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THE LAST ENEMY TO BE DE-

iscourse by Mrs. Neilie J. T. Brigham, De-livered Before The First Society of Spirit-ualists, New York, Sunday Afternoon, January 27th, 1889.

Specially Reported for THE BITTER WAY.

Persons who were present in this hall this morning and listened to the very beautiful sermon delivered here-a sermon which came from the highest levels of thought, it would seem-noticed what the text was and doubtless remember it. "He shall reign until He shall put all enemies under His feet." that the last enemy, which is death. He shall put under His feet. And the little time which we shall talk this afternoon will be consumed in considering that special part of the subject.

Many of our seeming friends on earth when they are analyzed, are found not most beneficial to us-not most truly our friends. Some who are not as pleasant to us, and whom we sometimes consider our enemier, may be those those whom we call our enemies of some bad habit in which we are entan gled, where our friends love us too well to see the fault, and so help u+ in our religious or spiritual work. So oppo a stimulus, rousing and awakening us can be set against us make a light which shines within us, so that we may read ourselves and see what we are. See if we lack anything, for self examination is most beneficial.

Many of the enemies that have been considered most opposed to human welfare and happiness are only vailed blessings, and some of them have never been fully understood. They are like the chestnut burr, prickly to the fin gers, yet holding within the sweet, white kernel, so that which seems to us to be a curse holds within that which is sweet and white ofttimes.

It has been said that the earth was cursed with briars and brambles and weeds; but, friends, there is not a weed on the earth but has some use and lives for some purpose. The rocks that are in the way of those who till the soil are often blessings in disguise. We find the sweetest land ofttimes in the mountain pastures, where the sweet, low grass grows fine and green, and the wandering flocks and herds feed and are blessed among the rocks. The richest metals, the finest ores, the most precious stones-where do we find them? We do not find them spread on tables, fine and cut and polished and ready for a golden setting, or ready for us to accept them and adorn ourselves with them. They are scattered beneath the sands of the rivers, locked up in the rocks, waiting for man to investigate, for man to seek, when he will find and have them to bless him.

It has been thought that labor itself is a curse of God given to those who have caused his burning, destroying anger. Yet we know this, that though the absence of toil is not a blessing, and the presence, of excessive toil is not a blessing, yet labor, per se, is good. We here find the blessing to lie, not in elther extreme, but in the intermediate state-which is good for both the body and the mind. Good for the outer life emj Perhaps some of you do, but we and for the inner life. An idle body, an idle mind, is just that which offers a berwho do not fear it. In fact there matter to him whether it is folded or took one bypotheses and acted on the matter to him whether it is folded or took one bypotheses and acted on the matter to him whether it is folded or took one bypotheses and acted on the matter to him whether it is folded or took one bypotheses and acted on the matter to him whether it is folded or took one bypotheses and acted on the matter to him whether it is folded or the matter to him whether it is folded or took one bypotheses.

activity in the organs of the body, if the valleys, and so it is that the work of feet. equalization is going on in nature.

who have too much of toil, and if only the mountains can be lowered and these that individual life, until some cannot where you have put the robe which ago, centuries ago, in different sections valleys lifted, we shall have that con- draw the line between the principle and your friend used to wear, but which will and at different times, messages have dition of things which is a blessing to the individual. But, friends, strive for never fit him again. And if you will been received and there has been light humanity, physically, mentally and

spiritually.

There is a little addition to that text, Lying in the great shadow we find pain is that which warns us; it is the ured it. voice of love which tells of the en-

> quire, aid they succeed; and then, as they have all the mortal surroundings, the morning that men call death. but in : little time they must go. There wate runs down; when that force is exhasted in the clock the pendulum cease to move.

for disturbed and inharmonious states. too much. We know as we look into need for it, he does not care for it, he another and toil inductively, and then But where there is activity in a stream your eyes that you who have known has outgrown it years and years ago. another and another, all to be rejected we find along the edge that the sedi- the bitterness of disappointment and This little infant's robe is to the great until at last he made his discovery. Afment does not gather; the swiftly flow- the weight of increasing burdens and man just what the human body is to a ter taking one or two he did not say, I ing water rushing over the pebbly bed cares, that there are just a few who spirit passed out of it. That body may am perfectly convinced now that nothdoes its work perfectly. So if there is think of death, not as of an enemy, not be given to the waters, sunk down there ing can be known of the motions of the as an unpleasant thing, but as some- where sea flowers are growing, it may planets; I have had two experiences respiration and circulation are perfect, thing that you sigh for and dream of, be given to the purifying flames or it and I find nothing more to be learned if all the vital forces are regulated as and something that you long for just a may be given to the slower cremation from these things. In no science where they ought to be, there must be activ- little too much. Now we would not which takes place in the natural decay results are to be attained can men work ity and there will be health. So it is have you do this, but consider the sub- in the soil. What matters it if it lies other than patiently. They toil together that labor becomes to us a blessing ject in a rational way, not in the way encoffined in the green earth's quiet untiringly, they have labored unceaswhen it is rightly measured, rightly of extremes. Not with interest and breast or in some marble tomb-what ingly. meted out. In this world are moun longing, or with dread and fear, but in matters it? It is nothing to the spirit tains too high and valleys too deep, but a rational way, and for this purpose we which has gone out of it but the garthe frost and flames and winds and have taken this statement for our sub- ment that cannot fit it. Why, friends, true that we must seek for it patiently wandering streams and flowing foun- ject this evening; that you may under- you who have loved the form because diligently, and then finding the results tains, with their power of attrition, are stand why it is the last enemy, which of the spirit in it may lay the rose in you will understand how valuable they lowering the mountains and lifting the is death, that he shall put under his the pale fingers if you chose, and lay it are to humanity.

So it is in social life. There are those death under his feet—not a person who lost my friend, this is the grave of my demonstrate life beyond the grave. You who have too much ease, and those is to do this great work. It is a princi- friend." It is not. It is only the trunk, have had Spiritualism, not only within ple that was personified or expressed in it is only the drawer, it is only the place the last forty years, but years and years spiritual enlightenment, for spiritual know and feel these things do you not flashing through the darkness of death; understanding, till each individual see that another shadow is gone from but men looked at these things as mys-So we shall find it with other things may feel and know for himself, that the face of death? One after another terious and supernatural events, as be that are considered evils in this life. the last enemy, death, is under his feet the shadows fade away, one after anyond the reach of human observation -that it towers over him no longer; it other the features of the face come out and analysis. The ancient Spiritualism some secret good—some blessing located does not lure him too much, but it is in greater beauty and brightness. This was wrapped in mystery and shadowed where we least expect it. Pain is a under his feet, he rises above it. he under his larter truth that death is birth, that by fear, Modern Epizhanis a hvites incurse, one says. And yet we know that derstands it, he has weighed and meas- slumber is followed by awakening, that vestigation. Modern Spiritualism asks

Death! What is it, that you should only the ending of one stage of your ex | it, and it holds a sure reward for all croachments upon our bodies. Pain and be afraid of it? There are some who istence, just as on a journey you change those who patiently and earnestly anweariness and hunger and thirst are say we are shrinking from the dreadful cars. You leave one car and enter an- alyze it. It says, out of this shall come curses, men say. And yet how should pain of dying. But friends, there is no other-a long train stands walting. to you personally the demonstration of we know when we need the crystal anguish in dying, not the shadow of water if it were not for that thirst; how pain to those who die. The pain pre- before you changed cars, before you there is no such thing as death, that would we know when we needed food cedes the charge called death. Ask reached this junction or stage of your that which you call death is the open who do us good. We can learn from if it were not for hunger, which grows the physicians who are most highly ed- journey. And yet when you leave this door through which your friend can to be psin if its first demand is not met. ucated and they will tell you that as narrow place of earthly life, this rough find the better and broader land; in the How know when to rest these bodies far as they can observe we have noththat need rest so much if it were not for ing to dread. When you draw near to here to pass into that higher and better that the last enemy is under your feet? weariness—deepening and broadening— a bridge, before you quite come to the life, those who are waiting, who do not It is under your feet as an enemy, yet weariness that becomes a pain, until at commencement of it, you pay your toll, change cars, say, "Our friend is dead as something translated, something unsition and censure often act upon us as last we find some easy position if it is and then enter upon the bridge and I wonder how he feels in the other life, derstood, something that no longer and rest softly, like the quiet tide rising to pay, you can cross the river. Some gold, and singing the same song that you like some dark cloud. silently, bringing the silent benediction where, it may be just at the edge of this the angels have sung for thousands of You have read the story of a man which makes us realize the blessed sig- great river, but not on the bridge, it may years." Why, friends, after the change confined in a room, and who, after a nificance of the words, "He giveth His be some time before you come quite to you are just the same that you were time, noticed that the room seemed the river's rim, you pay your toll-your before, only with an added experience, smaller than when he first entered it, And yet there is an evil, men say, physical toll of weariness or pain-but with a broader condition of existence, and on watching he found that the that is the greatest and most uncon- most of you have suffered at some time with brighter light. They have passed walls of the room were contracting cloquerable one-the evil of death. There in your life much more than you will beyond these shadows, and if you can ser and closer, until at last he was sufare those who shut their eyes to it. suffer when you draw near the change know these things, then something focated and crushed. Not if you are They wilk paying no heed to that called death. And when that actually more of the darkness of death dies out afraid of death, if it is the mandate of thought, they plan, they strive to ac- comes to you, will find its coming as peaceful as the sunset. Nay, as quietly to do with you. the speaker this morning said, they beautiful as the sunrise, it is not the find the frea-ure they are grasping night but the day, not the gray of the grave! where is thy victory? There is most familiar seldom uttered now, and meltingout of their hands; their earthly evening twilight, it is the rosy dawn no victory for the grave, only the dust the names you loved most graven upon treasure they cannot carry with them; blossoming for you, it is the breath of is committed to the dust; but, as your the tomb. So it is that life grows nar

If then, you can be assured of this, is no lower in nature that can keep you know that as you drift into sleep, time. There is a certain kind of force rolls around your world. It has been nothing can stop its progress. storedup in life—a reserve force. When called the unknown sea. It is not so you wind a watch the force that entered now, since you have heard from those is death. And here are the arrows that the great unsolved problem? No; it is into your body through your food that far, bright islands, since you have heard are to slay this enemy whose name is as though the shell of an egg is broken, takes control and does the work by the you ae and which gave power to your from the shores of immortality beyond death. The arrows of truth, the arrows partly by the life within and partly by medium's organism. Now another formuses and nerves, by the motion of this world-this world of physical conturning the key is given to the spring ditions, and knowing this and feeling does something more than all that, it is the shell of your bodily conditions medium's spirit hears the name and says and he watch is started. When you that to die is so to drift or so to pass, takes away the shadow of death. You are broken, partly by the outward to itself, that name must be wrong or it winda clock the force stored in you and that it is as natural as anything know there is a beyond; you have heard struggles of a soul seeking its liberty, must be right, there can be no middle goes out into the spring, goes into the that occurs in your experiences upon from that beyond; it is no longer a matwhees which it moves. When that this earth, does not death cease to be an force is exhausted in the watch the enemy, is it not an acquaintance, and Men speak of falth, broad and bright, life. will it not become a friend to you?

