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THE BETTER WAY.

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CINCINNATI - - - MARCH 2, 1889

PUBLIC SEANCE

By the Independent Club, Berkeley Hall, 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 happines 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, epjoyment and happiness upon the altar of this single purpose, and when time has gone by and they have app rently 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 bis 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 decry 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.

that, my friends, is too late; there is no forgiveness that dying lips can ever learn about. We remember a young people say, "My Spiritualism shuts out speak that will really blot out the injury and the insult that any man or woman the time fitting himself for a Unitarian long as you draw yourself away in your may have done to you in life. It may minister, and he asked our advice in re- egotistical self-conceit and think that you bodies and the ministers monopolize ease their conscience and serve as a balm in Gilead for the just punishment that they ought to feel; but it doesn't ing Shakspeare for the last six months, until the dcors of your temple swing until the dcors of your temple swing law and the police; so they try to estab that they ought to feel; but it doesn't ing Shakspeare for the last six months, until the doors of your temple swing law and the police; so they try to estab change the result a particle. Therefore, as hard as he could. Well, we thought both ways and the Magdalene and the lish their divine right by human heip. and I want to send a message to my dear friends. Dr. and Mrs. Armstrong,

the dying one.

you will find just above the heart of the religious reading, "Baxter's Saints' the apostles and the saints were. And it he shall not. It rests not upon dying person in the air, a bright and Rest" and other books of that character perhaps in the eye of God, they may be whether the doctors be wise or foolish, I often come to them. I love them both, invisible light forming, seemingly with- (that are almost entirely without char- as honest and as praiseworthy as any but upon the rights of the individual to for they were always so kind to me; out shape, form or color; but gradually acter), and John Bunyan's "Pilgrim's among you. it will pass down to the feet, upward to Progress" and the bible, and commenthe head, until it lays in the air like taries upon all the different apostles, diumship will be possessed by all?" unto a silver cloud connected to the body these are supposed to fit a man, with a by a thousand little invisible electric certain amount of Hebrew, and Latin wires. As the patient grows more suf and Greek, to become a preacher of a but the time will never come when all fering and death comes nearer and divine religion. nearer, this form becomes much more distinct, until at last when breath has right. Shakspeare teaches the emotions ceased, the spirit of the physical body of the human heart, the law of human itual and mediumistic power is conepters into this cloud of light, which is life; and the more a man can understand really the spiritual body, and is care- human sympathy and human wants fully and gently borne away into the the better able is he to preach directly peaceful realms of the spirit. This is in regard to them. I should say that the manner in which those pass out there are many books that would be from this life who have gone through useful for the student who desires to

who are ready for the spiritual world. In cases of accident the thread is Tuttle; "The Despair of Science," by to say that the development of mediumsnapped in a moment, and the spirit is Epes Sargent; "Transcendental Physthen not infrequently held to the spot ics,"by Professor Zœllner; and the works for a long time. It is a mistake in the of Mr. and Mrs. Sinnet, the writings of minds of many, that spirits are at once Laurence Oliphant, are all good books; The few who possess it will develop it cal power; but the American statesmen at liberty and they will say, "Why, that while the essays of Hume and the writman is dead he is out of all his trouble." ings of Epictetus, Plato, Pythagoras, and Some persons will commit suicide and Some persons will commit suicide and they have in the future just the same as they have in the past; but there will be a form of incipient mediumship that think that they are away from the be surprised, my friends, the more you will be possessed by everyone and that struck a death-blow to monopoly so far think of coming to hear me preach world. They are not. Just the very spot where the deed was done there will be a magnetic power that will hold them bringing down to the common comprefor a long tme. We know of no stronger hension, what they held in close re-Why, there are thousands upon thous that they are fallible all the time that they do not be then form any great principle behind illustration of this idea than one that serve for their own enjoyment. The ands of people in the world who do not you admit them, it is a blow at the liboccurred uder our own individual ex- writings of Epictetus and Socrates par- believe in another life; who do not be- erty of the American citizen, and should ticularly, deal with the spiritual side of lieve very much even in this life beyond be repudiated as any other vile thing is perience. You wil remember that the Prince things almost wholly. Imperial, of France, was sent to Zulu-"Has any one phase of religion got not even know they have a soul within other. If you want to have an old-fashland, and leaving his mother, almost the whole truth?" his only remaining relative, behind No; if they had there would never be them; many people so obtuse they don't ioned physician and be bled to death, him in Eigland. While he was there any other. The reason why you have even know they are possessed of a spirit. that is your privilege. If you want to he was stacked, killed and buried. so many different phases of religion is I said on last Sunday, while speaking have a new-fashioned one and keep From the moment he was buried, his because no one phase embraces all the through my medium, that I thought mother vas possessed with the most truth, and every one embraces a part of there ought to be taught in every terrible estlessness. Whenever she it. No person can say, "I am all," or school the law of the spirit; just the laid her read down to sleep she could "I contain all within myself." No one same as you teach now astronomy, see her by's face looking reproachfully system of religion can say the others chemistry and geology. I mean that. into her; for there was a reason why are all wrong, and I am all right; no I think toat if, instead of bothering so this shold have been. The good Cath- system of medicine can say that, or of much about teaching the bible in the olic prists tried to exorcise the spirit; art, for as many different minds as they public schools, you tried to teach the they gae to her all of the comforts of are so many different views may there children about themselves and the spir- The day that I was killed was a dark the chuch, which are few and in most be taken of one and the same thing. I itual side of their natures, you would and sad one to you; and you never see cases amost valueless; they advise her hold that in the early history of the make them a great deal better than they to leav England and go to Scotland, world, the religions that were then ex-to leav England and go to Scotland, world, the religions that were then ex-to leav England and go to Scotland, world, the religions that were then ex-the ideal education comes, it will be in left to care for yourself; if I had only and fially, everything failing, they tant were the best that could possibly the ideal education comes, it will be in consened to consult ourselves in regard be comprehended then, and I wish to the line of spiritual instruction, not to it. The priest stayed in the room, to give that age the full credit of that. The Orthodox, not religious, but recognizas to sorcise all the evil spirits that mistake is in going back five thousand log the power of the human spirit as we are sewing, and cutting and doing so mightome; he sat in the corner saying years and borrowing the religion from recognize the power of the human body; many things, that the other work is his pryers, as he was anxious that that period and trying to make it fit the and then we shall grow up and intelli- going on too, and that we are around his pivers, as he was anxious that that period and trying to make it ht the and then we shall grow up and intention you, not only trying to comfort you but nothig but the purest should come in present hour. It won't do it. I hold gently comprehend what we are; for also to strengthen and help you to unfold connetion with this royal mistress, that the Catholic church has done an to-day man is a physical being, man is a priritual way, and that before long We avised that she should go at once important work; it is doing an impor- a spiritual being, and the mind is the you will receive some demonstration to th spot where her son had been tant work now. I hold that the Protburie and there come into close com- estant church is doing an important the inner man. The brain is not the so many times. I send you my love; burie and there come into close com-mumn with him in order to release his senters, such as the Baptists, and the which the man reveals himself; it is not you to feel that I am with you con-senters. spirifrom the bondage that it was in, senters, such as the Baptists, and the Strage to say (as those of you who are Methodists, and all the varied denomi. the man. Let the brain receive any famiar with her history know), that nations, are doing an important work. injury; it refuses to act, but the man is see my face. unepectedly to everybody, she and the Even the Salvation Army is doing an there all the same. You say sometimes twopriests started from England for important work; it is reaching a class that the child is a fool; there is no such Zuland, and we are told that she of people that could not be touched in thing as a fool: that the child is an message to my wife; I don't know of Zuland, and we are told that she of people that could not be touched in thing as an idiot. any better way to do it than to come like intelligence, any amount of it can be be crowded in the most limited space; Th is all true; and in the night she before, the Salvation Army is the only The child has a badly formed brain, beild his face, she heard his voice, she religious body that is donig exactly what probably the result of a perverted law beild his face, she heard his voice, she knw that he was born of the spirit; Jesus taught years and years ago. He aufrom that time until now his spirit said, "Go out into the by-ways and the behind that child, or within it, has not suit which she recently brought, and brbeen at rest and her own soul has highways and gather them in;" that is the power to express itself. That is index and the other influence over the present nor future. This would be unba at peace.

That depends on what you want to no matter what it is. Just so long as man who came to us once, who was at that man or that truth," and just so those persons never ought to be ad- at first that that was 'rather a curious sinner can come in, as well as the purest mitted to the chamber of death; there answer to make, but concluded the saint; until that can be done, you will tor's law as the doctor's law; I say it is me as the boy they thought so much of, ought to be only a few who have loved more he studied Shakspeare the better have to make way for a religion that the inalienable right of every American and they will remember, too, that just As the spirit nears the other life and the sands in the hour glass flow away, the see one that lay entirely in the line of the children of Almighty God as ever sician he shall, and if he doesn't want is e bending above me the white wings

My idea is, that the young man was conditions of illness and sickness, and learn these questions, to study, the is more marked to-day than it ever was "Arcana, of Spiritualism," by Hudson before. And so in mediumship we have into the constitution, and they thought

and the doctors want to monopolize the is done. gard to it. So we asked him what he are better than other people, just so far the souls of all the people in the world. able he would be to preach so as to be will do it; for the Magdalenes and the citizen to do what he thinks is right,

"Will the time ever come when me-

Yes, the time is now when persons are possessed of mediumistic pow.rs, persons will be developed to the same electric physician unless he wants it; mediumistic degree, there will always every man is supposed to be the best be a difference in degree, so far as spircerned. 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 ishion; and still the element of genius as ever art, music or literature was. rope are held under the same tyrannifor use in the future just the same as

bave 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 It doesn't admit of any thought. 'The the matters straightened out the way great effort of the present age is monop-oly; it runs, through every line of life; place. I am active and wide awake and

PHILLIE

I will never rest until the damn thing

My people are not interested in Spir-I have nothing to say about the doc- of Buffalo, N. Y. They will remember before I came away to the spirit life, I of angels, who had come to bear me away. It is beautiful where I am, aud have either one he may please. I do and when people are kind to you, you not propose that every man shall be cannot help loving them if you are kind yourself; and I send this message to made to have a Christian scientist; I should call that arbitrary. I do not sup-

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 affairs, and the weight of judgment and ninety-nine reasons why men didn't go decision should be left to him ; and when 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 begun, 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. see the friends I used to take by the ship and the power of it *in extenso*, is just the same as all the countries of Eugone?" But they keep on doing the same thing as if I never had been there, and as if I was out of existence altogether. were wise enough to see that when God

I was against Spiritualism; it was the Christ crucified. I have an idea in my

"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 greeting 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

ur idea is, that where any sudden And Modern Unitarianism which re- idiot; at d, strange to say, most people Some ways it is hard to be outside of we think without it? If time is the cause dth takes place, there for a time at veals a wider field of thought, and Uni- blame the idiot for being one, blame the the work; in other ways it is easy. When which enables us to think, it must be dth takes place, there for a time at veals a where herd of thought, and that it needs versalism, which is still wider, contains fool for being one, when the thing that why you can work at once; when you inature of their causes, may not time ask to be forgiven; to tell you how sorry the the spirit is held, and that it needs a larger understanding of different truths a larger understanding of different truths of natural law over which he individ- around people's miada and make them of existence?

nedicine to be the only ones, declaring ple that abuse anything do it for what they think they will get out of it rather what they can see and hear; who do that seeks to infringe the rights of an-

pose a man shall be compelled to have

an allopathic, or a homeopathic or an

one to decide in regard to his own

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

Why, years ago the Young Men's

Christian Association, trie 1- to get God.

the line of medicine or anything else.

your health and your strength and your cerned. I had some experience with blood, that is your privilege; and it is them, and from out of the abundance. none of the business of the state which

Messages.

FRANK NUGENT.

Dear Mother: I know how hard it seems for you now I have come away. the train go by, and the railroad track been here I could have helped you in so many ways. I want you to feel that while your fingers are busy and you connecting link between the outer and that will make you know that you have the power of which you have been told stantly and that by and bye, long before you come to the spirit world, you will

HENRY BROWNWELL.

Well, sir; I should like to send a here, as I was sure that she would see what I said. My name is Henry Brown-

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. f-llow is fool enough to do that a second. time.

So far as the old maid subject is conof my knowledge I could speak; for of all the people that used to forment me you choose to have. That is our position about the doctors' law. to d, the work better than anybody else; but I have nothing to ay against their kindness of heart, I only want to say this: that ometimes 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

> 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 firstcause 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 it has absolute potency of action or out it we could conceive of neither past, high ways and gather them in;" that is exactly what these people are doing. what you call being a fool and being an have not got through the business yet. If without intelligence, thus how can

arted for The Better Way

Summer Land or The Beyond Extracts from Lecture by Mrs. Nellie J. T. Brigham, for the Society of Union Spirit-ualisis, at Grand Army Hali, 115 W. Sixth Street, Cincinnsti, Ohio, Sunday Evening, February 17, 1889

When we look out upon you, during the singing, we seem to near your mental comments upon the singing of some of the hymns, and as we have sung tonight of Tae Summer Land, some of you have said. Is this true? Some have believed; some have been almost convinced, and so we take for our subject, Summer Land or The Beyond.

This is a subject the depths of which has never as yet been comprehended. Can we tell you all about the Summer Land? Ob, no, friends. It is a subject, the width and depth of which can never be understood by you. It is as if one from the land of roses in bloom should go from that land to a land of frost, where all was cold and bleak, where there were no roses, would he be understood? We can only give you a bird's eye view of tuat beautiful realm. Where is heaven, has been asked by some, and always will be asked. Heaven is within you. It is where you make it. You are making your heaven here every day, but we cannot unfold to you all of its secrets. You may belong to some secret organization, and when you come to attend the lodge, you find an outer door with a wicket, at which you knock for admission, giving the secret rap and perchance the whispered password. Someone opens the wicket, and perhaps through it you catch a glimpse of the scenes within; scenes that only the initiated may sightfully behold, and so with the scenes of Summer Land. Only a glimpse is vouchafed to you while the initiated behold its glories.

We are living in a world of uncertaintles; all is changing; the cloud rises and moves across the sky. We see a star in one position during the night, and later on we look in the same place and it is not there, it has gone on. Will the world miss you when you drop out if narrow sectarians could re-write that of the busy whirling crowd? Have you made the world a little brighter or hap pier for you having lived in it.

Where am I going? was a question asked at the lecture in the morning and we wih to answer this more fully in this discourse than we were able to do the way to a broader comprehension of this morning. Man's life is full of pos- the duties of life. sibilities. Do you remember how we spoke of the work done by nature in folds away in the brown bud case? Is there anything more beautiful than the sweet infant on its mother's knees? The mother declares there never was such a child, such a tender, sweet darling, and there never will be again. Yes, she is right; there is no other child like it and there never will be. If you could see the little ripples upon the surface of the great sea frozen and fixed, you would find no two exactly alike, and so with these sweet babes, some of whom have passed into the beautiful graveyard. Some of them were poets, some artists and some would have moved the world with their eloquence. But you never heard the poet; never saw the work painted by the artists; never were thrilled by the eloquence of the orator, for these voices are hushed, their little hands stilled. Why all this promise of atuess s there is to be some fulfilment? Why should they have ever existed if they were to be like the bubble, that growing and expanding, glis tens in the sunlight with the myriad bues of the rainbow, and then vanishes away in thin air into nothingnes-? No, G d in his great love and mercy has not implanted within us that spark of life, that longing for something be-yond; for something higher and better than this earth life, unless there is to be an answer to that longing—a life beyond the grave. You do not lose your identity by the change called death, but only pass to a realm where your soul unfolds, and you go on to a higher de-velopment of your powers. You will go to a land where you will fold in your arms the dear ones, who have gone be-fore you, and you will find them as you knew them, only sweeter and more loving; only higher and more noble in the walks of life. Suppose you were to cross the Ohie river, would your identity be changed? Would you not be the same person on the other shore as you are here? Most certainly, and just so in the crossing of certainly, and just so in the crossing of death's stream. When you arrive it that beautiful land, you are just the same person you were here. If your hopes and longings for the hereafter are mere imaginings, why do they come? Because they are the promotings of the higher world. They are the footprints of the angels upon this shore of ours of the angels upon this shore of ours. These questionings are only the index fingers that point out the road life you are to travel to reach the Beyond, to Summer Land. Some one suggests the question, where will we find the proofs of all this you are telling us? Where? You will not find it in the religious of the passed, which only hoped for a life hereafter, but in Spiritualism, which demonstrates by natural scientific methods, the truth of immortality. Spirit-ualism is the solid granite foundation upon which you can build your house; upon which you can rear your dwelling place in the Summer Land, for as you build here, so will your home be there. By the truths of Spiritualism, you may know and declare that life is immortal. Through it, are we taught the law of compensation. All things in the world teach this, and show the mockery of the dead part, which has indulged in dreams of a vicarious atonement Through it comes the unfoldment of a balofus kindly brotherhood among manhelpful,kindly brotherbood among mankind, thus preparing a brighter road to the Summer Land.

did, he must have lived in a different atmosphere from that of to day, and A Seance for Materialization by Mrs. human nature must have been different E. A. Wells, at Anderson, Ind. from what it is to day.

