sided and finally just as sensitive teachings as infallible. Follow them yourself first, and then they become a law again." Ab, the wondrous love of that within you and govern both mortals and father; all was forgotten, all was forgiven. spirits unsolicited. Under these conditions only can man reform those spirits God that is lost from his divine harmony. surroundings, even if they cannot reach lose his children, then he were not God; tamination; for those who are purified are home. Death sets it free and the soul is positive to all impurities, as their natures only give out, being analogous to spiritual nature in that respect. It is only not in returning to his home say, "Give me the negative beings, who are still suscepti- the best you have for I have wasted all ble to matter or material influences that that was mine" but with a true humility need to be cautious, and such are the ones he says, "Make me as one of thy hired servants." Not for gold, not for lands, who need more spiritual unfoldment be not for nonors, did he ask because he had fore their potency is felt in the reforma- returned, but "make me as one of thy tion of either spirits or mortals. To reform spirits therefore, let reform begin with self and the attracting spirits will follow in your wake unsolicited.

> Since assuming editorial management we have lost one subscriber and received two dissents in consequence of the change. Against that we have gained a large number of new subscribers and received scores of complimentary letters and expressions of gratification at the new departure.

From Our Reporter's Note Book. Cincinnati Brevities.

Full report of the O. V. M. A. next

Mrs. Porter still holds her seances at

6 W. Ninth street. Various developing circles report good Mrs. Amy Post. Few women are her equi progress and a determination to push the work.

The following is the program of music for to-morrow, Sunday:

MORNING. 1. Solitude (caprice) - - - Mercadante 2. Sei Mir Gegrueszt - - Schubert

I. Der Barbier von Sevilla-Ou-verture von - - - G. Rossini 2. Le Desir du Printemp - - Schubert

Friends of the Union Society are invited to attend a social at Grand Army Hall, on Wednesday evening, February 20, in cele-

bration of a general house-cleaning. At the same time a fine lounge will be disposed of to the lucky holder of the winning number.

Personal.

Dr. J. M. H.-Report received, but must power of a Spartan-and he imparted tinto take its chances with the many others we all of his labors. Becoming a continced have. Patience.

Reported for The Better Way. A sort of sentimental idea still exists Cincinnati Society of Union Spirite unlists.

Synopsis of Auswers to Questions by Mrs. N.

J. T. Brigham, Sunday, February 10, 1889. Many questions were answered with eloquence and irresistible logic, but in reality they are comprended within the answer to the first question discussed, of which we give a brief synopsis following:

"Why do we live?" Did you ask to live? Did you ask to be born, to come into the world in the place you did, and have the parents and race and nature you have? You live, not because you want to. but because you must. Life is the great. est of mysteries and yet so simple. Death is not the cessation of life but the door of a grander unfoldment of your existence; of your soul powers. You find yourself here, endowed with many powers and capabilities of unfoldment or development. You live in the world, as others do yet you are not the echo of another's and yet there are certain parallelisms in all lives though you may never be able to understand or believe the depths of each other's natures.

What is the object of life? For what are we living? This is the meaning of the questioner we apprehend, and not just as we have answered it, as yet. It is the question of one who is reaching out and striving to know more of himself. The object of life is not merely to breathe, to exist, to live an unthinking round of selfish desires and the forming of a mere shell of formality and coldness around ourselves. Care in our judgments of others and their motives is demanded from the fact of our inability to comprehend each

To live is to unfold the soul to its highest possible individuality; to develop the fullest state of harmony and to reach out with our aspirations so that inspiration may flow in upon us. Something more is required of man than to merely have a lie upon the surface, to be simply an anmated vegetable. Some people were mere vegetables. They folded their hands in their laps and just vegetated all the days of their existence. Such people were barriers to the true life in others and were a hindrance to themselves.

There was a story related somewhere of a young man who became dissatisfied at home and said unto his father "Give me of the portion that is mine and let me go forth and seek my fortune in other lands." The father granted his desires and after the years rolled round and the young man had wasted his fortune; sated himself with the pleasures of life as they are called and had fed on the husks; then he repented and said "I will arise and go to my father." Did the father reject him? Did the father turn away from hin and say "I know you not" He opened his arms and said, This is my son that was lost and is found -my son that was dead and is alive So the heavenly father loves all his earth children. Lost? There is not a child of for who can believe that infinite mercy

Even so, the soul lives and returns then ready to leave the husks of earth and return home to the father and live in endless progression. The prodigal son did hired servants," He realized the seeming unworthiness of his lite, and therein lay his worthiness.

There are souls lost-but lost to themselves, not to the God of mercy and love. We live not to be like so many trees of the same kind, all exactly alike, but each one striving to be himself and looking forward to a grander blossoming and a richer fruitage. Life is an orchard, and men are the trees in that orchard, each bearing its fruit after its own kind-some bitter, and some sour, others luscious, ripe and sweet. You have seen a garden with its myriad hued flowers giving forth their sweet perfumes. Like unto these are human souls that live lives of right doing, of purity and truth, and for this we live, preparing to bloom in the garden of life eternal.

Obituary

On the first of February many people gazed for the last time on the mortal remains d for benevolence, her unfailing sympathy be ing always ready to act when occasion offeed. Her love knew no nationality, creed a color, and her mission was to uphold if that which could benefit mankind. Whis Spiritualism was brought to her notice, as readily saw the light in it, and embracedia as a progressive measures that would eventually break the bonds of mental slavey and so she made this the hope and anchord her soul. Under its influences she prediced the future moral and intellectual advagement of mankind. Now, she has entered he spirit world to continue her labors of less but will be kindly remembered for may years to come by many who have been buefitted by her in earth life. She passed get at the age of eighty-six years. ed. Her love knew no nationality, creed a

DANIEL WENTWORTH

one of the pioneers and respected citizs of Paulding county, Ohio, passed to the higher life, January 29, from his residence at Ilcks ville. This was and is a spirit possessing the Spiritualist, be could not rest content p see

CORRESPONDENCE.

Fort Dodge, lown.

Mrs. S. E. Warner-Bishop continues to

Springfield, Mass.

last Sunday to listen to our eloquent speaker

Miss Emma J. Nickerson, of Boston.
Since she has come among us, a revival has taken place, a new organization having been formed under the name of The First Spiritualist Society. It is in the hearts of the people to build a chapel in this city, dedicated to our society.

Fairmount, Kas.

Mr. Aaron Burrows writes that his three little girls have all developed as mediums. playing the organ without having ever re-ceived a lesson. Leona and iona are twins and il years of age. Effic M. is ten years old, sings messages from departed friends with organ accompaniment. At their dark circles the girls make good clairvoyant descrip-tions. Many visitors call for tight and com-fort and seldom leave ungratified.

The Brooklyn Spiritualist have been active in this season's work commencing the season with W. C. Bowen, as speaker, followed by Geo. Chainey, Mrs. Brigham, J. J. Morse, Mark M. Pomeroy (Brick), Judge Dally, and continuing February and March. with J. Clegg Wright as speaker and Mrs. Henderson as test medium. We still live as Spiritualists notwithstanding Talmage lives in Brooklyn and the New York World circulates in and around our camp. round our camp. GEO, A. DELERKE.

Alliance, O.

Haverbill, Mass.

In this city last Sunday at The First Society of Spiritualists, held at Unity Hall, opposite Commons, an Immense audience greeted Mrs. Joseph Stiles, the test medium. Miss Jennie Hagan, has been here during January filing her mission and is again expected.
The society is in a flourishing condition, having some of the best minds and most infuential citizens among its members. Mr. Jas. Palmer, an old true and tried veteran, is again at his post.

Many private circles are being held and home mediums are numerous.

home mediums are numerous.
OLO BAY STATE.

Vicksburg, Mich.

The Vicksburg Spiritual Society held their second quarterly meeting, Feb. 3rd. Although no speaker was in attendance from abroad, we had a general good time instructmembers are unfolding their gifts quite rapidly. The old adage is "Hope on, hope ever." We are in hopes ere long that someone will become inspired to give and instruct their hearers from the divine scource from which knowledge never ceases. A large and respectable audience in attendance. The camp meeting at Frazer Grove has been postooned two weeks, beginning August 5th, ending Sept. 2nd.

Yours, MRS. ENILY P. DEMING, SEC.

At the annual meeting of the "Baltimore Psychic Spiritual Society" the following ofsicers were elected to serve for the year %: Howard street opposite the Academy of Music. On the opening night a large audience greeted Mrs. Walcott, the society's regular

There are many private circles in various parts of the city, also some few public mediums for tests, and a more liberal feeling pervades the atmosphere. Weekly circles are held at the residence of Mr. James Childs, 1325 Calhonn street.

Troy. N. Y.

The First Society of Spiritualists, of Troy, Building, Room is. Inspirational speaking, and psychometric readings and tests at close. Many stratege faces come at each meeting, anxious to learn of loved ones gone before, and much interest is manifested and is steadily growing; not reaching out further than we feel saie to a and. We do not have speakers from abread except Mr. Brigham one evening each month who silways gives such beautiful and pure inspired though its. We are to have Mrs. Ada Foye through the month of April. We also hold a Ladies' secial and supper each Thursday afternoon and draw together in a harmonious family our own people, and invite strangers and all and make them welcome. I will send more anon. Wishing your paper all success, which if feel it d serves now and always, I am a fellow worker for truth and humanity,

MRS. TILLIE RETYOLDS. meet each Suaday evening at Weiman

MRS. TILLIE REYNOLDS.

