



TWO DOLLARS per Year.

"Creeds Without Virtue Are Paltering Vanities."

ONE DOLLAR for Six Months.

VOLUME 4.

CINCINNATI, SATURDAY, MARCH 2, 1889.

NUMBER 87.

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

THE BETTER WAY.

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

CINCINNATI - - - MARCH 2, 1889

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

PUBLIC SEANCE

By the Independent Club, Berkley, Boston, Friday, February 8, 1889.

QUESTIONS AND ANSWERS.

Through the Mediumship of J. Wm. Fletcher, Assisted by Miss Emma J. Nickerson.

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

"In what does true happiness consist?"

True happiness is simple enough; it is the effort to find it, that brings so much sorrow and misunderstanding to the human mind. Some persons have an idea that if they are only rich, they will be happy, and consequently they bend all the powers of their nature and their mind, sacrifice pleasure, enjoyment and happiness upon the altar of this single purpose, and when time has gone by and they have apparently accomplished what they thought was what they needed, and they see their vast possessions stretching out before them, then they find that happiness itself is further away than it was in the beginning.

Another person is ambitious, and he has an idea if he can stand first among his fellows, and be envied by all who know him and have people name him as he passes down the city streets as one great among men, that he will be happy; so he labors and works long and hard for the accomplishment of that purpose, but as the years have passed by he finds that he has gained a great name, but the one element of happiness has eluded his grasp.

True happiness will not be found in power, in fame, in wealth; these are all external things that may or may not contribute to it; but true happiness is born of a contented heart and a contented mind, and unless you are possessed of them you will never know what it is. A person in a small home may be a thousand times more at peace than the king in his palace; a mother happy in the life of her children, pleased with the simple duties that make up daily life, and content with her lot, is a thousand times more to be envied than the woman who, in the fever and heat of the world, passes from one pleasure to the other, and finds each and every one unsatisfying.

We would not deny the value of external things, when they are rightly used; but we do contend that true wealth and true happiness are born of a contented spirit and a peaceful mind.

"Describe the passing away of a spirit."

The entrance of a spirit into the spirit life is one that is attended with great interest by those who are outside of the body. When a child is born into this life every preparation is made for its coming. Kind friends and loving hearts watch the advent of the little stranger, and when at last he opens his eyes for the first time upon the world, smiles, gentle words and loving greetings are the first things that he sees and hears.

There are many true and loving friends that are assembled around such a spirit anxious, ready and glad to receive him to the home in the skies.

When death is near, persons are apt to feel that they ought to go in and see the dying man or woman. We know it is quite frequently the case that when persons have injured you greatly all your life, when they hear you are dying they are apt to desire to come in and ask to be forgiven; to tell you how sorry they are for all the things that they

have done and how regretful they are that they have made you unhappy, and that they hope to be forgiven by you before you leave them forever. But that, my friends, is too late; there is no forgiveness that dying lips can ever speak that will really blot out the injury and the insult that any man or woman may have done to you in life. It may ease their conscience and serve as a balm in Gilead for the just punishment that they ought to feel; but it doesn't change the result a particle. Therefore, those persons never ought to be admitted to the chamber of death; there ought to be only a few who have loved the dying one.

As the spirit nears the other life and the sands in the hour glass flow away, you will find just above the heart of the dying person in the air, a bright and invisible light forming, seemingly without shape, form or color; but gradually it will pass down to the feet, upward to the head, until it lays in the air like unto a silver cloud connected to the body by a thousand little invisible electric wires. As the patient grows more suffering and death comes nearer and nearer, this form becomes much more distinct, until at last when breath has ceased, the spirit of the physical body enters into this cloud of light, which is really the spiritual body, and is carefully and gently borne away into the peaceful realms of the spirit. This is the manner in which those pass out from this life who have gone through conditions of illness and sickness, and who are ready for the spiritual world.

In cases of accident the thread is snapped in a moment, and the spirit is then not infrequently held to the spot for a long time. It is a mistake in the minds of many, that spirits are at once at liberty and they will say, "Why, that man is dead he is out of all his trouble." Some persons will commit suicide and think that they are away from the world. They are not. Just the very spot where the deed was done there will be a magnetic power that will hold them for a long time. We know of no stronger illustration of this idea than one that occurred under our own individual experience.

You will remember that the Prince Imperial of France, was sent to Zululand, and leaving his mother, almost his only remaining relative, behind him in England. While he was there he was attacked, killed and buried. From the moment he was buried, his mother was possessed with the most terrible restlessness. Whenever she laid her head down to sleep she could see her by's face looking reproachfully into her; for there was a reason why this should have been. The good Catholic priests tried to exorcise the spirit; they gave to her all of the comforts of the church, which are few and in most cases almost valueless; they advise her to leave England and go to Scotland, and finally, everything failing, they consented to consult ourselves in regard to it. The priest stayed in the room, so as to exorcise all the evil spirits that might come; he sat in the corner saying his prayers, as he was anxious that nothing but the purest should come in connection with this royal mistress. We advised that she should go at once to the spot where her son had been buried and there come into close communion with him in order to release his spirit from the bondage that it was in. Strage to say (as those of you who are familiar with her history know), that unexpectedly to everybody, she and the two priests started from England for Zululand, and we are told that she passed the night at the grave of her son. This is all true; and in the night she bled his face, she heard his voice, she knew that he was born of the spirit; and from that time until now his spirit has been at rest and her own soul has been at peace.

Our idea is, that where any sudden death takes place, there for a time at least the spirit is held, and that it needs a kindly ministrations of some loving heart to separate it from that condition

in order that it may progress in the world of spirit.

"What line of reading do you recommend?"

That depends on what you want to learn about. We remember a young man who came to us once, who was at the time fitting himself for a Unitarian minister, and he asked our advice in regard to it. So we asked him what he was doing; he said he had been studying Shakespeare for the last six months, as hard as he could. Well, we thought at first that that was rather a curious answer to make, but concluded the more he studied Shakespeare the better able he would be to preach so as to be understood. The past education has been one that lay entirely in the line of religious reading, "Baxter's Saints' Rest" and other books of that character (that are almost entirely without character), and John Bunyan's "Pilgrim's Progress" and the bible, and commentaries upon all the different apostles, these are supposed to fit a man, with a certain amount of Hebrew, and Latin and Greek, to become a preacher of a divine religion.

My idea is, that the young man was right. Shakespeare teaches the emotions of the human heart, the law of human life; and the more a man can understand human sympathy and human wants the better able is he to preach directly in regard to them. I should say that there are many books that would be useful for the student who desires to learn these questions, to study, the "Arcana of Spiritualism," by Hudson Tuttle; "The Despair of Science," by Epes Sargent; "Transcendental Physics," by Professor Zoellner; and the works of Mr. and Mrs. Sinnet, the writings of Laurence Oliphant, are all good books; while the essays of Hume and the writings of Epicurus, Plato, Pythagoras, and Socrates are also valuable; and you will be surprised, my friends, the more you read the ancient philosophers, you will see that your religion of Spiritualism is bringing down to the common comprehension, what they held in close reserve for their own enjoyment. The writings of Epicurus and Socrates particularly, deal with the spiritual side of things almost wholly.

"Has any one phase of religion got the whole truth?"

No; if they had there would never be any other. The reason why you have so many different phases of religion is because no one phase embraces all the truth, and every one embraces a part of it. No person can say, "I am all," or "I contain all within myself." No one system of religion can say the others are all wrong, and I am all right; no system of medicine can say that, or of art, for as many different minds as there are so many different views may there be taken of one and the same thing. I hold that in the early history of the world, the religions that were then extant were the best that could possibly be comprehended then, and I wish to give that age the full credit of that. The mistake is in going back five thousand years and borrowing the religion from that period and trying to make it fit the present hour. It won't do it. I hold that the Catholic church has done an important work; it is doing an important work now. I hold that the Protestant church is doing an important work; and that what are called the Dissenters, such as the Baptists, and the Methodists, and all the varied denominations, are doing an important work. Even the Salvation Army is doing an important work; it is reaching a class of people that could not be touched in any other way. In fact, as I have said before, the Salvation Army is the only religious body that is doing exactly what Jesus taught years and years ago. He said, "Go out into the by-ways and the highways and gather them in;" that is exactly what these people are doing. And Modern Unitarianism which reveals a wider field of thought, and Universalism, which is still wider, contains a larger understanding of different truths from the more purely theological teach-

ings of the past, and Modern Spiritualism if it ever hopes to hold the world, will have to open every avenue of the human soul and let in every phase of truth no matter what it is. Just so long as people say, "My Spiritualism shuts out that man or that truth," and just so long as you draw yourself away in your egotistical self-conceit and think that you are better than other people, just so far you fail, as everybody else has failed; and until the doors of your temple swing both ways and the Magdalene and the sinner can come in, as well as the purest saint; until that can be done, you will have to make way for a religion that will do it; for the Magdalenes and the Judases of the world are just as much the children of Almighty God as ever the apostles and the saints were. And perhaps in the eye of God, they may be as honest and as praiseworthy as any among you.

"Will the time ever come when mediumship will be possessed by all?"

Yes, the time is now when persons are possessed of mediumistic powers, but the time will never come when all persons will be developed to the same mediumistic degree, there will always be a difference in degree, so far as spiritual and mediumistic power is concerned. The time was when few persons could write, read or paint. Now, everybody can be taught to write; every one can be taught to read; everybody can be taught to draw and paint after a fashion; and still the element of genius is more marked to-day than it ever was before. And so in mediumship we have to say that the development of mediumship and the power of it in *extenso*, is just exactly as much a gift of the gods as ever art, music or literature was. The few who possess it will develop it for use in the future just the same as they have in the past; but there will be a form of incipient mediumship that will be possessed by everyone and that will enable persons to realize their own spiritual estate. That will be a great step in advance of what they are now. Why, there are thousands upon thousands of people in the world who do not believe in another life; who do not believe very much even in this life beyond what they can see and hear; who do not even know they have a soul within them; many people so obtuse they don't even know they are possessed of a spirit.

I said on last Sunday, while speaking through my medium, that I thought there ought to be taught in every school the law of the spirit; just the same as you teach now astronomy, chemistry and geology. I mean that. I think that if, instead of bothering so much about teaching the bible in the public schools, you tried to teach the children about themselves and the spiritual side of their natures, you would make them a great deal better than they now are. Therefore I hope that when the ideal education comes, it will be in the line of spiritual instruction, not Orthodox, not religious, but recognizing the power of the human spirit as we recognize the power of the human body; and then we shall grow up and intelligently comprehend what we are; for to-day man is a physical being, man is a spiritual being, and the mind is the connecting link between the outer and the inner man. The brain is not the man; oh, no; it is only the power by which the man reveals himself; it is not the man. Let the brain receive any injury; it refuses to act, but the man is there all the same. You say sometimes that the child is a fool; there is no such thing as a fool; that the child is an idiot; there is no such thing as an idiot. The child has a badly formed brain, probably the result of a perverted law in the parents; and therefore the spirit behind that child, or within it, has not the power to express itself. That is what you call being a fool and being an idiot; at d, strange to say, most people blame the idiot for being one, blame the fool for being one, when the thing that made him what he is was a perversion of natural law over which he individ-

ually had no control whatever. Why, not condemnation is what he needs.

"What do you think of the anti-doctor law?"

It doesn't admit of any thought. The great effort of the present age is monopoly; it runs through every line of life; and the doctors want to monopolize the bodies and the ministers monopolize the souls of all the people in the world. They cannot do it without the aid of the law and the police; so they try to establish their divine right by human help.

I have nothing to say about the doctor's law as the doctor's law; I say it is the inalienable right of every American citizen to do what he thinks is right, and if he wants to have a regular physician he shall, and if he doesn't want it he shall not. It rests not upon whether the doctors be wise or foolish, but upon the rights of the individual to have either one he may please. I do not propose that every man shall be made to have a Christian scientist; I should call that arbitrary. I do not suppose a man shall be compelled to have an allopathic, or a homeopathic or an electric physician unless he wants it; every man is supposed to be the best one to decide in regard to his own affairs, and the weight of judgment and decision should be left to him; and when the state comes in to dictate, the state becomes a tyrant and a deposit that ought to be resisted, whether it be in the line of medicine or anything else.

Why, years ago the Young Men's Christian Association tried to get God into the constitution, and they thought that by doing that they would bind America down to a religious system, just the same as all the countries of Europe are held under the same tyrannical power; but the American statesmen were wise enough to see that when God went into the constitution the spirit of American liberty went out; and that struck a death-blow to monopoly so far as religion was concerned.

Now if you admit certain schools of medicine to be the only ones, declaring that they are fallible all the time that you admit them, it is a blow at the liberty of the American citizen, and should be repudiated as any other vile thing that seeks to infringe the rights of another. If you want to have an old-fashioned physician and be led to death, that is your privilege. If you want to have a new-fashioned one and keep your health and your strength and your blood, that is your privilege; and it is none of the business of the state which you choose to have. That is our position about the doctors' law.

Messages.

FRANK NUGENT.

Dear Mother: I know how hard it seems for you now I have come away. The day that I was killed was a dark and sad one to you; and you never see the train go by, and the railroad track without thinking of me and how I lost my life. All that is over now; you are left to care for yourself; if I had only been here I could have helped you in so many ways. I want you to feel that while your fingers are busy and you are sewing, and cutting and doing so many things, that the other work is going on too, and that we are around you, not only trying to comfort you but also to strengthen and help you to unfold in a spiritual way, and that before long you will receive some demonstration that will make you know that you have the power of which you have been told so many times. I send you my love; that you have always had, and I want you to feel that I am with you constantly and that by and bye, long before you come to the spirit world, you will see my face.

HENRY BROWNELL.

Well, sir; I should like to send a message to my wife; I don't know of any better way to do it than to come here, as I was sure that she would see what I said. My name is Henry Brownwell, of Chicago. I want to say to Sarah, that I have helped her in the suit which she recently brought, and had a great deal of influence over the judge and the others in regard to it. I have not got through the business yet. Some ways it is hard to be outside of the work; in other ways it is easy. When you are alive and can take care of it, why you can work at once; when you are above it, when you have to work around people's minds and make them

do a thing without their knowing it, that is just the way with me. I am awake and happy, and I would say that there are brighter days coming when all this trouble will be over with, and the matters straightened out the way they ought to have been in the first place. I am active and wide awake and I will never rest until the damn thing is done.

PHILLIE.