If he had lived in these days he would pensation here, they will receive it in his house on February 1st. that Summer Land There they will find that for which

they hungered here; the sweet rest and peace of harmony in every relation of infoldment.

answered: sgain?" And we answer as we oft have before, "No." If you use your reason, you will see that as man lives once he dies, but only the material body which sloughs off and allows the immortal oul of the real man to rise and unfold in the Summer Land. Death works no thange in your identity. The ancient priests showed their a

preciation of the fact of immortali y in the symbols they used in their worship They taught the immortality of the soul in the symbols of the serpent, colled in the circle of eternity, in a thousand and one ways, and in no way more than in the custom of embalming the dead They believed that the soul returned after ages of wandering and took up its abode again in the body. Hence, their care in preserving the incorruptibility of the body. We can only show you glimpses of the Beyond, for there is no language you can comprehend which would convey to you an adequate description of the beauties of that other land. But this much we can say, that it is not confined in the walls of a city nor in any definite location. The words of the Bible are only to be taken as the words of any other book by human authors would be taken what it is and not for what is claimed in its behalf There is a deeper meaning in many passages than appears upon the surface -as in many of the teachings of him they call the Christ. If he should come o-day he would not be received by his followers, and so with this truth of Immortality; in this truth of Spiritualism there is a deeper meaning than a mere curiosity seeking. It means the uplift more universal brotherhood of man. Take Paul's description of spiritual gifts, passage to-day in view of modern reve-lations, they would say, "Unfold not your spiritual gifts." But Spiritualism says to them, your creed of the com-munion of saints means what we teach. That the departed ones may come back | mediums control's. and commune with us, and not only do we teach, but we prove. and thus show

The growth of ideas was shown by the change Spiritualism had wrought in the customs in regard to mourning in packing the green leaves in their tiny the last forty years, and in the songs sung at funerals justead of the old song:

"Hark, from the tombs, A doleful sound I hear."

by and bye.

"Nearer my God to thee."

words,

"Angels to beckon me Nearer my God to thee."

All this bad been wrought by the hands the higher life in the beautiful Summer Land lies along earth's valleys, until we learn the lessons of manly and womanly charity and love for all.

A Reception to Frank Algerton.

To the Editor of The Better Way.

One of the most pleasant occasions I musical and other selections, Mr. Algerton was introduced. He is a young man of most p'easing dium's controls address, and never fails, I think, to elicited much applause. He was fol-lowed by Mrs. F.etcher, who, in her own dehghtful way, told of her last meeting with Brother Pierpont and what he said to her. Mrs. Stiles, also under her d sughter's control, voiced in a charming way many sweet words, while Miss Emma Nickerson recited a fine selection. I could not but wish, as i looked upon the young, manly fel-low, thus called to so great a work, that he might be protected from the poisoned arrows that his own kind will be sure to hurl at him. Tae enemies to Spiritualism are Spiritualists, and I can but hope that he will be spared some of so many. The Club is moving on its way uninterruptedly, and despite the frantic ef-firts of the few, the many support it, as our ball is now far too small on Friday o accommodate our audiences. Sunday the audiences vary, but we only began with the idea of holding lectures three months, and we shall really con-tinue them seven, closing the last of March. We have been able to put a great many fice speakers on one plat-form, and have received the warm commendation of the press, which of course means a still larger audience than any one room will hold. Dr. Fred Willis will be tendered a reception February 22nd, and lecture for us the following Sunday. We are all pleased with THE BETTER WAY, and wish you and all earnest-hearted men and women God speed. Yours Ever Truly.

Written for The Better Way E. A. Wells, at Anderson, Ind.

Dr. J. W. Westfield, among other things writes, that, before leaving Anhave seen plenty of hunger and want, and oppr-ssion; plenty of shrinking ones of earth, too proud and sensitive to sak for aid and they needed so much. But if these do not receive their com-sented to give a materializing seance at his house on February 1st.

goss and wife, Captain Kilgore and sure. There exists nothing to-day that daughter, Dr. J. W. Westfield and wife, has not come into being by the laws of Henry Kessler and wife, J. A. Johnson, The question has been of asked and Dr. W. A. Hunt, James Millspaugh From ages countless as to period of du-"If a man die shall he live and Belle Sparrow. The cabinet was ration and number, comes the calm placed in a corner of a dining room. It was made simply by hanging up two ing unto man: "All substance exists will always live. It is not man that curtains, each about three feet wide, now; has always existed and always The curtains were hung so that they opened in the centre and at the side. his puny reasoning to overcome the With this simple arrangement of affairs, Mrs. Wells took her seat in the cabinet, after which the company indulged in calm stars; of the wondrous phenomena singing. After a few moments of song, a girl appeared coming outside of the cabinet, apparently about twelve or thirteen years of age. She was dressed of change, and that environments of in plain white. While standing in full ancestry, climate, and country have view of the company, she gradually faded out of sight, seemingly going through the floor.

The next spirit that appeared seemed to be the same one and it led Mrs. Wells out of the cabinet, standing in the presence of all for some time. The third awaking the processes of thought evolumaterialization was that of a largesized lady, but not so very tall. She walked about six feet to Mrs. Westerfield, one of the ladies in the circle, took her by the band and said: "My daughter; oh my darling child!" The spirit then retired to the cabinet, but not until Mrs. Westerfield was fully able to recognize it as that of her mother. Af ter this circumstance a voice called from the cabinet to Dr. Westerfield and requested him to take a stand about three feet from the cabinet and hold out his ing and unfoldment of a broader and left hand. The doctor did as directed, when the spirit of a beautiful lady arrayed in spotless white came and took hold of his hand. The spirit patted him on the hand and cheek but said nothing. The person was not recognized, and is supposed to be one of the

The next spirit that emerged from the cabinet was that of an elderly lady who held her hands aloft. She walked directly to Mrs. Kessler, where she made several passes over the latter's head with her hands and then let them fall upon her gently. The spirit said nothing, but its outline and features were perfectly plain so that Mrs. Kessler had Now was sung the strains of the sweet no difficulty in recognizing the form as that of her mother.

The next call from the cabinet was Now the heart went out in the joyous for a song, a well known and familiar sailors's ballad. The song was started up, and while that was being sung a short, well-built man, dressed in dark of Spiritualism; by that philosophy pantaloons and in his shirt sleeves ap-which points out to us that the road to peared. He spoke in a loud tone of voice and exclaimed, "Ship aboy," af- mological bearings a personality of G d ter which the apparition vanished from s'ght.

A remarkably handsome lady, dressed in very fine apparel was next to come ing, then it cannot possess the power of before the cabinet. She was small in omnipresence, for person and omnistature, symmetrical in form and withal presence are not correlative modes of have experienced for a long time was the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the Independent was sitting and mo. The circle where the reception given by the recetion given by the reception given by the reception given by th Club to Mr. Frank Algerton, "the boy medium," who has just returned from the West, where he has been lecturing with manifold success. The hall was with manifold success. The hall was ing to the other people in the audience. crowded to overflowing with members and friends, who are always glad to give welcome to the earnest worker in give welcome to the earnest worker in the persons present for some time she the spiritual vineyard, and after fine returned to the cabinet as mysteriously as she appeared. The spirit said noth-ing, neither could it be recognized, so golden harps, and crowned with gold, it, too, is supposed to be one of the me-dium's controls A few moments later two spirit's ap gold. The deity of Spiritualism is Na as thirteen forms come out of the cabicharm his audience by his grace of peared simultaneously. They were ture, with her immutable laws of net at one time, -old gray baired men small in stature. One came out of the change and growth, of evolution from and women down to litt's children freshing to see so much good feeling manifested after the cries of fraud on the one band and the small, bickering tion a short time scanning the features space in their majestic orbits; this auto Mr. Algerton received several subjects from the audience, which he handled in a clear, comprehensive manner, and eligited much applause. He was being said. After a few says Soiritualism in the rolling much what was being said. After a few says Soiritualism in the rolling much applause in the rolling much applause. He was being said. what was being said. After a few says Spiritualism, in the rolling waves minutes, c nversation the spirits re-turned to the cabinet and were lost to view. The next spirit to appear was that of murmuring through the torests, or over a large man with heavy whiskers, who was instantly recognized by several fumes; from the mountains capped with members of the party as that of Dr. snow; from the streamlet's rippling Beck, of Delphi, Ind. He was former- flow; these are voices that tell of deity; ly President of the State Association of that show the mockery of personality, Spiritualists, and died last fall. He spoke as applied to deity; that teach us the in a plain, distinct tone of voice that truth of Nature and her laws as the po could readily be heard in all parts of the room, and in the course of his re marks, said: If you could only see as but hope that he will be spared some of the unkindly stings that have wounded so many. we see mortals, you would have no m r : b exerings, quarrels and dissensions, but all would work in harmony together," when he sunk down appa rently through the floor. Dr. Back's spirit came out of the cabinet dressed at the same times. Mental gymnasts spirit came out of the cabinet dressed exactly as that gentleman appeared at the last annual meeting of the State Spiritual Association in this city. Spiritual Association in this city. There were three persons who spoke in a natural tone of voice, several in whispers and others did not speak at all. Altogether there were fourteer forms come out of the cabinet. The spectators were formed in a semi-circle in front of the cabinet and the fartherest person away was not more than twelve feet.

Written for The Better Way

The Lessons of Spiritualism H. H. WARNER

> NO III. CHANGE -- DEITY.

Fly b ck, ob mighty gates of time, Open - Fing thy portals wide While sweeping by in scenes anbline, Bolls the surging, human tide, --Ithamar.

Change has ever been the law of the There were present, Dr. G. N. Hilli- universe of substance, ever slow but change-evolution and involution. voice of an invisible potentiality declarwill exist." Man may endeavor by records of the mighty rocks; of the heaving, restless ocean; of the cold, of nature taking place around us on every hand: but the fact remains, nevertheless, that man himself, is a creature made him what he is to day. Change is a hard task-master to some, but a kind, loving friend to others. The les-

> sons for us that Spiritualism draws from these facts may not be many, but they will perchance serve a purpose in tion, in the minds of those who may chance to peruse these articles.

Every effect must have a correlating cause. This is an axiom indisputable by any system of the rization now in vogue, or by any principle of true logic. And yet over this axiom have been fought the battles of reason and error in the past and ever will be in the future until truth shall triumph. No man has yet declared the Cause of the Universe, or disclosed the hiding place thereof. Theories have been advanced and demonstrated to the satisfaction of the originator, at least, and as most certainly destroyed by the cold, invincible logic of his opponent. We know not the cause of the universe but we may be allowed to advance our theory a well as others There is an automatic force substance* permeating all nature, all matter, and all spirit, causing them to coalesce and perform the various changes of existence. What the exact nature of this substance is, no one knows to a certainty, but its existence has been demonstrated by the experiments of Mesmer, Marquis de Puyegur, Mathustier, and Baron Carl von Reichenbach. It is an invisible, yet all potent existence; it it intangible, yet real; it is neither electricity nor magne-tism, yet both can be evolved from it. and it in tura can be evolved from them, at least so our present state of knowledge would warrant us in stating. It is the life principle of the universe, the cause of all exis'ence from the tini est protozoon to the crowning glory of universe-man. It is the power that binds all together by the laws of attraction and repulsion, of balance and ontra-balance

Creation when applied to our universe and to the whole system of worlds | characteristi), a trumpet and three stars is a misnomer, for it implies in its ety power and intelligence, and personality and omnipresence are incompatible states of existence. If the ruling intel-

igence of the universe be a personal be-

Phenomena in Los Angeles, Cal. To the Editor of The Better Way.

Spiritualists this way are delighted to read in a recent number of your paper that reports of materialization seances are in order, and I, therefore, avail my self of the opportunity of sending you something that might be of universal

interest. Among our true and tried friends of mediums, is Dr. T. B. Taylor, who settled in Los Angeles some four or five months ago. Spiritualism was at a low ebb at the time. Not a public meeting or recognition was there to be found. But Dr. Taylor opened a meeting in a good hall on his own responsibility and soon commenced the publication of "The World's Progress." This movement alarmed the clergy, who, with the aid of the secular press, soon succeeded in putting out its light. But the results of the doctor's efforts have been most gratifying, morally considered, but a loss to him financially. During the winter we had often three lecture halls opened on Sundays, and a great number of private seances, which though we thought impolitic, for all efforts should be directed to our public work, on Sunday's at least, as we know "there is magnetism in numbers."

Dr. Taylor, as a speaker, is clear forcible, rapid, argumentative, and wonderfully apt in illustration-drawing from history, science or philosophy. They remind one of the lamented Lincoln. He sits in a chair with closed eyes, and with blazing brain, speaks rapidly for over an hour-usually upon subjects chosen by the audience-not being able to stand up, yet forcible in gesture.

The persecutions in Sin Francisco drove out many good mediums, and when they learned that Dr. Taylor was at the helm here, they flocked in, and few cities have now so many mediums as Los Angeles.

For materialization, we have Mrs. M. J. Patterson, 18 Bryan street. This lady has been denounced, but she is one of the most amiable and benevolent of women. She holds public seances in her parlors every Tuesday evening and Sunday afternoon. At her seances, from twenty to thirty-five forms materialize. Many of them bring the medium out of the cabinet, showing both at the same time in good light. At these seances, near the close, Gustav Dore, the distinguished French artist, comes out of the cabinet, and in the presence of all, produces in a few moments from ten to twenty marvelous drawings in a species of artwork to mortals unknown. They look like mezzotint. At a recent seance, while standing beside Dr. Taylor, he drew the picture of Dr. Stansbury. The same will be photographed and exhibited in the sterio-coptican by Mrs. M za t. I asked Dore to give me a sample drawing for you, to which he complied, producing the enclosed with pencil in semi darkness in about thirty seconds. You will see twelve faces, all united by two chains, a coronet, etc. Some fifteen or twenty other pic'ures were made at the same seance. The whole process is done in view of the sitters.

For independent slate writing, we have Mrs. Maud Jones. Hesides messages, the slate is often covered with human faces Dr. Waymouth recently Written for The Better Way Public Work H. W. BOOZER.

The real work in Spiritualism consists in phenomenal demonstration of its truth, and not in argument or philosophy, as valuable as these may be, the latter through our societies and organizations, amount to an advertisement only, calling attention to the subject and awakening interest, which, once aroused, the inquirer has to visit the mediums for objective proof. It is this evidence thus obtained, of the continuity of life beyond the grave, and of intercommunication therewith, that makes Spirity. alists, the belief is based on a sensuous perception of facts-the truth of a logic that appeals to the common sense so strongly that there is nothing else explanatory to turn to, and conversion is com. pelled.

Taking this view of the case, it is obvious that whatever imperfections attach to the public work of Spiritualism, our effort must be attended with an honesty and integrity which of itself will command respect as an exhibition of the best quality of human nature, exemplified in the inverted saying, "An honest God is the noblest work of man." So that when in its prop. agandism methods political or ecclesiastical are introduced, failure is only at beat a matter of time, while success is as certainly assured if our work is based on the laws which underlie the spiritual, which it is our work to discover and apply.

With such aims before us, what can we think of the action of a few persons unknown to the workers of the land, organizing under a national name to represent the movement in the United State? In amusing absurdity is the only thing which mitigates its enormity.

In like manner what can a state convention be whose sessions in no way represent the Spiritualism of the state? An annual conclave of self elected persons, who with all the changes pertaining to the progress of the cause that bring in fresh and desirable elements from many directions, like fossils, appear regularly on the scene in the same labored way depending on and taking advantage of the growing general interest in the subject for their forced opportunity to further some personal end in the direction of pecuniary gain or individual notoriety. Persons truly representative from their respective sections, come and go on the same footing as the straggling curiosity seeker, and as they leave, anathematize what they denominate a fraudulent farce. If a complaint reaches the actors, they say, let them comply with our terms as expressed in our code and they will be admitted. That these valuable elements of success are not identified with the movement, only prove that the organization must be defective, and needs improvement or abandonment for something better.