Topeka, Kas.

The lecture of Mrs. S. R. Stevens at Music Hammon. But instead of giving a synopsis the earth? If so, in what form? of their work I desire to relate an incident of their work I desire to relate an incident of spirits returning which was given by a person, in the audience. Col. S. S. Prouty, an old aud prominent resident of Kansas, passed away in this city at 8.37, Thursday morning, Jan. Sist. The same evening at the regular weekly social gathering of the members of the Religio-Harmonial Society at Mr. Milo Norton's, Mrs. Hammon being controlled, clairvoyantly described spirits who appeared around each person present. When she came to the president of the society who for years had been an intimate associate of Col. Prouty, she described the Colsociate of Col. Prouty, she described the Colonel exactly. She said he came supported on one side by his father and on the other side by a spirit whom she described and which it is believed was that of L. F. Crane, an old partner of Col. Prouty and first president of the Spiritualistic Society of this city. After che Spiritualistic Society of this city. After describing the spirit of Col. Prouty the control said "Why he has hardly left the cartivet." Looking again abse said "The body has not been to very estimable lady of the control of the city in private circles, was controlled by a number of spirits who are well knowd by a number of spirits who are well knowd by a number of spirits who are well knowd by the spirit of Miss Bertha Prouty, a daughter of Col. Prouty who passed away two years ago at he age of fifteen. She talked about ten minutes, referring in befuting terms to her father who, after much suffering, had joined her in the spirit life. See closed by saying "I wish you all to remember that my father appeared in this circle a few hours after he breathed his last and before his body was was laid away." There could be no doubt as to the genuineness of the manifestation, on account of the clearness of description and the high character of the medium precludes all idea of their collision.

Mr. Will C. Hodge, of Albany, Wis. leeded by the concluded, when the control occupied its sand nearly an hour answering quies the cared Feb. 10th to a packer of south of the clearness of description and the high character of the medium precludes all idea of their collision.

Mr. Will C. Hodge, of Albany, Wis. leeded active the care of the medium precludes all idea of their collision.

Mr. Will C. Hodge, of Albany, Wis. leeded active the care of the medium precluded with marked atomity. After he concluded, with marked atomity, After he concluded with marked atomity. After he concluded here during the coming week.

F. P. RAKER.

Evansytille. Ind.

Mr. Will C. Hodge, of Albany, Wis. leeded active during the coming week.

F. P. RAKER.

In the very stimulation with the control occupied in the control occupied in the control occupied in the coming week.

F. P. RAKER.

Cashman function from the proving from the proving the audience. The original proving of the audience. The original proving of the audience. The original proving of the describing the spirit of Col. Prouty the con-

Denver, Col.

Thinking a few words from this rapidly growing city would be acceptable, I simply say: Denver is bound to rise and shine noid meetings here, on Sunday and Thurs. temporally and spiritually. Its location is lay evenings. Large andiences greet her and the interest is constantly increasing. Her lectures and improvisations of poetry are replete with inspiration, eloquence, and philosophical thought. Her services are highly appreciated by the society here.

Superb, backed up by the Great Divide, looming up to sublime heights, twenty miles to the west, while it is rapidly spreading out over a gently rolling prairie, extending clear to Kansas. It is growing so fast that the amsociety here. superb, backed up by the Great Divide, loombitious citizens here already consider Kansas City as a near outlining suburb. Spiritually Quite a large audience came to G.A.R. Hall it is growing also, for there are three public meetings now held on Sundays, which are meetings now held on Sundays, which are well attended, and there are several mediums doing their part beside. I am now working on my second month's engagement for the "College of Spiritual Philosophy," which is increasing weekly in membership and influence. Our meetings are attended by several prominent and influential citizens, and two of the leading dailies have done me the bonor to send their reporters to take abstracts of my lectures. Last Sunday The Denver Republican published a statement of the condition of our cause from New York, and the Rocky Mountain News published the same day a reply to Prof. Huxley's recent article, which it had copied a few days before from the Pall Mall Gazette.

I inclose my reply, thinking you may like

the Pall Mall Grzeite.

I inclose my reply, thinking you may like it for copying Last Monday's News contained a very good abstract of my unday lecture, which Judge D.D. Belding said he considered the best synoptical statement of spiritual science he had ever read. The issue containing it was all sold before I could get a copy to send you. We have some difficulties to overcome, but I am sustained by earnest workers and we mean to win Yours for truth, DEAN CLARKE.

New York.

The Beacon Light Sunday evening meetings held at 232 West 46th street, under the direction of Mrs. M. E. Williams have from their inciplency been well patronized-Professor W. A. Baldwin has until now delivered the opening address, and his eloquent discourses spoken from the heart and re-Mrs. S. S. Rockhill writes: In sending the plete with spiritual thoughts have won enclosed list of new subscribers and renew- him the sympathy of his audience. Other ais, I would also mention the fact that the good cause is progressive, there being quite a number of excellent circles in operation and for March and April we have engaged Frank T. Ripley.

I think, we, as Spiritualists, ought to turn our attention to the new Sabbath law, now being introduced into the Senate, which will, if enacted, take away our religious liberties—our only sateguard for mental progress.

Haverbill, Mass.

In the sympathy of his audience. Other apeakers have also at each session contributed from the fullness of their inspiration, and mediums prosent have added to the general interest by giving tests or voicing the thoughts and messages they received from spirit friends. If you want to pass a pleasant and profitable evening on Sunday evening join the harmonious gathering assembled in the Beacon Light's parior; you shall not regret doing so; admission fee—all are invited.

Mrs. M. E. William's school for the unfold ment of mediumistic gifts meets at the same

ment of mediumistic gifts meets at the same place every Tuesday evening; admission to the Tuesday meeting—fifty cents. S. T.

Secretary J. F. Jeaneret, of the American Alliance, who forwards the above for publication writes to the editor, "I have just learned that "HE BETTER WAY has passed into your editorial care. I am sincerely thankful for that and rejoice at the thought that there is now a probability that Spiritualism shall have an organ fit to voice the truth without fear, and with dignity. Wish you success and hope that neither from the material nor spiritual world shall there be a lack of support and sympathetic help to your undertaking."

Chicago, III.

The meetings held by the Spiritualist Mediums' Society, at Avenue Hall, Sunday afternoon, are rapidly increasing in numbers, ing and entertaining ourselves. Some of the there being about seventy-five present this afternoon. The meeting was opened by an invocation by Mrs. Rellly, followed by an address by Mr.Geohagan; subject,"The value of true mediumship."

Mrs. B-lle Hamilton gave a number of tests Mis. B-lie Hamilton gaves number of tests in German, as well as Eoglish. Her little control, Nannie, sung to the tune of "Home, Sweet Home," the words being very appropriate. Mrs. Hamilton has been doing wonderfully for the beautiful cause, and will be present next Sunday and give tests.

February II. 1889. February 11, 1889.

At the meeting of the People's Spiritual So ciety Sunday, February 10th, President G. L. Levi Weaver, President; Fr. Fickey, vice. S. Jenifer was in the chair. Services were president and treasurer: Mrs. M. I. Childs: opened by slient prayer. Miss Thomas gave secretary. As unfinished business it was decided to rent a more commodious hall on batter development. better development of mediums and dwelt i ora, Yates Co., N. Y. strongly on individual uplifting in order to understand the true mission of Spiritualism. Dr. McAllister gave us a lecture on "Destit y and those who were there and listened care-fully to his utterances, must have had some grand ideas as to their pres ni and ruture life. During the lecture, our president saw hovering a nost of spirits ov r the audience, as it were in an amphetheater, and then de-scended on the piatform where he and the lecturer was. Mrs. Cutter gave several tests, which were acknowledged. Mrs Cole gave us some nice vocal and instrumental music. Notwiths anding the storm of snow, the hall was well filled.

rule, hold to the doctrine of fatalism? That things are as they must be, and must be as they are? What do you think of this doctrine?" "Do you distinguish between general Hall, last night was very intereting, as well and special providence? "Do our spirits have as psychometric reading by Mrs. Emma E. a conscious existence before as pearing upon

She said: 'I should say that Spiritualism is

After the close of the morning service, the After the close of the morning service, the Society held their annual meeting for the election of trustees, three for the full term of three years, and two to fill vacancies in the board, caused by ill health that prevents the parties from performing their duties. E. H. Benn, F. S. Maynard and C. E. Lum were elected for the full term, and Miss Belie Cushman and C. P. Sykes to fill the vacancies. Mrs. Henry J. Newton, treasurer of the society, spoke earnestly of the prosperous financial outlook and future growth of the society.

Briefs.

Lyle Manning is now traveling in Europe. Walter Howell is lecturing in Titusville,

Alpha Hall, San Francisco, was dedicated on the 7th inst. by W. J. Colville.