But there are others who say, the grave is the thing we dread. Yes; but he asks if there is proof that after death Son these bodies of yours a certain you have nothing to do with the grave, he shall live, he asks if there is proof in with its low, sullen doubt, but it is of mediums to give names correctly. A amont of force is stored, and you wind nor the grave with you. A mother that he shall not die. And we answer, something transformed and translated, this atch of life by your food, by the may show to you in some chest or trunk air yu breathe, by the sunshine that or drawer, a little dress that once fitted that subject so often condemned and things, and that which seemed to be falls pon you, by all the conditions that a little child; she unfolds it, with its despised—that subject of Spiritualism. death is life; that which was darkness helpo nourish and build you up. But dainty tucking, its little lace or emthercomes a time when you can do this broidered waist. She says, "the child no loger, when this watch of life is is a man now, brave and strong and ers has taken that as a subject, and spirit friends. wor out, when the clogged wheels noble, but I keep the little dress in twice expressed his views, his expericeas to move, when the forces of life memory of his babyhood," and so she ences, his investigations, having been can o longer be stirred there. This is folds it away. Perchance a rose, pressed present at two seances. Why, friends, deal one says. Friends, do you know and fragrant, is laid away in the folds suppose long ago that Keppler had just thatnan has considered death an en- of the infant's robe. Does it matter to taken two hypotheses and acted on

aside with tears, but don't say, "I have It is not an individual that is to put buried my friend." Don't say "I have considered. For it has not only to night is followed by day, that death is that the people shall consider and study You are just the same that you were life after death, and when you know road over which you have journeyed light of that consolation do you not feel

speaker said this morning, the substance rower and narrower and narrower, the or the spiritual force is that which pro- walls come closer and closer, you lose jects and propels the soul, evolving your sight, the walls are drawing in them in this world and amid mortal just so peacefully and quietly will you through the shadow of death into the more and more, you grow lame and surroundings beyond a certain limited drift at last out upon that great sea that light that goes on and on forever, and weak, narrower and narrower are those

> ter of conjecture, and dream and vision. that help you at last into the higher blamed for it. The result is the creation in the love of God and humanity, but

and most profound thinkers and speak-

(Entered at the Post-Office, Cincinnati, Ohio, as home for diseases—for evil conditions— are some persons who think of it a little creased? Certainly not. He has no from that, and then he would take

But we will find it is the coming of truth that the world wants, and it is

Just so patiently Spiritualism is to be

and you feel that the grave has nothing divine anger, can you not find the walls closing in, a little closer all the time? Oh, death! where is thy sting! Oh, Your friends becoming fewer, the names walls closing in, until at last there of the medium is not annihilated. The The last enemy which is to be slain comes-what? One says death. Is this of comprehended law. But, friends, it the parent bird from without; and so it eign spirit tries to give its name. The

When you know that these are true stone thrown into a pond creates a disman needs something more than that; the last enemy is under your feet. It no longer overshadows you, shuts you yes; but the only proof positive lies in and you have a new world of spiritual Yes; but you say, one of the wisest is light, and out of the gloom of this leaves a faint shadow upon the mind of the earth you look into the faces of your her spiritual passiveness and confidence

> By their fruit you shall know them; physical or mental phases. and, therefore, the almanac makers are known by their dates.—Boston Gazette.

An Eastern servant has discovered

Cincinnati Society of Union Spirit-

ynopsis of Answers to Questions by Mrs. Helen Stuart Richings, Sunday Morning, March 10, 1889.

The following are some of the questions asked by the audience, the answers to which we give in synopsis: What should marriage be founded upon? Which is the best method of communicating with our spirit friends so that the medium mind has no effect upon the communication? Can not our spiritual forces be so developed as to guard against evil influences? When two persons are sleeping in separate rooms can their spirits converse with each other and they converse with their spirit (riends? Is there a fourth dimension?

What should marriage be founded upon?

This is a pregnant question, and one that ought to be more earnestly asked, and if it was asked more often and earlier in the day than it is, our divorce courts would close for a lack of business. There would be fewer marital mishaps if people would realize more fully the meaning of the vows they take upon themselves, when they stand before the clergyman, or before the judge or advocate, or whatever you call the officer. You promise to dwell together for better or worse, but alas for man and woman. When worse begins to come then they begin to kick in the traces. The lover looks at the object of his love through rose colored spectacles; he regards her actions as perfect and can't find it possible to think that she can err. We should remember that she is not perfect; that she is merely human; that we have not seen her in every part of the house and under all circumstances; that we have only seen her in the parlor where she has donned her best apparel and sweetest expression for our especial benefit. When the time comes that troubles cloud the rosy sky, there is a wild scramble to get out of the scrape. It is not from this aspect that we should view this subject. On what does marriage depend? True marriage depends on that love that places the beloved object first and self last. True love feels this love and not a beastly passion has within him the elements of a true godhood and this is what you should seek to develop yourself in-he godhood of a true, deep, ; biding love. We see children of the same father and mother, who are divided in thoughts and feelings because o the division of the parents. The family is only an epitome of the great family of the universe.

Which is the best method of communicating with our spirit friends so medium mind has no effect upon the communication? We should say that it was almost impossible to get a message entirely unadul erated by the personality of the medium. The mind of the medium colors and dilutes the communication to a greater or less extent, as the perfectness of the control varies. Even in a trance medium who is perfectly entranced the personality medium's spirit, as we are informed, stands outside, as it were, while the foreign spirit of a disturbance that effects the spirit as a turbance in the smooth surface. This is one of the main reasons for the inability dream is vivid at the time of its occurrence and you feel that you could be able to relate it upon awakening, but you find that it has left only a shadow, so in mediumship what occurs during the trance medium. The medium should cultivate in the guides power to give their work correctly and this is true whether of the The power to protect ourselves against

evil influences lies in our own grasp. If we cleanse our own natures, evil influences cannot effect us as they will find nothing to feed upon, hence will die of starvation. Spirit converses with spirit wherever it is found. It is the All of the universe.

Written for The Better Way Voices From Spirit Land.

A friend, by appointment with Mrs. C. was favored with a slate-writing se seance he has received some very intelligent letters written on the slate from friends who were noted for their prominence in scientific circles, during their sojourn in the physical sphere of of life. But that which interested my friend more intensely than all else was reserved for the last. The spirit daughter wrote him on the slate as follows:

"DEAR FATHER:-No doubt it will seem strange to you not receiving my promised letter. I can assure you, dear well, will appreciate what I mean by saying this, for your experience has doubtless taught you that in your communion with this higher plane of life you have not at all times been able to get just what you wanted and recommunion. See the luscious fruit, the gorgeous plumage of the birds! Their singing sounds like angel voices. O, yes; father, mother, brothers, sisters children, I am ready to come, I am competitions. get just what you wanted, and many times had failures. In order to accomplish the writing of a letter we must find the medium in a state of mind perfeetly at rest and in a purely passive condition. I think she has been overworked. Mr. Wilber Thompson will write you a note. Be pleased to place your paper tablet under the table, and a lead pencil also You will on some fu-ture occasion receive a letter from your loving and affectionate daughter.

Our friend, although somewhat disappointed, yet was very much gratified with this manifestation of his daughter's love and affection. As requested, he at once placed the tablet of paper on | vealed by Emanuel Swedenborg. the floor underneath the table. Mrs C. and our friend holding the slates together at the same time. In a very few moments the slate was opened, and between them was displayed to their astonished gaze, the identical envelope which our friend had placed there four weeks previously with a letter enclosed to his daughter, and on the envelope was the marked postage stamp, which had been taken from the inside and stuck on the outside in the proper place. Now it will be borne in mind that when our friend placed that envelope in between the slates four weeks previous, he took unusual care in sealing it, and it is now as securely sealed, and perfectly dry. He cut the envelope open, and in it he found the letter which he had written to his daughter, and also written on three leaves torn from the tablet, the

"MY DEAR FRIEND:-Once more I an permitted to give to you this beautiful test of spirit power. Your loving daughter has given me the privilege and I can assure you that your letter has been in her possession all this time. We are daily gaining strength whereby we are enabled to more satisfactorily demonstrate to mortals the truth of spirit communion.

Yours fraternally, WILBER THOMPSON."

The paper on which the above was written was neatly folded and placed in the envelope. We could not discover by the close-t inspection that the seal ing of the envelope had been in the least disturbed, yet the postal stamp placed on the outside, and the note written by "Wilber" had been inserted, neatly folded.

As we had often remarked, it is usemiracle was accomplished. We know that it was done, and that no physical power was used. The letter spoken of Where else could it have been if not in, possession of the spirit? And she-the spirit daughter-gives us the assurance that she had it in her possession all th's these phenomena very frequently, yet they are wonderful to us as they are to they are wonderful to us as they are to are sure to bestow a quiet peace and our readers. We cannot in the slightest happiness, the wealth of all the world degree surmise the methods used by the cannot purchase. spirit. The more we conjecture the more confounded do these things appear. and we have resolved to abide the time desired information.

What better proof can any one require of the close proximity of the spirit world than the evidence often given us at the bedside of a dying mother, faat the bedside of a dying mother, fa-expansion of every other soul in the ther, brother or sister? Many have had universe It-tands forth an eternal mean experience of this kind. Well do I remember the scene at the bedside my beloved, sainted mother, just prior to her departure for the "summer" land, and if I had ever doubted a future existence, the evidence given me by my mother on that occasion would have dis pelled all doubts. Being fully aware of ward, and binding it to the heart of the approaching end of her earthly carrier, being at the ripe age of eighty-one spirit world what the law of gravitation pelled all doubts. Being fully aware of reer, being at the ripe age of eighty-one years, and feeling a calm and consciousness of having done her duty under God's providence, she was fully prepared to step into the new life about to open for her. As the time drew near for the dissolution of the spiritual and physical she called her children to her spirit world bedside; as we took our places around her bed, she called each one by name and extended her hand. When we were all in our places, she thus spoke: "Matilda, please make room for your sister Ada to stand between you and James; James, move a little so your father can stand near my head; Charles, make room for your brother Adam, Harry, there is your brother Samuel, who wishes to stand next to you, and now comes your grandfather and grandmother, and all the family are now

here. Ob, how beautiful they all are: now sing my favorite hymn. During the singing of the bymn, her exclamations of joy and happiness were beauance one Sunday morning. During the tiful beyond expression. "Oh, the beautiful gardens of flowers; why, I have never seen such beautiful scenery before; as far as the eye can see every thing is splendidly gorgeous, the light is so brilliant. There comes brother James and Adam, Sister Hanah! and Maria. How beautiful and bright are their countenances! Their raiment is as white as the light and dazzles my eyes, and by beauteous flower gardens, and therefather, that I made many attempts to in are fountains of crystal water, and write, but unfortunately I have not the spray sparkles in the light more in are fountains of crystal water, and been able to find our instrument in a than diamonds. See the luscious fruit, favorable condition. You, I know full the gorgeous pluments of the birds. finished the Spirit joined her kindred receive her. The names given are those who had "gone before."

She certainly saw those persons named, and I firmly believe they were there, for as she named each one she spoke words of welcome, but not expressing by tone of speech any surprise as to meeting them. She was fully prepared for this from the fact that she had been educated from early childhood in the beautiful philosophy as re-

The knowledge we now derive direct from the fountain source, from the spirit themselves, is much better assurance of the truth of immortality than we can gain from what any one man can tell us. The world has arrived at that point in its existence and its inhabitants are getting into condition, both as regards their intellectual capacity and their spiritual organiza tion, as to enable them to receive this great spiritual knowledge. knowledge is not denied any one; it is open and free to all who can appreciate and understand. There is no mystery connected with revelations of the spirits the knowledge they give us is not mys tefied by doctrines or creeds; they do not say we must believe this or that in order to be saved, for a man's salvation does not depend upon his faith or his belief; but we are made to know that our position as regards happiness or misery depends upon our works in the life we live in this mundane sphere. Our life, the one we form here, is not changed by the transition we make Into the spirit world, for we begin there where we leave off here. If our life ends here on the scaffold, we step from the scaffold into the new life, just the same as we stepped in the physical life upon that scaffold; the laying aside o the physical body makes no change o character; if we leave this world drunkard, we enter the eternal world a drunkard; if there is any change at all it is for better or worse, for the reason that the reality appears there, no veil of any kind to shade or hide any deformity of evil which may envelop us. Therefore it becomes nece-sary for man to make his life here as he wishes it to be in the hereafter.