My people are not interested in Spiritualism, so I shall only give the name I was called by, which was "Phillie," and I want to send a message to my dear friends, Dr. and Mrs. Armstrong, of Buffalo, N. Y. They will remember me as the boy they thought so much of, and they will remember, too, that just before I came away to the spirit life, I rose in bed and I sang that beautiful song, "White Wings," because I could see bending above me the white wings of angels, who had come to bear me away. It is beautiful where I am, and I often come to them. I love them both, for they were always so kind to me; and when people are kind to you, you cannot help loving them if you are kind yourself; and I send this message to them that they may know that I remember them still.

REV. HENRY MORGAN.

My name is Rev. Henry Morgan. When I was here I used to divide my time between building a chapel and preaching on "fast young men," and "old maids," and "Spiritualism;" and ninety-nine reasons why men didn't go to church." I talked so much about old maids, I thought I was an old maid. I kept running upon these few subjects so much that I couldn't tell where they began, nor where they left off. And I waked up here. How soon a man is forgotten; isn't he? Why, I look at the places that I used to be in, and somebody has filled every one of them, and you would never know I had been there. I see the friends I used to take by the hand and who used to, sometimes, say to me, "What will we do when you are gone?" But they keep on doing the same thing as if I never had been there, and as if I was out of existence altogether.

I was against Spiritualism; it was the best paying battle I ever fought, and more people would come to hear me abuse Spiritualism than would ever think of coming to hear me preach Christ crucified. I have an idea in my own mind that a majority of the people that abuse anything do it for what they think they will get out of it rather than form any great principle behind them.

Now, I didn't know anything about Spiritualism; that is why I could make fun of it, for if I had known what it was I wouldn't have dared to raise my hand against it, because I should have been striking myself when I did it, and no-fellow is fool enough to do that a second time.

So far as the old maid subject is concerned, I had some experience with them, and from out of the abundance of my knowledge I could speak; for of all the people that used to torment me in that meeting house, it was about a thousand women that always knew how to do the work better than anybody else; but I have nothing to say against their kindness of heart, I only want to say this: that sometimes I was a little hasty in my treatment of them. Yes, I know that I am not talking in a way that becometh a man of God. Well, it took about a coat to make a minister out of me. When I had the coat on I was a minister; when I had it off I was not.

We have had religion of creeds a long while, but now in the eye of the spirit they change the word to deeds, and the deeds tell the story every time. That is all.

HENRY SNYDER.

Henry Snyder, of Cincinnati, would like to say to his friends that he would like to send a message to those he loves, and hopes that they will soon give him an opportunity.

Seance conducted by spirit

FIDELITY AND WINONA.

Time has ever existed, and those who will not acknowledge any other first-cause may find comfort in regarding this as the origin of their existence. Time, like Intelligence, is non-dimensional and immeasurable; it occupies no space that we can conceive of, and yet like intelligence, any amount of it can be crowded in the most limited space; it has absolute potency of action or motion in not permitting itself to be reversed or held in abeyance; and without it we could conceive of neither past, present nor future. This would be unconsciousness, insatiation, and there is no life without intelligence, thus how can we think without it? If time is the cause which enables us to think, it must be intelligent. And if effects partake of the nature of their causes, may not time constitute intelligence or life, the origin of existence?



The Mother Dog Teaching Her Pups

I was amused and interested one day watching a medium sized brown dog on the third or fourth step of a dwelling, teaching her little one to climb up...

A STUDENT OF NATURE.

Old Egypt.

Though Egypt is now considered of little importance among the great nations of the world, there was a time when she was one of the most densely populated places in the whole world.

The great pyramids, which are supposed to be tombs for the Kings of Egypt, were all built by the poor people, and without pay, too.

So life and labor were counted at nothing, only among the titled and the priesthood. Thousands of men just dragging out years and years of life, with no joy, pleasure or hope to lighten one hour of it all.

AUNT ELMINA.

Excuses.

Teachers who require written excuses for tardiness from parents of pupils, sometimes receive very amusing notes. Here are several specimens from a number received by a teacher while he was teaching a year or two ago in a Western village—

"Dear Sir:—Please excuse James for lateness. I kneaded him after breakfast."

A second note reads:—"Please forgive Billy for being tardy. I was mending his pants."

The third excuse goes more into details, but is none the less interesting:—"Mister Sir:—My Jason had to be late to-day. It is his business to milk our cow. She kicked Jase in the back to-day when he wasn't looking or thinking of her actin' so; he got his back broke, but it ain't; but it is black and blue; and if you don't believe it you can see. The pain kept him late. We would get rid of that cow if we could. This is the fourth time she has kicked Jase, but never kicked him late before. So excuse him for me."

A girl, absent for a whole day, brought the following satisfactory excuse therefor:—"Mr. teacher:—My dotter's absents yesterday was unavoidable. Her shoes had to be half-soled, and she had a sore throat. Her constitution is delicate anyhow, and if she is absent any more you can know that it is on account of unavoidable sickness or something else."

A boy absent for half a day laid the following explanation on the teacher's desk:—"Dear Sir:—Please excuse Henry. He went to Grand pa Dickson's funeral with me this forenoon. I have been promising him for several weeks that he might if he were good, and he has been real good, so I kept my word."

Dave, the Restaurant Dog.

It is said "You cannot learn an old dog new tricks." Here is a case of the other kind. Dave was a medium-sized dog, black and sleek; sharp, cunning eyes full of spirit at the exclamation "rats!" He was a favorite of many of the patrons of the place, with favor toward two or three ex-celling, through his being petted. Quite aged; so much so that his teeth were bad. In my case this sympathy was unusually strong, as indeed it generally is with all dogs. It is frequently the case that they follow me home or to the cars, if I take the least notice of them. Once, lately, I had to push one off the platform of the cars.

Dave would leave the rest and stand by my chair while eating my meals. While taking cash during the noonday hour, he would bound upon the window sill and peep there while I stayed.

One of the customers commenced his tuition by leaning him to stand upon his hind legs and shake hands, first with one paw and then the other. He was fond of lump sugar, and soon learned to speak for it; and if not loud enough, he would readily respond to the call to speak louder. Lay a piece of lump sugar on his nose and he would toss it up, catching it deftly in his mouth as it descended again; a feat in which he became very expert, as he was not allowed to have it if he failed.

He was no muffer; if you pitched a piece to him properly he was sure to catch it. Give him a bone, and tell him to take it, and he would at once obey. His place of sleeping was in a basket in the back room, in the bottom of which, the basket standing upright, he curled himself upon a bed of newspapers. Here he would take his bones if not hungry and return for more. At night, after customers had left, I was amused at a new and novel procedure on his part. Hearing rats squeal under the floor, he would approach the place, rear up exactly like a goat, and strike down on the floor; it seemed hard enough to break his slender legs. Perhaps he thought to break through.

A STUDENT OF NATURE.

Spirit Personation.

We all understand what is meant by "personation" when we see the face of a medium become an ideal representation of our old friend of the distant long ago. But no matter how perfect the representation, we do well to remember that it is only at best a "mutilated memory," that is before us.

A picture may float in the air—words from no visible lips may recall the past,—we may have fairly satisfactory evidence of our friend's presence,—but, after all, it is not himself who greets us. At the very best we have his mentality peeping out through such a cloud of material conditions, that the spirit nature of our friend is hidden, or moulded into a shape that we should not recognize if we were suddenly translated into neighborly life in the Summer-land.

Many of us become attached to some spirit friend, who, perhaps, for years has been one of the controls of a valued medium. It is not merely the wise counsel, and the warm greetings of the spirit that have endeared him, but the entire personality and manner of expression have become to us as marked and distinct as that of any mortal friend. But herein comes the element of "personation" which the true philosopher will mark and estimate its real value.

I had just such a spirit friend as I have alluded to, and for several years he seemed to stand before me with as distinct a manhood as that of any mortal friend. One day he informed me that another medium through whom he had manifested was coming to the city and he would give me an opportunity of witnessing his control. When the time came I was in the room with both mediums; and he passed from one to the other several times that I might learn the lesson. I had so far known him as rather jolly; not at all profane; very sagacious and without clairvoyance. His manner was so attractive that he was counted as "real sweet" by the ladies who visited his medium. And for many years he had done faithful duty as her chief control.

Now, came a revelation of both spirit power and spirit limitation, that astonished me and taught me a most important lesson. The visitor was not professional but was a highly educated lady through whom he could discuss profound themes from a scientific standpoint. He was brilliantly clairvoyant, but his manner was so harsh and unattractive that he would have failed to win the necessary dollars for a professional medium. In a word I was in the presence of so different an individuality that nothing but his assurance could have made me believe he was my old friend.

As a result of that experience, I feel that I am ignorant as to his real manner or intellectual development as a spirit. I realize that I have only seen him in either case as a "personation" doing the best circumstances permitted. I don't know if either "personation" represents him fairly. And I have learned the lesson that I cannot determine "individuality" from what we call "spirit manifestation."

My own loved ones may be here in active control of a medium, and yet give no sign I can recognize;—nothing more than a phrase or a word, instead of their whole souled affection. And even when the "personation" seems most tartling in its reality we must still remember that mortal lives are but spirit "personations" through such brain as parents have produced, moulded by the condition over which the individual has but little control amid new surroundings, and with the fine organism of a spiritual brain, our mind must surely exhibit a higher individuality.

"I know each other there?" is a question not so easily answered as some people think. And it is still more complicated when it is a question of recognizing one "over there" by the other yet earth life.—Charles Dawbarn in Carer Dove.

Te Modern Way.—Mr. Silberstein (on whom the sheriff is levying)—Mein grouch! can't I hev a leddie more tin, mein frent? The sheriff.—Not by a bumed sight! This is one of them exultions by 'lectricity you've read of.—Jek.

"O, mother," cried a North Side youngster who had been visiting an elderly brother in school, "I learned lots to do." "What was one thing you learned?" asked the fond parent. "I learned labe 'rithmetic class," was the reply, "at the square the base and perpendicular of a right-angled triangle is equal to the sum of the hippopotamus."—Chicago Tribune.

MEETINGS.

Secretaries of Societies are Respectfully Requested to Send us Brief Reports of their Meetings.—Ed. B. W.]

Cincinnati, Ohio. The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. B. Hall, 115 W. Sixth street, every Sunday morning at 10:30, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

Boston, Mass. 1031 WASHINGTON STREET.—The First Spiritualist Ladies' Aid Society meets every Friday. Private seances, for members only, first Friday in each month. Public meetings every Friday evening at 7:30. M. B. D. Torrey, Secretary.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall.—Lectures by able speakers Sundays at 10:30 a. m. and 7:30 p. m. Richard Holmes, President; Albert F. Ring, Secretary; O. L. Rockwood, Corresponding and Recording Secretary.

SPRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLOES, 1031 Washington street.—Sunday meetings at 2:30 and 7:30 p. m. Solicits correspondence from mediums everywhere, through whom interesting phenomena may occur, suitable for a public platform. J. H. Lewis, President.

Wells Memorial Hall, 957 Washington street.—The Independent Club meets every Wednesday at 2 p. m. seance, followed by a singing-circle. Supper served at 6 p. m. followed by entertainment. J. W. Fletcher, Grand Master; Mrs. Ada Simmons, Treasurer. F. V. Fuller, Secretary.

Ladies Aid Parlor, 1031 Washington street.—Sundays at 2:30 and 7:30 p. m. F. W. Mathews, Conductor.

America Hall, 734 Washington street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, 934 Fellows Building, each Sunday evening at 7:30 o'clock.

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

New York, N. Y.

The American Spiritualist Alliance meets at 215 West 42d street, New York City, on each alternate Wednesday at 8 p. m.

All Spiritualists are cordially invited to become connected with the Alliance—either as regular or non-regular members—without fee, and all such are invited to become members.

The Alliance defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

J. F. JEANNEY, Secretary, 44 Maiden Lane, N. Y. Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritualist meeting. Services every Sunday at 2:30 and 7:30 p. m. Mediums and speakers by request. F. W. Jones, Conductor.

Arcadian Hall, 57 West 25th street, N. E. corner, 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 2:30 and 7:30. Reliable speakers and test mediums always present in spirit phenomena gifts. Prof. G. G. W. Van Horn, Conductor.

Adelphi Hall, corner 22d street and 7th Avenue.—First Society of Spiritualists holds meetings every Sunday at 11 a. m. and 7:30 p. m. Admission free. A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M. C. Morrill.

Newark, N. J.

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

Philadelphia, Pa.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 p. m., at Philadelphia, Thompson Street. Seats free. Public invited. T. J. Amnosta, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1. Meets every Sunday at 10:45 A. M., in G. A. B. Hall, 170 Superior St. Spiritualists and Liberalists earnestly invited to send their children, and the public cordially invited to attend FREE.

Toledo, O.

First Alliance of Progressive Thought meets every Sunday in Clark's Hall, Cherry street. President, J. B. East, 2018 Locust street; Secretary, W. M. Smith, 940 Dor street.

Chicago, Ill.

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

Avenue Hall, 159 22d street. Children's Lyceum Sunday, at 1:30 p. m. Spiritualists and Mediums Meeting, 3 p. m. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesday in each month.

The Young Peoples' Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10:30 and 7:30. The best speakers and mediums are always present.

People's Spiritual Society meets at 116 Fifth Ave., every Sunday at 2:30 p. m. All are made welcome who visit Chicago. G. L. S. JENNER, Pres.

Brooklyn, N. Y.

Johnston Building, Flatbush Avenue, corner of Nevins street.—Brooklyn Progressive Spiritualist Conference every Saturday evening at 8 o'clock.

Troy, N. Y.

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

Albany, N. Y.

First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10:30 a. m. and 8 p. m. Admission free. Ladies' Aid meets the same place every Friday at 3 p. m. supper served at 7 p. m. D. Allen, Jr., Secretary.

Brockton, Mass.

First Spiritualist Ladies Aid Hall, Bay State Block 37 Centre street, Meets every Wednesday at 2 p. m. Sundays, lecture at 7 p. m.

Peoria, Ill.

At Union Hall, 430 Main street. Services each Sunday evening by T. J. Allen, instructions and trance speaking, commencing promptly at 7:30. Seats free.

THIS PAPER

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

MEETINGS. Secretaries of Societies are Respectfully Requested to Send us Brief Reports of their Meetings.—Ed. B. W.] Cincinnati, Ohio. The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. B. Hall, 115 W. Sixth street, every Sunday morning at 10:30, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

Boston, Mass. 1031 WASHINGTON STREET.—The First Spiritualist Ladies' Aid Society meets every Friday. Private seances, for members only, first Friday in each month. Public meetings every Friday evening at 7:30. M. B. D. Torrey, Secretary.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall.—Lectures by able speakers Sundays at 10:30 a. m. and 7:30 p. m. Richard Holmes, President; Albert F. Ring, Secretary; O. L. Rockwood, Corresponding and Recording Secretary.

SPRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLOES, 1031 Washington street.—Sunday meetings at 2:30 and 7:30 p. m. Solicits correspondence from mediums everywhere, through whom interesting phenomena may occur, suitable for a public platform. J. H. Lewis, President.

Wells Memorial Hall, 957 Washington street.—The Independent Club meets every Wednesday at 2 p. m. seance, followed by a singing-circle. Supper served at 6 p. m. followed by entertainment. J. W. Fletcher, Grand Master; Mrs. Ada Simmons, Treasurer. F. V. Fuller, Secretary.

Ladies Aid Parlor, 1031 Washington street.—Sundays at 2:30 and 7:30 p. m. F. W. Mathews, Conductor.

New York, N. Y.

The American Spiritualist Alliance meets at 215 West 42d street, New York City, on each alternate Wednesday at 8 p. m.

All Spiritualists are cordially invited to become connected with the Alliance—either as regular or non-regular members—without fee, and all such are invited to become members.

The Alliance defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

J. F. JEANNEY, Secretary, 44 Maiden Lane, N. Y. Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritualist meeting. Services every Sunday at 2:30 and 7:30 p. m. Mediums and speakers by request. F. W. Jones, Conductor.

Arcadian Hall, 57 West 25th street, N. E. corner, 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 2:30 and 7:30. Reliable speakers and test mediums always present in spirit phenomena gifts. Prof. G. G. W. Van Horn, Conductor.

Adelphi Hall, corner 22d street and 7th Avenue.—First Society of Spiritualists holds meetings every Sunday at 11 a. m. and 7:30 p. m. Admission free. A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M. C. Morrill.

Newark, N. J.

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

Philadelphia, Pa.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 p. m., at Philadelphia, Thompson Street. Seats free. Public invited. T. J. Amnosta, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1. Meets every Sunday at 10:45 A. M., in G. A. B. Hall, 170 Superior St. Spiritualists and Liberalists earnestly invited to send their children, and the public cordially invited to attend FREE.

Toledo, O.

First Alliance of Progressive Thought meets every Sunday in Clark's Hall, Cherry street. President, J. B. East, 2018 Locust street; Secretary, W. M. Smith, 940 Dor street.

Chicago, Ill.

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

Avenue Hall, 159 22d street. Children's Lyceum Sunday, at 1:30 p. m. Spiritualists and Mediums Meeting, 3 p. m. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesday in each month.

The Young Peoples' Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10:30 and 7:30. The best speakers and mediums are always present.

People's Spiritual Society meets at 116 Fifth Ave., every Sunday at 2:30 p. m. All are made welcome who visit Chicago. G. L. S. JENNER, Pres.

Brooklyn, N. Y.

Johnston Building, Flatbush Avenue, corner of Nevins street.—Brooklyn Progressive Spiritualist Conference every Saturday evening at 8 o'clock.

Troy, N. Y.

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

Albany, N. Y.

First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10:30 a. m. and 8 p. m. Admission free. Ladies' Aid meets the same place every Friday at 3 p. m. supper served at 7 p. m. D. Allen, Jr., Secretary.

Brockton, Mass.

First Spiritualist Ladies Aid Hall, Bay State Block 37 Centre street, Meets every Wednesday at 2 p. m. Sundays, lecture at 7 p. m.

Peoria, Ill.

At Union Hall, 430 Main street. Services each Sunday evening by T. J. Allen, instructions and trance speaking, commencing promptly at 7:30. Seats free.

THIS PAPER

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

DOCTOR FELLOWS



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

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

Dime-box, Texas, June 18, 1888. Dear Sir:—Accept my thanks for the good your remedy has done me. I was almost ruined physically, but ever since using the External Application I have been improving every day, and can now truthfully say that I am a new man.

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

Free Diagnosis

BY A GOOD RELIABLE Clairvoyant and Magnetic Healer.

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

Liberal Offer.

SEND two 2-cent stamps, your name and age, sex and a lock of your hair, and I will send you a Clairvoyant diagnosis of your disease, free.

J. C. BATDORF, M. D., President

Magnetic Institute, GRAND RAPIDS, MICH.

A Favorable Opportunity.

For treatment to cure Diseases of the human organization, by the Magnetic and Clairvoyant or Mind or Spirit system; or for brief written Spirit Messages, or Advice about Business or other affairs, to be sent to order by letter any distance. Address: Dr. G. A. Peirce, Box 1135, Lewiston, Maine.

Dr. G. A. Peirce,

Box 1135, Lewiston, Maine.

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

Astonishing Offer!

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

DR. A. B. DOBSON,

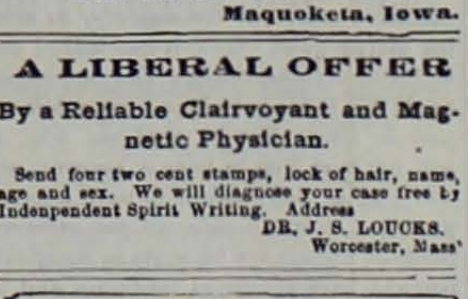
Maquoketa, Iowa.

A LIBERAL OFFER

By a Reliable Clairvoyant and Magnetic Physician.

Send two cent stamps, lock of hair, name, age and sex. We will diagnose your case free by Independent Spirit Writing. Address: DR. J. S. LOUCKS, Worcester, Mass.

THE LIGHT-RUNNING



THE LADIES' FAVORITE.

NEVER OUT OF ORDER.

If you desire to purchase a sewing machine, ask our agent at your place for terms and prices. If you cannot find our agent, write direct to nearest address to you below named.

NEW HOME SEWING MACHINE, WORCESTER, MASS. CHICAGO, 28 UNION SQUARE, N.Y. DALLAS, ILL. ATLANTA, GA. TEXAS, ST. LOUIS, MO. PHOENIX, ARIZ. SAN FRANCISCO, CALIF.

J. E. POORMAN & CO. Agents,

Southeast Cor. Eighth and Race St.



WILL SAVE YOU \$3.00 TO BOSTON.

\$1.50 to New York, Buffalo & Niagara Falls. \$2.35 to Albany and Troy.

And offers you the advantages of a system of Through First and Second class Day Coaches to New York.

Daily limited solid trains. No missed connections. No midnight changes.

The only line operating Pullman Cars to Boston and New England via Albany.

Tickets may be purchased from all agents of connecting lines.

CHICAGO CITY TICKET OFFICES, 105 S. Clark street, Palmer House, Grand Pacific Hotel.

DR. RHODES' FAMILY MEDICINES.

Purely Vegetable (All Sugar-Coated) Medical Confections.

A Universal Blessing, SUITED TO OLD OR YOUNG.

A PERFECT Liver and Kidney Renovator and blood Purifier. Cleanses the entire system from all Biliousness and Blood Poisons from Malaria, etc. And cures Headache, Backache, Stomachache, Diarrhoea, Dysentery, Pains in the Limbs, Lame-ness, Numbness, Constipation, Piles, Worms, Dyspepsia, Consumption, Nervousness, Weakness, Kidney and Bladder, and all other urinary ailments, etc. Also Rheumatism, Neuralgia, and in fact almost all the various ailments of humanity.

PRICES: Trial box, 25 cents—by mail 30 cents; second size, 50 cents—by mail, 55 cents; 12 boxes, second size, \$5.00; large boxes \$10.00; 6 large boxes, \$5.00.

For sale by THE WAY PUBLISHING CO.

CH&D

CINCINNATI, HAMILTON & DAYTON.

THE THROUGH CAR LINE FROM AND TO Cincinnati, Indianapolis, Dayton, Chicago, St. Louis, Toledo, Findlay, and Detroit.

Parlor Chair Cars on Day and Sleepers on Night Trains—Year Round.

Reclining Chair Car Cincinnati to Decatur, Ills., Springfield Ills. and Keokuk, Iowa Daily.

For full information, Tickets, Sleeping Car space, etc., inquire of or address:

W. H. FISHER, General Agent, Indianapolis, Ind. JOHN BASTABLE, Dist. Pass' Agent, Toledo, O. W. H. WHITLESSEY, Cent. Pass' Agent, Dayton, O. H. J. REED, Near. Pass' Agent, Detroit, Mich. W. A. WIGGINS, So. Pass' Agent, Chicago, Ill. J. G. MASON, City Pass' Agent, Cincinnati, O. Or, General Passenger Agent's Office, No. 200 W 4th St., Cincinnati, O.

C. C. WAITE, CHAS. H. ROCKWELL, V. P. & Gen'l Manager, Gen'l Pass. & Tkt. Agt.

THE BETTER WAY.

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

CINCINNATI, MARCH 2, 1899.

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

The Better Way cannot well undertake to reach the farthest of its many adventures. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of notice.

When the post office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as their future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Thursday of each week, as THE BETTER WAY goes to press every Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING CO., 224 West Pearl Street, Cincinnati, Ohio.

Love overcomes all reproach.

Humility is not degrading; it commands respect.

Charity leads to correct judgment, for it is an effort to be just.

To "love thy neighbor as thyself" man must first of all get rid of self-love.

By seeing only that which is good in others, we best hide our own defects.

The central law of all law is that which we call Spiritualism, manifested through man in all its purity as love.

Look forward and embrace the truths that now are flowing in from those who have gone before. Let the past be a blank.

Truly spiritual-minded men are not affected by surrounding conditions. They purify the atmosphere in which they exist and are thus their own natural protectors from impure emanations.

That which has been conquered by love is absolute, while a victory gained over others by forced measures or favored circumstances, is but temporary, and often reacts for a total defeat on part of the first victor.

The night is gone; let those who will, look back and dream old dreams once more and over again, but hinder not the pressing ones who go to meet the tidings rising with the morning sun—the light of inspiration.

The interior life principle of man is naturally good and pure. It is his exterior which carries the unspiritual, and when this has been purified by overcoming its material desires, the aim of earth life has been attained.

Spiritualism is like unto a healthful child momentarily awakened from its morning slumber and ready to engage in that which lays before—not in that which now lies hidden in a darksome night, a period of the past.

In reporting seances we would request our contributors to take a sample by that of Dr. Boliver's on "Phenomena in Los Angeles." It is concise and logical; gives simple facts without comment, and on that account will be read—and passed around for others to read.

A subscriber and contributor complains that a long report of a seance sent in did not appear in print as soon as he would like to have seen it, and asks if some jealous medium had advised us not to publish it. To this we would say, first, to insure an early publication of reports they must be brief; secondly, but two persons in the office ever get to see the contributions and they ask no one's advice nor would permit any one, either mortal or spirit, to influence them under such circumstances to withhold what they deem to be the truth.

Why will some people insist upon comparing Spiritualism with the bible, when really the bible stories only obtain a semblance of truth through the manifestations of Spiritualism. And constantly holding these old tales up to children will only enhance their appetite for bible lore; make them grow direct into orthodoxy and repudiate that which is known to be true as spurious. Why not tell them of the manifestations that are taking place in our ranks to-day, instead of repeating that which cannot be logically proven to them.

Frank McDougal, a schoolboy, of Parkersburg, W. Va., committed suicide because his parents threatened to send him to school. The poor boy was undoubtedly too sensitive to bear up against old-fogyish discipline of the present school system, and felt an intuitive horror to be cramped in by the spiritual influences which are connected with all ancient customs. Children of the present generation are nearly all born mediums and must be gently dealt with to reach a harmonious development. Parents should take the above case as a warning and govern themselves accordingly. Sympathetic consideration is more beneficial in the training of the children of to-day than either the rod or scholastic discipline.

"KNOW THYSELF."

It is not our desire to tire our readers with any one subject, not to burden them with our troubles. The latter especially not, for we consider that selfish, and wouldn't like to be accused of that. We don't mind being called conceited though, for that is a harmless evil—as we now regard it. Although once upon a time we used to dislike it very much in others, and didn't hesitate to say so. Now we are getting paid back in our own coin and suppose we will have to bear it gracefully. So far we have been only getting it from the mortal side of life; but now the spirits are getting after us, and suppose it is about time to regard the matter with a little more seriousness. The following message will somewhat explain our meaning:

"To the Editor: Greeting. Do not 'put on airs' writing to those who've had so much more experience in spiritual things. Our medium of communication can teach you things that you've never had hinted at by your inspirers, as you'll know for yourself in time. She would not say this of her own volition, but we compel it, because you are in a place where you must tread cautiously, and truth-loving spirits know your weakness even better than you know them yourself. Your elder brother, SOLON, THE ATHENIAN."

We certainly feel highly honored for a message from so distinguished a personage as Mr. Solon. He, do doubt, gives good advice, and which we shall surely follow, as we never reject good advice, though it comes from one who hardly knows the difference between a hotel-clerk and a banker. And to the good medium we extend our thanks for the free transmission and transportation of the message through her instrumentality and to our sanctum. To Mr. Solon we would say, all truth is welcome, as we need lots of it now to fill up our paper with. But we want something modern, something new, bright, cheering, sparkling flashes of thought that are in harmony with the new era and its adherents; go ahead Spiritualists. Our readers are modern Spiritualists and have no dealings with ancient spirits, who have only ancient ideas to dispense with. If they have progressed and come laden with the light of the present, they are welcome, and Mr. Solon, the Athenian, shall be one of the first to feel our heartiest greeting when he chooses to honor us with a visit under these circumstances, otherwise we would prefer the company of Billy the bootblack, Papa Holland, Dr. Sharp, and several other dear good friends, who have only recently passed over, but in harmony with our cause and know best what is needed for the present generation.

If that is conceit or "putting on airs," we will be responsible for it. For if there be a living God, and we believe there is a divine protection, whether in the form of universal intelligence or as a combination of truth-loving spirits, we appeal to that power for protection and defy any individual spirit that ever lived, to dare dictate to us or endeavor to lead us from the path we have chosen or the principles we have adopted to build our future mansion on. Spiritualism must and shall be freed from that which has made it ridiculous and even odious in the eyes of many; and what little we can do to attain this end, shall be done without fear or favor, for or from any mortal, spirit or saint!

Hoping we shall hear no more reproaches until more substantial reasons are forthcoming, we will drop this subject for the present.

IS CLEVELAND A SPIRITUALIST?