The Chicago Spiritualists gave a grand reception and fancy dress bail on the 12 inst
W J. Colville is conducting a series of instruction in spiritual science at his rooms in
San Francisco, Cal.

Chestnut Spiritualist is suggested as a name by which to designate those who persist in banging on to old creeds and customs.

Frank T. Ripley is filling his second engagement of this season at Albany N. Y., lecturing and giving tests to large audiences Don't forget the dance at the G. A. R. Hall on the 20th Inst., by the Society of Union Spiritualists.

Bro. G. H. Brooks writes that he is meeting with grand success in Eimira, N. Y., but has had to fire some hot shot to meet opposi-

"The Western Home Magazine" has been converted into "The Star of Progress." E. H. Adams editor. See advertisement in another

Gerald Messey is now at his residence, Villa Bordighiera, New Southgate, London, having been summoned home by the illness of his daughter.

The Banner of Light warns against "Prof."
W. W. Dayton, and suggests that a "co d
shoulder" be given to him. Cincinnati will
give him cold ham. O. B. Lisher writes that Miss Mande Jones, Oceanside, Cal., has developed as a fine slate writing medium, of which we will print particulars as soon as space permits. In addition to the above Mr. Lisher states that Mrs. Reynolds contemplates a trip east and will take in the Queen City on her journey.

Judge G. W. Featherstone, of San Bernadino, Cal., a young man and promising lecturer, recently stepped to the front in that city and replied in an interesting address to the attack of a local minister on Spiritualism, which address was published in full in the S. B. Courier of the 2d inst. Judge Featherstone should be encouraged and sustained, both for his manliness and intellectual ability.

Mrs. J. William Fletcher will deliver one lecture before the Independent Club in Berkeley Hall, Sunday, February 17. This is Mrs. Fletcher's only appearance in Boston this season, as she gradu-tes from the College of Physicians and surgeons in April. Mrs. Fletcher it will be remembered was imprisoned in England for being a witch under the old witcheraft law.

The attraction at this house, commencing Sunday afternoon-Hyde's Big Specialty Company-is one that is conceded to be the b-st vaudeville attraction on the stage. Let the following attest as to the truthfulness of the assertion. The company includes Dutch comedian Harry Watson, assisted by Miss Alice Hutchings, the charming operatie sketch artist; Miss Flora Moore, character vocalist; Irish character, had never better exponents than the commediaus, Conroy and Dempsey; graceful Helena Mora, female baritone soloist and character change artist; the only and original The American Four make their appearance in their latest absur dity, "Scenes in a Restaurant;" James Mc-Avoy, whose burlesques, parodies, topical and local hits are always applauded; the burlesque act on the flying trapeze, which Smith and Lord, the aerial comedians, introduce in "Tramp's Experience;" the budget of the latest and most popular melodies of Miss Neilie Parker; Imro Fox, the comic conjuror; Charles J. Newton is specially engaged for a surpassing versatility, which is seen at its best in sketches and farces. The entire is brought to a close by a lively farce.

see advertisement of books for sale by the Way Publishing Company, on the third

Movements of Mediums.

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

Mary L. French is open for engagements for 1889. Dr. F. L. H. Willis is now residing at Glen-

J. H. Randall will answer calls to lectures on Spiritualism. Address, 229 Honore street, Chicago, 1il.

Mrs. M. E. Aldrich, inspirational speaker, may be addressed 55 West Exchange street, St. Paul, Minn.

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

Mrs. Fannie Ogden, 618 Main street, Peoria, ill. Trance, Test and Psychometric reader. Can be engaged for the season of 88 and 89. Miss Josephine Webster, Trance and Plat-form Test medium, will answer calls for the fall and winter months. 98 Park street, Chel-

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

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

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

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

Mr. J. W. Fletcher, lecturer and public test medium. Address No. 8 Beacon street, Bos-ton. Mr. Fletcher accepts engagements in New England only.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engag-ments. Reasonable terms. Address Dr. Thos.

McAboy, 727 Twelfth st., Louisville, Ky. Mrs. Carrie C. Van Duzee, trance lecturer and medium, is now ready to receive calls to lecture from any point for public, parior, or missionary work. Address her at Geneva,

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

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

Frank T. Ripley is engaged at Albany, N. Y., for February, and will be at Alliance, O., during March and April. Societies desiring his services as piatform test medium weekday evenings while in Ohio, may address him care Mrs. S. S. Rockhill, Alliance, Ohio. Miss Emma J. Nickerson, a graduate of the Detroit School of Elocution and inspirational speaker, is now open for lecture engagements. Improvises upon subjects presented by the audience, and reads psychometrically under favorable conditions. Address 123 West Concord street, Boston.

Mrs. E. A. Wells, lecturer and public test medium, will make engagements for campmeetings in July and August to fecture or give tests, or both, and is open for lecture engagements for the months of March and April, and will speak week day evenings at any place in the state of indiana, during February. Soci ties desiring to make engagements address \$50 Sixth Ave., New York.

gagements address 200 Sixth Ave., New York.

G. W. Kates and wife lectured and gave tests in mammonion, N. J., Sunday morning, February 10th, and at night in Columbia. Hail, Philadelphia. They go to Elmira, N. Y., for one week commencing February 21st, and to Pittsburgh, Pa., for March. Mr. Kates will spend next summer in New England. Having severed his official connection with the Lookout Mountain Camp, he will not visit there this summer.

Mr. Eugene Stevenson, formerly of Minney.

Mr. Eugene Stevenson, formerly of Minneapolis, the sealed letter answering medium
and lecturer, who has given the Chicago
skeptic, Charley Duckworth, and others such
cosvincing tests, will, for the remainder of
the winter, make his home with Judge
Pierce, of Ellsworth, Pierce Co., Wisconsin,
Box 185, and will be g ad to hear from his old
ratrons there. Will answer any call to lecture in or out of the State.

Miss Jennie B. Hagan is now ready to make engagements for camp work in the months of July and August, '>9. She may be addressed at South Framingbam, Mass. During the month of April and haif of May, '>9. she will speak on Sundays in Ohio, and will engage to speak week days and evenings of this period at points in Ohio, Indiana and Kenucky, giving a course of six loctures at a place, as he is now doing in New England, or a less number, as may be desired, at moderate charge. Regarding such engagements she respectfully solicits correspondence. Miss Jennie B. Hagan is now ready to make

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Mrs. Stewart. Trumpet and Independent Slate Writing 10 Addison street. Mrs. Anna Cissna. Independent Slate Wrier. 454 West Eighth street.

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

Mrs. Isa Wilson Porter, 16 West Ninth st. Psychometric and Fire-Healing. Lavinia Knowles Douglass, Trance, Test, and Healing Medium, 86 West Seventh st. Joseph Schwemberger, trumpet medium, No. 3 Corwine street, between McMicken and Walnut.

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AND HER SON. Dewitt C. Hough Hold Materialization Seances every Sunday, Wednesday and Friday evenings at 8 oclock; Sunday and Saturday, 2 o'clock; at \$23 West 34th street, New York City. Daily sittings for core munication and business. Engage-ments made for seances at private residences.

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

Feb. 1889; Mrs. N. T. Brigham. March. 1889; Helen Stuart-Richings. April. '889; Jennie B. Hagan. May. 1889; Edgar W. Emerson. June. 1889; Edgar W. Emerson.

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SPIRIT MESSAGES.

Through the Mediumship of Miss EMMA J. Nickerson, Beaton, Mass., by Spirit FANNIE CONANT.

HUBBARD

ALLEN.

An old man comes leaning on a cane. He brings a great power with him, also a wife from the spirit side. Says be lived in Boston, accomplished his work and was satisfied and ready to go. He wishes to be remembered at the temple and says there are friends here that he would like to take by the hand. He gives the name of Allen; simply says, "Say Allen."

NELLIE RICHARDS.

Another spirit now comes and says, I do not belong here; I don't see any one here I know, but this medium goes to my old home at Springfield, and I want so much to have them know that I am not dead but deem every promise that they make to you, that I am happy and contented, though I if you are true to the sacred trust they place did not want to go. I passed out in Chi- in your hands. What we need is more cago; I had trouble with my stomach. It consecration upon the part of those to whom was not cancer; tell House, if she had we bring these divine gifts of the spirit. obeyed her impressions I could have been Given Through the Mediumship of Dr. G. A. PRINCE, Lewiston, Maine. Things have changed with him, but he doesn't forget Nellie, and I can help him field; my name was Nellie Richards.

takes of my things. I like the picture very much, and Aunt Etta says she would not change the dress very much; so mamma when you go to Grandma Marshall's tell when you go to she would talk to Grandpa when he comes truth and facts of the matter? Not one back to her. It won't be long till you particle. It is a matter of history, that a come, mamma, and the daisies will bloom certain reputed religious sect denied the dresses and the half worn shoes to some persecute those who had certain knowledge one who needs them. You will know of their statements as fact. whom before long. I would like that best. I am Annie Williams.

FANNIE CONANT.

stumbling blocks as I did in the old time; rant of truth and fact. and sympathy of your lives. It helps other selves longer in ignorance. to educate, but we come to be helped and gain strength from little batteries like these, that we may go out into the desolate and sorrowful places of the world and bring comfort and sunlight to those who do not know the truths of our beautiful philosophy. I suppose you wonder who I am.