The existence of representative organisations which do not represent is more than usually deplorable when the time of their sessions is at or near to the time of our anniversary. As the Fourth of July is becoming a thing of the past on account of the war of the rebellion giving birth to Decoration Day, so the annuals of the earlier organizations must give way to the anniversary of Modern Spiritualism as this is the most truly representative spiritual law of spontaneity. All are interested attendants and participants, love of a great truth being the magnet which draws to an occasion fraught with living inspiration. But when the forces which would make this meeting do our cause honor are utilized in one which only exists because previous occupancy gives possession, the field is ruined for legitimate work.

A man, whom people have called a wise man, said in a book of o'd: "I have never seen the righteous torsaken or his seed beggiog bread." Well, if he never

JOHN WM. FLETCHER.

Angry farmer (to boy in tree)-What

one of his own mental creation in the past ages and man has lost none of his months. A detailed account of one of Spiritualism recognizes no personal

rippling tency that will raise man aloft upon the heights of wisdom, love, and trath;— not by the God without man, but by the God within man, the power of end- truth. less progression

A personal delty implies a personal devil, and the two personalities cannot exist logically in the same places and ageries, but now has come the dawn of a new era, and over the distant hills of life eternal, come the messengers of love, wisdom, truth, and justice, bear-iog the light of the spiritual gospel that shall lift man higher and higher until mind and presentim at last he dwells in prace with all the world and all the world with him.

are you doing in my apple tree?
 Boy-Stealing apples, sir.
 Angry farmer (after a second's thought)--By gosh! Est'em, my boy, eat'em, -Truth.
 world and all the world with him.
 we are indebted to the lectures of Prof. J.
 B. Loveland on Mediumship, at Mount Pleasant Park, Clinton, Iowa. for this terminology and many valuable suggestions and references-itnamar.

to thirty seances here in the last few her seances would fill the paper. Suffice it to say that she will go into the first, second or third story of a private house, leity, seated upon a throne surrounded where she had never been bfore, and produce from twenty to fifty firms, who are recognized by friends, and allo w themselves to be handled. Through

> Then we have Mr. and Mr. Miller, giving seances of a most wonderful character twice a week, "brimning full and running over" with menta tests as

well as physical phenomena. J. Harry Mott is also residing here and is engaged in more limitedway, as he lives quite a distance out of own in his own beautiful villa.

Then comes Dr Stansbury with his occult telegraph, but as his wrk has been explained through your pper by Dr. Bailey, I will say no more or the present-although this is not hal of our mediums, and which is increa in daily, among them healing, test, clairoyant and automatic writing mediums

Hoping to see THE BETTER WAY growing clearer, I am yours it the T. BOLIVER 1 D.

Thinklets.

Even knowledge is a dangerous/eapon in the hands of the dishones and the bad, for it enables them to asomplish so much more of the fals and wicked.

To be strongly passionate is to bno-bly endowed; to be full of fire, ergy, and enthusiasm is a grand heriity. But like being born to wealth, it just be wisely managed if blessings a to follow from its use. Train, guideand curb the passions; but never seek tde-

Sad, gloomy foreboding, depressibe mind, and presentiments of evil arof ten but morbid feelings growing of of dy-pepsia; seek to ignore them. Gto work. Find some enthusing occua-tion, and the blood will bound in he velos; and laughter come rippling fm the heart. E. D. SLENKEI

A remarkable instance of audacity once occurred under my observation where an individual made a thirty-first of March anniversary his own. He hired a speaker at his own expense, and advertised extensively-all for the purpose of putting himself before the public in a business way for pecuniary gain.

In the published reports of meetings it is significant that the more the societies leave the old methods pertaining to the past and adopt those based on the one doctrine of the human brotherhood and the absence of belief, the greater the prosperity. The writer is sanguine in the opinion that the future of Spir tualism will see it ac complished on an entire absence of creed or belief. There have been so many efforts to formulate something which will please the greatest number, till the creed has sometimes resolved itself into a belief in our existence in the beyond and the passage between the two worlds. Those of us who know the most on this subject, as yet know very little, while those who know least are often the most active in the pursuit of knowledge and the most aspring. If then we say simply that we all want to know, we have a platform on which we can utilize the most truly sizcere and earnest efforts of persons of all beliefs without anything in it to make inharmony or divert attention from the real work before us. An expression of a desire for knowledge of occult truth pertaining to man's spiritual nature, is all the creed which is needed to assure abundant success in organized effort, and I am more than pleased to see the growing tendency in this direction.

Spiritualism is not mental pugilism, as much as we who as pioneers in the movement had to stuggle; neither is it an envelope for some hobby with which the past has psychologized us; nor is it a thing of vitality to incorporate with effete falsehood under new names to hoodwink the masses and build up something for the gratification of personal ambition and dishonest enterprises; but it is a plain and simple truth, given through much effort by those who have been emancipated from the physical body, and who in human love come to lighten our future pathway.

MARCH 2, 1889.

THE BETTER WAY.



The Mother Dog Teaching Her Pups

I was amused and interested one day watching a medium sized brown dog on the third or platform step of a dwelling, teaching her little one to climb up. She would proudly gaze down at it as a mother would at her first born taking its initial steps, showing strong affection in her looks as she coaxed it to jump or clamber up. After several at tempts in motion it would spring up, but as often rolled over and over back ward. I have seen since that a picture almost similar and a little girl standing by, as much interested and amused as the dogs themselves.

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. Diodorus, an ancient bistorian, says it contained 18 000 cities. The main part of the people were very poor, and seemed to exist merely to be slaves to the wealthy, "Under no circumstances was the possession of land allowed to memory," that is before us, an agricultural laborer, to a mechanic, or indeed to any one except the king, the clergy and the army."

The great pyramids, which are sup posed to be tomts for the Kings of Egypt, were all built by the poor people, and without pay, too. They received only the bare means of subsistence, and if they neglected their work they were flogged. To build one pyramid took the labor of 360,000 men for 20 years. The lives and labor of the common people seemed of less value than we now put on our catile and lated into horses. It took 2,000 men three years mer-land. to carry a single stone "from Elphan tine to Sais"-think of all those men working three whole years moving a big rock from one part of a country to canal of the Red Sea cost the lives of 120 000 Egyptians.

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, plessure or hope to lighten one hour of it all. Are you not glad you live in later and better days, where peace, love, prosperity and happiness abound on every side?--where not only life is saved, but labor is a blessing instead of a continual punishment for the benefit of a dead king's memory? Reday by day, and growing wiser, better and happier all the time.

AUNT ELMINA.

Excuses.

Teachers who require written excuses for taidiness from parents of pupils, sometimes receive very amu-ing notes. Here are several specimens from a number received by a teacher while he was teaching a year or two sgo in a West-ren village:— The second Association of Spiritualists, of Phila-delphia meet every States at 3 r. m. at their ound; very sagacious and without clair-voyance. His manner was so attrac-traction of Spiritualists, of Phila-according to their best information. It is said that a Jesus said that there is said that a Jesus said that there ern village :--

One of the customers commenced his Written for The Better Way, tuition by learning 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 tors it up, catching it defty 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 plece to him properly he was sure to catch it. Give him a bone, and tell Is there an Infinite God? If so, is him to take it, and he would at once Man the Arbiter of His Own Des-His place of sleeping was in a obev. tasket in the back room, in the bottom To the Editor of The Better Way. of which, the basket standing upright, he curled himself upon a bed of newspa-Here he would take his bones if out bounds or limits, according to the pers. not hungry and return for more. At theological teaching of the present day. night, after customers had left, I was Has man the freedom, will or power to Has man the freedom, will or power to 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. Perthe power of execution. If omnicient, haps he thought to break through. A STUDENT OF NATURE. he is endowed with all wisdom to plan;

Spirit Personation.

We all understand what is meant by All wisdom must see that no things are 'personation" when we see the face of a done wrong; being everywhere present, that it is only at best a "mutilated destroy: his unchangeability would not

loved. Being perfect, no one could add A picture may float in the air,words from no visible lips may recall to or detract from his glory; being althe past,-we may have fairly satisfac- ways present and filling all space, he tory evidence of our friend's presence, has no power of locomotion, but is in an greets us. At the very best we have his mentality peeping out through such has no outside as he fills all encort -but, after all, it is not himself who eternal, fixed position. If he made a a cloud of material conditions, that the everything that is bad, as well as good, spirit nature of our friend is hidden, or must exist in him; he is all and in all, moulded into a shape that we should not recognize if we were suddenly trans-ing to theological Christianity, I would even at 0.4 Fellows' Hall, 548 Main street. H. lated into neighborly life in the Sum- respectfully ask of some over sixty thousand clergyman in the United

Many of us become attached to some States, what is the use of their pretendspirit friend, who, perhaps, for years ed worship to an infinite God to whom has been one of the controls of a valued they cannot add anything to his glory, another! Then we are told that the medium. It is not merely the wise for he is, they say, a perfect being, what counsel, and the warm greetings of the can you do for or against a being perspirit that have endeared him, but the entire personality and manner of ex pression have become to us as marked and distinct as that of any mortal and distinct as that of any mortal friend. But herein comes the element and families, and in the next place try of "personation" which the true phi- to pay back an equivalent to those who losopher will mark and estimate its bave supported you and your families, real value.

I had just such a spirit friend as I you will have to settle all of these dehave alluded to, and for several years mands to the very last farthing. You benefit of a dead king's memory? Re-joice, then, that the world is progressing day by day, and growing wiser, better distinct a manhood as that of any mut-distinct a manhood as that of any mutdistinct a manhood as that of any mor-tal friend. One day he informed me tal friend. One day he informed me that another medium through whom he none of your lip service, your time will had manifested was coming to the city and he would give me an opportunity of witnessing his control. When the of witnessing his control. When the supernatural God. I have no doubt but there is a God to this solar system, that there is a God to this solar system, that there is a God to this solar system, that there is a God to this solar system, that there is a God to this solar system, that there is a God to this solar system, that there is a God to this solar system, that there is a God to this solar system, that there is a God to this solar system, that there is a God to this solar system, that there is a God to this solar system, that there is a God to this solar system, that there is a God to this solar system, that there is a God to this solar system, that there is a God to this solar system, that there is a God to this solar system, that there is a God to the solar system is the total the solar system. mediums; and he passed from one to is the supreme head, and I am informed the other several times that I might learn the lesson. I had so far known by spirit control that there is a God in

Inspiration. BY ITHAMAR Echold its glorious light Its rays effulgent shine Amidst the gloom of night; With purest love divine,

It comes with mighty power And sheds abroad its light And teaches every hour Of ways of truth and right.

Ne'er more shall mankind mourn

That loved ones ne'er return, Afar from mastic bourne To which our footsteps turn.

For inspiration sweeps Its hand across tixe's lyre, And fills each soul that sleeps With puts and holy pre.

The signification of infinite is with-

if omnipresent, he cannot be deceived,

for all things are under his supervision.

tiny?

Secretaries of Societies are Respectfully Requested to Send us Brief Reports of their Meetings.-ED. H. W.]

Cincinnati, Ohio.

MEETINGS.

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

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

Boston, Mass.

10:1 WASHINGTON STREET-The First Spirit-1031 WASHINGTON STREET—The First Spirit-ualist Ladies' Aid Society means every Friday. Pri-vate seance, for members only, first Friday in each menth. Public meetings every Friday evening at 7%. M's. B. D. Torrey, Socretary.
 BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street—Seances are held every Tuseday and Thursday sifernoon at 3 o'clock promptly Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman.

Has much the freedom, will or power to govern his present or future life? Can he save or damn himself in this life or in the next? If there is an infinite God,

FIRST SPIRITUAL TEMPLE, corner Newbury is he omnipotent? If so he possesses all and and Exeter streets-Spiritual Fraternity Society will commence its public meeting Sunday, Oct. 7 The Timple Fraternity School for children meets at 10% a m.; afternoon rervices at 1%, and Wednes-

Chelsea -Spiritualist meetings are held in Pil-grim Hall, Odd Fellows Building, each Sunday eve-

D. Simons, Secretary.

New York, N. Y.

Wednesday at 8 p m

come connected with THE ALLIANCE-either as real-dent or non-resident members-and to take an active part in its work.

Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritual meeting. Services every Sunday at 2% and 7% p.m. Mediums and speakers always present. F. W. Jones, Conductor Arcanuia Hall, 67 West 25th street, N. E. corner, 6th avenue. - Meetings of the Progressive Spiritual-isis are held every Sunday at 235 and 735. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W.Van Horn, Con,

Newark, N. J.



\$3.00 to BONTON.

\$1.50 to New York, Buffalo & Niagara Falls. 82.35 to Albany and Troy.

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

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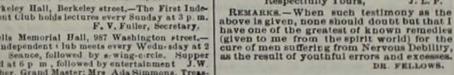
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destroy; his unchangeability would not allow him to hate that which he once F. V. Fuller, Secretary.

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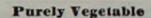
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"Please fergive Billy for being tardy, I was mending his pants "

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 toing of her actin' so; he thot his back was broke, but it ain't; but it is black and blue; and if you don't bleeve it you can see. The pane kept him late. We would get rid of that cow if we could. This is the forth time she has kicked friend. 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. teecher:- Mi dotter's absents yesterday was unavoidabel. Her shoes had to be half-souled, and she had a enyhow, and if she is absent eny more you can know that it is on account of unavoidabel 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 teen real good, so I kept my word."

Dave, the Restaurant Dog.

It is said "You cannot learn an old deg new tricks." Here is a case of the other kind. Dave was a medium-sized d. g. black and sleek; sharp, cunning eyes full of spirit at the exclamation "rats!" He was a favorite of many of tl e patrons of the place, with favor toward two or three excelling, through his being petted. Quite aged; so much so that his teeth were bad. In my case 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. ithe 'rithmetic class," was the reply, While taking cash during the noonday dular of a right-handed triangle is and he will if he ever has any. M. L. SHEL sill and ancoze there while I stayed. - hicago Tribune.

tive that he was counted as "real sweet" by he ladies who visited his medium. And for many years he had day when he wasn't looking or think- tractive hat he would have failed to win the necessary dollars for a professional medium. In a word I was in the presenceof so different an individualhave mde me believe he was my old

As a roult of that experience, I feel that I an ignorant as to his real manner or intellectual development as a spirit. realize that I have only seen him in ther case as a "personation" doing the 1 est circumstances permitted. I don't now that either "personation" represets him fairly. And I have learned he lesson that I cannot detersore throte. Her konstitution is delikit mine "ndividuality" from what we call 'spirit nanifestation.'

My own loved ones may be here in active control of a medium, and yet

mouled by the condition over which

indiduality.

"Sall we know each other there?" is a qustion not so casily answered as sompeople think. And it is still more comlicated when it is a question of rec-ogning one "over there" by the other yet i earth life.—Charles Dawbarn in Carer Dove.

Te Modern Way-Mr. Silberstein (or hom the sheriff is levying)-Mein -JCK.