The recent public report that President Cleveland believes in Spiritualism, is not so modern as to be very startling news in our ranks. The first hint, as far as we can remember, was made of this fact, when his name began to be coupled with the candidacy for president of the United States, and many believed it, but thought it wise then, and even after he became the executive officer of the country, to keep the matter quiet. That it has leaked out at last is not surprising. The only wonder is that it has been kept from public report so long. But he need not fear; it will not hurt him to have it known; nor will it affect Spiritualism to have another president in it. Nearly all the crowned heads of Europe are believers in Spiritualism and have consulted mediums, and to be classed with those is no dishonor. Whether Mr. Cleveland ever becomes an avowed Spiritualist or not, is of no consequence. Having once tasted of its sweets he will remain one in his heart as long as he lives. And should it ever become fashionable before his allotted time on this mundane sphere has run out, he can always reclaim back dates by the notices the press are giving him on that account now. We shall always welcome the prodigal son, and try to restore to him some of the spirituality which he now is wasting by not being among us as one of the happy.

FAULT-FINDING.

If every act of fault-finding could be neutralized by a remedy instead, what a deal of good could be accomplished in this little world of ours. But it is so much easier to see the shortcomings of others than our own. Introspection not only helps us to erase them, but during the interval the soul becomes clairvoyant, and instead of seeing effects alone, it cognizes causes as well. Seeing these produces sympathy instead of censure, sorrow instead of contempt, love instead of disgust, and withal makes the soul intuitive to the needed remedy that will remove the evil, and forever after subside all desire for finding fault with a brother mortal. Such is taught by Spiritualism.

THE PIVOT OF LIFE.

Somewhere in one of his lectures, Mr. Fletcher says that all religious sects are doing an important work in reaching a class of people that could not be reached in any other way. Correct—as a little spirit friend of ours would say. Even the offshoots from Spiritualism, the mental and Christian sciences, are reaching a class of minds that no other ism or philosophy can interest just now, and who are undoubtedly led intuitively into these practices for reasons best known to the spirit world. That all will amalgamate with Spiritualism sometime in the future, may be safely prophesied; for the latter has, in its evolution from all past religious and spiritual or mental philosophies, taken the life essence with it, and left nothing but the hull behind. Of course, organization still combines them, but the cement is fast transforming into dust and one by one drops their adherents into the lap of Spiritualism. Man wants something besides food to brace him up, and mental culture, religion, science with prefix or affix, lack the spiritual—the life-giving principle, love. This is the essence alluded to, and which in its universality constitutes law or intelligence (spirit).

Without spirit all must disintegrate; for where there is no law of gravity, there is no centralization. This spirit centre now exists in Spiritualism, and around it all gather finally—all must gather to obtain the needed life essence for individual existence, strength, comfort, cheer, light, truth, love. In a word happiness. The conflict that wages between some of them, as to which is the most applicable, is mainly due to the lack of this harmonizing force, love or law—nearly all forms of intellectual science being cold and without the true spirit. As for the difference in some of them, it leaves an impression on the outsider that twelve make an even dozen.

What some claim as abnegation, Spiritualism teaches in the form of temperance in all things or the subjugation of the animal passions. What is held up as the Christ principle, Spiritualism blurs out very unceremoniously as "brother." What others call faith, we call magnetism, and between the two the latter would prove the most beneficial in real emergency—except faith becomes sufficiently active as to be transformed into will-power. Well, Spiritualism is centered on that. It is the principle in the individual which leads to the aim in life—the control of the spiritual over the material. By an active application of his will, man can ward off all evil influences, and if he has any chronic ailments, they must go, if he so wills it, or keeps up the motion in favor of the spiritual. Some people never get sick, because they haven't the time for it, and why cannot all keep well under the same conditions? The remedy is always at hand, and many are cured by it without knowing it; their spirit friends leading them through paths of life where they are kept constantly busy and consequently in a mentally active state without intermission.

This is the intuitive interpretation we make of Mr. Fletcher's remarks, and thus agree with him that all is for a purpose and to which we add, even if they lack the love principle. The desire for the truly spiritual will manifest itself in due time. We know this by experience and are therefore not speaking at random or to boost up Spiritualism. The essence of all lies here, and every soul will gather around this fount when it can no longer endure the suffering of starving for the want of love or true life.

OUR MEDIUMS.

Every medium in the field of public work to-day is a Christ who has his cross to bear. To see them struggling against the tide of public scorn; of baneful influences from unspiritual minds, and then to see the agonizing spirit of the medium as it makes endeavors new to overcome these living forces, must make the hardest heart succumb to sympathy and weep in silence. But who can note the sinking spirit of the instrument that brings us light? Who can see that as it falls, the efforts made within to rise again and battle o'er and o'er till almost wearied unto death? None but the spirit world, discerning souls of earth and those who know it by experience. Is this not love unremitted? Then honor those who are its willing advocates, lend them courage, aid them where the power lies—the angels are their friends, and they will be yours, too.

A subscriber writes that a certain occult telegrapher has applied for a patent on his instrument, and thinks that this act should be condemned, or permit slate writing and materializing mediums to obtain patents also. "Patent mediums" is good—as a joke, but need cause no apprehension in the minds of anybody. The spirit world is "running" Spiritualism and can withdraw genuine mediumship as well as give it. If anyone encroaches on the inventions of the spirit world, others will be substituted in due time.

One of our most honored readers says "I hear nothing but praise of THE BETTER WAY as it has appeared in its few last issues. I hope it may prosper, as I feel, in its present position, it richly deserves," at the same time pointing out an error that "did much to disaffect many."—Well, a little chaff will always get mixed with the wheat, and if readers will overlook the former the latter will taste all the better. Without evil good cannot be appreciated. Contrast is often necessary to bring forth the beauties of a cause or a principle.

MIND AND MATTER.

The conflict between mind and matter is as old as man. The first manifestation of consciousness in matter is the stepping stone. The very animalcule already exhibits a struggle for existence, sensing its wants instinctively, and never rests or wearies to accomplish its aim. The higher types of insect life mark the progress of life or causation very definitely, building homes, providing for their young, and show a degree of individuality which is not easily overlooked by the student of nature. The latter holds its own most decidedly through the entire line of animal life up to man, emotion beginning with mammalia and constitutes that state of consciousness which is superior to mere animal sensation and characterizes a new epoch in life's unfolding through the material entity or matter so called.

Fear is the primitive indication of this higher state of consciousness and from thence it reaches the other extreme, ferocity, courage, defiance and self-preservation. The exercise of these impulses constitutes soul activity, only that in conjunction with the extremely active material nature of the beast they take these tendencies instead of love, which is the ultimate of animal emotion. But the continued exercise of soul force finally softens the brutal nature of animal life, and converges it into affection, joy, fidelity, and meekness freed from fear.

Such is completed in the herbivora—the transition from the carnivora being marked by those animals, still in a wild state, but fit as food for man, and qualified for domestication. Whatever the link between the domestic animal and man, we will not pretend to know. But fact is that the lowest order of the human race is not much above the highest animal type, as far as physical nature is concerned, only that emotion, in conjunction with the so-called savage nature of the lower races, exhibited a still higher form of love than in the domestic animals,—sympathy, consideration, some degree of dignity or pride and friendship being added.

With the first manifestation of sympathy spiritual development begins. It is the soul endeavoring to act in harmony with its origin, God so-called—God or law being love by virtue of the centralizing power it constitutes, and man, the epitome of this divine essence intuitively imitating it by drawing to himself that which is by natural birth a part of himself or of the same essence. This is brotherly love in its broad sense, but not so regarded or realized as yet. However, its practice or exercise unfolds the soul, or man for a spiritual effect. But during his unfoldment in this direction he is hampered by his animal nature, his animal sensations and emotions—these taking the form of lust, intemperance, gluttony, and selfishness, hatred and false pride or haughtiness during his human career, and in struggling to overcome these tendencies and impulses he is combatting material nature so-to-say.

Such is the conflict of mind and matter, and man's spiritual development depends on the degree of controlling power he possesses over these lower passions and impulses. When no more disturbed by them, he has reached a fit state to pass into the spirit world for continued mental or soul progress there. But if health and strength are spared him while yet in the mortal, he becomes a fit instrument for the spirit world to operate through, and takes rank among his fellow beings according to his intellectual or soul qualifications. All great men whom the world reveres are of this category, and are in harmony with the spiritual side of nature according to their control of mind over matter; for in this lies the psychological potency that one being has over many, and sometimes the mere desire of such a moral goes into effect because in the desire or wish lies the spiritual power that brings about the results. But when personal ambition or "magnetism" is lacking in such an individual, and the spirit world sees in him a suitable subject for ruling or being of service to mankind, they either inspire him to action or operate through him directly as a medium and effectuate reforms, revivals or revolutions as immediate necessities demand. Such is the control of mind over matter from the spiritual side of life, and this continues in gradations upward until it reaches the infinite mind, God, law or intelligence, which controls all matter.

TO OUR REPORTERS.

In reporting materializing seances we would request our contributors to give us simple facts without comment as to what others believe of the mediums, or what others have said. Facts speak for themselves and eradicate all doubt and suspicion, while unnecessary comment as above only arouses suspicion and causes the reader to reject the whole as being untrue. Truth cannot be improved upon by bolstering it up. Unadorned it verifies itself, and expressed in its simplest form it carries conviction to the reader. Report what you have seen and what you know about the medium and about the seance, and we shall take your word for it, and publish your statements with pleasure—only send your name and address as a security for your good faith and reliability, and for our protection.

A subscriber writes to the editor: "Your article, 'No Compromise,' was the most alive with to-days' vital issues of anything I've read for a long time. I know the readers of THE BETTER WAY must rejoice greatly in your work."

SUICIDES.

A New York alderman, it is said, once suggested to make suicide a capital punishment. Though having no other effect than to create a paragraph for the humorous columns of the newspapers at the time, it was undoubtedly caused by an intuitive sense that suicide was unlawful, i. e., in discord with spiritual law. He sensed the truth, as Spiritualists know through the many warnings given by spirits that have arbitrarily dissevered themselves from the physical or material body they once inhabited.

It is true that death is but the mortal coil shuffled off to take up another phase of life in a more refined body—a counterpart of the one left behind. But such a body needs ripening, to be matured, perfected before it becomes fit for use, and suicide is, in the majority of cases, nothing more nor less than a spiritual abortion. All arbitrary deaths have a similar effect on the spirit that suicide has—only that in the latter instances the sympathies of both mortals and spirits attend the sufferer and to a more or less extent neutralize the effect. Not that a suicide is without sympathy, but it is more difficult to reach him, and the motive under which he commits the deed often cutting off the influences that are extended in his behalf.

The man who commits suicide because he fears to meet his accusers, or those whom he has wronged, meets with little or no sympathy, and often suffers the sorrows he has caused others by the act, every spirit suffering the consequence of this naturally, even though he dies on a bed of roses. But without any of the aforesaid, and if only to get out of the body, he finds himself in an uncomfortable state. If by any act that causes loss of blood, he senses a consciousness of exhaustion which is painful in the extreme, as in the natural process of disintegration the essence or spirit of this vital fluid passes into the spirit body and is as necessary to lend vigor to the spirit as it is to the body; but if wasted previous to or during severance, the spirit body reaches the other shore in a devitalized condition; and as this can only be restored through the connection with the material entity of nature, it may be years before this loss is regained—except many sympathetic minds follow the spirit into the next life and each impart a portion of their vitality to the sufferer through these means, sympathy or love being an emotion which acts in conjunction with the vital fluid of man, and according to the force exercised for this effect infusing him with the necessary spiritual fuel to restore the loss.

In like manner those suffer whose nerves are affected in the calamity. Shock, fright, hanging, lightning or death by electricity shatters the nervous system, and the spirit finds itself in an enervated, tired, limp, inert state of being. Encouragement, will, mental force directed on the sufferer gives relief, because it imparts to him nerve fluid so-called, sudden or arbitrary deaths of this order not permitting the magnetism of the body to pass over into the spirit and leaves it in a state as aforesaid.

Deaths by suffocation or drowning have rather a psychological or imaginary effect on the spirit than a real one. Although much depends on the spirit's individual state of purification in such cases. If the spirit body is infected by sensual impurities it feels naturally languid or weighty so-to-say, the earth's attracting influence affecting it in comparison to the quantity of gross or impure magnetism that it has individually infused into itself during mortal life. All intemperate habits or passionate indulgences brings the beg in contact with the grosser and impure magnetic emanations of earth and its unspiritual habitations, and is absorbed by the spirit that gives the impetus to the body for such unspiritual habits, indulgences or pleasures, as they may be pleased to be termed at the time being. Nature never errs, and whatever is prompted under a faithful or normal state of mind and in the joy of the soul, is lawful. For in this respect, what is good for the body is good for the soul and spirit body both. It is the unnatural morbid craving to appease the appetites that poisons the spirit when folwed out, and when such becomes a passion as to produce death of the physical body, it is as much a suicide as an arbitrary one, and leaves a similar effect on the spir. Such a sufferer requires both sympathy and mental impulse to brace him up, and if he does not obtain it, he undergoes all the depression, gloom, despair, despondency that a hospital patient has to endure in earth-life.

Thus no law is needed to make suicide punishable, even if it could be enforced. An agreement for sympathy would be more appropriate, and already exists as an intuitive admonition not to speak ill of the dead, i. e., the living spirit. Wher a circle of mortals especially established for the relief of such spirits would be beneficial, is perhaps dependant on how much sympathy and magnetic fluid such nrtals have to dispense with. Most of them need what they have to spare for their mortal surroundings, and have a right to suppose that such spirits will care for by their world. But a kind feeling by the individual is never lost; for every such impulse constitutes a love action and brings us in closer harmony with spiritual nature or God. "Cast thy bread upon the waters and it will return to thee after many days."

Be true to yourself and practice what you preach; for one exemplar is worth a hundred preachers.

Reported for The Better Way. Cincinnati Society of Union Spiritualists.

Hypnosis of Answers to Questions by Mrs. N. J. T. Brigham, Sunday, February 21, 1898.

The following were the topics and questions propounded by the audience, in the morning: Spiritual Aspirations; In what relation do Metaphysics and Mathematics stand to Spiritualism or its philosophy? Where are our dead and what are they doing? Are any of the other planets inhabited, and if they are, can spirits from earth visit other planets than their own? What force directly governs the protoplasmic cell, and how much influence has the mind over this? How can we neutralize the poison of fevers in the system? What effect do hypnotics (morphine, chloral and sulphonal) and anaesthetics have upon the consciousness? How shall we advance the truths of Spiritualism? Should we organize? What are the forces which heal the body? Are events ever fore-dained in the spirit world, especially death at a certain time? If spirits continue progressing what of the seven spheres told of by many Spiritualists?