When will man learn wisdom from the teachings of experience? When will he listen to, and understand the adhad been abstracted therefrom and tells him that happiness can not be found in the pursuit of wealth, fame or powers, as an end of buman attainment? When will he understand the wisdom and benevolence of that plan, which is constantly striving to win him from less for us to speculate as to how this those low grov lling pursuits which tend to unduly develop his animal na-ture, and thereby crush and destroy his spiritual, and to attract him in the way of bappiness and eternal life? When had been absent from sight four weeks. will he listen to that voice which is ever ready to bless him with the richest blessings of peace, joy and happiness, whenever he is striving from pure unselfish motives, to promote the well being, peace and happiness of others? The while. Although we are a witness to widow's mite, the cup of cold water, a kind and gentle word, or even look, are never without their reward. They

The highest end of man's existence, being to ultimate an individualized immortal spirit, with capacity of infinite expansion and development in love when our spirit friends will give us the and knowledge, attended with perfect and complete happiness in that expansion, infinite or perfect wisdom could not have ordained it otherwise consistent with that end, than that happiness should only be found in such pursuits as tended thus to the development and morial of the perfect wisdom and good-ness of our Creator, that in his arrangements nothing will confer true and perfect happiness upon man, which does not tend to promote the well being of every created intelligence; and this in nate desire for happiness which per-vades every breast is the gravitating principle of the spirit, drawing it fors to the material world. Our higher nature demands love—universal, unsel-fish love; and wisdom, true knowledge that it may expand and develop in the elements of its being. Deprive it of such food and it will famish; and its hungerings and thirstings will fill the soul with disquiet and dismay. The

"Lies around us like a cloud,
A world we do not see;
Yet the sweet closing of an eye,
May bring us there to see."
APPARITOR.

HIS MARRIAGE A FAILURE. HIS MARRIAGE A FAILURE.

If I had lived a bachelaire
And of my money taken care,
I might have been a millionaire.
Instead I wed a damsel fair
And purchased various jewels rare,
To ornament her arms and hair,
The former often left quite bare
To be admired beneath the glare
Of an electric chandelaire.
We prove an ill-assorted pair,
And now, with little cash to spare,
That little I with her must share
And look for more, the Lord knows where.

Letter from G. W. Kates. To the Editor of The Better Way.

Although somewhat silent in the literary department of our good cause of spiritual truth, I have been by no means silent in the labors to promulgate whatever of truth that has been vouchsafed to my comprehension. Wielding the pen while burning midnight oil, very nearly disarranged my nervous and physical system; but using the vocal organs and continuous change of scene and magnetism has recuperated my strength until in this direction all there I see their mansions, surrounded my labors seem concentrated. The press and public, which so profusely dark clouds of materiality are break combine friendly associations for we are by no means forgotten.

Occasionally I shall peep over the horizon of the illuminanati that now shine so brilliantly in the spiritual firmament, awaken reminiscences of faded glory. Progress never stops by the from every department of existence. dropping out of one or of millions. matter how much we may think the spirits, and by them was borne to the cause of truth is dependent upon us, heavenly mansion already prepared to our fading from sight scarcely causes a ripple. The warring factions for supremacy in society, state and all forms of organized association are but temporal in power. All forms and faces come and go. Why need we care so passionately for the things we deem are our own and desire for selfish ends? They flee away even as the dewsof the morning before the rising sun.

Humanity has too much vaingloriousness; real and substantial ability are hidden beneath the commonplace; while the jewels that dazzle our eyes are evanescent and organized to deceive. The moral and spiritual are becoming more real and promising of utility in supplying actual needs than have heretofore the more sensuous promises. Progress is being made even amidst seeming destruction. Unity and organization are fast approaching, even though discord and rupture abounds. Order cannot be developed unless there is contention preceding it. Inharmony prepares the way for harmony. Without evil there cannot be good. All seeming disorganized conditions in the ranks of Spiritualists are tend ng more surely to the organized. Laboring in the North, South, East and West, I have seen one universal struggle toward the better condition, and each locality alike being reached by promulgation of individual rights and opinions. Abnegation of self for the good of all scarcely anywhere prominent. Even affairs of spiritual societies, mediums and speakers denominating all their acts from the standpoint of self-preservation in right to retain the forefront of labor and

These remarks are suggested by being here amidst a contention of disagreeing Spiritualists, who have failed to harmonize upon the broader issues of human interest. But agitation will bring about higher convictions and more active labor. Brother Geo. H. Brooks has labored here earnestly during the month of February. He has done effective work, for his teachings mercy, and truth into closer bonds of used agitation. s'er to those who cannot comprehend him. He is indeed a poor starvling Spiritualist who tries to prevent other teachings than his narrow mind con ceives to be correct. The valuable speaker is the one who gives thought

not previously conceived.

Where is the compliment in being told that one has talked "just what is our belief?" Is it not indeed a compliment to hear that one's lecture has given new thought and told of the things whereof we are ignorant? No Spiritualist society will be vitalized with life if fossilized in opinion. The platform of freedom of thought is the rue one for people seeki g culture. Some such conditions have caused friends of truth here to organize a second society for ethical culture.

Mrs. Kates and self commenced a se ries of meetings for them on February 21st, and concluded February 28th. The meetings were quite well attended. Brother Brooks closed his month of labor here on last Sunday night, to a hall full of attentive listeners, to his earnest talk.

We are being entertained by Mr. and Mrs. C. W. Teed, who are earness workers and decidedly such hosts as a spiritual missionary feels heaven should less the earth with for their benefit. Mrs. Teed is lecturing under spirit con-trol quite frequently, and is being urged into the broader walks of the public We are sure that she will grac our ranks by her true womanhood, and add power to the cause of truth, because there are strong forces sustaining her as a medium for advanced minds in spirit life. Fraternally, G. W. KATES. Elmira, N. Y., Feb. 28, 1889.

Mrs. Popinjay-Socrates, why don't you say something to Angelina about sitting up so late with young Poseyboy?

Mr. Popinjay—Me? Why I rather

like it. It saves worry about burglars. "That Campbell family are the very scum of the earth." "But, Harry, they move in the very highest circles." 'Well, isn't scum always found at the top?"-Time.

"That's a fine wallet you have Henry." "Yes, M' wife gave it to me for Christmas." "Indeed! Anything in it?" "Yes; the bill for the wallet."-Harper's Bazar.

Hostess—I hope you are enjoying your dinner, Mr. Fowler? Guest—Yes, indeed. This country air has given me such an appetite that I can eat most anything.—Boston Beacon.

The ancients believed that the whole earth was square, but up to the hour of going to press we have not heard that they expressed a similar belies in regard to the inhabitants thereof - Norristown

Written for The Better Way. The Lessons of Spiritualism. H. H. WARNER.

NO. IV. THE POETRY OF SPIRITUALISM.

How sweet to know that our loved ones are not dead, but are living still. When we sit by the side of one whom we love and watch the struggle going on between the spiritual and the physical during the change called death, is it not the poetry of life to know that the real life is now being entered upon by the soul; that the shadows that have surrounded the soul from its birth until now, are being left behind, and through ing rays from the sun of eternal life.

The poetry of Spiritualism is found not alone in the cold forms of written or spoken language; not alone in the measured stanza of rhyme or the even flow of blank verse. It speaks to us Its voice is heard in the merry laughter of innocent childhood; in the joyous accents of youth; in the graver tones of middle life; in the trembling accents of tottering age; in all of these is found the poetry of Spiritualism. But not alone in the glowing sunshine of life, but in younger than she really is. the shadows there is a poetry beyond the power of words to express.

Life has been ever viewed from two standpoints. One highly optimistic; the other deeply pessimistic. To one view, life is all sunshine and flowers; all happiness and poetry. From the other, life is only a sorrow to be borne because it mus; only a fleeting shadow that leaves us ever in the darkness of doubt and fear; only an aggregation of associated molecules for the mere purpose of reproducing their kind; for the ing gave her chest. Suddenly even this mere purpose of existing and thenpuff-out goes the candle. Between these two extremes there lies a middle ground of reason, logical and scientific. This is the view of life which says, that man is an immortal being; that he is the product of all that has preceded him in the various evolutions of nature; placed here for the development of all the faculties of soul and body to the the faculties of soul and body to the chest rose and fell as her lungs were filled highest state of growth possible for him and emptied. This cessation of breathing to attain, under the limitations of material conditions which surround the real man-the spirit and soul, during his earth existence. This view admits the stern realities of life; the necessity it was noticeable for the breath given the of work and ceaseless energy; the darkness of the shadows; but it says to us, the work only makes the rest more calm and sweet; the shadows only make the sunshine brighter.

which this last view of life, may be to have known Mr. Loy in the flesh, but predicated. In its simplest, purest form, stripped of all unnecessary verbiage, and cold formalities of credal expression, Spiritualism holds to this middle ground which was startling. The reporter had as its corner-stone; but it builds upon this, a higher philosophy of life, and in this we find its poetry.

The call to a higher life; the urging of the soul to loftier aspirations; the bringing of harmony, love, wisdom, justice, a very old woman. the poetry of life; for "ism" is lost sight and with the left she slowly stroked the of in the march of truth. The sorrow which is seen in those who have been parof those who mourn is turned into tially paralyz d All efforts to stop this joy; the husband hears the voice of his motion were futile. loved one, whispering again to him, in never to be forgotten tones of tender love; father and mother hear once she was paralyzed in her right hand, but more the merry laughter of their little she did not know what was the matter ones; friends speak to friends and clasp hands across the river of death.

There is a darker and more tragic side to our muse; a side which tells of with the appearance of the face, gave the inharmony; of sorrow, degradation and spirit's name as Mary Jane Casey, which crimes; but again there comes to us the mother. After several verbal messages assurance of a growth beyond the earth life, where the soul of him who has to its original appearance. The spirit had departed. Again his hand begat to move, restitution; must compensate in the life hands she wrote a name. beyond for the wrongs of earth. And then comes the joy of release; of eter nal progression; of the knowledge of the but the perfectly rigid hand which held it powers and possibilities of the soul.

Forty-one years ago, in a humble cot, in the little village of Hydesville, there sounded a tiny rap that has echoed and re-echoed around the world, rousing from their lairs, the sleeping lions, truth and reason. Roused them from their slumber of ages in the caverns of error and superstitious ignorance, to the boardlike stiffness of her attitud. spring forth to a glorious awakening of the forces of free thought and true

From that tiny rap has grown, step by step, as unfolds the mighty oak from the little acorn, the grandest philosophy the world has ever neard. We say the agony which was appalling. the world has ever neard. We say the grandest because it is based upon facts, and facts that teach the sublimest principles of morality; of the universal re-lationship of material and spiritual sub-The phenomena demonstrate to us the immortality of the soul. The philosophy points the road to a higher mode of life. The two go hand in hand mode of life. The two go hand in hand and one is utterly valueless without the other. The man who can bring

the other. The man who can bring such harmony into his soul as to do away with the angularities of his old life has felt the poetry of Spiritualism, and is expressing it in visible form of action as well as in language.

The growth and development of the child from infancy to old age is one of the grand stanzas in our poem of life; here and there gleaming with radiant light; here and there shrouded in shadows; but the poem is incomplete, without the knowledge that just beyond the gate of death, we shall live out our poem in the grander stanzas of immortality and progression, and this is the poetry of Spiritualism.

Strange Trances,

Miss Annie Stidham, aged sixteenyears, the daughter of Richard B. Stidham, of No. 1323 North Carey street.

Until a year ago, she enjoyed good health, but about that time she began to go into trances, which have continued at intervals ever since.

Neither the father nor mother is or ever has been a Spiritualist, both saying they cannot accept the tenets of that sec. The father was brought up in the Roman Catholic Church.

They do not make a religion of their belief in their daughter's powers, which they say the spirits tell them they must not do. They do, however, regard her powers as something sacred, and have an almost superstitious horrow of exhibiting them for money, believing that did they do so, the powers would be withdrawn.