), mother," cried a North Side

er asked the fond parent. "at the square the base and perpen- man can work out his own salvation

It is said that a Jesus said that there

In the first place support yourselves

for as sure as there is a God of justice,

were lords and gods -- many. I think dium. 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 aston ished me and taught me a most impor-tant lessen. The visitor was not pro-fessional but was a highly educated lady through whom he could discuss protounc themes from a scientific stand-point. He was brillantly clairvoyant, but his namer was so harsh and unat-tractive hat he would have failed to win the negative. And the other had been no win the negative. Substitute the the failed to win the negative. Substitute the the bad? Sin and misery have it to a devil; but who is this devil so there are two powers in seeming oppever, through ignorance, been accrid-ited to a devil; but who is this devil so important to the church ministry? None other, according to their bible, ity that tothing but his assurance could than an angel with God in heaven, once a confi lent and like unto God; but because of some misunderstanding be

was expelled from heaven, and given power, influence and the excise of his power, influence and the excise of his influite faculties, though curstd, per-secut d and maligued, nevertheless he is a part of good and must be good, per-forming his works according to the divine plan. I believe all accusation against his maiesty is a suit endows

against his majesty is a sujendous failacy. Suppose the Christian's accusations concerning the devil are true; does it begin to compare with the blasphemous thoughts they sorribe to their God when they say he is omnipotent and can cre-ate worlds by a single fiat of his pow-ers, and marshals all of his angelic host of theid whole souled affection. And even when the "personation" seems still member that mortal lives are but srit "personations" through and but sirit "personations" through such a never ending fire, which he has pre-brain as parents have produced, pared for them. To accuse a being whom they say rules the universe, with the idividual has but little control such cruel malignity, is, to my mind, amid new surroundings, and with the blasphemy of the blackest dye. If such fine ganism of a spiritual brain, our a God exists, I would rather trust my-manod must surely exhibit a higher self with the devil, for no where is he represented as being cruel or vindictive, only as they have pictured him with a pitchfork stirring up the fire of their

God's eternal wrath, in their vain and

solar system, the devil bears altogether the best character. The devil could bear to be insulted as he was by their Jesus, when he told him to get behind this sympathy was unusually strong, as indeed it generally is with all dogs. It a bmed sight! This is one of them is one of them take are of himself. The dealth me, Sstan; for thou saweth the things is frequently the case that they follow exutions by 'lectricity you've read of. er can take care of himself. The devil did not get angry and return unkind words, but let their Jesus have his say.

If there is an infinite God, in whom we yaugster who had been visiting an el-dibrother in school, "I learned lots to-not at liberty, and is not arbiter of his hbrother in school, 'I learned own destiny; but I do not beneve hany, d." "What was one thing you learn-infinite being; I believe in Gods many, infinite being; I believe in Gods many, but not in one who is infinite; therefore

> M. L. SHERMAN. Adrian, Mich., 1889.

Cleveland.

Toledo, 0.

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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 divine protection, whether in the form of vising 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.

It is not our desire to tire our readers

with any one subject, not to burden them with our troubles. The latter especially for that is a harmless evil-as we now regard it. Although once upon a time we 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 all will amalgamate with Spiritualism 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 ment from all past religious and spiritual seriousness. The following message will or mental philosophies, taken the life easomewhat explain our meaning: "To the Editor: Greeting. Do not put on airs' writing to those who've had bines them, but the cement is fast trans-

o 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

"KNOW THYSELF."

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 in strumentality 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 adherants; 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 choses 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 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 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 not, for we consider that selfish, and of people that could not be reached in wouldn't like to be accused of that. We any other way. Cor-rect-as a little spirit don't mind being called conceited though, friend of ours would say. Even the off shoots from Spiritualism, the mental and Christian sciences, are reaching a class of used to dialike it very much in others, and 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 sometime in the future, may be safely prophesied; for the latter has, in its evolvesence with it, and left nothing but the hull behind. Of course, organization still comforming 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 tweive 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 blurts 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 emergencyexcept 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 applicacation 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

MIND AND MATTER.

The conflict between mind and matter is as old as man. The first manifestation of suggested to make suicide a capital punconsciousness in matter is the stepping ishment. Though having no other effect stone. The very animalcule already ex than to create a paragraph for the humorhibits a struggle for existence, sensing its ous columns of the newspapers at the wants instinctively, and never rests or time, it was undoubtedly caused by an inwearies to accomplish its aim. The higher tultive sense that suicide was unlawful, i. e. types of insect life mark the progress of in discord with spiritual law. He sensed life or causation very definitely, building the truth, as Spiritualists know through homes, providing for their young, and the many warnings given by spirits that show a degree of individuality which is not have arbitrarily dissevered themselves easily overlooked by the student of nature. from the physical or material body they The latter holds its own most decidedly through the entire line of animal life up to which is superior to mere animal sensation

man, emotion beginning with mammalia coil shuffled off to take up another phase and constitutes that state of consciousness of life in a more refined body-a counterand characterizes a new cpoch in life's unfoldment through the material entity or fected before it becomes fit for use, and matter so called. Fear is the primitive indication of this ing more nor less than a spiritual abortion.

higher state of consciousness and from thence it reaches the other extreme, feroc- on the spirit that suicide has-only that in ity, courage, defiance and self-preservation. the latter instances the sympathies of both The exercise of these impulses constitutes mortals and spirits attend the sufferer and soul activity, only that in conjunction to a more or less extent neutralize the efwith the extremely active material nature of the beast they take these tendencies in- pathy, but it is more difficult to reach him, stead of love, which is the ultimate of an- and the motive under which he commits imal emotion. But the continued exercise the deed often cutting off the influences of soul force finally softens the brutal na- that are extended in his behalf. ture of animal life, and converges it into affection, joy, fidelity, and meekness freed he fears to meet his accusers, or those

from fear. transition from the carnivora being marked rows he has caused others by the act, by those animals, still in a wild state, but fit as food for man, and qualified for do this naturally, even though he dies on a mestication. Whatever the link between bed of roses. But without any of the the domestic animal and man, we will aforesaid, and if only to get out of the not pretend to know. But fact is that the body, he finds himself in an uncomfortable lowest order of the human race is not state. If by any act that causes loss of much above the highest animal type, as blood, he senses a consciousness of exfar as physical nature is concerned, only haustion which is painful in the extreme, that emotion, in conjunction with the as in the natural process of disintegration so-called savage nature of the lower races, the essence or spirit of this vital fluid exhibit a still higher form of love than in passes into the spirit body and is as necesthe domestic animals,-sympathy, consid- sary to lend vigor to the spirit as it was to eration, some degree of dignity or pride the body; but if wasted previous to or idea of spirit spheres, is not a new one, is and friendship being added.

With the first manifestation of sympathy the other shore in a devitalized condition; spiritual development begins. It is the and as this can only be restored through soul endeavoring to act in harmony with the connection with the material entity of its origin, God so-called-God or law being of nature, it may be years before this loss love by virtue of the centralizing power it is regained-except many sympathic minds constitutes, and man, the epitome of this follow the spirit into the next life and divine essence intuitively imitating it by each impart a portion of their vitality to but the third sphere of the Spiritual phidrawing to himself that which is by nat- the sufferer through these means, sympaural birth a part of himself or of the same thy or love being an emotion which acts essence. This is brotherly love in its broad in conjunction with the vital fluid of man, sense, but not so regarded or realized as and according to the force exercised for yet. However, its practice or exercise this effect infusing him with the necessary anfolds the soul, or man for a spiritual spiritual fuel to restore the loss. In like manner those suffer whose nerves effect. But during his unfoldment in this direction he is hampered by his animal are affected in the calamity. Shock, fright, hanging, lightning or death by electricity nature, his animal sensations and emotions -- these taking the form of lust, intemper- shatters the nervous system, and the spirit ance, gluttony, and selfishness, hatred and finds itself in an enervated, tired, limp, infalse pride or hautiness during his human ert state of being. Encouragement, will, mental force directed on the sufferer gives career, and in struggling to overcome these relief, because it imparts to him nerve tendencies and impulses he is combatting fluid so-called, sudden or arbitrary deaths follow it back to its origin you will find material nature so-to-say. of this order not permitting the magnet- it centering in the star; so in all these Such is the conflict of mind and matter, and man's spiritual development depends ism of the body to pass over into the spirit affairs of life may be found truths that cenand leaves it in a state as aforesaid. on the degree of controlling power he possesses over these lower passions and impulses. When no more disturbed by rather a psychological or imaginary effect You may call them by any name you them, he has reached a fit state to pass into on the spirit than a real one. Although please it brings you to the same resultand truly spiritual will manifest itself in due the spirit world for continued mental or much depends on the spirit's individual youl progress there. But if health and state of purification in such cases. If the doing? There are no dead. When on spirit body is infected by seniual impurities it feels naturally languid or weighty nortal, he becomes a fit instrument for the spirit world to operate through, and so-to-say, the earth's attracting influence tikes rank among his fellow beings ac- affecting it in comparison to he quantity said: "He is a God of the living, and not ording to his intellectual or soul qualifi- of gross or impure magnetism that it has of the dead." Our so-called dead have affecting it in comparison to he quantity cations. All great men whom the world individually infused into itself during mor- only gone before us to prepare a way for reveres are of this category, and are in tal life. All intemperate habits br passionharmony with the spiritual side of nature ate indulgences brings the beng in contact with the grosser and imput magnetic according to their control of mind over emanations of earth and its unsiritual ha matter; for in this lies the psychological potency that one being has over many, and bitations, and is absorbed by the spirit sometimes the mere desire of such a mor that gives the impetus to the bely for such visit the other planets, and they say that tal goes into effect because in the desire or unspiritual habits, indulgences or pleas- some of the planets are inhabited, that wish lies the spiritual power that brings ures, as they may be pleased to be termed about the results. But when personal at the time being. Nature neve errs, and whatever is prompted under a lealthful or ambition or "magnetism" is lacking in such in individual, and the spirit world sees in normal state of mind and in thejoy of the of the best books; by means of speakers, him a suitable subject for ruling or being soul, is lawful. For in this repect, what and mediums; by supporting your newsof service to mankind, they either inspire is good for the body is good fe the soul aim to action or operate through him di- and spirit body both. It is theunnatural tectly as a medium and effectuate reforms, morbid craving to appease the appetites revivals or revolutions as immediate ne- that poisons the spirit when followed out, cesities demand. Such is the control of and when such becomes a pasion as to mind over matter from the spiritual side produce death of the physical boy, it is as mony in all our efforts, and the angels of life, and this continues in gradations much a suicide as an arbitraryone, and will bless you. The poems were given upward until it reaches the infinite mind, leaves a similar effect on the spir. Such God, law or intelligence, which controls a sufferer requires both symplhy and Mountain," "Good bye," "Light in the all matter.

BUICIDES. A New York alderman, it is said, once

once inhabited. It is true that death is but the mortal

part of the one left behind. But such a body needs ripening, to be matured, persuicide is, in the majority of cases, noth-All arbitrary deaths have a similar effect

fect. Not that a suicide is without sym-

The man who commits suicide because whom he has wronged, meets with little Such is completed in the herbivora-the or no sympathy, and often suffers the sor every spirit suffering the consequence of

MARCH 2, 1889

Reported for The Better Way, Cincinnati Society of Union Spirit. malists.

Synopsis of Answers to Questions by Mrs. N. J. T. Brigham, Sunday, February 24, 180 The following were the topics and questions propounded by the audience, in the morning: Spiritual Aspirations; In when 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 in habited, and if they are, can spirits from earth visit other planets than their gen) What force directly governs the protoplasmic cell, and how much influence has the mind over this? How can we neutral. ize the poison of fevers in the system What effect do hypnotics (morphine, chisral and sulphenol) and anæsthetics have upon the consciousness? How shall we ge vance the truths of Spiritualism? Shoa we organize? What are the forces who heal the body? Are events ever fores. dained in the spirit world, especially deal at a certain time? If spirits continue pragressing what of the seven spheres tolds! by many Spiritualists?

In an expectant audience some may object to some of the questions asked, butes. erybody could not be pleased, and if they wanted answers they should furnish their

own questions. Questions given with a 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 is 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 Spiritusliss, we seldom refer to them, because you genot limit progression, it is infinite. The during severance, the spirit body reaches any means. An ancient writer said: " 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 losophy. There were, however, but lew 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 it you start at the end of a ray and ter in the Spiritual philosophy and receive

child momentously awakened from its the we can do to attain this end, shall be morning slumber and ready to engage in done without fear or favor, for or from any that which lays before-not in that which mortal, spirit or saint! 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 comin 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 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 Spiritualiam with the bible, when seally the bible stories only obtain a semplance of truth through the manifestations of Spiritualism. And constantly holding these old tales up to children will only enmance 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-fogyash discipline of the present school system, and felt an intuitive horror to be cramped in by the spiritual influences which are sconnected with all ancient customs. Children of the present generation are nearly all born mediums and must be gently dealt with to reach a harmonious developiment. 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.

Spiritualism is like unto a healthful odious in the eyes of many; and what lit-

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 plains that a long report of a seance sent | 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 to publish it. To this we would say, first, the matter quiet. That it has leaked out to insure an early publication of reports at last is not surprising. The only wonthey must be brief; secondly, but two der 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 alloted 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 he 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 subsides all desire for finding fault with a brother mortal. Such is taught by Spiritualism.

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 time. We know this by experience and are therefore not speaking at random or strength are spared him while yet in the 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 inflaences 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 about the medium and about the seance. WAY as it has appeared in its few last is- and we shall take your word for it, and sues. I hope it may prosper, as I feel, in publish your statements with pleasureits present position, it richly deserves," at only send your name and address as a sethe same time pointing out an error that curity for your good faith and reliability, "dld 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.

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 nutrue. Truth cannot be improved upon by bolstering it up. Unadorned it verifies it self, and expressed in its simplest form it carries conviction to the reader. Report what you have seen and what you know 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.'

depression, gloom, despair, despndency that a hospital patient has to edure in earth-life.

Thus no law is needed to makesuicide punishable, even if it could be ctorced. An agreement for sympathy weld be The agreement for sympathy wild be for her future happiness and prosperity, more appropriate, and already exis as an and that she may be spared to return to ntuitive admonition not to speak ilof the us again, as the prospects are that she will. dead, i. e. the living spirit. Whher a circle of mortals especially establised for the relief of such spirits would beeneficial, is perhaps dependant on hownuch sympathy and magnetic fluid such prtals have to dispense with. Most of themeed what they have to spare for their ortal that which we gather from observation. Will surroundings, and have a right to supose that such spirits will cared for by thepirit world. But a kind feeling by the invidual is never lost; for every such imalse constitutes a love action and bringshan that true independence of spirit, which

in closer harmony with spiritual natu or God. "Cast thy bread upon the wers and it will return to thee after many ds."

Be true to yourself and practice tat you preach; for one exampler is wor a hundred preachers.

their power for good from it. The forces Deaths by suffocation or drowning have that are used to heal are spiritual forces. by the same force of spirit.

Where are our dead and what are they 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 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 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 papers, 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 philosophy. Let there be union and harfrom the subjects "True Happiness," mental impulse to brace him up, nd if he Darkness." This last was also the subject does not obtain it, he undergoe all the 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 their heartfelt prayers

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 make three divisions of 5. 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 HETTER WAY is above that, and will exhibit 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 prejudces and will not assume any to oblige even a money-king. Consistency is not a jewel except under these circumstances.

MARCH 2, 1889.

CORRESPONDENCE.

Wheeling, West Va.

A report of the recent meeting held at Un-

excellent speaker, will commence an engage-ment for the Sundays of March in Cleveland, as this will be his last engagement in the West prior to his return to England in Sep-tember next. He will no doubt attract large

Springfield, Mass.

In consequence of the absence of Miss Nickerson, Henry Slade, the renowned slate writing medium, entertained our auditors on the 17th inst. He drew crowded houses, both morning and evening, his subject being "The Joys and Sorrows of a Medium. Last Sunday our regular speaker was with us J. L again.

Fort Dodge, Iowa.

of Mrs. S. E. Warner-Bishop. She remains with us during the month of March, and the people here will regret her departure very much. Her inspiration has been of a very

high order. She may be engaged for the balance of the season by camp meetings or societies by ad-dressing her at Fort Dodge, Iowa. ITHAMAR.

Lowell, Mass.

Our Society had the pleasure of listening to ple John Sater gives tests, devoting the en-February 17th. And a most excellent and |-At St. Gerges's Hall on Sunday morning instructive lecture was delivered both afternoon and evening. The tests at the close of evening lecture were recognized by those present, and an unusual large audience was in attendance. Next Sunday, February 24th, we have Mr. Fletcher with us again, and the interest laken hara is on the second se interest taken here in our meetings, show that a work well done is a work just begun.

interest taken here in our meetings, show that a work well done is a work just begun. Many new faces greet our able speakers, with marked attention. B. S. FREEMAN, 46 Tyler St. New York City. The Beacon Light meeting of Sunday evening lith inst, was as well attended as it was interesting. Prof. W. A. Baidwin surpassed himself on this occasion, and his eloquent address must have impressed all eloquent address must have impressed all

surpassed himself on this occasion, and his i eloquent address must have impressed all present with the grandeur and majesty of man as a spiritual being. The decided humantarian tendencies, the perfect harmony, and the more than ordina-interest pervading these meetings, are fea-tures which must rapidity enhance their use-fainess and popularity. The Beacon Light meetings are held every Sunday at 8 p. m. at 232 West Forty-sixth St. Admission free. S. P.

Admission free, S P.

Norwich, Conn.