It seems also that many of the should be year has begun, my little wife, in a new way for you. May it be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter still until the shadows of this life fade into the brightest sunrise of the spiritual world; and then when you shall have come to me I shall stand there waiting for you and all will be well with us. You may put me down as Ed.

It seems also that many of the should be year has begun, my little wife, in a new way for you. May it be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter as it goes on, and every year be brighter a

is surrounded by positive magnetic forces interests—as they believe. that enable her to be stronger in her indi- Now my friends, I assure you, this Fox be their trouble with me.

ber our friends used to say, "Why don't say, friends that I come to-day to redeem mine; and all spirits who are attached to you through the principles of truth will re-

THEODORE PARKER,

in many ways. My parents live in Spring- Of Boston, Mass. Dear mortals, I am interested to communicate a few lines in the interest of right and truth and for peace ANNIE WILLIAMS.

A spirit comes here who says, my mamma lives in Haverhill and papa lives there, too. Please, dear lady, tell my mamma I am so glad she can have her spirit child come home. I do see what nice care she takes of my things. I like the picture takes of my things and quictness amongst my acquaintances a slight to day, but I have a few words to say to those who are to day, but I have a few words to say to those who are to day, but I have a few words to say to those who are to day, but I have a few words to say to those who are a way from here and at whose request I have come this afternoon. First, I have a purple of the medium to day, but I have a few words to say to those who are a way from here and at whose request I have a purple of the medium to day. Dr. P. F. Johnson, Los Angeles, Cal.

Dr. W. R. Johnson, Los A

who to save his life, had been compelled to admit his statements as to the earth's move- so in that way I got consolation, not ments to be false, but afterwards whispered much, but a little. I understand this S. T. Marchant, 15 Willoughby st., Brooklyn, Friends, this is not my old workshop, not the place where I was known when I withstanding." Did this management stop and down the world with it a good was on the earth side; but I sometimes feel as if it is a help to me to come, and I remember the words of our friend Thomas Paine, "The world is my country; to do good my religion." I used to be a mouth.

Withstanding." Did this management stop the management stop and down the world with it a good my religion." I used to be a mouth.

Withstanding." Did this management stop and down the world with it a good my religion. Withstanding." Any religion was known when I withstanding." Did this management stop and down the world with it a good many years. We were all pretty good many years. We were all pretty good friends, all of us, though there was some trouble that came at the last.

I want to say that the only thing for you folks to do is to go straight ahead good my religion." I used to be a mouth. piece for the spirits, and since I came over be affected by disbeliefs of mortals, or the here I have met many whom I comforted bulls of priests, popes, or kings. But man and helped, so they tell me. I also find may be kept in ignorance by mortal many who need comfort and help. I have transactions, which seems to be one of the not ceased to be a medium because I am on most important works of certain scheming the spirit side; I still go on with the old sectarian orders; for their continuance and work because I love the work. I am just support is dependent wholly upon keeping as skeptical as ever and find just as many the masses of their mortal adherents igno-

yet I feel the call of hearts that are de- That Fox movement was for a money purpressed and sorrowful and I like to come pose to them under the psychological influback to the old places. A good many of the ences of mortal and spirit enemies to the earth, for she was good, faithful and Dr. H. B. Storer, 406 Shawmut ave., Boston, old familiar faces are gone, but there are progress of spiritual truth. What harm true while I was here, has been ever other faces that are growing dear and fa- can such transactions as those by the Fox millar to me, and I like to think the good sisters do? Are their actions worth noticold cause is being supported by strong ing? Not in the least by those having the hands. It does me good to meet you here spiritual light, and the only harm that can beaven that the wind might be temthis afternoon, and to feel the earnestness result from their actions will be to them-

losophy. I suppose you wonder who I am. Fox sisters have refused to advocate Spiri-Well, I used to be known in the old place tualism, because of poverty-or we might as where the Banner still waves to the breeze properly state for lack of remonerative and where so many still go for comfort; support. However, this statement may be and I am glad that I can still use my in- true or not, it is certain they have gone befluence and feel it broadening out acress fore the public to declaim against the pheland and sea, bringing hope where the nomena of Spiritualism being true for pay. dark waves have engulfed some soul, for What influence upon thinking minds can that is the most beautiful mission of Spirit- such persons as the Fox sisters have-do ualism, to me the grandest side of it, when what they may? But my friends, there is a I can find some that I can help and lift mass of human beings who are ignorant through the sympathy of my heart into the and thoughtless. This class being the main light where other spirits can reach them pecuniary stay of the church, the fear was and help them to sail safely over the dark- and is that the simple teachings of Spiritening waters.

I feel I have accomplished a little in these primal classes, might enlighten them, these primal classes, might enlighten them, these I do not reach very often, that I have chosen this instrument for my work. I plan of making the "great toe-joint crack of these primal classes, might enlighten them, the primal classes, might enlighten them, there are primal classes, might enligh chose her many months ago. I hope to and snap' might and would be easily give through her lips some of the things I brought to bear to make the ignorant classes could not give when I was a medium here see how ridiculous Spiritualism was, and because she is differently constituted from they would shun it, and sport would be me; and through the combined powers of made of them to own a knowledge of the our natures I can do a work that I could spiritual facts. See how cunning and denot touch. I was retiring and sensitive; she ceitful such characters are, for their own

viduality than I was when here, though I church speculative fiasco will prove a was an instrument chosen for my work at boomerang to the enemies of Spiritualism, that time, and fulfilled it to the best of my and an eye opener to the human soul, for let ability. Then I had ill health and diseased me inform you it will be the means of me inform you it will be the means of thousands of humble spirits reaching their friends in primal conditions of knowledge, through the information derived and the magnetism generated through the discussions and assemblies, for by these disquisi
Mrs. H. Morse-Baker, Granville, N. Y.

Mrs. S. E. W. Bishop, Sterling, IllMrs. Section, Mrs. S. Townsend Wood, ham, Mass.

Warren Chase, Cobden, Ill.
Dean Clarke, care Banner of Light, Boston, Mrs. E. C. Woodruff, South H.
Mrs. Susie Goodhue Wagner, Mrs. Juliette Yeaw, Leomins Bend, Ind.

Mrs. Marietta F. Cross, W. Hampstead, N. H.

Will also attend funerals. body to contend with, while she has a fine thousands of humble spirits reaching their physical structure that enables the spirts to friends in primal conditions of knowledge, carry forward their plans to perfection, through the information derived and the lifting obstacles out of the way that used to magnetism generated through the discus-

I bring my Indian girl with me; she is tions and meetings the minds of all the peo. Mrs. Belle A. Chamberlain, Eureka, Cal. I bring my Indian girl with me; she is now my helper and attendant in the spirit world. You will know me by the name of Fannie Conant. I leave my blessing for many who are not here to-day, who are presert and so much desire greater unity in this work. Why, if mediums everywhere to been of been A lady comes to me, gives me the name could see as I see, how much could be ac- the enemies. Spirit enemies have ignoof Hubbard. I think she has not been complished by hands clasped with hands, rantly gone into this exposure business. ont a great while. She sends her love to and hearts strengthened by the sympathy through the selfish prayers of mortals, beher dear ones and says they come here of spirit upon the earth side, you would ing led thereby to do the wrong-all against Miss Carrie E. Downer, Baldwinsville, N. Y. sometimes. She speaks of her husband too make the condition for us to give you so their own interests and happiness, as many and says "I will return and prove my prommuch more than we can do when you stand by this transaction have found out to their own interests and happiness, as many Carrie C. Van Duz e. Geneva, O.
much more than we can do when you stand by this transaction have found out to their and says"I will return and prove my prom- much more than we can do when you stand by this transaction have found out to their aloof and will not give us the opportunity. chagrin and sorrow. This, then, makes John N. Eames, Boston, Mass. Open the windows and the light will stream in. Each human face is an index to me as I look at you, and I desire so much to speak for many who are here to-day. Will have to do this myself, as my medium have not been supported by the stream in the light will stream in the medium has not been accustomed to this such incidents. Haman, it is said, was George A. Fuller Dover, Mass. kind of work very much, and I promised hanged on the gallows that were built to her three years ago that I would do this work through her some day. I did not tell her when it would be done, and she has almost forgotten that promise; and I remembers the advancement of spiritual truths as they sarah Graves, Grand Raplds, Mich. understand will be for the best. In this Miss Lessie N. Goodell, 63 High st., Norwich, spirits redeem their promises?" I want to matter and other matters spiritual, fear not Cornella Gardner, 118 Jones st., Rochester, N. to trust the spirits.

The following messages will appear next

Marcus Richardson, Emerson Blake. Mrs. Capt. James Blakely, Fayette Green James Lake.

Given through the Mediumship of J. Wm. Fletcher.

EDWARD S. WHEELER.

Well, Mr. President, good afternoon, and good afternoon everybody who is here. You see I have got the advantage of you; -I can see every one of you and F. A. Heath, 27 Lawrence st., Charlestown, there isn't one of you that can see me; you only can see the person through whom I am speaking. I have a purand I think you are going to accomplish some good before you get through.