A reporter called at her house to investigate the rumors of her wonderful power. Near the door, upon an ordinary parlor chair, sat the medium, who was in a trance. In this state her face usually looks like that of a woman of twenty-five or thirty years, though when this condition leaves her, she looks perhaps a little

She develops all the peculiarities usually found in spirit mediums, and in addition, one which is probably peculiar to herself. This is that now and then her face changes utterly and takes on the appearance of the earthly physiognomy of the spirit which at the time is supposed to have control of her.

The reporter was fortunate enough to sit near Mrs. Stidham, the mother of the girl, who now and then offered an explanation of the things her daughter did. The medium sat perfectly motionless except for the gentle movement which her breath

"There is a spirit present," said Mrs Stidham, seeing that the child no longer breathed. "There is about to be a manifestation.

For a time the manifestations were confined to slate writing, and several messages were noted down in radically different handwritings and signed with different names, most of which were recognized by one or another of those present,

The writing ceased, and again the girl's occurred invariably, and was absolute whenever there was a "manifestation."

Soon after the writing ceased the girl began to speak in the most peculiar voice. It was, it seemed, that of an old man, and vowels. The words were those of a sermon, and evidently intended as such though some of the things said might not have been considered quite orthodox if uttered by a living divine.

The benediction closed the sermon and the voice announced: "I am John Loy, Spiritualism, to us, is the basis upon of New York." No one present happened his remarks evidently set some of his hearers to pondering.

More written messages were shortly fol-lowed by a change in the medium's face, been watching her closely when he saw the change begin.

Her cheeks and temples became sunken, her lower jaw receded, her lips bent inward as though she had suddenly lost her teeth, her chin and nose became pinched and sharp, and she was a perfect picture of

Her hands, which had been lying loosely her lap, were brought to her waist

Stidham. "She was seventy-eight years on myself to answer the "thesis" in the old when she died. Shortly before that with her, and she was constantly rubbing it in just that way to try and restore sensation.

was the name of the medium's grandwere given, the girl's face agair returned and upon the slate which was put into her

"Perhaps this is meant for you," said

Mrs. Stidham to the reporter.

The latter attempted to take the slate. would not allow him to do so. The girl moving the lower part of her bods for the first time in an hour and a hilf, rose, walked across the room and haided the slate to a lady, who, however, cald not decipher the name written upon it.

The lady to whom the slate hd been given, seemed not sure of the name written on it, and asked some further manifetation, The one which was given was horifying. The medium began to breathe in pain-

agony which was appalling.

If it was acting, it was a bit of salism which Bernhardt would envy, and which, could that young girl repeat it at ill on the stage, would win her fame and frune. Still the lady was not sure of idetification and asked a turther guide. In reponse the medium's head sank slowly to oe and rested in a rather unusual psition.

She seemed to sleep.

No sooner was the position aumed than the lady uttered an exclamatin and declared that a relative of hers had ben in the constant habit of going to sleepn just such a pose, and that her death ha been ust such as had been so vividly pictred a few moments before.

Apparently because of the straini po-Apparently because of the strain po-sition she was in, the girl seemed abut to fall from her chair. Seeing this, herather laid her at full length upon the floor. She lay there as stiff as though she were treed

The reporter tried hard to mos her hands and change the position of h feet and head, but the effort might a well have been expended upon iron. In few

moments she began to speak in a voice distinctly masculine and radically different from any she had ever used before. The

words uttered were: "I am James Anderson, of Frederick. I come thus because I was bedridden seven years. I have been dead seventeen years." There was a pause, and then the same voice said: "Anyone present can now move this body.

Acting on the suggestion, the report found that the entire body was as limp as a wet rag, and that he could move the

arms, legs and head in any direction, Again the child's lips moved, framing he words: "Now no one can move the

The reporter thought he would try to anyhow, and made the effort, but the hand which seemed folded lightly across the breast, could not be forced apart, though he used all his strength. The limbs, t were perfectly stiff, and the whole body so absolutely rigid that when he clasped his hands at the back of the girl's neck and lifted her nearly into a standing posture there was no more "give" than there have been in a crowbar. She was again laid upon the floor, and in a few mon her hands began to move, and she wrote several more messages on the slate.

Once again there was a pause, and all those present stood around watching ansiously for what was to come next. Slowly the girl's eyes opened, for the

first time since she had gone into the trance, and fixed themselves upon a gentleman who stood at her head and with whom the reporter was acquainted. Their expression was dreadful. No sooner had the one upon whom the look rested observed it than he exclaimed, under his breath:

'That is the expression which was in my mother's eyes when she was on her death-

A few moments afterward, without the slightest warning, the girl suddenly jumped to her feet, scattering the onlookers in a directions. The trance was at an end, and the child was evidently unconscious of what she had been doing.

"Do you not feel exnausted?" someon asked.

"Not in the least," was the reply. "Why should I? And in proof of this the whole party

adjourned to the kitchen, and Miss Annie, who is quite a frail girl for her age, proceeded to give an exhibition which casts that gave by Miss Lulu Hurst into the shade. To one of the gentlemen present was

handed a stout stick, about two and a half feet long. He grasped it by the ends, while Miss Annie caught it lightly in the middle, and without the slightest apparen effort pushed and pulled him all around

"Some more of you catch hold," she said, and the reporter accepted the invitation and joined forces with the first victim. But, though every effort was put forth by both, the result was the same. While both pulled and blew and struggled until beads of perspiration stood upon their forheads and every muscle was acting with the strain, Miss Annie laughed at their efforts and hauled them around at her own sweet will.

Not satisfied with this, she mounted the table, got one of the gentlemen, who weighed 140 pounds, to hold on to the stick, and then lifted him three or four feet from the floor half a dozen times, without adding a single beat to her pulse It has been claimed that Miss Hus

managed to push her subjects about by the aid of rubber-soled shoes. Knowing this the reporter satisfied himself that Annie Stidham had no such aid.

Watching her closely, too, it was found that when she pushes and pulls those holding the stick she does not brace herself, as one would naturally expect, bet keeps her feet together and apparently makes no muscular effort. - Baltime special to N. Y. Evening World.

Man's Faculties, Matter and Spirit.

As a consistant reader of the Medium. and investigator of the science of Spiri "That is my mother," explained Mrs. Jualism for the last fifteen years, I take Medium of November 30, last: "If a knowledge of nature be the true basis of man's spiritual conceptions, why is it that our faculties are so materialistic?

The question is a simple one to answer simple as simplicity itself. Man, as man is spiritual undoubtedly and absolutel and yet, to speak a paradox, man, as man is as undoubtedly and as absolutely mate-

The surroundings therefore of man are material and spiritual; material principal because most seen, and tangible; sp actually, though less seen, less felt, less substantial, and less tangible. Man, living in the material, requires of necessity material, in which and with which to exist when the man spiritual leaves the man material (videlice), the material body, the surroundings are altogether and absolutely It has been demonstra ted by che

and the savants, that everything, from the hardest rock to the flowing river, is not ing but a compound of gases; that every thing in fact is air; that the hardest roo beneath fire or pressure can be reduced liquid; and that the liquid thus produce can be changed again until it becomes at mospheric. It is and has been a them a proverb, and an old saying, that spirit

Chemistry and science having produced the effects noted above, upon tangible ma-terial, may it not be possible that the so-called material is actually spirit in a different form. Such facts and ideas anggest the theory that nature is only spin ual, and that material is actually spirit is

This being so, it necessarily shows that man's faculties, so far from being material, or, if material, are at the same ti ual in the highest possible sense. A know edge of nature, in its materialistic or spi itualistic phase, is exactly like a knowled of anything else to its possessor. It power. The greater the knowledge t greater the power and often the greater the sorrow. With regard to the asser material, which I submit is spirit in changed form. This being the case, a assertion in the question is proved so as theory can prove ought to be an assertion only, and a shallow falsity, and it whole matter becomes but a question terms.—John Rea, in Medium and Day

that man's faculties are materialistic,

that man's faculties are materialistic, theory put forth above will explode it if that theory be correct, as I maintais, the materialistic faculties are materialistic only so far as they deal with material, which I submit is spirit in the material.



MIND AND MATTER. A Spiritual Drama in Five Acts.

Dramatis Personna

MORTALS: Prank Linden, a Philosopher.

May, his devoted wife.

Their two children, respectively seven and nine years old. Gustave Mills, a Theological student. Annie Hall, May's friend. Barky, a Sexton. Margaret, his wife.

SPIRITS: Uriel, Frank's guide. Sister Anna, May's guide. Spirits of Hope, Charity, Faith, etc.

UNDEVELOPED SPIRITS: 1 Spirit—Arrogance. 2 Spirit—Conceit. 3 Spirit—Vanity. 4 Spirit—Selfishness. 5 Spirit—Self Love. 6 Spirit—Prids. 6 Spirit-Pride. 7 Spirit—Haughtiness. 8 Spirit—Doubt. Spirit-Sarcasm 10 Spirit-Sensuality.

ACT I-SCENE 1 A handsome library and study, Frank asleep on a lounge. Uriel, a bright spirit, in the centre. Undeveloped spirits in the rear—costumed appropri-ate to their evil, vanity, arrogance, conceit, pride, etc., and shading themselves from the glare of Uriel.

Uriel.

Sad is his soul. God give him light;
Inspire him to spiritual sight.
Give him, oh, untainted truth,
Clad in rays of beauteous youth.
Give him life, spiritual life;
His own is but an aimless strife.
Let him feel untainted love,
Which cometh only from above. Frank awakes and rises.

Give me truth unadulterated, life real, love pure. All the rest is arro-gance, chimera and disappointment. All the sciences of earth have not satiated the intuitive cravings of my soul-the trial proved ever fruitless. Wha we profess to know, is arrogance; and what we do know, ends in conceit. All the pleasures of society have not given me that peace which my soul craves; all the senses which I have indulged have not satiated my desires. All the loves which I have ever fostered, have not the foundation which I seek—not the permanency which the inmost es-sence of my being longs for. All seems mockery! Where shall I seek for knowledge, life, love?

Uriel, (invisible to Frank.) There is a divine spark within every human soul, which endeavors to reach the light, but it is obscured by matter. (Frank starts and listens.) This divine essence is enclosed in a shell woven by each individualized being, from evils which he has either developed, adopted or inherited. This God in man is the prompter of his conscience, the intuitive guide, and the moral elevator!

Frank. A voice from the vasty deep! can my senses have belied me? Or is it but a wild refrain Answering to my morbid fancies?

Uriel. It is intelligence, individualized; and once a mortal like yourself, but in a higher state—a condition beyond that which your scientists of earth term matter.

Frank. 'Tis light! The first I've realized since began this grovelling after truth! Oh could I learn more of this new condition.

Uriel. Not new--it is the real; Your own is but its shadow. Frank.

My own formulation. This life is a chimera! Uriel.

Here too dwells love in fairest purity. Frank.

Love, love, that emblem of an unknown heaven; Could I but realize the faintest of thy holy influence!

Uriel. And truth is only to be found in this pure entity. What you have is but relative!

Frank. Methought all here was arrogance. Oh tell me, angel of the light,

How can I come within thy realms-Can death accomplish it? If so, I am no more! Uriel.

There is no death; What you term death, Is but the opening of the portals to higher life!

But not by death alone, Can man seek entrance thereunto! Frank.

How then? I craye the light Which leadeth there. Uriel.

You have some light already gained; 'Twas by your own development.

Frank. And that was?

That man cannot obtain the truth. This conclusion shatters the darkest

That enshrouds his soul; And when this falls away, his higher faculties

Have ripened unto a condition Leading to development. This is light, and light leads to the

Frank. Through which portal, if I may ask?

The portals of thy self.
Be not guided by the man of earth,
But guide thyself. The spark divine within you is the

The rest is mortal matter.

Frank.