The first part consisted of humorous pathetic and dramatic recitations, and sforded full scope to the writer's versatile activities of the Yellow Bird," recited on a previous occasion, and repeated by request, served as a vehicle to give expression to the wonderful power of mimicry of the reciter She main-fains during its delivery with rare fidelity the somewhat shrill but harmonious trill of the power of mimicry with the mamod. The

plause. The second part consisted of an English comedy, "A Happy Pair," a story of dom-stic infelicity, which was presented by Mr. J. T. Lillie and Mrs Richings, in such a way as to keep the andience in a continuous roar of laughter and to send them home well content Feb. 19, '89.

Boston, Mass.

Fraternity School on Sunday last, Mrs. Flora Vices

Chattanooga, Tenn.

A Splitualist Society on a firm basis is eveningst Odd Fellows Hall to listen to Dr. are doing for the cause in this neck of the ion Hall has been sent in for publication, but will be withheld until both sides of the manifesed of late in spiritual circles and four Sandays by the presence of Mr. D.A.

is not beend in making itself manifest as a living atity amongst all this bustle. If not excily blooming with physical phe-The nomena has now, the philosophy is preach-nomena has now, the philosophy is preach-ied and targht in many places, and none need complain for want of soul food to gratify th interior nature.—First is The Un-ion Spiritial Society, which holds its regular meetings svery Wednesday evening at 111 Larkin steet, and usually has a good at-tendance. The society is in a prosperous condition—The Progressive Society of Spir-itanlists mets every Sunday afternoon and evening a Washington Hall. Here Judge Collins preides, and Mrs. J. Schleinger and Mrs. Addir Ballon do the principle speaking. —The Liberal Spiritualists meet at Fraterni-ty Hall, of which Mrs M. Richardson is the energetic becretary.—At Metropolitan Tem-The Society here are still enjoying services Larkin steet, and usually has a good atenergetic heretary .- At Metropolitan Tem-

J. Wm. Fletcher, of Boston, on last Sunday | tire evening to this interesting phenomena. and evenlig members of the andience are At Albion Hall, lectures are given on mental Therapeutic by Mrs Singer .- Then there is Topeka, Ks. a Young Propies Meeting, a metaphysical Jerusaiem is said to be rapidly growing in college, and a Lyceum at Washington Hall new buildings. a Young Pioples Meeting, a metaphysical

from the ardience.

Philadelphia, Pa.

you with a report of our Society and what her more consolation. is going on here as far as I become cognizant of it, and if it meets with your approbation

will report regularly. Philadelphia has long been considered An entertainment which afforded a full "head centre" for spiritual phenomena and bouse more than usual enjoyment, was given manifestations of varied phases, but for the in Grand Army Hall Tuesday evening by past few years has not been represented to

the bird species for which it is named The masterpiece undoubtedly was the selection, "Curfew Shall Not Ring To-night," and at its close she was greeted with deserved apgrave, and the possibility of return and communion by and through spiritual mediums.

At the opening exercises of the Templa crowds who attend the Sunday evening ser-

BOICON. D

THE BETTER WAY.

Not having written for some time your no v evablished, and meets every Sunday readers may be interested to know what we everything tends to a bright future and a Herrick, of Jamestown, N. Y., who delivered some very able and interesting lectures. Mr. Herrick was called home the past week, but hopes to return to us soon. We are quite busy at present with our preparations for the Forty-first Anniversary which we mean to celebrate in an appropriate manner and make an occasion to be remembered. I am sorry to announce the loss of one of our best and earnest workers, Mrs. M. E. Jamison, who has removed to Warsaw, Ind. We would recommend her to any of the friends who may visit that place.

Yours. W. M. SMITH.

Briefs.

J. J. Morse lectures in Cleveland during March

Portland, Oregon, has three Spiritual Societies. The Bangs sisters are holding seances al

Oil has been struck at Santa Barbara, Cal. near the Summerland colony.

Albany, N. Y., will be favored by Mrs. Whitlock for the coming month.

"The Esoteric" of Boston will appear again this month with Melvin L. Severy as its edi-

London, Eog., has eighteen Spiritual asso-ciations, which hold Suoday and week day

A subscriber from Oll City, Pa., writes: "The way to learn to live better and do bet-ter, is to subscribe and read THE BETTER WAY."

You call for items of interest to Spiritualists and reports of societies, etc., so I will furnish You with a report of societies, etc., so I will furnish

Jos. D. Hull, formerly a clergyman, but for many years a prominent Spiritualist and contributor to the Spiritualist press, passed over at Roxbury, Mass., on the 16th ult.

W. J. Colville, the inspirational speaker, is quite a singer and is frequently called upon to take part in the program of Spiritualist entertainments at Sau Francisco.

Alderman T. P. Barkas, of Londou, Eng. Mrs. Helen Stuart-Richings and Mr. J. T. Lillie, under the auspices of the Norwich Spiritual Union. The first part consisted of humorous pa-The Second Association of Spiritualists of

Resolutions of Thanks,

street, between Front street and Franklin In behalf of Mrs. Nelly T. J. Brigham, by the road, and meets every Sunday afternoon at 3 Cincinnati Society of Union Spiritualists. In pursuance of a kindly impulse coursing through our little community of Spiritualthe normal condition are not suppressed, the ists, this society has deemed it a duty to express a feeling of gratification to one, who, in the short space of one month, has so worthily engratted herself in the hearts of our people; that be it

Under the efficient management of the present Board of Directors, headed by the en-ergetic and active, working President (T. J. Ambrosia) the association have been steadily improving in tone and numbers until it is almost impossible to accommodate the crowds who attend the Sunday evening ser-vices

keep her in harmony with the music of

Miss Lizzie D. Balley, trance lecturer and psychometric reader, is open for engage-ments. Reasonable terms. Address Dr. Thos. McAboy, 727 Tweifth st., Louisville, Ky. Mrs. Carrie C. Van Duzee, trance lecturer

and medium, is now ready to receive calls to lecture from any point for public, parlor, or missionary work. Address her at Geneva, Miss E.A. Viel, health and business medium 216 West Fifty-third street, New York City will give advice in the above and read charcording to the new science

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

Mrs. Isa Wilson Porter (daughter of E. V. Wilson) holds public circles Thursday even-ings and Hunday afternoons. Admission for cents. Sittings daily, from 9 a.m. to 5 p m Parlors 16 West Ninth street, Cincinnati, O

Frank T. Ripley is engaged at Albany, N. Y., for February, and will be at Alliance, O., during March and April. Societies desiting bis services as platform test medium week-day evenings while in Ohio, may address him care Mrs. S. S. Rockhill, Alliance, Ohio.

him care Mrs. S. S. Rockhill, Alliance, Onto-Miss Emma J. Nickerson, a graduate of the Detroit School of Elocution and inspiration-al speaker, is now open for lecture engage-ments. Improvises upon subjects presented by the andience, and reads psychometrically under favorable conditions. Address 123 West Concord street, Boston.

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

Mrs. 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. named places.

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

Mrs. E. A. Wells, lecturer and public test medium, will make engagements for camp-meetings in July and August to lecture or give tests, or both, and is open for lecture engagements for the months of March and April, and will speak week day evenings at any place in the state of Indiana, during February. Soci ties desiring to make en-gagements address 1900 Sixth Ave., New York. Bolas Straet Blabland Helen Stuart Richings, during the Sundays Helen Staart Richings, during the Sundays of February, will speak and give psychome-tric readings and tests before the Spiritual Union of Norwich, Conn., and will engage to give week-night lectures or entertailuments at points in Eastern New York, Connecticut, Rhode Island and Massachusetts, in regard to which correspondence is solicited. Address P. O. Norwich, Conn.

Mr. Eugene Stevenson, formerly of Minne-apolis, the sealed letter answering medium and lecturer, who has given the Chicago skeptic, Charley Duckworth, and others such cowvincing tests, will, for the remainder of the winter. make his home with Judge Pierce. of Elisworth, Pierce Co., Wisconsin, Box 135, and will be g ad to hear from his old ratrons there. Will answer any call to lec-ture in or out of the State. ture in or out of the State.

ture in or out of the State. Miss Jennie B. Hagan is now ready to make engagements for camp work in the months of July and August,'*9. She may be addressed at South Framingham, Mass. During the month of April and half of May, '80, she will speak on Sundays in Ohio, and will engage to speak week days and evenings of this pe-riod at points in Ohio, Indians and Kenucky, giving a course of six lectures at a place, as she is now doing in New England, or a less number, as may be desired, at moderate charge. Regarding such engagements she respectfully solicits correspondence.

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The Boy Medium.

Occultist.

Bishop of Lawrence occupied the chair. After an invocation by this lady she was conharmony between thest irit return of old and of the present time.

After another song Mrs Bishop again After another song Mrs. Bisnop again addressed the school, expressing her gratifi-cation at the exercises, whereupon she was controlled by another spirit who addressed Mr. Ayer in a foreign accent, and said be had been associated with the Temple work from the beginning and assured him of its from the begioning and assured him of its success. Mr. Aver recognized this spirit as the little German Doctor, varifying what he had said and stated that he had often seen him materialized. He then spoke a lew words to the children ou temperance and living in harmony with nature, and closed by giving "materialization" as the object lesson for the following Sunday. Mas. W. H. CHURCHILL.

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, taking for his subject; "We are in two Distinct Spheres." He said "We have the physical, metaphysical, the phenomenal and the metaphes omenal, the sensuous and the supersensuous, the transcient and passing, the eternal and the unfolding. We live here in an age that is characterized by great physi-cal progress, marked scientific advancement, but there is a relation of effect to cause be-hind the curtain of human activity, back of the suggestion is the real, the spiritual in man man.

The real ego lies behind the action. Even The real ego lies behind the action. Even what we eat gratifies the spirit that gains enjoyment through that avenue of sense. The world has assumed that spirit is un-provable and that matter is the fact. That God is inconceivable, immortality unprov-able. What an assumption-I am a spirit. I think, I feel, I will, I do. Therefore spirit is

The afternoon service was composed of song and the relating of experiences. In the evening Mrs. Spence continued her sub ject of last Sunday. Next Sunday morning Mrs. Brigham holds forth again, and Mrs. M. E. Williams will take care of the after-noon services. noon services. PATTERSON.

Santa Barbara, Cal.

H. L. Williams, proprietor of Ortega Rancho, the site on which Summerland, the Spiritual colony issituated, writes, in regard to the above as follows:

"e · · I am a practical Spiritualist and believing that the cause could best be promoted by the formation of a colony where all Spiritualists of the world could meet and find homes, and noticing that Brother Owen was advocating the formation of such a colony. I wrote him on the subject. It resulted in his coming here and examining the site, with which he was much pleased, and the laying out of the colony. I would not agree to cut into my land, however, until there was a certain number of lots sold. More than double that number has been sold; two families are already living in the colony, a third house was commenced to-day with 1200 lots old, and the thing is now an assured success Mr. Owen undertook it more for the sake of the cause than the money in the advertisethe cause than the money in the advertise-ment. We are projecting with or in con-nection with the town a large hotel and Sanilarium and a free home for aged and worn-out mediums, the latter to be fed from the hotel. These buildings to be located on one of the finest sites in the world. . . . I have reached the conclusion that it is the the store for a second one's life in the second

one of the finest sites in the world. . . . I bave reached the conclusion that it is the sheerest folly to spend one's life in the ac-cumulation of wealth to leave behind, and therefore snall make Summeriand a success if it takes every dollar that I have in the world." Truly yours, Feb. 19, '8). H. L. WILLIAMS. The BBTER WAY is always for sale at the church aid meets with great favor from the patrons if the place, as being the "better way" to etter things. Trusting that we may be enabled to report and always of an im-provement in each report. We remain fraternally, LEONARD I. ABBOTT, Sec'y,

Feb. 19, '89,

As before stated, the principle feature of the spheres, the services are the communications and troled by "Posy," a child spirit, who ad- tests given by the mediums present. Mrs. dressed the children in befitting terms. After recitation and song a lesson entitled "Chil-dren in the Spirit World" was taken up.-Mr. Randail spoke on "Harmony" as the object lesson of the day. Mr. Danforth read extracts from the Bible, showing the harmony between these trit refurn of old and the best interest of the association and contribute to the pleasure and welfare of those comes from the spirit side of life, by allowing her organism to be used by the spirit friends of those present, and she deserves much credit, as the many hundreds can testify who have gone away rejoicing in the knowledge they have received, or the first awakening to the knowledge of the truth of our and in other cities he has heen equally s beautiful philosophy. Mrs. L. Leidy of 1945 ce-sful. Address 6 Beacon street, Boston.

North Ninth street, is another member of the association and generally present, and by trance and clairvoyant tests contributes her share to the unfoldment and development of

those seeking after truth, as present themselves from week to week. Mr. Jacob Grupp ciation, and is often with us to assist in the good work. Other good clairvoyant and make an attraction which not only fills the want of the public, but the church as well. Lately we have had an additional attraction, Mrs. Adeline M. Glading, 'The Spiritual Advocate," the widely known and popular spiritual lecturer, has been holding a series of special test circles for the last three weeks, psychometric readings and automatic

writing. The tests were given through sen-sing the surroundings of the subject by com-ing in contact with their aura by taking a giove or landker-hief. Many of such tests were publidy acknowledged by the persons i receiving them. The writing is a phenome-non in user, being written backwards from bottom of jage and upside down, so that it had to be heid before a looking glass to be read from the reverse side. The circles were well attended and much interest was mani-fested. Sonday afternoon, February 10th, Mrs. Gladig gave a lecture for the associa-tion, at which the church was packed to its utmost cajacity, many having to g > *way for want o room; in fact for several Sun-days we have not been able to accommodate all who sught admittance. Mrs. Glading will give inother lecture on Sunday Feb ruary 24th after which she goes to fill a two months' eigagement in Washington, D. C. writing. The tests were given through sen-The association has been steadily increasing in numbers and also in quality of audi-euces, a preater interest being manifested and much more good done than formerly. The present Board of Directors consists of a

president, vice president, secretary and five other trusces, as follows: Presiden-T. J. Ambrosia, 1223 North Third

street. Vice-preident-Joseph Seeberger, Continental Hael.

Secretar:-Leonard I. Abbott, 1223 West Third street Treasure-Mrs. T. B. Ambrosia, 1223 North

Third sree. Trustees-John Kirty, 1037 Vernon street; Jacob Gripp, 1108 Fairmoust Avenue. Mrs. Lydia Leily, 1945 North Ninth street; E. F. Roberta, Liomas Kershaw.

Roberts, homas Kershaw. The Second Association of Spiritualists of Philadelpila is one of the very few of the Spiritualit Associations who own their own church, and while much good has been done here in he past and many hundreds have received the first light and knowledge of spiritual rath, we hope in the future to do even more good than has been done in the past.

THE BRTER WAY is always for sale at the

O. A. HARE, President, **Boston** Notes

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

Mrs. Clara A. Field, so favorably known as a lecturer, has been confined to her house all the winter with severe iliness. She is im-

Mr John William Fletcher is now lecturwho are so earnestly seeking the truth as it ing in Lowell, Mass. Heopens in Providence, comes from the spirit side of life, by allowing R. I., in Match.

Mrs. H. B. Fay, the materializing medium of Boston, is also quite iil, but it is thought to be only temporary. Of late her seances have been very wonderful indeed.

Frank Algerton is meeting with great suc cess everywhere. At the close of his Lynn engagement he was re-engaged for ten weeks Suc

Miss Emma Nickerson met with great success on Sunday in Berkeley Hall. Flattering resolutions were passed.

Dr. L H. Willis' lectured in Boston before the Club on Suoday afternoon. It will be re-membered by those familiar with the history of the movement that Dr. Willis w s erof 1106 Fairmount, an excellent clairvoyant thirty years sgo. There is no doubt but what medium and one of the trustees of the asso- there will be a great crowd to receive him.

ALCYONE for march will contain a com trance mediums are generally present, and munication from the pen of Frederick Whittaker, showing that the San Francisco Psychical Society last summer was imposed upon in the evidence they attempted to obtain in exposing the materializing mediums of that city, and the "Golden Gate" was the victim of one mau's dupilcity.

A Healing Meeting

At Odd Fellows Hall, Fourth and Home Sts., March 3d, at 7.3) evening, Dr. Swarts will undertake the cure of any afflicted person, there and then by the power of Mind.; Admission free to all present by 7:45.