In an expectant audience some may object to some of the questions asked, but every body could not be pleased, and if they wanted answers they should furnish their own questions. Questions given with as honest, sincere desire for intellectual growth and honest inquiry are always welcome. In order to grow symmetrically, we must reach out on all sides and view all things from every point of observation. Spiritual aspirations mean something more than mere idle longings; something more than the building of castles in the air. But we do not mean you should not indulge in castle building. Have your earnest aspirations for something better, brighter, and purer, and you will feel the inspiration to advance and unfold in the various walks of life.

As to the seven spheres of spirit existence described by the early Spiritualists, we seldom refer to them, because you do not limit progression, it is infinite. The idea of spirit spheres, is not a new one, by any means. An ancient writer said: "I knew a man, whether in the body or out, God knoweth, I do not, such an one being caught up into the third heaven, there heard unutterable things, not lawful to mention." Our Adventist friends would find no comfort in this statement. Paul recognized the existence of the spirit apart from the body, and his third heaven was but the third sphere of the Spiritual philosophy. There were, however, but few references to the numbered spheres by Spiritualists now, because they are beginning to recognize the fact that the spheres are as varied as the capabilities of progression of spirits.

As you dive deep into the earth, and find stratum piled upon stratum of rock; as you descend into the ocean and find the lowest forms of life at the bottom; so we find the spirit world rising sphere after sphere until the mind of man can no longer comprehend the glory and wisdom of those realms.

Metaphysics and Mathematics do have a connection with the Spiritual philosophy. A star sends its rays in every direction, and if you start at the end of a ray and follow it back to its origin you will find it centering in the star; so in all these affairs of life may be found truths that center in the Spiritual philosophy and receive their power for good from it. The forces that are used to heal are spiritual forces. You may call them by any name you please it brings you to the same result and by the same force of spirit.

Where are our dead and what are they doing? There are no dead. When on Sinai's mount the bush was blazing but not consumed, the voice that spoke to Moses said "I am the God of Abraham, of Isaac, and of Jacob." In a later day one said: "He is a God of the living, and not of the dead." Our so-called dead have only gone before us to prepare a way for us. They are progressing onward, and helping others to do the same.

The spirits can visit other planets if they choose, as it is only a matter of wish, but very few do as they have other work to do. There are wrongs to atone for, and lessons to be re-learned. There are those who do visit the other planets, and they say that some of the planets are inhabited, that others are not yet ready, and that others are dead and sterile, cold and lifeless.

How shall we advance the truths of Spiritualism? By spreading it by means of the best books; by means of speakers, and mediums; by supporting your newspapers, and by example and precept in your own lives. Should we organize? Most certainly. Not upon the narrow basis of an iron-clad creed, that never grows but a business organization to carry on the work of spreading the truth of our philosophy. Let there be union and harmony in all our efforts, and the angels will bless you. The poems were given from the subjects "True Happiness," "Soul Communion," "Sunset Rock at Lookout Mountain," "Good bye," "Light in the Darkness." This last was also the subject of the evening discourse, which will appear in our next issue. Mrs. Brigham closed her engagement here for the present with the evening discourse. All who have heard her during the present month have enjoyed a "feast of reason and a flow of soul." She takes with her the love and respect of all, and with her heartfelt prayers for her future happiness and prosperity, and that she may be spared to return to us again, as the prospects are that she will.

Personal.

A. C. M.—Accepted.
H. L. B.—Will see the light shortly.
Will W. R. Colby inform E. P. T., Box 55, San Bernardino, of his present locality.
K.—Very agreeable indeed. No truth like that which we gather from observation. Will make three divisions of S. S. Brevity has more force and comes to the surface sooner.
J. W. D.—We "toady" to no one—not even to a spirit, and still less to a mortal. THE BETTER WAY is above that, and will exhibit that true independence of spirit, which Spiritualism has, from the beginning, been trying to inculcate into its adherents. But radicalism is not independence; it is the same perverted by unreason or prejudice. We have no prejudices and will not assume any to oblige even a money-king. Consistency is not a jewel except under these circumstances.

CORRESPONDENCE.

Wheeling, West Va. A report of the recent meeting held at Union Hall has been sent for publication...

Cleveland, O. On Sunday next, the 3d inst., J. J. Morse, the excellent speaker, will commence an engagement for the Sundays of March in Cleveland...

Springfield, Mass. In consequence of the absence of Miss Nickerson, Henry Wade, the renowned state writing medium, entertained our auditors...

Fort Dodge, Iowa. The Society here are still enjoying services of Mrs. S. E. Warner-Bishop. She remains with us during the month of March...

Lowell, Mass. Our Society had the pleasure of listening to J. Wm. Fletcher, of Boston, on last Sunday February 17th. And a most excellent and instructive lecture was delivered both afternoon and evening...

New York City. The Beacon Light meeting of Sunday evening 11th inst. was well attended as it was interesting. Prof. W. A. Baldwin surpassed himself on this occasion...

Norwich, Conn. An entertainment which afforded a full house more than usual enjoyment, was given in Grand Army Hall Tuesday evening by Mrs. Helen Stuart-Richings and Mr. J. T. Lillie...

Boston, Mass. At the opening exercises of the Temple Fraternity School on Sunday last, Mrs. Flora Bishop of Lawrence occupied the chair. After an invocation by this lady she was controlled by "Posy," a child spirit...

The First Society of Spiritualists of New York. Owing to the continued illness of Mrs. Williams Prof. Wm. A. Baldwin spoke before the First Society Sunday morning...

Santa Barbara, Cal. H. L. Williams, proprietor of Ortega Rancho, the site on which Summerland, the spiritual colony is situated, writes in regard to the above as follows:

Chattanooga, Tenn. A Spiritualist Society on a firm basis is now established, and meets every Sunday evening at Odd Fellows Hall...

Portland, Oregon. The Bang sisters are holding seances at Topeka, Kas. Jerusalem is said to be rapidly growing in new buildings.

Albany, N. Y. Mr. W. A. Mansfield, the well-known slate-writing medium who spent the summer at Casadaga Camp, has returned to Boston to pursue his studies in the Monroe College of Oratory...

London, Eng. A subscriber from Old City, Pa., writes: "The way to learn to live better, and do better, is to subscribe and read THE BETTER WAY."

Philadelphia, Pa. You call for items of interest to Spiritualists and reports of societies, etc., so I will furnish you with a report of our Society and what is going on here as far as I become cognizant of it...

Resolutions of Thanks. In behalf of Mrs. Nelly T. J. Brigham, of the Cincinnati Society of Union Spiritualists. In pursuance of a kindly impulse coursing through our little community of Spiritualists...

Boston Notes. Dr. Willis was tendered a reception the 22d by The Independent Club, for which a large number of invitations have been issued.

A Healing Meeting. At Odd Fellows Hall, Fourth and Home Sts., March 3d, at 7:30 evening, Dr. Swarts will undertake the cure of any afflicted person, there and then by the power of Mind...

Movements of Mediums. [A]l announcements and notices under this head must be received at this office by Monday to insure insertion the same week.

HERMETIC PUB. CO., 629 Fulton St., Chicago. Develop for Slate Writing. Send ten cents in silver and a stamp, and get my 9 page pamphlet, giving instructions for the development in your home of Independent Slate Writing...

THE HERMETIST. I am sending these spectacles at wholesale prices, with it desire and purpose of placing these superior goods and my clairvoyant gift within the reach of all. For \$1.00 I will send you a pair by mail and guarantee satisfaction...

20 YEARS' EXPERIENCE. MAGNETIZED REMEDIES. Sent to all parts of the World. Satisfaction Guaranteed. Readings and Examinations from letter or lock of hair. State age and sex. Send one dollar and three 2-cent stamps. Permanent address: Dr. J. C. PHILLIPS, 230 Ninth Ave., Clinton, Iowa.

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

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

Dr. E. K. MYERS, Maquoketa, Iowa. Send for Circular. Dr. Livingston Medicine Co., Dayton, O. Send for Circular.

Not having written for some time your readers may be interested to know what we are doing for the cause in this neck of the woods. We have been favored for the past four Sundays by the presence of Mr. D. A. Herriek, of Jamestown, N. Y., who delivered some very able and interesting lectures...

I must also give you the experience of Brother Herriek and myself at Bailey, Ohio, a small station on the L. K. C. & St. Louis R. R., some twenty miles from here. We left here on the evening train on Monday, Feb. 11th, to visit Dr. C. B. Cray of that place...

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

Mr. Ida P. A. Whitlock, psychometrist will lecture and give readings February 17 and 24 at New London, Conn., Albany, N. Y., during March, and at Pittsburgh, Pa., during April. She would like to make week day engagements in the vicinity of the last two named places.

Mr. W. A. Mansfield, the well-known slate-writing medium who spent the summer at Casadaga Camp, has returned to Boston to pursue his studies in the Monroe College of Oratory. He is now located at 266 Central Avenue, and will devote a portion of his time, afterwards, to the exercise of his gifts as a medium.

Mr. Eugene Stevenson, formerly of Minneapolis, the sealed letter answering medium and lecturer, who has given the Chicago Electric Light and Manufacturing Co. in regard to which correspondence is solicited. Address P. O. Norwich, Conn.

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

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

Mr. A. Kibby, clairvoyant and test medium, 538 W. Eighth street. Mrs. Stewart, Trumpet and Independent Slate Writing, 10 Addison street.

Mr. Anna Cissna, Independent Slate Writer, 451 West Eighth street. Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer.

Mr. Isa Wilson Porter, 16 West Ninth st., Psychometric and Fire-Healing. Lavinia Knowles Douglass, Trance, Test, and Healing Medium, 86 West Seventh st.

Joseph Schwemmerger, trumpet medium, 23 Cornwin street, between McMillen and Walnut. S. S. Baldwin, Magnetic Healer and Developing Medium, 31 East Sixth street.

B. F. POOLE, Clinton, Iowa. Dear Sir:—Received your mailed pebble and am pleased to say that it fits me very well. They are a perfect fit, and would not part with them for \$5. Yours respectfully, CHARLES RUSSELL, No. 587 Hudson St. New York City.

HERMETIC PUB. CO., 629 Fulton St., Chicago. Develop for Slate Writing. Send ten cents in silver and a stamp, and get my 9 page pamphlet, giving instructions for the development in your home of Independent Slate Writing...

THE HERMETIST. I am sending these spectacles at wholesale prices, with it desire and purpose of placing these superior goods and my clairvoyant gift within the reach of all. For \$1.00 I will send you a pair by mail and guarantee satisfaction...

20 YEARS' EXPERIENCE. MAGNETIZED REMEDIES. Sent to all parts of the World. Satisfaction Guaranteed. Readings and Examinations from letter or lock of hair. State age and sex. Send one dollar and three 2-cent stamps. Permanent address: Dr. J. C. PHILLIPS, 230 Ninth Ave., Clinton, Iowa.

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

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

Dr. E. K. MYERS, Maquoketa, Iowa. Send for Circular. Dr. Livingston Medicine Co., Dayton, O. Send for Circular.

Not having written for some time your readers may be interested to know what we are doing for the cause in this neck of the woods. We have been favored for the past four Sundays by the presence of Mr. D. A. Herriek, of Jamestown, N. Y., who delivered some very able and interesting lectures...

I must also give you the experience of Brother Herriek and myself at Bailey, Ohio, a small station on the L. K. C. & St. Louis R. R., some twenty miles from here. We left here on the evening train on Monday, Feb. 11th, to visit Dr. C. B. Cray of that place...

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

Mr. Ida P. A. Whitlock, psychometrist will lecture and give readings February 17 and 24 at New London, Conn., Albany, N. Y., during March, and at Pittsburgh, Pa., during April. She would like to make week day engagements in the vicinity of the last two named places.

Mr. W. A. Mansfield, the well-known slate-writing medium who spent the summer at Casadaga Camp, has returned to Boston to pursue his studies in the Monroe College of Oratory. He is now located at 266 Central Avenue, and will devote a portion of his time, afterwards, to the exercise of his gifts as a medium.

Mr. Eugene Stevenson, formerly of Minneapolis, the sealed letter answering medium and lecturer, who has given the Chicago Electric Light and Manufacturing Co. in regard to which correspondence is solicited. Address P. O. Norwich, Conn.

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

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

Mr. A. Kibby, clairvoyant and test medium, 538 W. Eighth street. Mrs. Stewart, Trumpet and Independent Slate Writing, 10 Addison street.

Mr. Anna Cissna, Independent Slate Writer, 451 West Eighth street. Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer.

Mr. Isa Wilson Porter, 16 West Ninth st., Psychometric and Fire-Healing. Lavinia Knowles Douglass, Trance, Test, and Healing Medium, 86 West Seventh st.

Joseph Schwemmerger, trumpet medium, 23 Cornwin street, between McMillen and Walnut. S. S. Baldwin, Magnetic Healer and Developing Medium, 31 East Sixth street.

B. F. POOLE, Clinton, Iowa. Dear Sir:—Received your mailed pebble and am pleased to say that it fits me very well. They are a perfect fit, and would not part with them for \$5. Yours respectfully, CHARLES RUSSELL, No. 587 Hudson St. New York City.

HERMETIC PUB. CO., 629 Fulton St., Chicago. Develop for Slate Writing. Send ten cents in silver and a stamp, and get my 9 page pamphlet, giving instructions for the development in your home of Independent Slate Writing...

THE HERMETIST. I am sending these spectacles at wholesale prices, with it desire and purpose of placing these superior goods and my clairvoyant gift within the reach of all. For \$1.00 I will send you a pair by mail and guarantee satisfaction...

20 YEARS' EXPERIENCE. MAGNETIZED REMEDIES. Sent to all parts of the World. Satisfaction Guaranteed. Readings and Examinations from letter or lock of hair. State age and sex. Send one dollar and three 2-cent stamps. Permanent address: Dr. J. C. PHILLIPS, 230 Ninth Ave., Clinton, Iowa.

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

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

Dr. E. K. MYERS, Maquoketa, Iowa. Send for Circular. Dr. Livingston Medicine Co., Dayton, O. Send for Circular.

Not having written for some time your readers may be interested to know what we are doing for the cause in this neck of the woods. We have been favored for the past four Sundays by the presence of Mr. D. A. Herriek, of Jamestown, N. Y., who delivered some very able and interesting lectures...

I must also give you the experience of Brother Herriek and myself at Bailey, Ohio, a small station on the L. K. C. & St. Louis R. R., some twenty miles from here. We left here on the evening train on Monday, Feb. 11th, to visit Dr. C. B. Cray of that place...

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

Mr. Ida P. A. Whitlock, psychometrist will lecture and give readings February 17 and 24 at New London, Conn., Albany, N. Y., during March, and at Pittsburgh, Pa., during April. She would like to make week day engagements in the vicinity of the last two named places.