There is one good thing about you, you will give some of the other societies Mrs. Lamon, 4 West Ninth Street, Cincinjust as they do in the meadows at home. I fact of the planet earth's rotundity and must go now. Tell papa I love him very, movements around the sun, and even carvery dearly. Oh, mamma, please give my ried their disbeliefs so far as to torture and ten years, and they are really growing quite fat; so they are having the pressure taken off of them, and you ought to consider yourselves public benefac Mrs. S. M. Mace, 28 Dartmouth st., Boston, Sanitarium Mass One of their severely persecuted scientists tors. When they used to be pommelling tors. When they used to be pommelling me, I used to say of the other fellow that Rev. Charles P. McCarthy, 109 4th ave., New got pommelled first, he is going to sleep;

good my religion." I used to be a mouth- effects of the workings of these laws, cannot the same as David Crockett used to say, Mrs. Lunt Parker, P. O. Box 343, Lansing, you know, "Be sure you're right, aid Mich. then go ahead." Well, go ahead anyof spending your breath trying to contradict what your enemies say, save it to do some good work with; it will accomplish more in the end.

I want to send a word to a little girl of mine; well, she is a big girl now; Mrs. Helen Stuart-Richings, P. O. Boston, never mind, I call her little. Tell her I hever mind, I call her little. Tell her I Mass.*

know what has taken place and I hope Mrs. C. L. V. Richmond, 64, Union ParkPlace, averaging will be as bright as it seems everything will be as bright as it seems to be. I have only one thought, that is for her happiness while she is here on Miss M. T. Shelhamer, care Banner of Light, for her happiness while she is here on since to my memory, and from the home Mrs. Adah Sheehan, 159 Plum st., Cincinoften turn my face to her; for if prayers Mrs. K. R. Stiles, 146 Pleasant st., Worcester, amount to anything. I have prayed to heaven that the wind might be tempered, that the sun might be brightened and warm, that all things pleasant might fall across her pathway. The might fall across her pathway. The Mrs. S. A. Smith, Athol, Mass. Giles B. Stebbins, 107 Henry st., Detroit, M.ch. Mrs. S. A. Smith, Athol, Mass. Giles B. Stebbins, 107 Henry st., Detroit, M.ch. Mrs. Little A. B. Saiver, Tampa Fla. Wheeler.

Diner-What kind of chicken you call Waiter-Dat am a Plymouth Rock,

Diner-Ah! I'm glad it has historic interest. I feared it was an ordinary cobblestone.—Town Topics.

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way; that is the thing to do; and instead John G. Priegel, 610 North 2nd st., St. Louis

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Re-Incarnation. To the Editor of The Better Way.

of it," i. e. the doctrine of re-incarnation. He does not give what was said upon the subject except that "another feature was prised that an enlightened spirit should promulgate such an untenable argument. myriad rounds of fleshly habiliments, either tity?"

First let us look at the comparison made. to the spirit life! The changing of garments during an hour, compared to the line of experience, and continue this answer "drama" or play (Chinese fashion) "on this or on other planets, and other systems (of worlds) ad infinitum. Comparisons oft are odious! Who wonders that a truthful spirit guide, or a thinking mortal would make light of such a doctrine? Will C. P. M., or anyone of its advocates who is more of "an adept with the pen,"

What is the retrograding process from individualized spirit to life germ but the losing of one's very identity? Does the professed re-incarnated have any memory except in fancy, of the past? I have read somewhere, of a lady who remembered that she was Cleopatra in the past incarnation, and of a man who was Nero, and then Napoleon, and now a blacksmith. The next following the Hindoo fable will be an animal and then a worm. Can any one now in the body bring any proof, beyond mere assertion or opinionthat he or she has lived a prior life? And what is unsupported opinion or intuitive perception worth as the foundation of a doctrine so fraught with interest to, not a majority of Spiritualists, but to humanity. If true it touches not alone a part, but includes the whole race of man. Again, can the descending spirit be born again as a child without losing both name and experience? He entered spirit life as John Brown, an American citizen, he re-incarnates, lives on earth, and again enters spirit life as a Dutchman, losing nationaly as well, and on through all nations on this globe, continuing the process, ad infiwithm, which means eternally, on other planets, and in other systems of worlds, carrying, forsooth, according to this doctrine, all the accumulated names, nationalities, experiences, and individualities, and yet is not the same ego there? Poor ormany mothers; related to-well, Nature. nor God could tell.

An ancient spirit says: "I, a human being now dwelling in the fifth sphere of the yet met with, nor have I seen a spirit, who Herald: the experiences of an earth life. A stutwo thousand years, with others an investigator of cause and an observer of effects, circles and spheres, except the darker circles of the first sphere, I have not seen one spirit, nor yet found a man who has been re-incarnated, i. e. passed a second life in a natural body upon your earth.

"The law of progression ever begins at the lowest point, and works upward, and at no point does it make a backward move. At no point in the life of a spirit from the moment of conception until reaching the celestial spheres, does it take a retrogressing step. There may be an appearance like unto this in earth life, or in the darkened homes of the first sphere, but ad-vanced mind sees that God's laws are perfect and their outcome cannot produce imperfection.

"When I dwelt on earth the doctrine of re-incarnation included not only the human body, but those of all grades of animals, and insects and inanimate objects as well. The soul that had wasted or misused its privileges during the first state, might, according to its deserts, be re-incarnated in the body of a cow, an ape, a dog, or even a snail, or might enter into time in apparent death before becoming a worm, and from thence again begin the march of life hoping thereby to atone for the errors of the first life."

Except in that it confines itself to the human body, the present re incarnation theory is like unto its prolific parent, the Hindoo fable. Similar fables may be found in the annals of all peoples and nations, being the outgrowth of tradition, superstion, and ignorance of nature's laws; but never on earth has a child re-entered

natural body. "Whatever is possible within the scope its work.

of the law to be done in order to assist spirits dwell og on lower earth or spirit planes, and place them on progression's In your issue of January, 26th under path, will by wiser and more advanced this head, C. P. Meskimm expresses "sur- one's be done. The higher law rules, and prise and disappointment" because "the a knowledge of this law gives power to aid when a continued earth experience will be guides (or control of a medium speaking of benefit to the spirit, Under the law a in Brooklyn, name not given,) made light spirit can accompany the spirit germ of ife, watch the moment of conception, and attach itself to the life which has en tered the womb, watch over and guide it being instructed by the guardian spirit, be that of losing our individuality did such a present at the birth, and from that moment law exist" and further says: "I am sur- partake of its earth experiences, be so ing of fourteen ladies and gentlemen. At closely wed to its earth mate as almost in seeming to be one. Yet they are not one, for the spirit seeking experience has not It doesn't necessarily follow that because I laid aside its identity; has not, as it were, assume several characters in a drama that stored its former earth experience, or lost I am sinking my individuality; on the its name or individuality; but those are not so prominent or so active as though it contrary, when I resume my station in were standing alone. At times during the private life is not the same ego there? sleeping hours of its charge it must return Hence, if in the great workings of nature to its spirit home, and there review the it becomes necessary for me to engage in past and take counsel with its teachers and friends, so as not to be overcome by the influences of earth life and lead its charge on this or other planets, and other sys- in error's ways. One may think that by tems, ad infinitum, is it not the same en- this drawing from another's life and gaining experience thereby, the mortal would be dwarfed or wronged, but not so, for the guardian spirit assisted by friends of the An evening's masquerade in the different attaching spirit watches over and guides characters of a drama, or play, compared both, and on entering spirit life the attaching spirit returns of its dual experience, leading its mate along progression's path.

final change called death. The entering of reason and truth; the one which taking nto an indefinite period of spirit life, the the Hindoo fable for its source, paints retrogressing steps of a spirit, who, having the standpoint of experience back to a gained experience, individuality, and a life germ, from a man back to a worm, address, full of advice and good tidings. name, returns back to a mere germ, again with all of name and nationality, experiprepared to enter a mother's womb, he ence and individuality to gain; or the picborn a child, pass through the scenes of ture given by an advanced spirit, of an attaching spirit, friend, guide and instructor, youth and manhood, gain yet another taking but giving and returning all in the name and individuality and acquire a new spirit life? We pause and await C. P. M's Onset, Mass., January 3), 1889.

> Written for The Better Way. Drifting.

BISHOP A. BEALS. I watch in the evening's sunset The cloudlets golden and dun. That deep ins in the crimson West O'er the path of the setting sun.

And I float on memory's pinions To my childhood's early dawn; And my thoughts, like beautiful visions, Catch the breath of a golden morn.

I see not the shadows that deepen . And drop o'er earth like a pall; For the dreams of my heart they deepen, The spirit of joy, our all.

I know love's ties are unbroken, Though silent their presence may be; They leave on my sad heart a token, Unchanged their love is to me,

Though tears dim my eyes with longing, As I wait on the borders of time, I know there cometh a morning We shall meet in a beautiful clime.

Straws that show the Way of the Wind.