Am I then not myself? Have I caressed
This form so many years to please?
Have I indulged it to appease its appe-Have I been racking up its brain construction, To find the truth-and have not found

it after all? Uriel. It leads to the desired result. Only through experience knowledge can be gained; And only such is knowledge for the

Tis all that he can claim. Frank. Why have you not instructed me ere

Uriel. You have but in this hour ripened Unto receiving further light! Frank.

Speak on; thy words go to my soul like truth can only strike; it gives me

Uriel. Knock, and it shall be opened unto you; Ask, and thou shalt receive. Frank.

You said: "There is no death; that death opened the portals to light"—and further, that I cannot reach it thus. Why no? Uriel.

Real life, pure love and unadulterated truth, Exist only in the higher spheres

Below, on earth, in the body or out, All is chaos, darkness, strife— A counterpart of earth.

By merely dying, nothing would be gained

To enter such a sphere. In the mortal frame you are at liberty And come as fancy doth dictate;

But the simple passage from the mortal to spirit life, would place you midst the souls of your own individualized pattern— Like attracting like!

Tis only on your earth and in the purer Where souls commingle as they will;
And earth li'e's but a shadow of that
spiritual freedom

Which there exists in grand reality. Frank. Then how to reach the upper spheres doth puzzle me-

Pray give me light. Uriel.

Prepare yourself for what we term tran-sition

From matter free yourself before you leave this mundane sphere;
Overcome your many evils;
Let the soul, the inner self control your mortal form--

"Tis the power of mind over matter.
Your first step is well taken;
The divinity has torn the upper veil! Light enters; this will give you strength

and guidance.

Study self, and trust to God.

And, as you throw this shell of matter from your soul,
The future will unroll itself before your
mental vi-ion;

Influences of future bliss will gently touch your heart; Real life will dawn, and purest truth

await thee.
When this has been accomplished, transition will be thine—Adieu!

ACT 1-SCENE 2

Frank paces thoughtfully to and fro. Undeveloped spirits draw nearer. Frank seats himself at his desk and places his head on his hands)

1st Dark Spirit. Tush!.our feast will soon be o'er; our strongest influence has been crushed. How will we guide humanity with this subtle evil? Man thinks himself so wise in our darkness, we have reached the shore where death creates no terror. I cannot free myself from this dread evil, this arrogance—my pleasure is to tease poor mortal man. When he arrogates, I can bask within his atmosphere and bimself in contact the shore where death creates no terror. I cannot free myself from this dread evil, this arrogance—my pleasure is to tease poor mortal man. When he arrogates, I can bask within his atmosphere and bimself in contact the shore who call on him shake that off and he will find the shore who call on him shake that off and he will find the shore who call on him shake that off and he will find the shore who call on him shake that off and he will find the shore who call on him shake that off and he will find the shore who call on him shake that off and he will find the shore who call on him shake that off and he will find the shore who call on him shake that off and he will find the shore who call on him shake that off and he will find the shore who call on him shake that off and he will find the shore who call on him shake that off and he will find the shore who call on him shake that off and he will find the shore who call on him shake that off and he will find the shore who call on him shake that off and he will find the shore who call on him shake that off and he will find the shore who call on him shake that off and he will find the shore who call on him shake that off and he will find the shore who call on him shake that off and he will find the shore who call on him shake that off and he will shake the shake I can bask within his atmosphere and himself in our beautiful society—ha!
pass through all material life again. He (Sister Anna glides in rapidly, wa now has gone beyond my reach—by self exertion has he this accomplished.

My influence over him is broken like a reed. Shall I, like him, reform? Material life has yet too many charms for me—and only through a human organ—any I isolater active after a places her hands over May's head.)

Sister Anna.

Pure heart! Beautiful soul! Ripe for ism can I indulge in earth's affairs.

care I? There are plenty of fools on earth who still believe they have the truth—and only they! I'll find another whom I'll stuff and puff with wind to make bis fellow man believe (that is, such who are fools like himself), that he alone is worthy of acknowledgment.-

But vanity lurks within his soul.
This is my evil too. I am not yet cast of!—(Remains.) 3rd Spirit.

4th Spirit.
And selfishness. I still enjoy a life on earth with ease.—(Remains.)

5th Spirit. Nor me; I'm here and all about. Self love: that's man's weak point.--(Remais)

6th Spirit. Mr pride I have not rooted out, there foreI'm also here.—(Remains.) 7th Spirit.

Aid baughtiness is my delight. When he induges so do I.—(Remains.)

Sth Spirit.

Doubt and despair; this is my life. 1 find in him much consolation.—(Re-

9th Spirit.
Srcasm darkens oft' his brow. I inspire him there with cutting phrases.—

(flay enters joyfully and singing, leading her two children by the hand. Dak spirits withdraw to rear at her aproach.)

Trela-la, tra-la-la, Weare so happy and so gay.
Chidren, kiss your dear papa,
Weare going to make a merry day.
(children run to Frank, who starts from his reverse and endeavors to ap-

per happy.)

May.

Vhy, my dear Frank—studying and worying again? Groveling after something you cannot find, I'll warrant. Ha, haha! You old philosopher!

Well, May, 'tis true; but I think I'll reach bottom this time; I've had a revelation!

May.

Ha, ha, ha—a re ve-la-tion! You are always-having-something. Well, my dear, what is this great revelation? One of the Children.

What's a revelation, mamma? A revelation? Well, a revelation is a
—well I don't exactly know myself.
Let para tell us all about it, then we'll
know.

Well, I have been here the whole af-ternoon trying to find out the meaning of truth, and finally fell asleep over it. May.

The best thing you could have done. Frank. While I was asleep I dreamed that my guardian angel or spirit guide appeared before me.

May. How did he look?

Frank. Just have a little patience, and we'll get to that in good time. well, as I was saying, my spirit guide appeared to me, and answered all the questions which have been puzzling me tor some time. He looked something like a Roman in snowy white attire—intelligent, good, beautiful. When fin ished with his speecu, I awoke—and of course he was gone—evaporated—like all well regulated spirits do, when you try to get a good look at them.

May. Ha, ha, ha! You call that a revela-ion? That was a dream. I have had tion? many such. One spirit in particular visits me in my dreams very often. I have become so familiar with her that I have given her the name of Sister An-na—she so favors a beautiful sister-of-mercy that I once knew by that name; and she is always clad in the purest of white.

Sister Anna.
(Apparalled in white, appears at the door from whence May is ued forth—

Sweet child—she speaks my name. I impressed her with it so often that she now knows me—heaven bless her.—

Frank. But you won't let me finish-this is not all of it.

May. Oh, I beg pardon.

Frank. Well, I awoke, wondered whether it was real or imaginary—began a solilo-quy; and when it was flui-hed, lo, a voice answered me—I saw nothing, but I heard it as distinctly as I hear you. He, for it was a man's voice, revealed to me the secret of becoming happy!

May.
Of becoming happy? Why, Frank, are you then not happy? Frank.

Oh, oh, of course—but you know; I mean; well, you women don't know what a philosopher understands by happiness. You know it is a desire to have real, genuine truth.

May.
Oh, I see; the philosopher's stone, or something of that sort. Well, did he give you a prescription how to become happy?

Well, yes; he told me to root out my May.

Evils! why, Frank, you have no evils; dear old fellow! you are the idol of perfection in my opinion.

(Dark Spirits approach within a few feet of May and Frank.)

(Sister Anna glides in rapidly, waves

Pure heart! Beautiful soul! Ripe for heaven and still on earth! To the pure in heart all is pure! She judges all mankind by herself. Her soul is ready for transition, but wise Providence retains her on earth. God give her strength! (Blesses her and retires. Dark Spirits

Frank. Well, I believe I am a good sort of a fellow—I don't know that I'm so bad, as he thought I was. What do people

say of me anyhow? 3rd Dork Spirit.

Ah, vanity! Now comes my turn I feel the attraction—he calls me; I will inspire him.

I don't know what people say of you. But why the people. Now, my dear Frank, don't you think it's a little vain to wish to know what the people think of you? What do you think of your-

Frank. Vanity! That strikes me just like those truths which that invisible voice

May.
Then it is truth. Truth always strikes hard; but out pride will not allow us to admit it. Frank.

Stop, stop! You have hit me again, fay. Have you turned philosopher, May.

Sister Anna (at the side door.)
No. not philosopher—but she is intuitive enough to feel the impressions given to her by the spirit-world. She is but the instrument through which we speak. (Exit.)

May.

No, Frank, I am too practical for that, you know; but have I said anything so striking? If so I'm not aware of it. I merely said what came to my mind suddenly; I don't know how it got there, but I felt it, like a—I don't know what.

Frank. Well, that is the way I heard that sage talking to me, like a, I don't know what; and yet I heard it, and I became so inspired that I began to answer him;

you got something in your mind in the same way; that is what I call a revelation!

Ha, ha, ha, I got a revelation, too.
Come, children tell papa good bye—we
are going to tak a walk in the park.
(Frank kisses May and the children, who exeunt.)

Frank. Well, glad I'm alone again, anyhow

4th Dark Spirit.

I'll still enjoy with him hours of sweet seifishness. No time to please the others, all self—self—self!

Frank. Now for the truth. Truth str.kes, eh?

I wonder if that truth was meant for me? Vanity! Toat's a queer sort of an arrangement. I wonder if it's an evil? I hope not. Toen I've got it, sure. Solomon had it, or must have had it, otherwise he wouldn't have known so much about it. That's some consolation. I've got a companion.

That is what I've always been telling you—truth belongs to God. We are here to prepare ourselves for a higher life, where truth awaits us.

Frank.

Hm—I believe you've got the stick by the right end. I suppose, by preparing ourselves, you mean root out our evils. consolation. I've got a companion.

3rd Dark Spirit. Yes, you've got me as your companion; but not Solomon—he's over it by stand me, I see. now, I hope.

by the way, I must get May to give my invisible guardian or guide a name, too—the sage said I should free myself from these evils. But how in the thunfrom these evils. But how in the thunder is that to be done? I am what I am, and can't change my color like a chameleon. So it is vanily to look for praise! Well, I'd like to know who don't? But it is no use arguing, I am not contented, and don't know why. Something wonderful will have to turn up or I'll turn inside out to see if I can find the evils that cause it. Another thing, when May is with me I feel brighter and better than I do when alone; and yet I want to get rid of them so as to be alone. I wonder why that is? Can it be because her guardian spirit is always with her, and mine not? Or is it because she is better than I and is always with her, and mine not? Or is it because she is better than I, and has no evils, and her influence overshadows mine?

I hope he will never find out. If so our time is up and we must go. Her influence keeps us away from him.

This makes him feel better.

Her sermons of to day should be instructive, interesting and practical, with a text from the book of nature.

Frank. Well, I think I'll pay my friend Gustave a visit and give him the benefit of my late experience; he, also, is in search of the truth. Poor fellow, he is studying hard to obtain a diploma for the minis try. However, my experiences may life, but a necessary preparation for the try. However, my experiences may furnish him with a subject for his maiden sermon.

(Takes hat and stick and passes right through the line of dark spirits, without seeing them—they following in his footsteps.)

End of First Act. ACT II. Street Scene. Enter Frank.

Frank. What is life but a dream, a passing dream? Yes, it does seem so, when we review the past. Instead of laboring for our individual development, we are roaming in the clouds. But this is a common error of mankind, and I am one of them. But how in the deuce shall I begin? Well, I suppose circumstances will furnish apportunities.

stances will furnish opportunities.
(Starts to go, but is stopped by a peddling beggar, who offers her wares.)

from me, I am a poor woman! Frank.

No time now, leave me alone! (Ped-dler Exits.) What is that? I feel a current passing through my whole system. A moment ago I was happy; now

aid and light.

have I done? Uriel.

Question your conscience. Is that the mode of freeing yourself from your Frank Tell me, what are my evils?

Uriel. Study self. We are not permitted to instruct you directly. Search your heart for the cause.