Mr. W. A. Mansfield, the well-known slate-writing medium who spent the summer at Casadaga Camp, has returned to Boston to pursue his studies in the Monroe College of Oratory. He is now located at 266 Central Avenue, and will devote a portion of his time, afterwards, to the exercise of his gifts as a medium.

Mr. Eugene Stevenson, formerly of Minneapolis, the sealed letter answering medium and lecturer, who has given the Chicago Electric Light and Manufacturing Co. in regard to which correspondence is solicited. Address P. O. Norwich, Conn.

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

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

Mr. A. Kibby, clairvoyant and test medium, 538 W. Eighth street. Mrs. Stewart, Trumpet and Independent Slate Writing, 10 Addison street.

Mr. Anna Cissna, Independent Slate Writer, 451 West Eighth street. Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer.

Mr. Isa Wilson Porter, 16 West Ninth st., Psychometric and Fire-Healing. Lavinia Knowles Douglass, Trance, Test, and Healing Medium, 86 West Seventh st.

Joseph Schwemmerger, trumpet medium, 23 Cornwin street, between McMillen and Walnut. S. S. Baldwin, Magnetic Healer and Developing Medium, 31 East Sixth street.

B. F. POOLE, Clinton, Iowa. Dear Sir:—Received your mailed pebble and am pleased to say that it fits me very well. They are a perfect fit, and would not part with them for \$5. Yours respectfully, CHARLES RUSSELL, No. 587 Hudson St. New York City.

HERMETIC PUB. CO., 629 Fulton St., Chicago. Develop for Slate Writing. Send ten cents in silver and a stamp, and get my 9 page pamphlet, giving instructions for the development in your home of Independent Slate Writing...

THE HERMETIST. I am sending these spectacles at wholesale prices, with it desire and purpose of placing these superior goods and my clairvoyant gift within the reach of all. For \$1.00 I will send you a pair by mail and guarantee satisfaction...

20 YEARS' EXPERIENCE. MAGNETIZED REMEDIES. Sent to all parts of the World. Satisfaction Guaranteed. Readings and Examinations from letter or lock of hair. State age and sex. Send one dollar and three 2-cent stamps. Permanent address: Dr. J. C. PHILLIPS, 230 Ninth Ave., Clinton, Iowa.

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

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

Dr. E. K. MYERS, Maquoketa, Iowa. Send for Circular. Dr. Livingston Medicine Co., Dayton, O. Send for Circular.

Not having written for some time your readers may be interested to know what we are doing for the cause in this neck of the woods. We have been favored for the past four Sundays by the presence of Mr. D. A. Herriek, of Jamestown, N. Y., who delivered some very able and interesting lectures...

I must also give you the experience of Brother Herriek and myself at Bailey, Ohio, a small station on the L. K. C. & St. Louis R. R., some twenty miles from here. We left here on the evening train on Monday, Feb. 11th, to visit Dr. C. B. Cray of that place...

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

Mr. Ida P. A. Whitlock, psychometrist will lecture and give readings February 17 and 24 at New London, Conn., Albany, N. Y., during March, and at Pittsburgh, Pa., during April. She would like to make week day engagements in the vicinity of the last two named places.

Mr. W. A. Mansfield, the well-known slate-writing medium who spent the summer at Casadaga Camp, has returned to Boston to pursue his studies in the Monroe College of Oratory. He is now located at 266 Central Avenue, and will devote a portion of his time, afterwards, to the exercise of his gifts as a medium.

Mr. Eugene Stevenson, formerly of Minneapolis, the sealed letter answering medium and lecturer, who has given the Chicago Electric Light and Manufacturing Co. in regard to which correspondence is solicited. Address P. O. Norwich, Conn.

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

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

Mr. A. Kibby, clairvoyant and test medium, 538 W. Eighth street. Mrs. Stewart, Trumpet and Independent Slate Writing, 10 Addison street.

Mr. Anna Cissna, Independent Slate Writer, 451 West Eighth street. Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer.

Mr. Isa Wilson Porter, 16 West Ninth st., Psychometric and Fire-Healing. Lavinia Knowles Douglass, Trance, Test, and Healing Medium, 86 West Seventh st.

Joseph Schwemmerger, trumpet medium, 23 Cornwin street, between McMillen and Walnut. S. S. Baldwin, Magnetic Healer and Developing Medium, 31 East Sixth street.

B. F. POOLE, Clinton, Iowa. Dear Sir:—Received your mailed pebble and am pleased to say that it fits me very well. They are a perfect fit, and would not part with them for \$5. Yours respectfully, CHARLES RUSSELL, No. 587 Hudson St. New York City.

HERMETIC PUB. CO., 629 Fulton St., Chicago. Develop for Slate Writing. Send ten cents in silver and a stamp, and get my 9 page pamphlet, giving instructions for the development in your home of Independent Slate Writing...

THE HERMETIST. I am sending these spectacles at wholesale prices, with it desire and purpose of placing these superior goods and my clairvoyant gift within the reach of all. For \$1.00 I will send you a pair by mail and guarantee satisfaction...

20 YEARS' EXPERIENCE. MAGNETIZED REMEDIES. Sent to all parts of the World. Satisfaction Guaranteed. Readings and Examinations from letter or lock of hair. State age and sex. Send one dollar and three 2-cent stamps. Permanent address: Dr. J. C. PHILLIPS, 230 Ninth Ave., Clinton, Iowa.

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

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

Dr. E. K. MYERS, Maquoketa, Iowa. Send for Circular. Dr. Livingston Medicine Co., Dayton, O. Send for Circular.

Not having written for some time your readers may be interested to know what we are doing for the cause in this neck of the woods. We have been favored for the past four Sundays by the presence of Mr. D. A. Herriek, of Jamestown, N. Y., who delivered some very able and interesting lectures...

I must also give you the experience of Brother Herriek and myself at Bailey, Ohio, a small station on the L. K. C. & St. Louis R. R., some twenty miles from here. We left here on the evening train on Monday, Feb. 11th, to visit Dr. C. B. Cray of that place...

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

Mr. Ida P. A. Whitlock, psychometrist will lecture and give readings February 17 and 24 at New London, Conn., Albany, N. Y., during March, and at Pittsburgh, Pa., during April. She would like to make week day engagements in the vicinity of the last two named places.

Mr. W. A. Mansfield, the well-known slate-writing medium who spent the summer at Casadaga Camp, has returned to Boston to pursue his studies in the Monroe College of Oratory. He is now located at 266 Central Avenue, and will devote a portion of his time, afterwards, to the exercise of his gifts as a medium.

Mr. Eugene Stevenson, formerly of Minneapolis, the sealed letter answering medium and lecturer, who has given the Chicago Electric Light and Manufacturing Co. in regard to which correspondence is solicited. Address P. O. Norwich, Conn.

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

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

Mr. A. Kibby, clairvoyant and test medium, 538 W. Eighth street. Mrs. Stewart, Trumpet and Independent Slate Writing, 10 Addison street.

Mr. Anna Cissna, Independent Slate Writer, 451 West Eighth street. Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer.

Mr. Isa Wilson Porter, 16 West Ninth st., Psychometric and Fire-Healing. Lavinia Knowles Douglass, Trance, Test, and Healing Medium, 86 West Seventh st.

Joseph Schwemmerger, trumpet medium, 23 Cornwin street, between McMillen and Walnut. S. S. Baldwin, Magnetic Healer and Developing Medium, 31 East Sixth street.

B. F. POOLE, Clinton, Iowa. Dear Sir:—Received your mailed pebble and am pleased to say that it fits me very well. They are a perfect fit, and would not part with them for \$5. Yours respectfully, CHARLES RUSSELL, No. 587 Hudson St. New York City.

HERMETIC PUB. CO., 629 Fulton St., Chicago. Develop for Slate Writing. Send ten cents in silver and a stamp, and get my 9 page pamphlet, giving instructions for the development in your home of Independent Slate Writing...

THE HERMETIST. I am sending these spectacles at wholesale prices, with it desire and purpose of placing these superior goods and my clairvoyant gift within the reach of all. For \$1.00 I will send you a pair by mail and guarantee satisfaction...

20 YEARS' EXPERIENCE. MAGNETIZED REMEDIES. Sent to all parts of the World. Satisfaction Guaranteed. Readings and Examinations from letter or lock of hair. State age and sex. Send one dollar and three 2-cent stamps. Permanent address: Dr. J. C. PHILLIPS, 230 Ninth Ave., Clinton, Iowa.

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

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

Dr. E. K. MYERS, Maquoketa, Iowa. Send for Circular. Dr. Livingston Medicine Co., Dayton, O. Send for Circular.

MOSLER SAFE AND LOCK CO. FIRE AND BURGLAR PROOF SAFES, Vaults, Locks, etc. OFFICE & SALESROOMS: Nos 86, 88, 90, 92, 94, 96 Elm St. Shipping Department: 136, 138, 140, 142, & 144 W. 2nd Street. Factory: 16, 18, 20, 22, 24, 26, 28 & 30 Burrows, Extending through to Pearl Street.

CINCINNATI, OHIO. NEW YORK OFFICE: CORNER BROADWAY AND TENTH STREET.

BOSTON ADVERTISEMENTS. NEW YORK ADVERTISEMENTS.

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

MRS. FLORENCE K. RICH, 175 THOMONT STREET, EVANS HOUSE, BOSTON, MASS. CLAIRVOYANT. For Business Advice and Developing Mediumship at a distance by lock of hair or photograph. Terms \$2.00. Six developing sittings \$5.00.

MRS. IDA P. A. WHITLOCK, PSYCHOMETRIST, GIVES READINGS FROM HAIR AND OTHER ARTICLES. ADDRESS: ROOM 3, Odd Fellows' Bldg., Boston, Mass. Terms \$1.00.

Independent Lecture Bureau. Societies desiring First class Lecturers and Test Mediums Supplied at short notice.

FRANK ALGERTON, The Boy Medium. DR. J. C. STREET, Occultist. JOHN WM FLETCHER, Test Medium & Lecturer.

MISS E. NICKERSON, Trance and Music. MRS. KATE R. STILES, Trance and Test Medium. MRS. M. W. LESLIE, Test Medium.

J. Wm. Fletcher, Manager. 6 Beacon Street, Boston.

ARE YOU A MEDIUM? WRITE TO J. Wm. Fletcher, The test medium for a reading and how to develop your powers. Terms, \$2.00.

No. 6 Beacon Street, Boston, Mass. ARE YOU A MEDIUM? WRITE TO J. Wm. Fletcher, The test medium for a reading and how to develop your powers. Terms, \$2.00.

MRS. H. L. WOODHOUSE, 232 W. TWENTY-FIRST ST., NEW YORK CITY. THE WELL KNOWN TEST AND BUSINESS MEDIUM, Can be found at her home from 11 a. m. to 6 p. m. Spiritual Seance every Thursday evening at 8 p. m.

MAGNETIC FOOT BATTERY. Readers of THE BETTER WAY need not suffer with aches, pains, soreness in feet and limbs, lame back, diseased kidneys or paralysis. A certain, safe, positive specific is offered by one who knows the laws of physical action.

Unparalleled Success of B. F. POOLE'S Melted Pebble Spectacles RESTORING LOST VISION. I am sending these spectacles at wholesale prices, with it desire and purpose of placing these superior goods and my clairvoyant gift within the reach of all.

20 YEARS' EXPERIENCE. MAGNETIZED REMEDIES. Sent to all parts of the World. Satisfaction Guaranteed. Readings and Examinations from letter or lock of hair. State age and sex. Send one dollar and three 2-cent stamps. Permanent address: Dr. J. C. PHILLIPS, 230 Ninth Ave., Clinton, Iowa.

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

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

Dr. E. K. MYERS, Maquoketa, Iowa. Send for Circular. Dr. Livingston Medicine Co., Dayton, O. Send for Circular.

CHICAGO MAGNETIC SHIELD CO., 6 Central Music Hall, Chicago, Ill. \$1,000 REWARD! FOR EVERY CASE OF Nasal Or Post Nasal Catarrh

DR. LIVINGSTON'S Positive Cure for Catarrh Falls to Cure. Every bottle is guaranteed or money refunded when our rules and instructions are carried out in full. The only catarrh medicine of merit, and the only Company that gives you this chance. This is to show the public that we do not come before the people with a worthless nostrum, but one of merit.

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

Dr. E. K. MYERS, Maquoketa, Iowa. Send for Circular. Dr. Livingston Medicine Co., Dayton, O. Send for Circular.

Dr. E. K. MYERS, Maquoketa, Iowa. Send for Circular. Dr. Livingston Medicine Co., Dayton, O. Send for Circular.

What Our Exchanges Say of The Better Way.

World's Advance Thought. A. F. Melchers, formerly connected editorially with the press of Charleston, South Carolina, succeeds Mr. Barney as editor of THE BETTER WAY. In this we see evidence that we wrote prophetically when, in noticing the advent of that journal, we declared it was born to a mission of importance. It and its new editor have been, we think, steadily growing up to the requirements of that mission. Mr. Melchers is a very young man—still in his youth, we may say—and, coupled with natural intelligence of a higher order, he is gifted with spiritual illumination to a remarkable degree. He is one of the most promising of the New Dispensation writers whose names have thus far been given to the world. If he comes to the position sufficiently sub-centered to be unaffected by the inharmonies, in the guise of spirituality, that never fail to assail those who hold high the True Light, it will be well with him; and in his behalf we ask those who are near and in sustaining relationship to him to guard and appreciate their instrument. L. Barney, the retiring editor of THE BETTER WAY, of Cincinnati, has made a creditable record for himself in the period covered by his labors while in the position; and within the limits of that period the moral philosopher of the future will look back and see sharply defined the conditions marking the close of one stage in the spiritual progress of the race and the inauguration of another—the last and most glorious from the "fall" to and including the "redemption." We hope Mr. Barney's future paths will lead through pleasant places.

Religio-Philosophical Journal. The new editor is Mr. A. F. Melchers, quite well known as a contributor to the Spiritualist press. Although he has hardly got his hand in, and must contend with the conditions of weakness with which he finds himself surrounded, yet he gives evidence of normal mental health and plenty of moral and intellectual strength. In his salutatory editor says: "Beginning with this issue, THE BETTER WAY assumes a new departure under the new editorial management. When an investigator takes up a Spiritualist paper he wants to know what Spiritualism is and not what Christianity was—nor what the ancients did; for this he can find in history—he wants to know what Spiritualism teaches; what it embraces; what it reveals. Spiritualism is a modern revelation, replete with beautiful truths and most gratifying to the hungering soul when presented in proper form." This is good sense. It is vastly more important for Spiritualists to build for themselves than to spend their time in tearing down old structures which, if let alone, will in the fullness of time crumble and fall of their own weight. In an editorial headed "To our Correspondents" the new editor of THE BETTER WAY gives wholesome advice and suggestions in accord with the Journal's teachings. It is a hopeful sign, this "new departure." There is plenty of room for another high class paper and the Journal welcomes its coevals contemporary to the ranks of rational and clean Spiritualism; and hopes that no relapse may overtake it.