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

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

ora, Yates Co., N. Y. J. H. Randall will answer calls to lectures n Spiritualism. Address, 229 Honore street,

Chleago, 1il. Mrs. M. E. Aldrich, inspirational speaker, may be addressed 55 West Exchange street, St. Paul, Minn.

Mrs. T. J. Lewis, speaker and test medium, 305 Harrison Ave., Boston, will answer calls in the Eastern States.

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

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

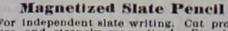
Dr. Dean Clarke may now be addressed at Denver, Col., and where he will be pleased to receive calls in the west for spring and summer.

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

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

Mr. J. W. Fletcher, lecturer and public test medium. Address No.6 Beacon street, Bos-ton. Mr. Fletcher accepts engagements in ton. Mr. Fletcher New England only,





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-THAT-

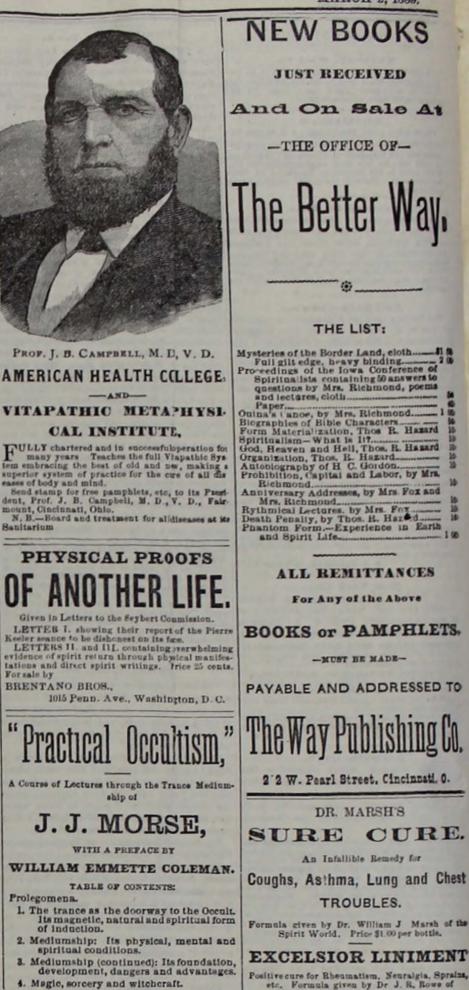
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MARCH 2, 1889.



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SPIRIT MESSAGES.

Given Through the Mediumsh'p of Dr. G. A PEIRCE, Lewiston, Maine. 1.

6

OSCEOLA.

now. Me good.

JOHN ENGALS.

I am John Engale, of Portland, Maine. I fell off the lower steamboat wharf, last July and was drowned. Am a little boy eight years of age. Father is here with me. He tells me what to say. My home was with us. My mother and Aunt Sally now live in Saco; they both work in the mills in Biddeford. I went to Portland alone, while mother was in the mill and that was the last she ever saw me. My poor dear mother! I loved her dearly ard do now, could get this.

3. JOHN WILLIAMSON,

Of Scituate, Mass. Poch! pooh! Spiritualism true? Bah! Tell about the dead living. What bosh! I never saw a dead person live. Here are old men and women and girls and boys, all telling of the wonders of Spiritualism. I think I might tell a story about the devil and the whale were I disposed. It is more than funny it is hilarious. "Hallo, John!" says a voice, "what are you talking about?" "Oh, Lord, Boss, I am giving the Spiritualists, hail Columbia for their pretensions that the dead live." "Why, John, don't be a fool; because you have got to be a spirit as well as myself! You have been dead, John, these four weeks, and now at your old trade of working your mouth." Hold on, Boss! I am not dead that is sure. I am the same man ever I was. How can I be dead? are preaching Spiritualism and at the how it all is. People are full of ignorance, creed and prejudice or all would be Spiritunlists.

may name it such, would come about in its season, let me do what I would. I mean in obedience to the required laws for me to follow.

The object of this communication is not to enter into the particulars of my travels. Those statements are now before the pub-I sm Osceols, the red skin, former chief lic. This is in reference to my observaof the Seminoles. I strong. I sm glad I tions and conditions in this sphere of spirit am here. I am happy-most of tribe is as it is named by mortals; yet I cannot unhere. The great bunting ground here. derstand why it should be so named, for Old Hickory cannot drive Indian away from to me this life state is much more substanhere. Hunting ground full glad Indians. tial and developed than is the mortal. Fousw and pappoose learn English here. Really there is nothing in nature unsub-I could talk English before me come here. tantial, according to sphere or element it is Me much happy. Me no hate pale faces to fill as a part. Thought is a substance; so are magnetism, electricity, the odic forces and countless others there is not as yet any name for.

Philosophy has its laws; so has immor ta'ity; so have thought, psychology, biology, magnetism, electricity, mind and all features that make up the great whole. Profound Ideas range the minds of the stu-Biddeford, Maine. Sister Susje is here dents of science. The elements of attraction, as of gravitation, has substance in and of its own nature, or it could not control as it certainly does. Were it not for this latter named attraction weight would view of the power spirits have over matter, and know she loved me; but I thought I that, though spirit is substance, it is of could go to Portland easy enough and get that sort, attraction of gravitation has no back home before mother got out of the power over it. Also that spirit elemill. My mother's name is Mary or Mar- ment is of such a nature, the spirit will, tha Engals, I forget which. Wish she can under favorable conditions, overcome

pleasure.

potent power. Mortals cannot overcome it, gers to these people and they to us. unless permitted to do so by the spirit holdit is nevertheless true. Tangibility is the yet it is curious. But if it is magnetism, universal element of nature every where. is not the work of an exterior spirit, This certain state, makes it possible for and Mr. Bridge will make more headspirits to act, and move, and go wherever the will directs. The will is the motive power, as much, and a great deal more certainly than the quiet water in the boiler wherever it leads-T. W. C. in Boston of a steam engine, because there are no dangers to fear. The will is to spirit, what the fire is to water; but free from dangers, for it is the natural force peculiar to spirit, and always at hand. Spirit will and mortal will are alike, only the mortal will You're joking, Boss. "Hs! Hs! Hs! John, is subjected to conditions it cannot compre-I did not think you was such a fool. You hend or overcome; while the spirit, though The ground is scaked and water everywhere, subjected to conditions, is not bound by same time denouncing those who advocate those not of its own sphere of being, as is it. You are in the spirit state now. You the mortals. I only mention these partic And yet we watch and wait, as patiently we stand know I had been dead as you say it, more ulars, to explain as much as possible, how For pleasant as the prom ses for all the dreary than two years before you got killed by the spirit can go anywhere, through brick, slone, we watch, and gaze with our upl.fted eyes, derrick falling upon you." Well, Boss, iron, or street walls of buildings, or any dis And lo! there comes a little fight from out the skies that is as you say, but I don't understand tance in a moment of time. Why, the Growieg brighter, fairer, until it glows and shines about it. "Well, John, see me and re- whole universe appears to me to be the Through the gloomy, cloudy lines, member what you have said and you will home of the spirit. Distant worlds are all Like some star, on the stream of peace and love. see that you are a real Spiritualist as much in the same vast, unlimited space, to which Tiere comes a barst of radiance and glory. so as any one. It is knowledge of facts the spirit of knowledge has easy access. Something like a fair and beauteous story; that makes Spiritualists. You admit all Since being in this state of existence, my- Some rich beauty, fair and bright, they claim." Well, Boss, no mistake self and a companion spirit were standing It is the rainbow broadening in our sight. yon are right, and I am wrong in denoun- viewing the wonders all about us, when a We know it is the promise, that the rain is almost cing, for in doing so I sm showing up my comet was seen approaching us, far away. sell. There is more truth in bature, than My companion says, I am going to see what one will believe, till they find out. I see that thing is, and before I had time to express an opinion he was gone and left me, surprised and alone. Here, I seated myself to contemplate. I know not how long I sat there, when a musical voice recalled me to sensation, and my friend was seated by my side. His report of the comet was, that it was a vast mass of gasecus matter, transpa rent, except a nebula, or central substance, around which the gaseous substance appeared to be revolving and concentrating. It was a beautiful sight, worth going to see Why, sir, said my friend, that is the way planets, worlds and suns are made. Beginning with an atom and evolving into a force sufficiently independent to strike out as the saying is, for itself; to build an individuality, to roam through space seeking its for tune, and by and by to locate and become a planet to revolve around some attractive sun, or to continue and become a sun of itself. All of this is amazing, yet it is that which is forever occuring, and that by which our planet earth and sun came into their present state. But here, let me tell Charity, which looks upon a human heart, you, the earth, sun and other planets are all the time growing larger and more dense. knew what to think, I opened the door and Philosophers of earth have not the facilities to learn facts about the planetary elements. And here before I stop writing for this time I must tell you something about our sup. What do you think composes it? It is not a substance of fire such as you mortals take it to be, according to its heat, but is composed of a numerous body of revolving elements, like the planets, Earth and Mars. and others, so near together, moving and conflicting, the friction produces the mag-netic heat the planets feel from it. Hence, like an electric light, there is no loss, or increase of weight or material. All is produced by the evolving forces and the passing off from point to point, of natural elements. Let us all think and learn. Do not be superstitious, for there is nothing to be superstitious about. The sun seems to be composed of a cluster of planets or substances as large-some larger and some smaller-all moving with lightning rapidity around each other and revolving within the circle of the sun, which has a motion in its own orbit of greater real speed than any of the earth, Mars, Saturn and other that revolve around it. This is my present as-tronomy and views of spirit life. It is all very admirable to me. If I could give ge-ological names correctly, would be pleased to communicate several theses upon these abstruse subjects, but cannot do so to my mind.

Songs for the Circle Room. WHO ARE THEY? BY "PR ESTERS." (Tune-Ives.) Who are these in bright array? This angelic, happy throng,

Who are these in order of the strong, This angelic, happy throng, Who surround us night and day. Kreping us from sis and wrong? They are spirits, bright and pure, From the radient homes above, Helping mortals to endurs Grief and sorrow by their lovel
Some good angels, to us here, Bring us blessings from on high-Bring us to the hear-Lead us to the hearenly light! Mrs. E.Dirtor: --I see by the papers hat these exposures continue, and so
Mrs. E.Dirtor: --I see by the papers hat these exposures continue, and so

that these exposures continue, and so George A. Fuller Dover, Mass.* does the delusion if it, he one, against Mrs. M. H. Fuller, Saratoga, Santa Clara Co does the delusion, if it be one, against which they are directed. The other Sunday evening, at the Globe Theatre, in this city, there was an exposure by a Mr. Bridge, but as he was lately a spir-itual medium and was himself exposed itual medium and was himself exposed does the delusion, if it be one, against as such, his testimony against Spiritualism is of no value. A man who is on be unknown. And now comes the fact to ative one day and in the negative to-

can under favorable conditions, overcome connected with it, which the exposures attractions that produce weight, or cohe- do not appear to expose, and which to sion, or tenacity, or repulsion, or any other material force, so named, according to mean the faculty which some mediums have of telling us about our private Spirit mind, educated, is a very positive and domestic affairs when we are stran-

I am not a spiritual believer myself-

only an inquirer, but when a medium ing the control. This statement may ap- tells me what I never told to any perpear strange to the thinking philosophizing son, it puzzles me, and though I cannot mind, in view of many appearances, but discover any spirit in the manifestation, or mind reading, as some think, then it way in his exposures by proving this fact, than by performing any physical phenomena.

Yours for truth, whatever it is, or Investigator.

Poems

By Mrs. Nel'ie J. T. Brighsm, Improvised and Delivered Betore the First Society of Spiritualists, Mrs. Lamon, 4 West Ninth Street, Cincin-New York.

HOPE

It has been raining. We need not tell you this For you to know it many a day and night And you have grown familiar with the sight. It has been raining when we gaze upon the skies

Shines down, though small and faintly from above, done. We know that it is lorn of the mists, and of the sun. We know it is God's gift, to fill our spirits with delight; And so the gates between the worlds will ope. Fair as the symbol of unfading hope Are you overwhelmed with the clouds and gloom? Cease to murmur and complain. Even now a ray of light, Is shining, glowing in thy sight Beauteous as a fairy story-'Twill melt thy grief, and care and sorrow. 'Tis for to-day and for to-morrow. The sun shines brightly over all, E'en though to-day the rain fall .--CHARITY. Charity! Charity! Before hope, higher in her watchings. Charity endureth all things, hoping all things, Looking steadfastly above and reaching her arms She sees it rising from the gloom below, Charity, she whispers words of hopefulness and SPIRITUALIST LECTURERS.

It is the sign of hope, the turning point so bright, To show the way, for those that rise from sorrow, The rainbow promises a sweet to-morrow, Is the day dark, and is it raining. In your sad souls with life complaining? Have you waited long for flowers to bloom? Look beyond the clouds and rain, Lot the rainbow's bridge of glory. Thou shalt find the glory of unfading years. In helpfulness she stands, the spirit bright of love. And sees in the future all its gloom depart. Coming from out the darkness of sinning and of love, She stands beside and helps us to the realm above. She set. the spirits free, this tender charity.

Mrs. Marietta F. Cross, W. Hampstead, N. H. Mrs. Beile A. Chamberlain, Eureka, Cal. Dr James Cooper. Beilefontaine, O. A. C. Cotton, Vineland, N. J. Eben Cobb, Hyde Park, Mass. James R. Cocke, 1881 Washington st., Boston, Mass.

Mass. Mrs. Lora S. Craig, Keene, N. H. Mrs. A. E. Cunningnam, 459 Tremont st. Bos-

Ct. Cornella Gardner, 118 Jonesst., Rochester, N. Y. Dr. E. G. Granville, Kansas City, Mo.

Mass.

lands. F. A. Heath, 27 Lawrence st., Charlestown Mass.

Mass. Mrs. M. J. Hendee San Francisco, Cal. Mrs. Hattie W. Hildreth, Worcester, Mass. W. A. Hale, 46 Russell st., Chariestown, Mass⁶ Mrs. M. Carlisle Ireland, 3 Moreland Terrace,

Boston. Susie M. Johnson, Los Angeles, Cal. Dr. W. R. Joscelyn, Santa Cruz, Cal. Dr. P. T. Johnson, Box 746, Battle, Creek, Mich Thos W. Sutton, Box 790, Worcester, Mass. Mrs. Emma Jackson, Acushnet, Mass. O. P. Kellogg, East Trumbull Ashtabula Co.,

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- Mass P. C. Mills, Belleville, Kan. Rev. Charles P. McCarthy, 109 4th ave., New
- York. Prof. M. Milleson, care Banner of Light, Bos

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 - 6. The soul world: Its hells, heavens and
 - evolution 7. Life, Development and death in spirit

Appendix-Answers to Questions.

S. T. Marchant, 15 Willoughby st., 'Brooklyn, N.Y.
Mrs. Lizzle Manchester, West Randolph, Vt. Cella M. Nickerson, South Orleans, Mass.
Valentine Nickerson, Foster's Crossing, O.* Theo F. Price, Monon, White Co., Ind.
Mrs. Myra F. Paine, Painesville, Ohio.* Lydia A. Pearsall; Disco, Mich.
Miss Dorcas E. Pray, Augusta, Me.
Prof. C. W. Peters, 1308 Olivest, St. Lonis, Mo. Dr. G. Amos Pierce, Box 1135 Lewiston, Me. A.S. Pease, Buskirk, N. Y
Mrs. Lunt Parker, P. O. Box 343, Lansing, Mich. The above lectures were delivered to Mr. Morse's private classes in San Francisco, Cal., during October, 1887, and are now pub-lished for the first time. The two lectures upon mediumship are especially valuable to all mediums and mediumistic persons. Cloth, 12 mo. pp. 159. Price \$1.00; postage 5 cts extra. Prof. W. F. Peck, 566 Columbus Avene, Bos-

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4. WILLIE HEWITT.