Frank I wonder if that peddler had anything to do with it? Probably I should have been more conscientious and listened to her pleadings. Probably she has child-ren at home who want bread, and I was heartle-s enough to think only of myself. That is self-love or haughtiness. which? I see it all now. I was wrong Oh, miserable creature that I am—sel-fishness is my evil, and that makes me

Uriel. That is truth! Frank

unhappy.

It is truth. (Exit.) SCENE II.

Gustave's attic, scautily furnished. Gustave.

I am heartily tired of studying. The more I dive into theological matters the more I seem to dive into darkness. I feel that this is my calling, but there is too much religion of the head and not enough of the heart in it for me. My friend, Frank, although a free-thinker as far as religion is concerned, has more true spirituality in his soul than the majority of our strictest church goers. Where he has developed that I don't know. It may be a natural gift, or it may be the outcome of his philosophic true of mind. He seeks philosophic true of mind. sophic turn of mind. He seeks philosophy and I seek religion, and he finds more true spirituality than I do. I am almost despairing at this dry ortho-

(A knock at the door.) Walk in-the door is open. (Euter Frank.) Ah, my dear brother, happy to see you. Be seated.

Frank. Well, my dear Gustave, I am very

Gustave. And what have you to be unhappy

Frank.

Oh, everything-I'm disgusted with myself. Gustave. Don't say that. Why, you evjoy the love of your wife and pretty children; and of your friends, and so forth.

Frank. Well, I'll tell you; I have come to the on this mundane sphere.

Gustave.

That is what I've always been telling

Gustave.
Overcome, overcome, is the Christian

Frank.

Then she said something about pride—that hit me, too—well, I guess more besides myself have it. But the sage—ture, reverse your inclinations, etc. ture, reverse your inclinations, etc.

Gu-tave. You misconstrued the letter for the spirit of its definition in this case, at all ed. A regular orthodox sermon has about as much effect on me as the effu-sion of one of the mythological gods, or like something belonging to a routine of ceremonies. Both preacher and hear-ers being delighted when finished. The

Frank.

Gustave. Indeed, and are you becoming a be-

Frank. Not a believer-that term smacks too much after your Christian faith, so called; but which I denominate a sort of blind credulity. People profess to have faith, and couldn't give you the slightest definition of its true meaning. The best condition of faith that I know of is that which a child has in its parents— a trusting, confiding spirit—a sort of complete surrender to another being complete surrender to another being for support. Now, supposing all mankind, and I am some of them. But how in the deuce thall I begin? Well, I suppose circumstances will furnish opportunities.

(Starts to go, but is stopped by a peddling beggar, who offers her wares.)

Peddler.

Shoestrings! Blacking! Pins! Buy from me, I am a poor woman!

Gustave That is the fault of the people. They lack in spirituality and regard true faith as a sort of compulsory belief.

Frank. According to that, you are not a Christian up to the standard of ortho-

And that is where my doubt begins. My heart differs with my head. Instead of dying in the faith, people should live in it; instead of believing that Christ died to free man from his sins, he That voice! It is the sage. Oh, my should free himself; instead of the mere invisible friend, help me; tell me, what belief in him, man should follow him practically. It would be wiser for him-self and of more benefit to his fellow-man. What I understand by faith is a trust in God that he will care for us as he thinks proper; that he will guide us as our development will permit; and that his love extends to all mankind

alike. Now tell me your revelation! Frank (Aside) I haven't the heart to speak of it. My last act of selfishuess has so perturbed my conditions that I am at a loss to be-

(Knock at the door.) Gustave. Who can that be? (Opens the door and admits the fe-

male peddler.) P.ddler. Shoestrings, blacking, pins. Buy from

me. I am a poor woman. Frank. Here she is again; I must redeem my Gustave.

Well, my poor woman, I have no need for anything to day, but I will try and aid you-it I can, (embarrassed,) but I am afraid I have no change about

Never mind, Gustave, let me do that for you. (Takes out his purse.) Here, my good woman, take that and God bless you.

Many thanks, mister. (Aside.) The same man I met on the street a short while ago. I thought he was a good man. Bless him, bless him! (Exit.) Gustave. You are a good fellow, Frank. Your

good works will precede you to the fu-Frank. Oh, well, I hope so. Well, Gustave, I feel happier since I've been with you; and if you will take a walk with me to the park I will tell you the whole story

Gustave. Very well, I am at leisure now. Let

from beginning to end.

us go. (Exit both.)
(Room darkens. Enter Dark Spirits.)
4th Spirit.
My hopes are on the wane—he, whom I've so long cherished has now began to cast me off. He thinks of others paids cast me off. He thinks of others beside

Yea, self-love—'tis man's weakest point; but in-piration leads him to the light and illuminates the darkness in his sou! 5th Spirit.

6th Spirit.

Humility will lead him to the troth and lend strength to break the chains of evil.

of evil.

7th Spirit.

Sentiment, ha! I do despise that which the world calls pure. Even you are moralizing now and bent upon reforming. Puppets! Bah; untre to what you have developed. Would I could unbind myeelf from this condition; but sink or swim, we're bound by mutual evils, to drag this mortal down; by the law of affinity he has attracted us to his side, and now, curse on him, he tries to cast us of!! Reform, ye cowards, with him if ye like—I'll stand if all hell should open upon me!

8th Spirit.

should open upon me!

8th Spirit.

And I'm in doubt to know what I shall do. I dread the future. Is it life or annibilation? Are we absorbed in that great central mass which they term God? Or are we what we are? I dread the light—am in despair to go on or halt. Shall I now follow and take with him the risk, or slink into the darkness with my boon companions? Which power will overcome my soul? Have almost courage enough to call on Have almost courage enough to call on God for aid.

(A bright spirit appears. All immediately shade their eyes and stand in silence.)

Bright Spirit.

Those who call on God for aid call not in vain; each soul to him is bound in love; they are all his own. (Exit.)

8th Spirit. My prayer is heard. I've hopes to meet once more those whom I love. On earth I had been taught that either to heaven or hell we go, and there remain forever. (Exit.)

9th Spirit. Indeed, our company suits this mor-alist no more; a grain of truth has made him wondrous wise—and now the world must dance because he pipes! Ha, ha,

(All the spirits in chorus): Ha, ha! ha, ha!

7th Spirit. ha—s! (derisively.)

9th Spirit. And what befalls our Beelzebub? In grand haughteur he towers above us all and sneers at all the brethren on his level. What pleases us does not please him—'tis too diminutive in his—ah-hestimation.

7th Spirit.

If in thy mind we are all fools, why stay within our circle? We know that on the mundane sphere you moved in high society; there, money ruled—here morals rule; and you, my friend, have neither—therefore 'tis not your choice to be with us; but like attracts to like, you know.

(Spirits in chorus):

9th Spirit.

Ha, ha, ha, ha, ha! 3rd Spirit. Thought is free. All think. Why cannot I? I must display myself, else I will be forgot! I have not much to say,

yet I must say-

9th Spirit. How vanity will itself display!

A nice place is this parson's room—his aura does a poor fellow good. 5th Spirit.

Nothing but theology, theology, theology; and his is all philosophy, philosophy, philosophy, philosophy! The devil take them both! Why don't they please the senses more? This would be food for me as

well. 6th Spirit. Why not become great men in some small place, like I was once? But either one has too much brain for that. Oh how I would once more delight to be a

Conceit, you mean. Mistake not that

for pride. 6th Spirit. Shut thee up, old sarcasm. 3rd Spirit.

And-may-I have a word to say? I know you all think well of me. Display yourself—but oh, not here; you'll find none to appreciate your talents nor your wisdom, so hold thy peace old vanity.

3rd Spirit.

Not a word can I edge in—on earth with rapt attention I was always listened to; of course I thought I knew a deal and there displayed my wares quite often and heard of praises sung to me.

But here it seems they know me better than I really do myself. (Enter Arroganee and Conceit.)

1st Dork Spirit. Hurrah! hurrah! what evils congregated her! Old Haughtiness, as grum as ever, and you here, too, dear Vanity? Oh loved ones, we go hand in hand. Amongst them is is Sarcasm too—with

Pride-a motley crew. 9th Spirit. And his arrival makes our hell complete—the place is well selected, sure; a parson's room in which the devil's imps hold sweet communion-full of harmony to study or destroy theology.

2nd Spirit.

Aw, haw! A parson's room, I'll vow

-'tis not the first wherein I found myself. Like doctors, they, too, have con-ceit and and believe the church must rule the people; they seek poor sinners to come in their fold; 'tis their ambition --attendance must be large, and why? Increase of salary their motive be. The congregation, aw, justead to God, devotion pay unto the minister upon the

stand, and him they worship like a saint, especially if he be unmarried! 9th Spirit. And when did you break loose? Your And when did you break loose? Your wisdom, here, is out of place. Ah, who comes here? (Enter spirit.) A visitor fresh from earth, I'll vow! He's clad in scarlet red tight fitting suit and bent just like the letter 8. Come here, my friend. What brings you here? (Spirits crowd around and scrutinize him closely.)

him closely.)

10th Spirit. Where am 1? Is this heaven? [Continued on Sixth Page.]

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

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when the post office address of The Beyfer Way is to be changed, our patrons should give us two weeks previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as The Better Way goes to press every Wednesday.

NOTICE!

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

222 West Pearl Street, Cinneinnati, Ohio.

As we give so we receive.

Self-knowledge is the keystone to spiritual progress.

Evils may be converted into eccentricities by an exhibition of cash.

Let your actions be the answer to the one who inquires of you, "What is Spiritualism?"

To decry mediums is to decry the cause

Instead of finding fault with a brother it. If you cannot, then try to do it better

spiritual purposes.

More criticisms are in order, as we've got quite used to them. In fact, we rather begin to like them; for they lend us animus to say something in reply.

respect for lesus of Nazareth; for he suf- the approach of fraudulent spirits either. fered and died like a hero for principle' All effects are good where the heart is in sake-if history is correct regarding him. the right place.

Attempting to know too much, often results in knowing too little of a subject in hand. It is like stopping the flow by forcing too much through the outlet at one time.

The impediment towards organization in the past, it is said, has been the everrecurring desire of individuals to rule or lay be the opposite.

A subscriber at Grand Rapids writes: "I rejoice in a paper at last we can recommend. You have evidently become acquainted with the spirit side of life through developed mediums."

is with us. Let us break away from all frequently the case. Only where they and trust to God for guidance.

Some people intuitively sense more truth than they can give voice to, while others profess to know more than they actually present to the world. If the former would give up their thoughts to the latter to be framed or expressed, much good might result from it.

When brothers or blood relations disagree, there must be a great lack of love with each other?

Catholics lament that there is not religion enough in the public schools, and Spiritualists that there is too much. Between the two Protestants hold on to the Bible as a last anchor hold to salvation, and will give up to neither as long as either makes a fuss about it.

Evil must succumb to good, the lower must subserve the higher; the finite must give way to the infinite; and therefore our friends need fear nothing that may appear a little dubious on the surface occasionally. All is for a purpose; every motive, even if temporarily perverted by mortals, mediums or missionaries, will be purified in the end; and nothing in which spirits play a part need cause apprehension. Above everything, there is something higher and better.

We would like our readers to bear in tnind that we have no connection with the business portion of the paper, and therefore not a responsible agent in the matter. THE BETTER WAY is published by a company and the editor is appointed to fill a department in it as an employe simply. All we have to do is to select reading matthat nothing detrimental to the cause finds its way into our columns. All information outside of this will be kindly furnished by Mr. C. C. Stowell, who has the entire control over the former.