Charleston Deutsche Zeitung. We congratulate our junior to his step forward and wish him that success in his new sphere which he so well deserves.

New Thought. Mr. Barney has resigned his position as editor of THE BETTER WAY, and Mr. A. F. Melchers, of Charleston, S. C., takes his place.

Written for The Better Way. The Brain as the Instrument Through Which Thought is Expressed and Character Established. The brain is one of the largest organs of the body, but not upon its size depends its usefulness, for many a man has a head like a cheese, and just about as susceptible to impressions as one. Being situated in the head, that part which has the most wonderful organs; it is very near to those organs with which it is most in harmony. One's first impression of the brain would be that it was a very complicated affair, liable to disorder, and often imperfect. Although the brain is often disordered, it is no more apt to be so than any other part of the body. A look at it through the microscope reveals only cells and tissues; also showing it to be connected with its external subjects with cords, nerves, etc., like the spinal cords and optic nerve. Yet how wonderful is its mechanism to perform all the functions of life, voluntary and involuntary. The seat of life, thought, expression; it is the throne of the spirit; it is the tool that governs the world, yet is itself governed by the spirit. You all know that every individual has some peculiar trait of their character, and this is all referable to the brain, some particular part of which is unusually developed. In some people memory is very strong, in others time, tune, art, science. Now, why are some people governed by an abnormal passion for drink, murder or other crime? Perhaps, if you look at their heads, you will find an organ unusually developed—I say unusually, for it is comparatively larger than other organs. If it is larger there must be more room for such thoughts, or molecules. Now, let us begin to understand these things. You see an object, perhaps it is a cow, and immediately she "boohs." There are two scenes that takes cognizance of it—sight and hearing. What relation does light have to sound until compared, in the brain? The sound, penetrating the delicate organ of the ear, sends its impression to the brain where it is immediately recognized if it was ever heard before; but when the impression comes from the eye also, is associated and classed as coming from the same object. Now, what? This message goes to the governor—which I will afterwards describe—is switched off and sent to its proper place in the brain, upon a nerve so small that no mortal eye has ever seen it. Here, upon a molecule, or atom of matter, prepared for the purpose this message is stored. Now, suppose you were asked to describe a cow. This matter or molecule is brought into contact with the tiny nerve when it immediately transmits its impression back to the governor. This connects itself with language—another organ—also description, which, working together, act through the organs of expression and the object is described.

The Sower. L. Barney, formerly editor of THE BETTER WAY, has bid that journal "good-bye" and A. F. Melchers has been appointed to fill his vacant position. Mr. Melchers is a solid Spiritualist, a well-known writer and with his extended experience in investigating spiritual phenomena, will no doubt show that he is the right man in the right place. In his "Greeting" he says: We extend a hand of friendship to all the world, to all Spiritualists, and particularly to our contemporary newspapers, magazines, etc. We have no fault to find with any of them and feel that all have a mission to perform for the good of the cause in some way.

The above is just like Bro. Melchers and we are glad to be the first to extend the hand of fellowship to him in his new field of labor. To Bro. Barney, we say, your shoulders and no doubt you can rest easy from the conflicts and toils that devolve upon a Spiritualist. When we lay down our editorial pen, it will be when we can join the grand army of spirit workers upon the other side of life, and right here our favorite selected life-poem may not be out of place.

REST FOR THE WEARY—REST. Rest for the weary, rest. When all life's toll is o'er, Rest for the weary, rest! Upon the tranquil shore, Where sighs and tears and pains— Over all in mercy sent, Shall be restored again, The blest inhabitant— Rest for the weary, rest. For this we serve our strength, For this we own our life, Shame and reproaches bear, And take them all for love. Count every hour that flies— Watch every sun go down— Still nearer to the skies— The robe—the palm—the crown, Rest for the weary, rest.

Carrier Dove. Mr. L. Barney has retired from the editorial management of THE BETTER WAY and Mr. A. F. Melchers, who is well known to the Dove's readers through his numerous contributions to our columns, has assumed editorial charge of that paper. In his greeting he gives some good advice, and makes a clear statement of the future policy of that journal from which the following extract is taken: "Beginning with this issue, THE BETTER WAY assumes a new departure under a new editorial management.

Whatever opinions have been expressed through these columns in the past does not concern the present, controversy being therefore out of order. Whatever the past policy—except that of charity and benefit to Spiritualism—is not that of the new management. We extend a hand of friendship to all the world, to all Spiritualists, and particularly to our contemporary newspapers, magazines, etc. We have no fault to find with any of them and feel that all have a mission to perform for the good of the cause in some way. Whatever mistake may have been made in the past is of no import to us now, and simply ask that ours be forgotten also. It is not our aim to find fault, but to caution when necessary and forgive as our philosophy teaches. Spiritualism is a revelation of the present and one that is in accord with reason. Thus we only advocate that which is reasonable in it, and cannot permit any puerile, extravagant or fanciful doctrines, discussions or controversies to be promulgated or disturb our readers."

Golden Gate. Mr. A. I. Melchers, well known to the readers of the Golden Gate, assumes the editorial management of THE BETTER WAY, in place of L. Barney, who discontinued his relations with that paper in its issue of January 26th. We speak for THE BETTER WAY, a successful sail on the high tide of spiritual truth, under its management. Melchers in all his writings manifests a highly unfeigned spirit, one capable of leading thought into higher channels. We greet you, Brother, with the hand of good will in your new field of work.

Banner of Light. We see by a card in the Cincinnati BETTER WAY of January 26th, that Bro. L. Barney has terminated his editorial relations with that paper. Mr. A. F. Melchers has assumed the management of it. The new editor says, in his greeting: "We extend a hand of fellowship to all the world, to all Spiritualists, and particularly to our contemporary newspapers, magazines, etc." which good feeling we cordially reciprocate.

Charleston Deutsche Zeitung. We congratulate our junior to his step forward and wish him that success in his new sphere which he so well deserves.

New Thought. Mr. Barney has resigned his position as editor of THE BETTER WAY, and Mr. A. F. Melchers, of Charleston, S. C., takes his place.

Written for The Better Way. The Brain as the Instrument Through Which Thought is Expressed and Character Established. The brain is one of the largest organs of the body, but not upon its size depends its usefulness, for many a man has a head like a cheese, and just about as susceptible to impressions as one. Being situated in the head, that part which has the most wonderful organs; it is very near to those organs with which it is most in harmony. One's first impression of the brain would be that it was a very complicated affair, liable to disorder, and often imperfect. Although the brain is often disordered, it is no more apt to be so than any other part of the body. A look at it through the microscope reveals only cells and tissues; also showing it to be connected with its external subjects with cords, nerves, etc., like the spinal cords and optic nerve. Yet how wonderful is its mechanism to perform all the functions of life, voluntary and involuntary. The seat of life, thought, expression; it is the throne of the spirit; it is the tool that governs the world, yet is itself governed by the spirit. You all know that every individual has some peculiar trait of their character, and this is all referable to the brain, some particular part of which is unusually developed. In some people memory is very strong, in others time, tune, art, science. Now, why are some people governed by an abnormal passion for drink, murder or other crime? Perhaps, if you look at their heads, you will find an organ unusually developed—I say unusually, for it is comparatively larger than other organs. If it is larger there must be more room for such thoughts, or molecules. Now, let us begin to understand these things. You see an object, perhaps it is a cow, and immediately she "boohs." There are two scenes that takes cognizance of it—sight and hearing. What relation does light have to sound until compared, in the brain? The sound, penetrating the delicate organ of the ear, sends its impression to the brain where it is immediately recognized if it was ever heard before; but when the impression comes from the eye also, is associated and classed as coming from the same object. Now, what? This message goes to the governor—which I will afterwards describe—is switched off and sent to its proper place in the brain, upon a nerve so small that no mortal eye has ever seen it. Here, upon a molecule, or atom of matter, prepared for the purpose this message is stored. Now, suppose you were asked to describe a cow. This matter or molecule is brought into contact with the tiny nerve when it immediately transmits its impression back to the governor. This connects itself with language—another organ—also description, which, working together, act through the organs of expression and the object is described.

When you 'remember' anything, it is the bringing together of this and the molecule, bringing forth the thought that is stored there before. These thoughts are sometimes lost, though not permanently; they last through life and life is I know not how long! At another time I would like to speak upon the relation of the spirit to the brain. "Spirit doctor," through the mediumship of Fay McFadden. West Point, Vt. [The above is from a lad seventeen years of age, and we therefore give it verbatim as an exhibition of the possibilities of mediumship.—Ed.]

Minor Troubles. You can never judge of a man's sorrow by the sighs of his bandaid. "Ma, what is a linguist?" asks her little boy, looking up from his reading. "A native of Lynn, Mass., Johnny."—Texas Siftings. Aspiring Author—Of course you are fond of poetry, are you not, Mrs. Whippery? Mrs. Whippery—My maid is, I believe; but let us talk of something serious; tell me all about the entries for the dog show.—Life.

His name was William, and he was called Bill. The old man did not like him as a son to his daughter, and he kicked him out. The next day he met the daughter and complained. The girl apologized and said that "her father was so accustomed to foot all the bills that he perhaps did it unthoughtfully." It was a pug with a black nose with a skyward tendency. First it was too hot in the car for it, then it was too cold. Windows were raised and lowered, and at last a gentleman who sat near was requested to move to the next car. "Certainly, madam," he said with the suavity of a traveled American towards defenseless women with pugs, "but may I enquire why you wish me to go?" "Yes, sir; Tootsey is sensitive to cold, and I heard you remark that you had a draft in your pocket."—Detroit Free Press.

Now, suppose you taste something, see it, feel it, smell it; these impressions being transmitted in turn are recorded separately, yet so minutely upon the same molecule that every impression is preserved. Study danger, for instance: Suppose you see a wild animal which you know is dangerous; you hear its roar and recognize it. Impressions being compared, you conclude to seek safety, so these impressions working through the governor act upon the organs of motion, and flight ensues. Now, we will study thought. This is the most difficult to understand, yet we will attempt it. Impressions being received from various sources at separate times, are recorded upon separate molecules which apparently have no relation to each other. In this instance a number of such molecules may be stored in different parts of the brain, yet each relating to the same thing. There comes a moment of reflection, when some of the molecules present themselves as they are sure to do; one is related to another in some manner, and, in turn, all are brought in, and discussed. This goes on not in the governor, but in special organs called the organs of reason. There the evidence is weighed, compared, studied, contradicted, and, finally, a definite conclusion is arrived at, which is stored in the organ of memory. Should evidence be afterward brought in to confute these they are again worked over. It is only a small organ, yet through it must pass all impressions. No organ of the body may be moved, voluntarily, without the impression going through this. The involuntary motion is attended to, probably, by the elongation of the brain and the spinal cord which contain both kinds of matter—white and gray. The governor is located just in the back of the head, having the greater part of the brain as a storehouse. Through it pass thousands of tiny nerves, converging to one common centre. When an impression comes in, it goes through the proper nerve to this one centre, is connected by it to the proper recording nerve, and so the impression goes on to its storehouse. You have doubtless wondered at the memory of an idiot; you ask the cause of his actions, or, if he has a spirit, why it does not manifest itself. He has brain enough, but it lacks some of the delicate mechanism like the recording nerve. If the impressions are switched upon the wrong recorder, for each recorder has its own kind of impressions and will transmit no others. Maybe he lacks only in one faculty, maybe in all. He may receive impressions just as you do, but they may be switched upon the wrong recorder, and so lost. The difference between a cripple and an idiot is obvious; one is impaired in the brain, the other in the body. The following was written previous to the discourse: Anything once learned is always in the mind, even though the spirit undergoes a thousand deaths. There is no such thing as forgetting. Although the mind does "forget," it comes about in this way: The molecules upon which are written the impressions in the brain become lost, mixed up with others, and are with great difficulty restored to connection with the right nerve that sends the message to that part of the brain in which thought, so-called, is expressed. You know that however elaborate the machinery, however complicated it may be, there is one and only one point that has control of the whole machine. You say the brain, taken as a whole, has control of the body. True, but what controls the brain? There is a place in the brain upon which all nerves centre. These are so minute that no mortal has ever seen them? Here nerves centre from all parts of the brain. Impressions coming from any of the senses pass through this centre and are connected with the right nerve, and so sent on to the proper place in the brain, which is only a storehouse. There impressions are recorded upon molecules of matter, and so preserved for future use. When you "remember" anything, it is the bringing together of this and the molecule, bringing forth the thought that is stored there before. These thoughts are sometimes lost, though not permanently; they last through life and life is I know not how long! At another time I would like to speak upon the relation of the spirit to the brain. "Spirit doctor," through the mediumship of Fay McFadden. West Point, Vt. [The above is from a lad seventeen years of age, and we therefore give it verbatim as an exhibition of the possibilities of mediumship.—Ed.]