To the Editor of The Better Way.

announcement of the conversion of well to whisper something in their ear, and, on known men to Spiritualism calls forth no stooping down she kissed both of them. comment whatever, while a self confessed daughter of Mrs. M. E. Wallace, of New by our Artist Mediums. Lectures, essays humbug, enchains public attention and York, who is almost the counterpart of interest for weeks together. I have noticed her dear mama, appeared next at the curwith interest the growing liberality of tain. She is apparently about fourteen or many of the clergymen, who seem to be infinitely wiser than their creeds, and who, on a bright summer day. She called sevwere it not for the name with which their era! ladies and gentlemen and kept up a early religions burdened them, would be really liberal men. It is not infrequently the case that I have met clergymen, who her; and she wanted all to see her blue in private were deeply interested in the eyes, which would be a test, as the meditruth, and who would really insist that the larger ideas were the necessity of our all recognized. This closed the seance, phan, the son of many fathers, the hope of age, but who were among the very first Mrs. Moss is a splendid medium for full to raise their voice in public against the form materialization, and anyone wishing advance of new ideas. When asked, why? they only smile, as if they considered the whole thing a joke, as no doubt it really second degree of spirit life, have not as was. The following is from the Boston

has met with one, who, having laid aside Methodist Episcopalians of the state were The Spiritualists of Providence and the his individuality, had again entered a electrified yesterday by the announcement mother's womb, re-clothed himself with a that there had been a new conversion to material body, and thus again gathered Spiritualism, and in consequence of that in the eclipse of the sun on the first of notice Blackstone Hall was packed tonight to hear Hon. Sydney Dean of Wardent of the laws of spirit and of nature, a ren, formerly a member of Congress, and resident of the spirit world for more than latterly in charge of Warren church and for several years editor of the Star. Many were drawn by curiosity, and not a few believed that the venerable divine had having progressed through all the lower drifted from the path of sanity, but all were treated to an exposition of the faith on the subject of Spiritualism viewed from an intellectual standpoint, such as have never been given here, Mr. Dean spoke for two hours, and held the large audience spellbound. He is to speak again in the same hall next Sunday evening, and from the sensation his acknowledgement of conversion made to-night, he will be greeted by a large and very intelligent audience.

While to this I add the words of Dr. Parker, who said to a Newcastle reporter, when asked about Spiritualism, and if it would make the same headway among the churches here as in America:

"Certainly not as it has done in America In that respect, as in others, it would be difficult for America to reproduce itself in England. We are altogether on too limited a scale for the American pattern. The so-called Spiritualists have brought some discredit upon Spiritualism, but it does not follow that Spiritualism is an imposition. For myself I believe we have great advantages to make in that direction. I have long had a firm faith in the suprem the earth or rock, and pass a period of acy of mind over matter to an extent which is not generally recognized. I have been intensely interested in the works of Laurence Oliphant, Sinnett, and writers of that class. I am open-minded enough to believe that in Spiritualism there is a great central truth. I know that Spiritualism has arrested some people on their downward career. Anything that could work such a miracle is to be regarded thankfully by Christian preachers."

Thus we see the way the wind has begun to blow. I think, dear sir, you ought secondary planet. I have a theory that the womb, again been born to an earth to feel greatly encouraged over the present many floods and earthquakes are caused in stamps with address, life, passing another series of years in a success of THE BETTER WAY. I hear by dark or tailless comets, invisible even

A Senuce with Mrs. Lille Moss. To the Editor of The Better Way.

On Wednesday evening, January 23rd. I was privileged to attend a scance held by Mrs. Moss at the house of a friend. A curtain across a corner of the room formed the cabinet, that the possibility of collusion with confederates was out of the question. The medium, after being entranced, took her seat behind the curtain, a hymn was sung by the friends, consist the close of the singing Jack, on: of the cabinet spirits, greeted the circle. Lillie, the little spirit daughter of Mrs. Moss, who is the speaker of the band that control Mrs. Moss, greeted all present, and said we should have a splendid seance. Grandmother Brooks, another of the guides, spoke next. She was ninety years of age when she passed out of the body; she is of English birth. On being asked why she came back assuming old age, she said she has a son John living in California, who COLBY & RICH, Publishers. would not recognize her if she did not come back as she passed out.

Saidie, the leader of the oriental band of spirits of the Sun Angels Order of Light, materialized in full form. She greeted all the friends and sent her blessings to Which picture carries with it the stamp earth's children. As there were three ! members of the order present, they were called to the cabinet to see the emblems of the order, which are a cre-cent and star and this being done, she made a very fine As Saidle retired, the spirit of a young lady appeared, saying her name was Sarah, and that she had friends in the room, who were called to the cabinet and recognized |

A remarkable incident occurred when this spirit was materializing. Jack, the markable is, there are a number of people who go to scances that claim the spirit forms are nothing but the medium made up to personate these spirits. Mrs. Jen-MANCHESTER, ENGLAND. markable is, there are a number of people nie McElroy, the spirit wife of our president, was the next form to appear, and Mr. McElroy being called, recognized her as his companion in earth life. She also requested some other friends, who had known her, to come and see her, and each one corroborated what had been said. As this spirit retired, the form of a little girl appeared, and a lady who sat opposite from the cabinet was called, and recognized her as the daughter of her sister, and said her name is Mary. Little Lillie Moss pronounced her too sweet for anything, and almost as sweet as herself. An old lady, bringing with her two Claras, comes to a lady, and they are all three recognized. Following these three spirits, Miss Lucille Western walked out of the cabinet, greeting her friends and shaking hands, and the light being quite good, she was plainly seen by everyone in the circle. After retiring she sang her favorite song, Beautiful Star, which was very much admired and applauded. Lillie Moss also sang one of her sweet little songs, composed for her by Mr. Clark of New York, and after singing requested two gentlemen It is a little singular, I think, that the to come to the cabinet, saying she wanted

fifteen years of age; very fair complexion, with golden hair, and eyes blue as the sky conversation with them for about fifteen minutes, and then requested the light to be turned up full, so all would see um's eyes are dark. About a half dozen more spirit forms appeared, and they were to investigate should try to see her if possible. Her address when at home is 265 West 38 h street, New York City. T. H. LOHMEYER.

Pittsburgh, Pa., February 2, 1889.

Professor Wiggins Afraid of Encke's Comet.

Prof. Wiggins the weather prophet, in an interview said he was greatly interested

"The line of totality," observed the proexpedition sent, out to Alaska will succeed in solving the mystery of the coronal streamers appearing around the sun when good photographs they will decide my theory of twenty four years ago, that the photosphere repels and attracts the comets | NEW THOUGHT will be sent to new Subtotally eclipsed. If the scientists obtain photosphere repels and attracts the comets through space by the well known law of through space by the well known law of the blank and press work. Sample like and unlike electricities. The coronal of blank paper and press work. sample streamers, in my opinion, are meteora carried through space on the tail of comets Should they be proved to consist of mete-

ors, my theory will be established. "The ridges and lines on Mars, observed through the Lick telescope, are genuine canals, which the people have excavated for navigation, but especially for irrigating purposes. Mars has more clouds and less rains than any other planet on account of the smallness of its moons. The constant fear of the inhabitants is that Encke's comet will become a satellite of their planet. This great comet is constantly shortening its orbit's eccentricity, and, moving very slowly across Mars' orbit, makes it peculiarly liable to be attracted

and thrown into an orbit about that planet. "The earth is the only other planet liable to this danger, which is less realized owing to the comet's greater motion in crossing the orbit of our planet. What would be the effect if the comet were to become another moon to us? The earth's oceans would rise in a few hours twenty feet or more above their ordinary level, overwhelming a large portion of both continents. Australia and the Gulf stream would be no more. The chances are a thousand to one that this will happen, and yet this one might contain the certainty. Mars, however, is on the line of the greatest danger. Encke's comet, it is certain, must in a few years become a primary or

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CHAPTER VII.

A MODERN ADEPT.

"We are all here, I believe, and it is not quite three o'clock," said the Duchess Du

Even as she spoke Pierre raised the

"Herr Paulus, the modern adept," said her grace with great dignity of action.

The young gentleman of four and twenty moved across the room without noticing anyone, and then, taking the hostess by the hand and bowing low, said, in a voice in the east salutes thee, and bestows upon thee and thine the blessings of peace. glance over the company and then looked up with an expression most devout. He was pale, but not that look that comes of illness; his dark hair was brushed back from his face, while his eyes held a sad, melancholy look as if beholding interior one could well believe, without effort, that he was gifted in some strange, mysterious way. There was a complete unconsciousness of self, and obliviousness to surroundings and persons, that is rarely ever found among those accustomed to dwell in the eye of the public all their lives. And as he moved, after the salutation, to the window, with a far-away look in his deep, fix. magnetic eyes, anyone would have said he held command of some powerful force, since every eye followed him and seemed riveted upon him. Madame Le Terre felt it; Col. Pryor seemed also responsive to the influence, while the others, also, accepted at any rate his superiority. He turned quickly to the Duchess, and said, "Madame La Duchesse, the hour is three; shall we repair to the chapel?"