MRS. CARRIE M. SAWYER,

The well-known materializing medium, attempted to give an exhibition in Cincinnati one evening last week, in which she was to demonstrate how fraudulent spirit manifestations were produced; but as the small audience did not warrant expenses, it was dismissed by Manager Burks. Whatever the results may have been otherwise, we think the failure to attract people to such an exhibition, proves that but very little faith is placed in an exposer, and we would advise our good sister to return to her legitimate business and give only genuine manifestations, whatever others may do. The world is sufficiently enlightened as to the difference, and no sensible person visits a medium any more without first consulting a Spiritualist for guidance And to our friends in the cause we would say, be charitable. We know nothing more than what we have heard of the lady, pro and con, and have never where the exhibition was to be held, convinced us that she needs all the sympathy that can be given to her before it is too late. Her spiritual surroundings were, or at least those we met around her cabinet on that evening at the hall, not of a high order, and satisfies us that exalted spirits neither take part nor advocate such a movement. We therefore do not harmonize with the principle involved, and hope that our mediums may be induced to substitute something better for it.

Since writing the above we attended a seance for genuine spirits materialization in this city, and can, from what we experienced there, attest that she is a fine medium for that effect, whatever else may be said of Itself. Purify the mediums and you purify her, or whatever else she proposes to do in the cause. The two cannot be separated, addition to practicing her gift as such. Whether exposing the frauds of other mediums will either benefit her or the cause mortal, suggest something that will remedy is a question which the future must decide. We are inclined to believe though that most of the so-called frauds emanate from Spiritualists should have halls for the the spirit side of life; and if all circles were exclusive use of their mediums, and in kept free from inharmonious elements, or which to hold meetings and services for if none were admitted except by special permission, we would hear no more of simulations, and Spiritualism would advance without the necessity of gaurding the public against that which is no fault of the mediums. And if mediums themselves live right and aspire only for that As a brother mortal, we have the highest which is good and pure, they need not fear

CLAIRVOYANCE. Clairvoyance is the soul peeping out of

its material mansion, and those who possess this gift should therefore keep the windows of this mansion very clean, otherwise they see only distorted images-animals instead of human spirits; ugly instead of pretty faces; demons instead of angels -partly due to natural attractions and down the law. The next impediment will partly because we see things subjectively in spirit. Of course, a pretty spirit maiden will not take the form of an animal, but she will seem distorted to the clairvoyant, who has an impure aura around his or her soul, and when animals present themselves | ill-humored, disdainful, contemptuous or | some who seem to think that we are preas an every-day occurrence, one's traits may be judged by the species-like attract-We are beginning to realize that the ing like. A favorite quadruped may be rising generation of Spiritualists-those of attracted through a love for it, but this is the present and of the progressive order- a higher degree of attraction and not inthat is old, sapless and narrow in thought present themselves uncalled for or their company is odious, it is through the impurities or the animalism existing in the aura of the mortal. Otherwise there is no more evil in having an animal around in spirit than in mortal life. We know of a little clairvoyant who sees his pet dog quite often, but it is the only animal he does see; his other visions are all of a human order. So we know of an instance where a clairvoyant sees spirits according to the humor she is in at the time. If between them. If souls belonging to the angry, she attracts spirits who jeer at her, same sphere cannot harmonize, how long and, if not exactly of the order that prophwill it be before those of opposite or dif- esied to Macbeth, have that appearance at ferent spheres shall agree or harmonize all events. They may be really ugly in disposition, temporarily attracted by her ugly humor, or they may only seem so to her; but we hardly think that a loving spirit would resemble a malicious one, however distorted it may look for the time, when viewing it through a dark aura, or one that is temporarily overshadowed by anger. A sensual or selfish aura is worse; for either is permanently dark, and would likely cause the clairvoyant to believe that all spirits were dark, judging life mortal, or the intention of one when thinkand Spiritualism from his or her narrow conception of them. This latter is also possible with other mediums or persons. They estimate everything from their individual and often very limited standpoint. But such seldom have much yarn to spin out, and we can best get rid of them by letting them have their little say-so, and thus make them hors de combat by their own volition. However, this does not put clairvoyants at rest who are constantly seeing something spiritual. If their vision is clear and perfect, it is a blessing; otherwise it is not. All we can say is to take up the study of self in connection with what is seen and try to live in harmony with moral law. Out of all evil will come good eventually, just as from the vilest corruption a useful essence may be exter for our readers' enlightenment and see tracted. The spirit of everything is pure

and may be brought to the surface by dis-

tillation. So we may unfold our own

inner condition, and by doing so, cast off

INFLUENCES. Every psychological influence, thought

wave or emotion sent out by one mortal

to another is returned with the same com-

pliment-be it love or censure; encouragement or contempt; reverence or disrespect; and those who are sensitive to this class of influences are immediately conscious of their action. Besides the above there are material influences, which also have a different effect on the sensitive, being either pleasing, disturbing or depressing. The latter, though are not returned as in the former instances; for these come from nature and are due to circumstances or surrounding conditions. All that the sensitive can do in this respect is to either enjoy the influence felt or make himself positive to it according to its specific nature -provided he possesses the necessary health to enjoy that which is good, and the will to reject that which is unpleasant. Like attracts like though. If he is in bad seen her; but our presence at the hall health he cannot enjoy nature's exhilarating influences when offered; for pure influences cannot amalgamate sufficiently with diseased animal matter to be sensed; while if in discord with nature through intemperance or unspiritual or impure tendencies or habits, he attracts only the disturbing influences to him, and if too he also lacks the will or the positivity to ward off such influences. And if troubled with both ill health and weakness (or selfishness so-called, from which both originate) he feels the depres ing influences of nature, as that which is conduced by the noxious or miasmic conditions of matter, through this lady at Dr. Walker's residence thus subjecting him to all manner of contagious dieases at the same time. On the the other hand, if either in good order physically or spiritually positive by a life of purity or morality, he is in accord with the positive or spiritual side of nature (as a whole considered) and is thus protected from the negative or evil influences that are connected with it on the surface of planets. Such is being positive to nature or that portion of it which immediately surrounds him. And if not naturally so at the time of sensing disagreeable influences, he may make himself so by a little that in mind. To drive them from our activity or mental labor as his capacities doors we may reap the reward of a curse; or qualifications are best suited to the oc- for the lowest fallen has an angel mother terial can best set their will in motion by bodily exercise, while mental workers can most readily accomplish this feat by read ing, writing, or studying. Either keeps the interior life or soul in active motion and throws out a counter-influence, which opposes the negative or material influences and protects the body from disagreeable or disturbing ones, and frequently from disease or contagion. This state of activity also holds good in warding off unwelcome physic or mortal influences,-at the same time attracting the peaceful or happy influences of either spirits or mortals that may be thinking of us at the time. But down, but let it be done by individuals not always knowing this or thinking of it for the moment, we are apt to fall into ples they are advocating; and if they are line or accord with the thought-wave or unspiritual or without spiritual authority, emotion that is being directed at us; and according to its nature will become irri- mission in our present position, and make table, angry, indignant, bitter, sarcastic, this declaration to disabuse the minds of even hateful toward the first person that happens to come into our mind; and in the majority of cases we will strike on the the same strain of thought, virtually re- personalities but principles. turning the compliment almost at the same moment.

Such is frequently termed mind-readng; but this is more akin to intuition. It s the catching of a thought that goes out from a mortal without being necessarily directed to us, and thus no influence is perceived in connection with it. A keenly intuitive person may, by centering his mind on another, delineate character in this manner. But if both sensitive to influences and intuitive, may become a fine medium for spirit mind-reading or impression so-called, his sensitiveness aiding him in distinguishing the difference between the gradations of the spirits who come to him-drowsy, disturbing or depressing influences coming from sensual or selfish spirits, and animating, peaceful or hopeful influences coming from those of an oppo-

These are some of the little facts in connection with Spiritualism which are worth recording and should be closely observed by all who are sensitive to influences; for they are consistent and never fail to tell the truth concerning the character of a ing of us. And as they come from the spiritual part of a mortal being, spirits out of the flesh may be guaged by the same measure and serve as a protection against imposition. Impression alone is no safe guide, except we exercise our reason in conjunction with these impressions and govern them instead of being governed by them. But to take everything as absolute truth because it comes from a spirit is worse than no impressions at all; for our own reasons will never lead us astray while the former may. Intuition is a soul-sensing of the spirits' thoughts, and is not received on the brain directly as an impression. It is more of an interior cogniion of intelligence and accompanied by a loving or peaceful influence. It is soul communicating with soul directly (not the spirit) and may be done even while another spirit is controlling the physical body, or rather, our spiritual body, spirits only controlling the physical body for directly physical manifestations, as in ful trance, slate writing, materialization, etc But these differences must be learned by the dross, and finally be in possession of a useful gift—one of the most desirable of which is clairvoyance. experience, and the sooner they are known, the better for the individual; and as the in-

PRINCIPLES - NOT PERSONALITIES. We are not fighting personalities but principles. If we cannot win our cause on this basis we would rather turn the command over to another. Struggling with the individual, makes us lose sight of things that are vastly more important, with results difficult to amend; and to stoop to small things in a big campaign is unbecoming those who desire to represent a cause. We haven't time to resent personalities, nor do we wish to disturb the ing the Christian world, they will never equanimity of our readers with cutting

ress at once we will save our powder for Many have been undoubtedly looking forward for a wholesale expose of "fraudulent" mediums through the columns of THE BETTER WAY. But they will look in vain. This is not a channel for the elsewhere-amongst their own people-in transmission of that which can only occa- the churches, where they belong. Spiritto Spiritualism. If a medium is really so perverted as to sacrifice principle for gain or notoriety, it will be known without cry of "Jesuits" going up from our mediadding our infliction to one who needs ums. Not that we mistrust all Christian sympathy rather than censure. For who could be so heartless as to tread upon an arrogant ones will slip in-kings, cardialready fallen brother? Are we not all of nals and clerical cranks, who begin by weak to control these tendencies or habits, one parentage, and appeal to the same dictating anything but Spiritualism, and if God for forgiveness when we have erred ourselves? Why should we add suffering Into ridicule or into something worse. If to one who needs forgiveness instead? Is this spiritual? No. Let us protect our mediums from inharmonious surroundings and the infernalism of fraud hunters, and we shall hear no more of their fraudulent demand of us to announce their confesspirit companions, who constitute the dev- sions through both spiritual and secular ils that drag our mediums into the mire. papers, as some of them do, we respect-Lift them up again instead of hunting fully decline their further association. them down. That is the mission of true Spiritualism, and no true Spiritualist would have the heart to do otherwise if the opportunity was at hand. Let us not communications with them at once. It is discard any of them; they need more sympathy than the heartless, cold or selfish phenomenalist, who pays his fee, and then demands to see a whole circus. The mediums are our entertainers of angelic visitants to earth, and we should ever bear casion. Those whose labor is mostly ma- hovering near endeavoring to uplift her ored because the spirit gives a Big name, darling child; and, oh, the anguish of such a mother when ruthlessly repelled by the diabolical influences that follow the poor their messages a little more private or not sensitive from mortal minds or uncharitable denunciators. Take care of the mediums and attend to those who would destroy them. None but mediums underderstand the true mission of Spiritualism, and they are the only judges in the matter. All other opinions are but idle speculations and have no accord with true Spiritualism at all, and should not be entertained by those who desire to see the cause progress. Such individuals may be rapped We will attend to the doctrines or princiwe fear not the battle. This is part of our paring to spring a volcano on the poor mediums or unfortunate ones, and others who would like us to do so. We will

> THE FORTY-FIRST ANNIVERSARY Of modern Spiritualism will be celebrated in Cincinnati as usual, although it was first intended to dispense with the celebration this year. But the strong and both sides denouncing us because we pressure that bore upon the directors and tell the truth. Now, we mean to keep the trustees from Spiritualists throughout the Ohio valley, made it impossible for them to ignore the appeal. So preparations are being made to affectuate a success. Besides home talent several others will be invited whom our people particularly favor. The exercises will consist of two services on Sunday, Mch. 31st, and three on Monday, April 1st, at G. A. R. Hall. The Monday morning and evening serence. The public is cordially invited.

when we fire an occasional shot in their A genuine medium cannot be a fraud, except when he or she actually simulates spiritual manifestations. Such are not Spiritualists, and we therefore have no dealings with them. But there are spirits who hamper our mediums, and commit most of the frauds that reflect on the mediums, and such need not be feared if the heart is in the right place. Both Spiritualists and mediums have it in their power to discountenance such deceivers if they only so will it, accompanied by a real earnest appeal to the higher powers for protection and force to aid them in directing their mental impetus against such influences. Direct a feeling of sympathy on the mediums and you not only dispense the evil influences surrounding them, but also lend them power to free themselves from spirit frauds.