Now, suppose you taste something, see it, feel it, smell it; these impressions being transmitted in turn are recorded separately, yet so minutely upon the same molecule that every impression is preserved. Study danger, for instance: Suppose you see a wild animal which you know is dangerous; you hear its roar and recognize it. Impressions being compared, you conclude to seek safety, so these impressions working through the governor act upon the organs of motion, and flight ensues. Now, we will study thought. This is the most difficult to understand, yet we will attempt it. Impressions being received from various sources at separate times, are recorded upon separate molecules which apparently have no relation to each other. In this instance a number of such molecules may be stored in different parts of the brain, yet each relating to the same thing. There comes a moment of reflection, when some of the molecules present themselves as they are sure to do; one is related to another in some manner, and, in turn, all are brought in, and discussed. This goes on not in the governor, but in special organs called the organs of reason. There the evidence is weighed, compared, studied, contradicted, and, finally, a definite conclusion is arrived at, which is stored in the organ of memory. Should evidence be afterward brought in to confute these they are again worked over. It is only a small organ, yet through it must pass all impressions. No organ of the body may be moved, voluntarily, without the impression going through this. The involuntary motion is attended to, probably, by the elongation of the brain and the spinal cord which contain both kinds of matter—white and gray. The governor is located just in the back of the head, having the greater part of the brain as a storehouse. Through it pass thousands of tiny nerves, converging to one common centre. When an impression comes in, it goes through the proper nerve to this one centre, is connected by it to the proper recording nerve, and so the impression goes on to its storehouse. You have doubtless wondered at the memory of an idiot; you ask the cause of his actions, or, if he has a spirit, why it does not manifest itself. He has brain enough, but it lacks some of the delicate mechanism like the recording nerve. If the impressions are switched upon the wrong recorder, for each recorder has its own kind of impressions and will transmit no others. Maybe he lacks only in one faculty, maybe in all. He may receive impressions just as you do, but they may be switched upon the wrong recorder, and so lost. The difference between a cripple and an idiot is obvious; one is impaired in the brain, the other in the body. The following was written previous to the discourse: Anything once learned is always in the mind, even though the spirit undergoes a thousand deaths. There is no such thing as forgetting. Although the mind does "forget," it comes about in this way: The molecules upon which are written the impressions in the brain become lost, mixed up with others, and are with great difficulty restored to connection with the right nerve that sends the message to that part of the brain in which thought, so-called, is expressed. You know that however elaborate the machinery, however complicated it may be, there is one and only one point that has control of the whole machine. You say the brain, taken as a whole, has control of the body. True, but what controls the brain? There is a place in the brain upon which all nerves centre. These are so minute that no mortal has ever seen them? Here nerves centre from all parts of the brain. Impressions coming from any of the senses pass through this centre and are connected with the right nerve, and so sent on to the proper place in the brain, which is only a storehouse. There impressions are recorded upon molecules of matter, and so preserved for future use. When you "remember" anything, it is the bringing together of this and the molecule, bringing forth the thought that is stored there before. These thoughts are sometimes lost, though not permanently; they last through life and life is I know not how long! At another time I would like to speak upon the relation of the spirit to the brain. "Spirit doctor," through the mediumship of Fay McFadden. West Point, Vt. [The above is from a lad seventeen years of age, and we therefore give it verbatim as an exhibition of the possibilities of mediumship.—Ed.]

When you 'remember' anything, it is the bringing together of this and the molecule, bringing forth the thought that is stored there before. These thoughts are sometimes lost, though not permanently; they last through life and life is I know not how long! At another time I would like to speak upon the relation of the spirit to the brain. "Spirit doctor," through the mediumship of Fay McFadden. West Point, Vt. [The above is from a lad seventeen years of age, and we therefore give it verbatim as an exhibition of the possibilities of mediumship.—Ed.]

Minor Troubles. You can never judge of a man's sorrow by the sighs of his bandaid. "Ma, what is a linguist?" asks her little boy, looking up from his reading. "A native of Lynn, Mass., Johnny."—Texas Siftings. Aspiring Author—Of course you are fond of poetry, are you not, Mrs. Whippery? Mrs. Whippery—My maid is, I believe; but let us talk of something serious; tell me all about the entries for the dog show.—Life.

His name was William, and he was called Bill. The old man did not like him as a son to his daughter, and he kicked him out. The next day he met the daughter and complained. The girl apologized and said that "her father was so accustomed to foot all the bills that he perhaps did it unthoughtfully." It was a pug with a black nose with a skyward tendency. First it was too hot in the car for it, then it was too cold. Windows were raised and lowered, and at last a gentleman who sat near was requested to move to the next car. "Certainly, madam," he said with the suavity of a traveled American towards defenseless women with pugs, "but may I enquire why you wish me to go?" "Yes, sir; Tootsey is sensitive to cold, and I heard you remark that you had a draft in your pocket."—Detroit Free Press.

Now, suppose you were asked to describe a cow. This matter or molecule is brought into contact with the tiny nerve when it immediately transmits its impression back to the governor. This connects itself with language—another organ—also description, which, working together, act through the organs of expression and the object is described.

When you 'remember' anything, it is the bringing together of this and the molecule, bringing forth the thought that is stored there before. These thoughts are sometimes lost, though not permanently; they last through life and life is I know not how long! At another time I would like to speak upon the relation of the spirit to the brain. "Spirit doctor," through the mediumship of Fay McFadden. West Point, Vt. [The above is from a lad seventeen years of age, and we therefore give it verbatim as an exhibition of the possibilities of mediumship.—Ed.]

Minor Troubles. You can never judge of a man's sorrow by the sighs of his bandaid. "Ma, what is a linguist?" asks her little boy, looking up from his reading. "A native of Lynn, Mass., Johnny."—Texas Siftings. Aspiring Author—Of course you are fond of poetry, are you not, Mrs. Whippery? Mrs. Whippery—My maid is, I believe; but let us talk of something serious; tell me all about the entries for the dog show.—Life.

His name was William, and he was called Bill. The old man did not like him as a son to his daughter, and he kicked him out. The next day he met the daughter and complained. The girl apologized and said that "her father was so accustomed to foot all the bills that he perhaps did it unthoughtfully." It was a pug with a black nose with a skyward tendency. First it was too hot in the car for it, then it was too cold. Windows were raised and lowered, and at last a gentleman who sat near was requested to move to the next car. "Certainly, madam," he said with the suavity of a traveled American towards defenseless women with pugs, "but may I enquire why you wish me to go?" "Yes, sir; Tootsey is sensitive to cold, and I heard you remark that you had a draft in your pocket."—Detroit Free Press.

Now, suppose you were asked to describe a cow. This matter or molecule is brought into contact with the tiny nerve when it immediately transmits its impression back to the governor. This connects itself with language—another organ—also description, which, working together, act through the organs of expression and the object is described.

When you 'remember' anything, it is the bringing together of this and the molecule, bringing forth the thought that is stored there before. These thoughts are sometimes lost, though not permanently; they last through life and life is I know not how long! At another time I would like to speak upon the relation of the spirit to the brain. "Spirit doctor," through the mediumship of Fay McFadden. West Point, Vt. [The above is from a lad seventeen years of age, and we therefore give it verbatim as an exhibition of the possibilities of mediumship.—Ed.]

SPIRITUAL PUBLICATIONS.

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

THE BANNER is a first-class Family Newspaper of eight pages—containing forty columns of interesting, instructive and readable matter. A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects. EDITORIAL DEPARTMENT. SPIRIT-MESSAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE. Per Year \$3.00 Six Months 1.50 Three Months .75

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

COLBY & RICH, Publishers. No. 9 Bowditch St., Boston, Mass.

THE CARRIER DOVE.

An Illustrated Weekly Journal, devoted to Spiritualism and Reform. Each number will contain the Portrait and Biographical Sketches of prominent Mediums and Spiritual workers of the Pacific Coast and elsewhere. Also, Spirit Pictures by our Artist Mediums. Lectures, essays, poems, spirit messages, editorials and miscellaneous items.

DR. L. SCHLESINGER, } Publishers. MRS. J. SCHLESINGER, }

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

GOLDEN GATE.

Published every Saturday by the "Golden Gate Printing and Publishing Company," at Room 48, Flood Building, San Francisco, Cal. A Journal of reform, devoted to the elevation of humanity in this life and a search for the evidences of life beyond.

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

TERMS—\$2.50 per annum, payable in advance; \$1.25 for six months. Clubs of five (to be sent to address \$10, and extra copy to the sender. Send money by postal order when possible, otherwise by express. Address GOLDEN GATE, Room 48, Flood Building, San Francisco, California.

NEW THOUGHT.

A VIGOROUS, Eight Page Weekly Journal devoted to SPIRITUALISM and General Religious and Political Reform. Published every Saturday by MOSES HULL & CO., 675 W. Lake Street, Chicago, Ill. The Organ of the Mississippi Valley Association of Spiritualists.

NEW THOUGHT is a quarterly filled with interesting matter, written expressly for its columns, on the various phases of Spiritualism and general Reform, and nicely printed on heavy paper. TERMS OF SUBSCRIPTION: One year, \$1.50; six months, 75 cents; three months, 40 cents; single number, 5 cents.

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

The Boston Investigator.

The oldest reform journal in publication. Price, \$3.00 a year. \$1.50 for six months. 8 cents per single number. Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind. Address J. P. Mendum, Investigator Office, Faine Memorial, Boston, Mass.

STARTLING DISCLOSURES.

Will shortly be made on the strength of sworn affidavits that will interest every Spiritualist in the world by THE BANNER OF LIFE, published at 28 Canal Street, Grand Rapids, Mich. This paper is now far advanced in its second volume, and is the cheapest spiritualist paper in the world. Only one cent a copy. Fifty cents a year. Its editor is a practical medium, who has been performing magnetically, and now proposes to handle a certain element without gloves. On Tuesday, Feb. 5, a gentleman entered his office, and after a 19 minutes' magnetic treatment, was able to see with his left eye, which had been totally blind for two years. This is only one instance. A 16-page supplement give numerous cases of startling nature. FREE FREE FREE! One or more copies of THE BANNER OF LIFE of special issue of March 1, containing 48 pages. An edition of 25,000 copies is being prepared, so send names at once. We say free—we mean if you will also send the names and addresses of some of your friends who are Spiritualists, so we may also send them a copy. Or still better, send 25 cents, a lock of your hair, the names of ten Spiritualists and five persons sick with chronic disease, and receive THE BANNER OF LIFE six months free, and a clairvoyant reading of your past, present and future free. Also send two 2 cent stamps and obtain diagnosis of your case, if you are sick.

Partial table of contents of March 1: "In Sackcloth and Ashes," (Illustrated.) "The Editor's Dream," (Illustrated.) "There are Only a Few of Us Left," (Illustrated.) sensational sermon by a Tullahoma minister who nearly frightened his congregation to death. Spirit Echoes, (Illustrated) containing spirit messages. Full account of the proceedings of the Michigan Spirit Convention of Spiritualists, held in Grand Rapids, Mich., February 22, 23 and 24. "Ladies by Telephone." Able contributions etc. Mention paper. Send name and address at once. THE BANNER OF LIFE, Grand Rapids, Mich.

Alycya Free for Two Months.

This is a journal devoted to the philosophy and phenomena of Spiritualism, without religious controversy. Price, \$1.00 a year. Sent free for two months to any one who will enclose 10 cents in stamps with address. Issued by the Star Publishing Co., H. A. Benson, Editor, 93 Sherman Street, Springfield, Mass.

THE ALTRUIST.

Is a monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all. It is published by the Mutual Aid Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. Fifty cents a year; specimen copies free. Address: L. Lockhart, Editor, 213 North Eighth Street, St. Louis, Mo.

The Star of Progress.

Liberal, Progressive and Spiritualistic. E. H. Adams, managing editor, assisted by an able corps of correspondents. Published semi-monthly—on the first and fifteenth of each month. Terms: One year, \$1.00; six months, 50 cents; three months, 25 cents.

Youth's Lyceum.

A four-page, illustrated paper for the children and youth. Published weekly. Single copy one year, post paid, 60 cents; five copies one year, post paid, one address, 55 cents; ten copies one year, post paid, one address, 50 cents. Write to any of the above address E. H. ADAMS, Liberal, Mo.

New Departure.

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

To introduce this Great Spiritual Work into every spiritual family, and to those that read for advance thought, I wish to appoint an agent (daily or gentlemen) in every city and town in the United States, Canada and foreign countries. Those that will accept this position will find it very pleasant work. A few hours each day devoted to the sale of this book will bring you a nice income. Aside from this, you are doing a great spiritual good in distributing to the many the advanced thoughts in the book. With little effort the book can be sold to nearly every Spiritualist that dwells in your city.

ONLY ONE AGENT to each town or city is wanted. Those that desire the same will please advise me at once, and I will mail them full particulars as to price, etc. The book is well advertised and the many sales we have made is proof that this is the proper time for a book like this.

TESTIMONIALS: Mr. Eglington, the English medium, writes: "In my opinion it is the best book ever given to the public."

A Boston gentleman writes: "It is the best gift ever given to the world." M. E. Taylor, of Nebraska, writes: "Eona's Legacy is the best book I ever read. It is a spiritual eye-opener, and truly a grand gift to humanity from the better life, and I bless the dear spirit Eona for the blessings it has conferred on me by the perusal of its pages."

Frederic A. Carter writes: "I am a member of the Congregational church in good standing. I have spirit Eona's Legacy to the world. It is the grandest book ever written. Nothing earthly could induce me to part with it. It is filled with the choicest gems and more of them, than all the literature I have ever read. No person with intelligence can read the redoubt and exalted ideas and truths set forth in that nonchalance production, without longing for your experience, and feeling that every sentence is truth itself."

Mr. Eglington, the English medium, writes: "In my opinion it is the best book ever given to the public."

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

OR THE EXPERIENCES OF THE SPIRITS EONA & EONA

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

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

Catalogues giving contents of the book mailed FREE TO EVERY ONE.

AGENTS WANTED.

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

THE BOOK, "SPIRIT EONA'S LEGACY,"

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

THE WAY PUBLISHING CO.

To Subscribers!

NOTE THE Following Offer:

To any person sending us five yearly subscribers, or ten one-half yearly, or part yearly and a part for six months and ten dollars we will mail, post paid, one copy of "THE EDUCATOR" Subscription price of this Common-Sense Work, \$1.50. We consider it well worth the price. You will not be disappointed in regard to the matter, style of type, paper or binding. It is first-class in every respect. Any person sending us the name of one yearly subscriber to THE BETTER WAY and five dollars will receive by mail, post paid, one copy Morocco bound EDUCATOR. Subscription price \$1.50. For descriptive circular address the publishers as instructed in the advertisement found in another column.

BEYOND

A RECORD OF REAL LIFE

IN THE BEAUTIFUL COUNTRY OVER

THE RIVER AND BEYOND.

This record was received through the mediumship of Mrs. Adelaide Squire and contains the story of the reception of a first thoughts and experiences of a

BAPTIST PREACHER, who did not think it possible to return from the spirit world and communicate; also, the story of others in the Beyond, who had learned the truth of their return before passing away.

This is a new and very interesting book of 141 pages; published by H. H. KENYON 701 E. Third St., St. Paul, Minn. Paper covers, 50 cents. For sale by THE WAY PUBLISHING CO.

A New Book.

STARTLING FACTS

—IN—

Modern Spiritualism

BY DR. N. B. WOLFE.

Being a graphic account of all manifestations and materializations of spiritual phenomena that have occurred in Europe and America since the advent of Modern Spiritualism, March 31, 1848, to the present time. Its author, an able exponent of Spiritualism, has presented a remarkable array of facts in the clear light of an unbiased mind and sound judgment, making, in his pleasing style of diction, an historic work of great value and merit. The book comprises 600 pages and many appropriate illustrations.—Exchange. Sent free by mail to any address.

Five English Cloth, gold back & sides - \$2.25

For Sale by The Way Publishing Company;

No. 222 West Pearl Street, Cincinnati, Ohio.</