"We await the commands of the un-

"So be it. You and those whom you the unfortunate, for prayers are but the have summoned will join me," he said, desires of the soul." and he moved slowly towards the door and was gone. The Duchess, without a sound, motioned her guests to follow, while she took Col. Pryor's arm. Not a word was spoken as they passed down the corridor, up two or three steps and paused the light gleamed faintly, and behind which faint, sweet organ notes were heard. room, which was in darkness save for a kneeling in silence. dim blaze rising from an altar opposite the door, beside which the tall, weird-like the side of the altar, figure of Herr Paulus stood, clearly de- "By all means," gasped Madame Le was chanting some wild hymn to the fire god, and seemed all unconscious of their hands in one long unuttered bow over the flame, which instantly went out, and all was total darkness. In an instant the little, and that to the Duchess. room was as light as noonday, and each rested on the circular seats that ran in front of the altar.

ed; his face was of unutterable sweetness. and his eyes gleamed like two bright stars. every eye was fastened upon him; every bowed and was gone.

Just as he left the Duchess said, "What

"By the power in me vested; by the fire which we worship; by the water we drink; the air we breathe, and the earth upon which we stand, I command the powers beneath. I obey the powers above."

Here he stopped for a moment, and his his long, white fingers seemed reaching out for something beyond him. All eyes week, and I am making up a party to were fastened upon him; he as oblivious to start for Paris to-night. Now won't you all; when in a moment he turned upon them a wonderfully fascinating smile and "Why, my dear Miss Van Dusenburgh, them a wonderfully fascinating smile and said, "The interior vision is opened; it is reply. "Go to Paris? Why impossible! given me to read your thoughts and to Besides, it is near dinner time now." said, "The interior vision is opened; it is perceive the secrets of your hearts," He advanced toward the Duchess and said. Marie in spirit, salutes Marie of the earth."

I please thee; lead me along the hidden

path unto thyself."

Col. Pryor dropped upon his knees. "Thou shalt know this night whom thou riages, but I really have never ventured art, for the hour has come when nature shall deliver up the secret," said Herr Paulus, touching the Colonel lightly upon the forehead. Then the adept turned to could scarcely move. "Thou art knocking before anyone knows it," at the door, poor child; thy burden is heavy, thy journey has been long; none know thee. Thou art hiding within thy shudder; make women grow pale; and yet something eminently respectable but in theu must do this thing. Behold!" and side the regulation lines.

PROMISE TO THE DEAD, the lights faded out and Herr Paulus drew from the air a scroll of silver light, upon which was written in clear, distinct characters these words: "Remember thy promise to the dead!"

"My God! let me leave this terrible place!" cried Marlame Le Terre. "The spirits of the dead are everywhere."

"Fear not. Behold! I am here," and Mar, as her guests were seated in the from out of the shadows stood a luminous library, being much the same party as the form of marvelous beauty beyond all night before. "Herr Paulus has not yet earthly description. It was the idolized come down, but he will be here presently, Marie, Queen of Scotland. She moved for everything moves like clock-work with with ineffable grace toward the Duchess, holding her hand above her head, from which seemed to fall millions of tiny lights, portiere, and a tall, slight figure of grace- and then stood before Madame Le Terre ful movement and measured gait entered saying gently, "I have come to teach thee for thou art truly seeking the way. Within thyself enchained is a spirit who was faithless to herself and her oath; that is why thou art bound by one until the fetters press into the flesh and wound thee in

all thy parts."
"Wilt thou explain how this is?" said
Madame, with fear and trembling.

"Surely it needs to be known that withmarvelously low and musical tone, "The in each life is an inner life, which is perfect. It is the spiritual soul-that un-spotted by the conditions of the earth, enupon thee and thine the blessings of peace. joys only the higher spiritual things of Aye, and peace be unto all beneath this life; while the physical soul revels in all root," and the young man cast a swift the vain things of time. The latter needs the refining influence that contact with the earth can give; while the higher spiritual essence is forever calling it upward by what is known as the aspirations and ideal ambitions. Thou art one who in thy life before was unfaithful to thy vow; thou art now held to one which for the sake of thy soul growth must be kept until thou art visions others might not see. He was of above that past estate. My beloved Marie May Fair or the haunts of pleasure, and one could well believe, without effort, that again and yet again upon the old familiar scenes of earth, which for so many weary years was but a charnel house to me. But the shadows and the sunshine alike give glory to the fruits and flowers, and my trials, heavy though they were, came by heaven's decree. I, Marie Stuart, say

"Beloved soul!" murmured her grace de-voutly, still pressing her lips to the cruci-

"May I dare to question further?" tremblingly asked Madame.

"Thou mayst ask what thou wilt. It is not permitted that we tarry long, but question, child," replied the phantom queen, with the imperiousness of her past estate manifested in every tone.

"Are there any souls in misery? Can our progress help them?" asked Madame. "All souls that have transgressed the law of life, are held to their transgression; not for punishment, my child, not for punishment, but for improvement. The ins of life place a barrier between man seen," replied her grace, with deep emo- and spiritual blessings, which are withtion. "Before their commands there is no held until he has conquered the sin and risen to that state where he can grasp what is rightfully his. Thy prayers help

> Then the apparition turned towards Col. Pryor and, placing her hand on his head, said, in a deeper tone of voice, "Thou art a mighty spirit; thou wert Na-paleon, and now thou art hampered in every way with deformity and ill-fortune just to tame thy indomitable will."

There was a hush and the air was filled before a stained glass door, through which with sweetest music, like the distant echo of an angelic choir, which gradually faded away, while the shade of Queen Mary The door responded to my lady's touch, filled the air, "We part to meet again," and then they entered an octagon shaped and she was gone, and they were left

"Friends, shall we not go into the light?" said the soft voice of Herr Paulus from

fined against the blackness behind. He Terre, who expected any moment to be stands before us his form seems semicarried away bodily.

"As you will, most noble Herr Paulus," answered the Duchess, and so they walked presence. Approaching the altar, all knelt, out into the corridor. Herr Paulus was and then, as if by mutual consent, crossed the last to come, and when he did, he looked like one suddenly grown old with youth left in his face, but buried behind such a heavy load of care. He spoke but

"I am to go to Copri at once. I per ceive we are to meet in London three weeks hence, and that you have a sudden journey herr Paulus must have been transform- before you; while you, Madame," he said, glancing toward Madame Le Terre, "have much to endure, out of which I shall be able, with their help, to take you. Good-Silence reigned; no one moved or spoke; to Capri and thence to London," and he night, my dear friends; Marie, good-night

unexpected journey can I be going to take? I have not the least idea; but it

must be so. He never makes a mistake." At this moment the company were all in the library, where sherry and fruit were being served, when Nannie Van Dusenburgh was announced. She entered the Here he stopped for a moment, and his room like a gust of wind. "My dear face became luminous and brilliant; his Duchess," she cried, kissing her grace on eyes glowed with an unwonted light, while each cheek, "do you know that Clarissa Dakota, the great American prima donna, has just loaned me her Pullman car for a

you quite take my breath away," was the

"Oh, never mind; we have bed rooms, a French chef, and everything to our liking. We can have our dinner served on the "We salute thee, outward representation of train. The Duke has promised to go; our life. Fair friends, warm sunshine and please do come," and there was a look of joy shall evermore be thine until we meet. deep concern in Miss Van Dusenburgh's fine eyes. She really wanted to have her go, so if anything happened or people Her grace bowed low and kissed the talked, she could have a real, live Duchess crucifix that hung from her waist saying, to vouch for her respectability. One has as she did so, "Beloved, in all things would to consider so many things when one has

had a German general for an uncle. The Duchess stopped to think for one moment, and then asked, "How is it all done? I have heard of these railway car-

"Oh, I'll tell you," answered the young American. "They are just like a charm-ing little villa on wheels. Drawing-room, bedrooms and everything all together; it will be such jolly fun. We can "nitch on" Ladame Le Terre, who, filled with awe to the nine o'clock train, and be in Paris

Everybody listened; it was such an odd picture, and the Duchess, who still had a taint of the old Casino love for adventure, know thee. Thou art hiding within thy heart such a secret as would make all men idly than usual at the prospect of doing

Le Terre, you go to Paris, do you not, to-night?" she asked, turning toward her

'Yes; on the nine o'clock train." "Oh, you shall have a place in our car with the Duchess, and have a long talk about microcosm and re-incarnations," said the impulsive American girl. "You

really cannot say no. "I think we might go. I have to see shortly my London agents, and I might run over there while I am in Paris. Shall we not join the party Miss Van Dusenburgh has been so good as to make? It will really be quite novel," interposed the

And thus it came about that at eight o'clock the Pullman car, "Dakota," named after its fair owner, was filled with a party of ten bound for Paris. Nannie Van Dusenburgh was in high spirits; she had the Duke beside her; his mother was comfortably ensconced in an easy chair, busy inspecting the appartments of the car, exclaiming every now and then at the luxurlous manner in which it was furnished, saying, as she did so, "The Americans are such extraordinary people; what won't they do next?" Before anyone could answer the engine shricked; the people were hurrying about outside, and the train was

Now, Madame Le Terre, who can doubt Herr Paulus? Did he not say I was to take a sudden journey, and here I am hard for London?" exclaimed her grace, enthusiastically.

"But how did he know?" asked Mad-

"How? By the power of the unseen that know and see everything. He is a modern adept," was the reply.

(TO BE CONTINUED.)