I was scared when I fell off the car steps under the wheels, I guess, for that was the last 1 knew until I woke up in a beautiful place, amongst a large lot of richly dressed ladies and gentlemen and children and they all appeared so glad that I was alive. Where is my mother? I asked, and father? They were on the train with me, going from Lowell, Mass., to Boston. A good lady said to me, "sure, we do not know. What is your name?" she asked. Why, I said, my name is Willie Goodin, of Lowell. Didn's you know? I said. "No, no, we did not. Your parents are in earth life, we suppose." What do you mean? I enquired. "Why, you dear young man, the cars ran over you and you was killed-of your body -but, of yourself-you are here with us." I am not sure you tell me truth. I want to go home. "Come with me" said a sweet, young man; "go with me," and before I went into the house-my home. Mother was very and and weeping-father said not a word, but looked so sad to me, made me feel dreadfully. "Come," the young man said--no one would notice or speak to me. I followed him into an adjoining room which was full of people. A man was talking' to them, telling them what a good boy I always was and that no doubt Willie would be happy in the immortal world. I heard this with surprise as I moved along." Oh, there lay my poor crushed body. I cannot explain my feel ings to you-was too young-only sixteen years old. We lived on High Street. I want father and mother and all, to know that I am alive again, well, happy and of ten visit them at home. Send this to John Hewitt, High Street, Lowell, Mass.

5. A. VON HUMBOLDT.

I was known as Baron von Humboldt, the explorer. In earth my life was a cheqnered one. Really my home was the earth and many of its parts were famillar to me. The north and the south; the east and the west had in many of their localities become I was born into this state of being to dis; hence concluded that incident, if I Alvord. familiar to me. I never felt fear. I knew

The following messages will appear next week:

SPIRITUALIST LECTURERS.
Mrs. N. Andross, Delton, Wis.
Mrs. R. Augusta Anthony, Albion, Mich.
Mrs. M. C. Alibee, Barton Landing, Vt.
C. Fannie Aliyn, Stoneham, Mass.
James Madison Alien, Peoria, Ili.
Mrs. Neilie J. T. Brigham, Colerain, Mass.
Mrs. E. H. Britten, Cheetham Hill, Manchester, Eng.
Mrs. R. W. Scott Briggs, 18 Aiken street, Utica, N. Y.
Bishop A. Beais, 86 State street, Albany, N.Y.
Addie L. Bailey, F. O. Box 123, Scranton, Pa.
G. H. Brooks, c. O. Better Way, Cincinnati.
Dr. Jas. K. Bailey, F. O. Box 123, Scranton, Pa.
G. H. Brooks, 802 Hogt street, East Saginaw, Mich.

Mich. J. R. Buell and Mrs. Dr. Buell, Indianapoils,

Ind. Mrs. A. P. Brown, St. Johnsbury Center, VI. Mrs. S. A. Byrnes, Mill & Adams st., Dorches-ter, Mass.⁶

J. Frank Baxter, 181 Walnut street, Chelsea,

Mass. Mrs. L. E. Bailey, Battle Creek, Mich.* Milton Baker, 50 Bank st., Trenton, N. J. Mrs. Abby N. Burnham, 50 Appleton st., Bos-ton.*

ton.* Mrs. Emma J. Bullene, Denver, Col. Miss Lizzie D. Balley, Louisville, Ky. Miss L. Barnicoat, 175 Tremont st., Boston, Mass.* Prof. J. R. Buchanan, 6 James, st., Boston, Mass.

Mrs. Ellen M. Bolles, Eage Park, Providence,

Mrs. Ellen M. Bolles, Eage Park, Providence, R. L. Mrs. H. Morse-Baker, Granville, N. Y. Mrs. S. E. W. Bishop, Sterling, Ill' Mrs. Neille S. Bande, Capuo, Mien.* Warren Chase, Cobden, Ill. Dean Clarke, care Banner of Light, Boston, Mass. Mrs. Hettle Clark, Onset Bay, Mass. George W. Carpender, 230 Pearl Ave., Bonth Bend, Ind.



What our Exchanges say of The Better Way.

World's Advance Thought.

editor of THE BETTER WAY. In this world, t all Spiritualists and particu-we see evidence that we wrote prophet- larly to bur contemporary newspapers, ically when, in noticing the advent of magazines, etc. that journal, we declared it was born to a mission of importance. It and its new editor have been, we think, steadi- mistake may have been made in the new editor have been, we think, stead-ly growing up to the requirements of that mission. Mr. Melchers is a very that mission. Mr. Melchers is a very young man-still in his youth, we may say-and, coupled with natural intelli-billosophy teaches. Spiritualism is a gence of a higher order, he is gifted with revelation of the present and one that is in accord with reason. Thus we only advocate hat which is reasonable in it, spiritual illumination to a remarkable degree. He is one of the most promis- and cannt permit any puerile, extravaing of the New Dispensation writers gant or concelastic doctrines, discus-sions or controversies to be promulgated whose names have thus far been given or disturbour readers." to the world. If he comes to the position sufficiently soul-centered to be un-affected by the inharmonies, in the guise of spirituality, that never fail to assail those who hold nigh the True Light, it will be well with him; at d in editorial management of THE BETTER his tehalf we ask those who are near and in sustaining relationship to him to guard and appreciate their instrument. WAY, in place of L. Barney, who dis-continued his relations with that paper continued his relations with that paper in its issue of January 26th. We be

L. Barnev, the retiring editor of THE BETTER WAY, of Cincinnali, 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 sharp-ly 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. * * in, and must contend with the conditions of weakness with which he finds reciprocate. himself surrounded, yet he gives evidence of normal mental health and plenty of moral and intellectual strength. In his salutatory the editor says: "Beginning with this issue, THE BETTER WAY assumes a new departure under the new editorial management. When Mr. Barney has resigned his position as editor of THE BETTER WAY, and Mr. A. F. Melchers, of Charleston, S. C, an investigator takes up a Spiritualist paper he wants to know what Spirituali-m is and not what Christianity takes his place was-nor what the ancients did; for this he can find in history-but he wants to know what Spirl ualism teaches; what it embraces; what it reveals.....Spiritualism is a modern revelator, replete with beautiful truths and most gratifying to the hungering soul when presented in proper form." This is good sense. It is vastly more impor-basa head like a cheese, and just about gans of the body, but not upon its size tant for Spiritualists to build for themas susceptible to impressions as one. Beselves than to spend their time in tearing situated in the head, that part which ing down old structures which, if let alone, will in the fullness of time crum- has the most wonderful organs; it is very near to those organs with which it

ble and fail of their own weight. In an editorial headed "To our Cor-respondents" the new editor of THE is most in harmony. BETTER WAY gives wholesome advice and suggestions in accord with the Journal's teachings. It is a hopeful affair, liable to disorder, and often im-sign, this "new departure." There is perfect. Although the brain is often plenty of roon for another high class paper and the Journal welcomes its convalescing contemporary to the ranks of rational and clean Spiri u dism; and

L. Barney, formerly editor of THE

Whateer opinions have been expressed | Now, suppose you taste something, brough these columns in the past does see it, feel it, smell it; these impressions cottern the present, controversy being therefore out of order. Whatever being transmitted in turn are recorded Suppose you see a wild animal which you know is dangerous; you hear its We have no fault to 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, contratrains, unter its management. Met-chers in al his writings manifests a highly unfilded spirit, one capable of leading thought into higher channels We greet you, Brother, with the hand or good will in your new field of work. dicted, and, finally, a definite conclu-sions 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 The involuntary motion is atthis. that Bro. L. Barney has terminated tended to, probably, by the elongation of the brain and the spinal cord which his editorial relations with that paper. Mr. A. F. Melchers has assumed the contain both kinds of matter-white management of it. Toe new editor says, in his greeting: "We extend a hand of fellowship to all the world, to all Spiritualists, and particularly to our contemporter. In the back of the head, having the greater part of the brain as a store-house. Through it pass thousands of Although he has hardly got his hand contemporary newspapers, magazines, tiny nerves, converging to one common in, and must contend with the condiit 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, wby it does not manif st 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 re corder has its own kinds 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 differ-ence 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 thougo the spirit under goes 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 Ones first impression of the brain would be that it was a very complicated are with great difficulty restored to con nection with the right nerve that sends the message to that part of the brain in which thought, so-called, is expressed.

disordered, it is no more apt to be so You know that however elaborate than any other part of the body. the machinery, however complicated it may be, there is one and only one point that has control of the whole ma-A look at it through the microscope hopes that no relapse may overtake it. *The Sower. The Sower. The* a place in the brain upon which all nerves centre. These are so minute that Yet how wonderful is its mechanism to no mortal has ever seen them? Here perform all the functions of life, volun- 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 uerve, it is the throne of the spirit; it is the and so sent on to the proper place in tool that governs the world, yet is itself the brain, which is only a storehouse. governed by the spirit. You all know There impressions are recorded upon molecules of matter, and so preserved for future use. When you "remember" anything, it all referable to the brain, some particu-lar part of which is unusually developed. In some people memory is very strong. thoughts are sometimes lost, though not permanently; they last through life and life is I know not how long !

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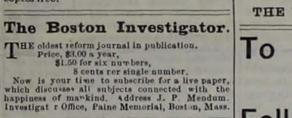
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7

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[TITLE PAGE.]

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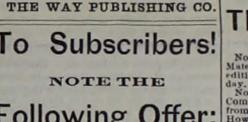
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To Subscribers!

BETTER WAY, has bid that journal "good-bye" and A. F. Melchers has been appointed to till his vacant postion. 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 ex tend a hand of friendship to all the world, to all Spiritualists, and particuiarly 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 in others time, tune, art, science. of the cause in some way."

The above is just like Bro. Melchers the the of fellowship to him in his new field of labor.

To Bro. Barney, we say, your shoul-ders have been relieved of a heavy burden and no doubt you can rest easy from the conflicts and toils that devolve upon a Spiritual journalist. 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-poem may not be out of place.

BEST FOR THE WEARY-REST.

Rest for the weary, rest. When all life's toli is o'er, Rest for the weary, rest! Upon the tranquil shore, Where sighs and tears and pains-Over all in mercy sent, Shall ne'er distorto sgain, The blest inhabitant-Rest for the weary, rest.

For this we nerve our strength, For this we onward move, Shame and reprosches 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 paim-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 BET-TER WAY assumes a new departure un- gans of expression and the object is deder a new editorial management. scribed.

like the spinal cords and optic nerve. tary and involuntary.

speak for THE BETTER WAY, a success ful sail on the high tide of spiritual

Banner of Light.

nati BETTER WAY of January 26th,

Charleston Deutsche Zeitung.

his step forward and wish him that

success in his new sphere which he so

New Thought.

The Brain as the Instrument Through Which Thought is Ex-pressed and Character Established.

The brain is one of the largest or-

well deserves.

Written for The Better Way.

* * * We congratulate our junior to

Der We sie by a card in the Cincin-

Mel-

truths, under its management.

The seat of life, thought, expression; that every individual has some peculiar trait of their character, and this is

In some people memory is very strong,

Now, why are some people governed by an abnormal passion for drink, mur and we are glad to be the first to extend der or other crime? Perhaps, if you look at their heads, you will find an brain. organ unusually developed-I say unusually, for it is comparatively larger ship of Fay McFadden. West Paulet, Vt. 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 life, and right here our favorite selected 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 penetrating the delicate organ of the ear, sends its impression to the brain where it is immediately recognized if the same object.

> Now, what? This message goes to the governor-which I will afterwards describe-is switched off and sent to its seen it. Here, upon a molecule, or that he perhaps did it unthoughtfully." atom of matter, prepared for the purpose this message is stored.

Now, suppose you were asked to denerve when it immediately transmits This connects itself with language-another organ-also description, which, working together, act through the or-

At another time I would like to speak

bilities of mediumship.—Ed.] You can never judge of a man's sorrow Minor Troubles. You can never judge of a man's sorrow

by the sighs of his hatband.

"Ma, what is a linguist?" ask+ her compared, in the brain? The sound, little boy, looking up from his reading. "A native of Lynn, Mass., Johnny." Texas Siftings.

Aspiring Author-Of course you are it was ever heard before; but when the impression comes from the eye also, is associated and classed as coming from the dog show .- Life.

His name was William, and he was called Bill. The old man did not like him as a suitor to his daughter, and he proper place in the brain, upon a nerve the daughter and complained. The girl so small that no mortal eye has ever apologized and said that "her father was so accustomed to foot all the bills

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 scribe a cov. This matter or molecule cold. Windows were raised and loweris brought into contact with the tiny ed, and at last a gentleman who sat near was requested to move to the next car. "Certainly, madam," he said with its impression back to the governor. the suavity of a traveled American towards defenseless women with pugs, "but may I enquire why you wish me to go?" "Yee, sir; Tootsey is sensitive to cold, and I heard you remark that you had a draft in your pocket."-De-troit Free Press.

derful cures he is performing magnetically, and now proposes to handle a certain element without gloves. O'Tuesday, Feb. 5, a gentle-man entered his office, and after a 10 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. FHEE FREE, FREE! One or more copies of THE BAN SER OF LIFE, of special issue of March 1, con-taining 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 slok with chronic disease, and receive THE BAN. NER OF LIFE six mouths free, and a clairvoyant reading of your case, if you are slok. Partial table of contents of March 1:

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PROMISE TO THE DEAD. BY JOHN WILLIAM FLETCHER. (Re. Written by Request.) PART SECOND. CHAPTER IX. PARIS.

Madame enjoyed the night but poorly, and was indeed glad when they all met for breakfast, in the little dining room, where everything was as neatly and comfortably arranged as one could wish. All the others were in gay spirits, even the Duchess, who sat smiling by the window, glancing over the novel, entitled Herr Paulus, by Walter Besant, in which he had strained a point even in novel-writing, to insult all Spiritualists, and had made a young American figure in the most absurd style.

Everybody smiled a welcome as Madame took her seat at the little table before the Duchess, and for the first time partook of a meal, as Miss Van Dusenburgh said, "with all the American improvements," for that young lady seemed in high spirits, and her voice and laughter could be heard above the din of the train.

"It is no use to ask if you slept last night," said her Grace to Madame Le Terre, "one rarely ever can sleep out of one's own bed, I think. But this is the kind of life, Americans like; they all remind me, of small portable engines, so continually on the move are they."

"I rested of course, and had a remarkably good bed for the train," sreplied Madame, as she tasted her coffee, "and then I had so much to think of, I really cannot make it seem as if I was awake now, so many things have happened, and all of these occurrences dance through my brain with such lightning like rapidity."

"I can quite understand that. When I first began to learn of these mysteries, it seemed, as if a new world had opened before me. You know I think the transition from one mode of thought to another, is sometimes most startling. I am not surprised that men sometimes lose their mental balance; are you?"

"I am sure not. It is a long step from believing in the future as a blank, to the demonstration of a conscious life, apart from the body. I cannot realize it. I child. hope for it; I fear it and yet I feel drawn to the study of it, with such an irresistible power. You are reading-"

"Herr Paulus; a stupidly interesting book, in which Spiritualism and everything else are so jumbled up together, as to make it difficult to comprehend more than that the writer hates all these things, and has brought the weight of his satire to bear upon them. It is named after our Herr Paulus." "Indeed."

"Quite so, and is told as if it were true. The closing part of the story exposes a part of what occurred by declaring that "he lost his power by falling in love with a woman," and declares that everything was accomplished by mesmerism, which explanation like many others, does not in the least explain," and her Grace, with a look of intense irritability upon her face, looked as if she could destroy both the

"Why of course not. If she had been, they couldn't have put her in prison for a year, the idiots. If they had been in New York, they would have figured well in the papers."

"But how is any one to study occult law and learn of the hidden way, if every person who is possessed of it, is subjected to imprisonment?"

"I am sure I don't know, but then England is a century behind the times, and poor as poverty. We waste more every poor as poverty. day in the States, than would feed all of England put together. But about these ideas. I know there is truth in them, only I can't straighten out the terms, occultism and the rest. In New York we have two classes. One that goes to hear the lectures and the other that goes privately to see the mediums, and there isn't much trouble on that score," and the young lady looked like the Goddess of Liberty except that the flag was wanting. "Are the people nice people?" "Oh the folks that go to the lecture I

don't think are very great, but all the upper ten thousand go to the mediums, and a lot of help they are. I have been told hundreds of things I never dreamed of, but we will be in Paris soon; see, we are nearing the city, I shall see you in Lon-don, any how later. Hope you have had a nice time," and away she hurried, and Madame was soon busy with Anna getting the few things together, ready to leave the train.

There is always so much bustle in a railway station that there was little to be said, more than a farewell hand shake, but Duchess was so delighted with the prospect of making a new convert that contrary to all custom, she insisted that Mad ame Le Terre should go to her own hotel as her guest during her short stay in Paris. Arguments to the contrary were una vailing, and besides Madame was delighted with the prospect of seeing further into subjects of great interest, so that conventionalities were waived, and they were soon whirled down the Champs Elysees to the Avenue Friedland, where the Duchess' elegant hotel was situated.