Vritten for The Better Way. Materialization.

At the meetings of the materializing circle, of which we wrote in our article in the last issue of THE BETTER WAY, there have been so very many remarkable demonstrations, our senses have almost become bewildered. First of all we have three very extraordinary controls-extraordinary for the reason they evidence such grand and great power, that it seems they can demonstrate any problem in the present power of spirits to manifest. Beside the controls of the two lady mediums, there is a third control who assumes the management of all materialization, and we must say he is one of the most accomplished spirit controls we ever met in a circle. He does not control the trumpet speaking in any manner, but devotes all his energy and power towards producing perfect materialized spirits, so that they can be recognized by their friends.

He gave us a brief history of himself in substance briefly as follows: His birth into this world was premature, breathing affectionate mother can utter. this atmosphere but a very few moments, and passed into the spirit life. He is now in adult age, standing full six feet tall, most beautifully and symetrically formed, and a countenance at once beautiful to look upon-beaming with love and affection for others. We never saw a more perfectly organized "human form divine." He sometimes appears in "full dress," and occasionally in a white flowing robe. His movements are as quick as a flash, almost beyond comprehension, and by his movements we can in a small degree appreciate the annihilation of space. His pure, liquid voice, round and full in tone, falls upon that it is enchanting to listen. When he stands before us his form seems semiupon our head it feels like a solid mortal

At our fourth meeting and during one of his lectures, the question was asked if he could demonstrate to us perceptably dematerialization. He replied that he could demonstrate it to our sight, but could not explain the phenomena in a manner that our finite senses could appre ciate and understand.

A white silk handkerchief was handed to him, and he, taking it by one corner, allowed it to hang free to our sight. He requested that we keep our eyes open and directly on the handkerchief, which we all did rigidly, and we saw the fabric melt rapidly away, and finally could not see any more of it. He did not move his hand or arm, and when we expressed our wonder at the disappearance, our eyes beheld the handkerchief coming again into sight slowly-no rapid motion, and as it came in view by a very dim outline, we saw that it was hanging from his hand just as it was when he first took hold of it, and when fully materialized, he handed it to the owner. A gold snuff box was placed in the palm of his hand, and, holding his arm so that all in the circle could see, the box was dematerialized completely-we not being able to see one speck of it. The box seemed to melt away like wax before a hot fire, and in less than a second of time we saw its formation resumed. The control said the process was very simplehe merely disorganized the material elements and substituted spiritual elements in their stead, and reversed the process to again materialize. This explanation was derstandings.

This was truly a wonderful manifestation-different in every respect from anything we had ever witnessed. We have seen spiritual bodies appear and disappear before our eyes; but to see a material organization disappear and apparently melt away, and again appear, perfect in its for-mation as at first, it is certainly and truly a miracle as wonderful as bringing the dead to life. In this connection the question arises, if small material bodies can be acted upon in the manner described above, why can not a human body be dematerial ized, and again materialized. We will propound this question to the control.

On the opening of the seance, we first had one trumpet speaking by the control of one of the ladies, and soon the second was taken possession of by the other control. The room seemed to be alive with

spirit friends of all present; and astonishing and as marvellous as it may appear, besides the two trumpets being engaged in conversation with two different members of the circle; the other four members were engaged talking with a beloved spirit friend, independent of the trumpets, so that there were seven spirits talking at the same moment of time in audible voices, sufficiently loud and strong not to make a

When the conversation ended the con

trols requested a hymn to be sung, and as

we sang, a spirit voice was recognized singing with us; it gradually grew stronger and stronger until with its power and wonderful clearness of delivery, the other female voices were dim in strength. once recognized the voice as that of my daughter; its pure, brilliant tone, its flexibility, and perfection in execution was unmistakable; it created marvellous wonde throughout the circle. At the ending of the singing my daughter addressed me, saying, "Papa, I knew you would like to hear me sing, so I joined in with the rest.

I will sing that Caritana for you on the next meeting, and I will materialize tonight and talk with you the same as mama did." She spoke independent of the trum. did." She spoke independent of the trum-pet. The power and force of the indepen-dent speaking by the spirits is very astonishing and marvellous in this circle, our spirit friends seldom using the trumpet. A package was dropped in the lap of one of the ladies by one of the controls, who at the same time said, "That package is for you, Mrs .- I took it from the cloak pocket of Mrs.pocket of Mrs.——, who purchased the article for you to day, and for a frolic I thought I would anticipate the presenta-

The lid of the box was raised and the light from the lamp illumined the room, and at the same time a spirit form appear-ed at the opening of the cabinet and a clear voice was heard, saying, "Papa! papa!" I knew the voice and joyfully responded to the call in company with the lady who sat on my right. Lovingly and affectionately we were greeted and welcomed, and the spirit extending her hand to my line greeters. spirit, extending her hand to my lips, graclously permitted me to imprint thereon several kisses, likewise the lady with Although my daughter passed over in infancy, yet her strong resemblance to her mother enabled me to recognize her. She was dressed in a white flowing robe of dazzling brightness; her long hair falling loosely down her back, reaching far below her waist. As a picture the apparition was far more beautiful than words can express; and as a reality of an angelic form. the mind became truly fascinated; and the understanding comprehending this reality of materialization, places itself upon a new plane of thought and wonder. versed several moments together, she feeling exceedingly gratified that she had once again appeared to papa in a more tangible form than ever before.

The materializing control appeared, and with him, and leaning on his arm was the aged mother of a gentleman of the circlethey advanced to the centre of the room and the son was blessed in such tones and beautiful language as only a loving and

The control again appeared leading two children, who were at once recognized by their mother, and one of the children went o her mother and placed her dear little thead in her mother's lap as she used to do when in the material bodv.

I do not wish to fatigue the reader of this article by narrating the numerous ap-paritions appearing before this powerful circle, and will conclude as briefly as pos-

The unmistakable genuineness of these materialized spirits cannot, for a moment be questioned. As before stated, the circle was and is formed for no other purpose than truthful research into this great mystery of materialization. The bringing together of the two mediums, neither of whom had ever, before the formation of the ear in intonations so soft and sweet this circle, had any demonstration of ma-

transparent, yet when he places his hand wonderful beyond anything imaginable. As an instance, we will relate that one evening last week in company with a lady friend, we were conversing with one of these ladies, when we were interrupted by a voice, saying, "Mother! mother!" We were all surprised and wondered where the voice came from and who could it be. Again the same call was made, and this time directly along side of the lady. She recognized the voice and asked, "Luther, is that you?" The voice replied in the affirmative, and was that of her deceased husband; they held a lengthy conversation for many minutes. I was also saluted by the voice of my spirit wife calling me, who said she came to give me her approval of some business transactions in which I am engaged. The controls also had some cheering words to speak, saying, "He felt rejoiced that he could demonstrate that hereafter he could do without the use of the trumpet-an achievement he had long been working for.'

When anything again occurs which will be of interest to the readers of THE BET-TER WAY, they will hear from APPARITOR.

Dr. Dobson and \$2000.

FRIEND CHAAPEL:-Like the man in scripture history, this day do I remember my fault, that of not telling you of a re-markable cure, performed by Dr. A. B. Dobson, of which I learned while at the Delphos camp meeting in Kan., last September. A gentleman learning I was from Clinton, Ia., asked:

"Do you know Dr. Dobson, of Maquoketa, Iowa?"

"Oh, yes, very well"
"Well, I know of a very remarkable cure in Minneapolis Kan. The man was given up to die. He had spent \$2 000 on various doctors, but all to no purpose. Finally a friend advised him as a last resort to send to Dr. Dobson, and he is now all he could give us perceptible to our un- a well man. One month's medicine, just one prescription, cured him."

The man was a stranger to me, and so I made further inquiries. While in Pleasant Valley, visiting with the Benedicts and the Websters, I spoke of the matter and I found that they knew both the man who was cured and the man who advised him to apply to Dr. Dobson. They confirmed all that had been told me on the camp ground, and more. The man's name was Cunningham, and the man who advised him to write to Dr. Dobson was a Mr Goucher. Mr. Cunningham paid the "legal regulars" \$2,000 and received no ben-fit; he paid Dr. Dobson for one month's medicine, (\$2.00, we believe the terms are) and was cured.

Great is law (?) and great are our "regulars" (?) but Dr. Dobson carries away LOIS WAISBROOKER,

Sunday atternoon and evening Heucks will be occupied by Hardie and Von Leer in their

revision of "On the Frontier " As the name implies "On the Frontier" is a play, in which life on the borders of civilization is depicted. It is a melo drams, wherein a love story is surrounded by any number of exciting adventures. It cannot be said that Mrs. Dr. Johnson, the authoress, has departed altogether from the beaten track either in the selection of material or in the treatment of it. She tells of a massacre by the Indians, and of a little girl being stoler by the savages; of a dauntless scout's love for the heroine, and of the evil passions of the villain for the fair damsel, and of the strug-

gle between the two men for the ascendancy James M. Hardie makes an effective hero. He is a strong actor, and invested the central character with a virile romanticism which won the hearts of his auditors. Miss Sara Von Leer also does good work, and the sup porting company is excellent.

porting company is excellent.

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