About four in the afternoon when Paris begins to be fully alive, the Duchess and Madame took a short drive on the Bois de Boulougne and the subject of the "Mysteragain came up for discussion. ious"

"Would you like to go to a seance this evening, Madame? I think I can arrange it" said her hostess as she sat back in the carriage, and wondered if this could really be Paris.

"I cannot tell you how much I should enjoy, if it be not too much to ask," replied Madame, with all the interest of a

"We might go to the office and see," so her Grace ordered the cocher to drive to the office of the Revue d'Esprit to make inquiries.

This is a sort of bureau," to make enquiries "where one can learn what is going on, and where they really have quite comfortable quarters. Mons. and Madame LeMonte keep ti e place, and are really doing good service for the truth in their limited way. I am a subscriber to it."

Arriving, they passed up the steps into an ante office, where a woman with a pleasant face, sat before a desk writing The Duchess was received with honor and they were both invited to be seated.

Thanks, very much, but is there to be a seance soon. Madame, my friend, is an inquirer, and I hoped to interest her," asked the Duchess, as she accepted the proffered seat.

"Yes, Madame Le Duchesse, almost at this moment, Madame Huet, is to hold one, to which if you like, I can with pleasure admit you; the fee is five francs," answered the lady, with evident satisfaction.

"How delightful! I knew it would be so. We are, you see, near Madame Le book and author, for their presumption in Terre, under protection. Whatever we ish is ours" said her Grace. with an enthusiastic gesture and roll of the eyes. "How strange," said her friend, "but what have we to do?" "Nothing beyond pay our five francs, and sit still and listen. "That is very easily done, I am sure," "You will go? Then this way, ladies," and Madame Le Monte, showed them into a square room, dimly lighted where already a score or more of ladies and gentlemen were sitting in semicircle, while before them, as if unconscious of all surroundings, sat a middle aged lady Macame Huet, the great French medium. Little clicking sounds were heard in all parts of the room-in the floor, in the ceiling-in fact everywhere, while as they entered, the medium rose, and in a shrill voice cried "Adele, Adele, Adele," each time louder than before. Madame Le Terre stood speechless. She felt like one bound to the spot; that to move was impossible. All eyes were fixed upon her. repea ed the medium pointing toward with most extraordinary control over the her, the very lines of her tace changing. four Arabian horses which drew his char-"Come here!" There was no mistaking the seat left vacant by the Duchess, and that voice of command. How it came back to her. The lonely night when in her London home it rang through her chamber, rousing her from a deep reverie, to summons her to a scene that could never be blotted from her memory; the terrible oath on bended knees, and what had followed swept through her mind in an instant

What is Death?

Yes, "What is death!" and "if a man die shall he live again?" have been deep and dark mysteries to the yearning soul for the beloved dead. But, first, what is life? To be; to think, to feel; to love. Whence came it? "In God we live and have our being!" But what does this mean? The human body is a thing produced; it is not its own producer. It is the manifestation of its producer, God. Then what is God? The All of Intelligence, the Supreme Artificer of Nature, the Indiscernable Spirit of Life, everywhere, in whom we live and have our being! "We live in Him and He in as,"surrounded by His indispensable atmosphere, from which we inhale at every breath, electric, soul-stirring strength, giving vitality that keeps the heart and all the organs of the, human body in motion "The breath of life,"-"the living soul!" the electric power, the divine principle, the God of Love and Life!

The names of persons, localities, times and the like, have but little significance in the sight of the All-seeing Eye-this Electric Principle and Power of Eternal Life. Qualities, affections, truths, actions, these are the everlasting things of the soul.

Effects will never cease until the causes that produce them cease. As the body was produced by the Living Spirit, which held the mastery over it-being dependent upon and helpless without the spirit, so the spirit will exist after separation from the body as it did before the existence of the body. Eternity is without beginning or ending, and is as much behind as it is bayond.

Who expects to see again the same physical body in the heavenly world? "Flesh and blood shall not enter the kingdom of heaven." "It is raised a spiritual body!" but the same sweet spirits shall greet us again!

All power is invisible-we only see its manifestation in cyclones, machinery, horses, our hands, etc., but the real power is invisible. So with life-it is the power that controls the body-it is invisible, selfexistent, ever-existent and co-eternal with God-the all-pervading Spirit of the mighty universe. The roses will come again, and our said to be dead darlings do live again after leaving the physical house not made with hands in which they lived while here. Our thoughts do not spring from the food we eat, nor even from that congeres of nerves called the brain. Food affects both of these, however, pleasantly or unpleasantly; but the brain of man no more thinks than does the musical instrument from which we hear sweet sounds! The more agreeable the food and the more perfect the development of the brain, the more harmonious and happy will be the living spirit within; and the more perfect the construction of the musical instrument the sweeter and richer the notes by the directing spiritual intelligence; but lifethinking life-is above and master of all these. And if a man die he shall live again-death is but a change. When the laws that aggregate, perpetu-

uate and segregate this human form are learned, to those knowing this "there shall be no more death," they "shall never die." but, like the Saviour, shall fully realize that 'no man taketh my life from me, I have power to lay the body down and I have power to take it up again." We are joint heirs in the estate of everlasting life with Him, and no man shall be able to separate us therefrom. Does Christianity doubt the presence of Christ-not in physical body, but His living, comforting, spiritual pres-Before the body spirit was, and the body was fashioned by the spirit, and to the body also the spirit fashioned clothing, and directed that tood, fuel, houses, etc., be added for comfort and perpetuity in the flesh. Life is of the spirit of the Living God, is eternal, and we lose not our individuality or identity simply because we leave material houses or go out of physical bodies. We die, but to live again a sweeter life, as we sleep to awake refreshed and rejuvinated -- Welcome Tidings.

From Our Reporter's Note Book Cincinnati Brevities.

Attend the lectures by Mrs. Helen-Stu-art-Richings, at the Hall, 115 West Sixth Street.

At the social given at the Grand Army Hall. Wednesday evening, February 24, an enjoyable time was had. The sofalounge was drawn by ticket 192.

The friends of the Children's Progressive Lyceum are requested to meet at the residence of W. S. King, Flat 5, Saxony Building, on Saturday evening, March 2, to make arrangements looking to the im-provement of library and other matters of

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

MORNING.

1. Overture, - - - Welcome - - - E. M. Catlin 2. Sweet Spirit Hear My Prayer - - Wallace EVENING

1. Overture - . . Il Trovatore. - - - Verdi 2. Andante Religioso - - - Henry Tolhurst A reception was given to Mrs. Nellie J. T. Brigham, at the residence of Dr. and Mrs. Jackson, 330 Race Street. A large number of friends were present and a most enjoyable time was had. The occasion is one that will long be remembered by those present.

A masquerade ball will be given by the Ladies' Aid Society on the second Wednesday in March, the 13th. All friends of the cause are invited. Tickets, 25 cents, including supper. Further particulars will be given through the columns of THE BETTER WAY.

President Cleveland a Spiritualist. Special Dispatch to the Buffalo Times.

There was considerable excitement here last night among those of a jocular turn of mind at the following which appeared in the Evening Sun:

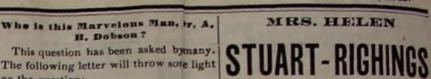
"I do not understand why so much attention is paid to the fact that Mr. Marsh has had a private medium. Why, President Cleveland has consulted one for years on important matters."

This is a remark that was made by a leading Spiritualist to the Evening Sun recently. It seemed incredible. And yet, after a long conversation with one of the most prominent Spiritualists of this land. the following facts respecting President. Cleveland's connection with spiritual mediums were stated as matters of common knowledge among the leading Spiritualists of the country.

That President Grover Cleveland is a dved-in-the-wool Spiritualist has never appeared in public print, but, nevertheless, that such is the fact has been known by many prominent Spiritualists in New York, Washington and Buffalo for a number of years. According to the Spiritualists, his investigations began when he was practicing law in Buffalo. He at first was inclined to scoff at the mysterious rappings and materializations, but nevertheless he continued to visit the mediums, He had not been an investigator six months, they say, before he became a believer. For a while he was content to receive ordinary messages, but his ambition soared higher than this, and he became anxious to lift the veil which hid the future from mortal eyes. By one medium he was told that he

would hold a "high official position." He believed the woman, and when Counsellor Cleveland became Sheriff Cleveland he believed her more than ever. He consulted her upon all the more important uestions which came up for him to decide. It is said that the spirits predicted his election in turn as mayor, governor and president, and that he fully believed the spirits to be telling the truth. New York, Feb. 21, 1889.

There is not



The following letter will throw sore light on the question: Long Lake, Hennepin County, Minn. DR. A. B. DOBSON, Maquoketa, Iora. DEAR DOCTOR: - Your remedes and

picture received all right. I has been using your remedies for two wees, and thank God I am getting well. For five months I was confine, to my bed, unable to turn over withou assist-

ance, but since taking your remedes I can sit up to have my bed made. I hd been given up to die. The doctors aid con-sumption had set in and I had ry burial clothes made, but thanks to you and the good spirits I will not need themyet.

I did not believe in spirits nor ipiritualism, but I do now. I am gaining so fast that the eighbors can hardly believe it is myself.

I have sent you a great man patients and will send you many more.

I had twenty calls on Monday to see your picture, and to see if I was really gaining as fast as reported. Tiey don't know what to make of it, as the were all expecting me to die. They say: "Surely this is a miracle. Who is this nan that can work such wonders?" and many more such questions. Send remedie soon, so they will reach me before this month's

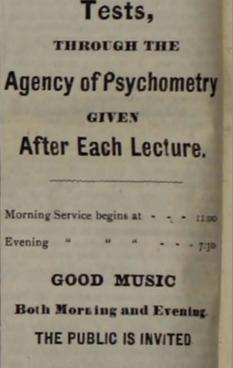
medicine is gone. I wish I could tell to the sik of the whole world what you have doie for me God bless you is my prayer. Truly yours, HELENMASON



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GRAND ARMY

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8

attacking her pet.

"But, surely, Herr Paulus is above all the petty attacks of those cheap novelists, whom one never hears of except in the book stalls of a railway station, at a shilling a piece, is he not?"

"Of that there can be no doubt. At the same time, it is not pleasant to have one's friends abused even by a clown."

"Very true. Are there many societies for the study of the occult?"

"To be sure, but they are not public. You will remain in Paris, for a few days. I will send to the office of the Revue d'Esprit and see who is in town. Ah, here is Nannie. I will leave you to talk with her."

"How do y' do, Madame Le Terre. Jolly ride this, isn't it? Going, Duchess? Well, I'll take your seat and talk to Madame. Duke's gone to smoke. Awfully nice, to travel this way. Think so?" said Miss Van Dusenburgh, as she sank into began eating an orange.

"Yes, most charming, and so generous of you all to make a pleasant party, and -and to take me along with you," replied the Madame, a little falteringly, for she did not feel quite at ease with this American girl.

"That's nothing. We don't count every time you turn round in America; we live and let live, and have a good time when we can."

"I can see you do."

"I say, Madame, what do you think of Herr Paulus, and all the queer things the Duchess has to talk about?"

"I think he is the most wonderful man I ever heard of, and I am perfectly fascinated with all I have heard; it seems so strange and wonderful. Do you have any thing of the kind in New York?"

"Do we have any thing of the kind? Well, I guess yes. Why, all the great mediums come from New York. I believe I have seen Herr Paulus there, but he will never give me a chance to ask. Why they can't have anything of the sort in England except on the sly. Why, when I was in London, last spring they were trying an American lady, whom I know well, for being a witch because she was a Spiritualist and had allowed some person to give her a present."

"Why that isn't possible, and yet I remember of hearing scmething about it. But she was an impostor, was she not?"

"Come here" cried the medium as she raised her hand menacingly, and Madame slowly advanced, until she stood trembling before her.

'Kneel, I say. Kneel do you hear me," continued the entranced woman.

"Yes, I hear, and I kneel," said Madame Le Terre as she sunk upon her knees in terror trembling from head to foot.

"I know your mind. I can read your thoughts, you can never elude me. took an oath, swore to heaven to fulfil it. If by any chance you fail me, eternal misery is upon you. Do you hear?" "I hear, oh God pity me. Must this be? Cannot it be averted? Who art thou?"

Who am I? Fool, I am thy father. Shall I proclaim the yow? Shall I say that on bended knee you swore to-

"For God's sake stop, I beseech thee. It shall be as you command. Duchess can we not leave this place?" and Madame Le Terre half rose to her feet. The whole company were spell bound as if held by some magic power.

"Kneel I say. Now hold up your hand and swear to fulfil your oath 'til I release you. Swear."

"I-I-s-swear."

"Keep thy word. "Tis a promise to the dead Madame Le Terre fell fainting to the

floor as they opened the door, and declared the seance concluded.

* (TO BE CONTINUED.)

Charlot Race from "Ben Hur."

Few of the two millions or more readers of Gen. Lew Wallace's extraordinary story, "BEN HUR," are likely to forget the impression made upon their minds by the graphic and realistic description of the "Adele! Adele! Come here!" again re- | great chariot race, when 'BEN HUR," four Arabian horses which drew his chariot, guided them with such precision that he successfully carried his purpose of breaking the wheel on Messala's chariot, with the result that the Roman was thrown to the ground, his chariot broken in splinters, and the steeds he drove entirely crazed with fright. During this confusion "BEN HUR" tore by, his four Arabian horses and himself apparently inspired, and the race was won.

By the kind permission of the author, Gen. Lew Wallace, and the publishers, Messrs. Harper & Bros., this scene has been engraved by John A. Lowell & Co., of Boston, on a handsome calendar prepared for the Chicago, Burlington & Quincy Railroad Company, for distribution at the residences of those who feel sufficient interest in the subject to hang this work of art upon their walls. The subject is certainly interesting and it is produced with great care.

Copies of this Calendar sent free by mail, upon receipt of Six Cents in stamps, by P. S. Eustis, General Passenger Agent, C., B. & Q. R. R., Chicago.

Among the many exchanges that find their way to our table, no one is read with greater interest than THE BETTER WAY. It is full of gems of thought and golden truths. It is doing a good work in seeking to bring Spiritualism up to a higher standard. Our advice to all progressive Spir-itualists is to try it a year. Only \$2.00. Published by the Way Publishing Co., Cincinnati, Ohio .- Star of Progress.

g strange No. 34 Gest St announcement. Lincoln, Senator Wade and Joshua R. Giddings were all earnest

Spiritualists. The law of evolution or progress has carried the best minds of our time above the worn-out creeds of the dark ages. Less than one in six of the people of the United States are church members, and few of them believe the old creeds. There is neither popularity or profit in any way in church connections. They are chiefly social clubs for rich people who wish to escape taxation by calling this club house a church. G. F. LEWIS.

To the Editor of The Better Way. How gladdened and rejoiced was my heart this morning at the sight of your beautiful paper in which I find, without flattery, such golden changes. I can hardly find words to give fitting expression to my pleasure, and I prophecy for it a prosperous future, as I feel you will keep its pages pure and unsullied from slanderous taints. So pleased and rejoiced am I that

I feel inspired, enjoy each thought And golden change that hath been wrought.

I was especially delighted with your remarks concerning undeveloped spirits; always having believed that those out of the body must certainly know more than we do, and that the evil spirits are mostly to be found in the body. How careful we should therefore be; and then again have cause to be the happiest people on earth on account of the higher guidance that is allotted to us.

For me Spiritualism has done everything: has given me light on my interior nature and ireed me from superstition and doubt of the future. Like a dove, it has nestled in my bosom and brought peace to my soul, for it brought me into communion with my angel mother. It has taught me the meaning of true love for mankind, and through this to aspire for something higher. Mr Spiritualism relieves the sorrowing and uplifts the downtrodden, and gives me roses for thorns. Through its teaching I can forgive everything, for it has led me from darkness to the light. Yours truly, MRS. SARAH A. WAKEMAN,

Writing and developing medium 133 S. Sangamon st., Chicago, Ill.

That which we know by experience is the only absolute knowledge we have. Intuition is that which the soul feels to be true. But as nothing can be sensed intuitively which has no existence, intuition becomes absolute knowledge to the individual, even if unable to prove it.

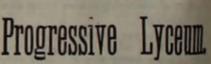
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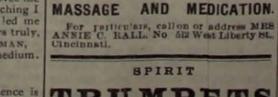
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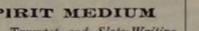
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