Some Spiritualists regard Christians as tigers that are ready to devour them, while others hang on the Christian's Christ as if there is no salvation without him. Neither is Spiritualism proper, and no progressive Spiritualist desires to either hear, read or dream of any more such stuff in connection with his pure and beautiful philosophy dividual, so the whole cause of Spiritualism. I that has only love to dispense with.

THE TRUTH MUST BE TOLD. Some people seem to value very lighly the opinions of departed clergymet who claim to have become Spiritualists on the other side and now return to announce it to the world through Spiritualist mediums. In the first place all naturaly b:come enlightened as to their condition in a very short time after they get out of the body. In the second place if they wish to announce this for the purpose of convertaccomplish it through any other but Chrisphrases that are only intended for individ- tian mediums or their own brother clergyuals. If we cannot bombard a whole fort- men still in the pulpits. For us to publish such messages is useless as far as the Christians are concerned, it the object be to bring them to a belief in Spirkualism; and to voice any spirit who has been opposed to us on this side of the veil, is not our mission. Let them seek an avenue ualism is not Christianity, and by a promiscuous admittance of such spirit's opinions, we will, before long, have another spirits, but it leaves a train by which some not checked, would either run Spiritualism one wishes to communicate for the purpose of learning the art, or to honestly acknowledge that he is now with us, we see no objections. But when they arrogantly There is danger behind it, and we would advise mediums, who have such visitants, to be on their guard, and stop all further no use being very ceremonious in this matter. The more lenient the medium, the more he will be trifled with, and so he might as well be firm in the offstart and show him the door. If the spirit's intention is really good and he has true love in his soul, he will not become offended-knowing the advantage he has over us. But if the medium is weak enough to feel hon-

> Besides mortal influence, we have had spiritual influence bearing on us to take sides with one or the other extremes of Spiritualism. But as long as we know l ourself, we shall not deviate from our course. Those spirits who come with an influence of love and have the good will of all true and truth loving Spiritualists at heart are welcome, and to them we lend an attentive ear. To all others we say, "get thee-not-behind us," but a mile away. Spiritualism is a revelation of universal intelligence (God), and does not pander to factions nor favor individuals. It speaks to all mankind as a brotherhood, d we have no desire to be outside of this N. Hugh A. Pentacost, of Brooklyn,

why, further argument is unnecessary; he

must learn by experience simply. But

while learning we would advise all to keep

be too hasty in exhibiting them to the out-

We are being hemmed in by two lines very person that is thinking of us, and in oblige neither; as we are not dealing in of fire, one from the left and the other from the right wing of Spiritualism. In other words, by the two extremes: radicalism and sectarianism. One side showing their ill-feeling because we will not take up their iconoclastic views and ideas, and the other because we will not lean on churchianity, middle course-the central current in which rational Spiritualism flows, and shall not be moved by either threats or money, potentates or devils. This course we believe to be The Better Way!

> A little harmless conceit frequently makes a being very interesting, for it is an effort to know something. To believe we know it all and not wish to give anyone vices will consist of lectures and tests, and else the credit of knowing anything, is the afternoon will be devoted to confer- selfish, and converts our conceit into arrogance. And to believe that which we know is all that is worth knowing, is dows-right It is not the medium we are combatting contemptuous; 'tis beyond criticism. Such are not worth arguing with and had better direction, but the spirits attending them. be left to their own sublime reflections and soap-bubbling imaginations. The more they puff up the sooner they will lurst, and we will have several saints less in the world. It is modesty we want, and the more the better; for behind it hover aigels bringing peace into the world, and this means organization

Spiritualism has so much that is good and pure in it, that we have no timenor room to spare for the ventilation of personal aggrievances, the mistakes and apparent mistakes of mediums, unchariable opinions of soothsayers and prophets, and much else that neither instructs nor bnefits the reader. We are trying to make every issue of THE BETTER WAY SCEXempt from unspiritual thoughts and lanentations that no Spiritualist need be ashaned to pass it to his neighbor to peruse, no be afraid that it will contain anything relecting on the cause.

To denounce Christianity on one ide and melt in the arms of Jesus on the oter, is unbecoming a true Spiritualist; for me s uncharitable and the other unmanly-or anwomanly, as the most of the latter tre of the weaker sex-Jesus having bee a man, we suppose, is the cause of this uny

"Heaven Revised." A hundred page pamphlet just issued by the Religio Phile sophical Publishing House, Chicago, Ill. Author Mrs. E. B. Duffey. This is a narrative of personal experiences after death, of a spirit that returns and gives i graphically, through the above named lady. It is just the thing for a neophylito read who desires to know something of the beyond, being one of the most con mon sense productions we have seen in spiritual literature for many a day. Price

From Our Reporter's Note Book. Cincinnati Brevities.

The cause of Spiritualism is making rapid progress in this city.

Mrs. Adah Sheehan continues her lectures at Douglass Hall. Go and hear her, Mrs. Kibby, at 538 West Eighth street, s holding parlor meetings, with wonderful success

Mrs. Seery, the popular trumpet med nm, went to Evansville, Indiana, recently and the friends at that place, are looking forward with pleasure, to her return to that

The following is the program of music to be rendered at the services of the Union Society of Spiritualists, 115 West Sixth Street, Sunday, March 17:

MORNING. 1. Ouverture - - - - Elves - - - - - Mohr 2. Paraphrase - - - Adleu - - - - Schubert

EVENING 1. Ouverture--- Norma ---- Bellini 2. Melodie Au Bord de La Mer (Am Meer.) ---- Schubert

Personal.

A. H. N.-All of yours will be used in time

Mrs. Annie Lord Chamberlain requests to say that for the past two months she has been ill, and thus unable to answer the many letters that have been coming to her during that time, hoping that this will serve as her apology for the neglect.

apology for the neglect.

In the Norwich report of Mrs. Richiew entertainment (in B. W. of 2d inst.) the types were made to read as if this lady had written the report berself. It was simply an error, and the word "reciter's" should have been substituted for "writer's." In justice to Mrs. Richings we are requested to say that she never writes up her own press notices.

S.—We cannot promise to publish the article until we have read it, although we don't take much stock in birthday celebrations in the spiritual world. If you have only been a Spiritualists since last spring and have begun to write * book last October, we would advise you to revise the book about five years hence before having it published, and then even reconsider it well.

Berlin has three spiritual societies. Spiritualism of 1889 is not that of 1869. Ex-ternal progress belongs to the present.

Prof. J. Madison Allen lectured at Masonie Hall, Kirksville, Mo., on Tuesday, March M. Bro. J. H. Brooks is in Wheeling, West Va and sends his love to all his friends in this

ing reading matter—a veritable fount of sec

"Onesimus Toole" is a new and thrilling tory by J. W. Colville, which is to appear story by J. W. Colv. in the Golden Gate.

The first Spiritualist Society of Madi Neb., meets every Sunday evening at 0st Fellows Hall in that place and employing home talent for its services. Judge Featherstone delivered another of his

brilliant lectures on Spiritualism before a San Bernadino audience, and which the Courier of that city published in full.

Lizzle Bangs is giving sittings and holding semi-weekly scances at 22% Walnut street, Chicago. May is married and living in New York. So says New Thought.

Prof. J. K. Bulley writes: "Permit me to congratulate the managers and editor on the improved tone and general effect of your good paper. I am fully in accord with its present position and shall do all I can for it." Rev. W. J. Gill gives a course of lectures on mental healing at Minneapolis. Mr. Gill is a highly educated gentleman; was once a prominent minister in the Methodist Church,

but embraced Spiritualism a lew years ago as a higher revelation.

N. Y., surprised his congregation last Sunday by telling what he knew of Spiritualism as a fact. He not only spoke of its phenominal phase and what he saw, but thought a philosophy decidedly and in advance of Christianity. The world is moving and The Spiritualists of Buffalo have rai

The Spiritualists of Buffalo have raised silion by subscription to prove to materialish that Spiritualism is a truth. Why not use that money towards building a hall and is the materialists pay \$1100 additional to be permitted to know of this sublime truth. Let us be independent, and they will be all the more anxious to know.

Gone Before.

Sarah M. Howard, wife of George W. Howard, passed to higher life from her home in Amboy, Ashtabula county, Ohio, February 4, 1889, after a struggle of over three years. with that dreaded disease, catarrhal conwith that dreaded disease, catarrhal consumption She was born in Springfield, Eric
connty, Pa, July 7, 1838; was married October 24, 1830; was convinced of the truth of
spirit communion about fifteen years ago,
advocated by her companion since he was
fifteen years old. She leaves a husband and
seven children in this life, the youngest living here. Carrie, eight years, followed Eandail to spirit life, who passed over October
12, 1834 aged eight months and eight days.
She was a true mother and wife.

GEO. W. HOWARD.

Amboy, O.

Cassadaga Camp Notes.

J. Frank Baxter is engaged for August, 1889 Mrs. R. S. L'llie is to open the meeting Au-Jennie B. Hegan is engaged for camp work

Edgar W. Emerson is engaged for the season of camp work, 1889.

President Gaston is in Boston for a month He reports that he is delighted with the

Thirty new houses will be added to the

Dr. Hyde makes Luly Dale (Cassadars Camp) his permanent home, and finds prac-tice to take all of his time.

Cassadaga Camp Hotel will be kept by a well-known hotel keeper from Jamestown, N. Y. Charles H. Grego; y has promised and bound bimself to give our visitors good fare this season, August, 1889.

Lyceum C. Howe, lectured for the Buffalo Society of Spiritualists in February, and drew splendid audiences. J. W. D.

Boston Notes.

Mrs. Colby Luther has has just closed a uccessful engagement in Providence, R. I. Mrs. R. S. Lillie returned to the Berkeley Hall Society on Sunday and was greeted by a large audience.

a large audience.

Miss Emma Nickerson has begun a large engagement in Springfield, Mass., where she has been deservedly popular.

Mrs. Florence Rich addressed the Spiritualists to great acceptance Sunday, March 5th, in Newburyport, Mass. She is fast becoming one of Boston's popular mediums.

CORRESPONDENCE.

Springfield, Mass.

First Spiritual Society of Springfield was favored with two highly interesting lectures from the popular speaker, Miss Emma J. Nickerson. She was greeted with many bursts of applause in the delivery. She is making many new acquaintances in this city, where she is become very popular.

L. H.

Worcester, Mass.

Mrs. C. Fannie Allyn has just closed her labors with us for the month of February with satisfaction and success. She is not only a worker on the platform but in the Lyceum and in the Society. Mr. Baxter is to be with us during March and April. Sickness and death of my beloved wife, Mrs. Dr. Jordan Bennett, has prevented me from reporting to you for the past four weeks.

Yours most truly,

C. A. BENNETT.

Chicago, Ill.

The Peoples Spiritual Society held their usual services last Sunday, with J. L. Jenifer in the chair Mrs. Cole in charge of the choir and Miss Thomas on the rostrum. The subject of discourse was "What does the public owe to the mediums?" Mrs Hamilton gave tests, Mrs Laura Holton spoke and played on the organ under inspiration. Mrs. De Wolf closed the meeting with a few remarks appropriate to the occasion. Miss Thomas held her usual evening services at il Ads sirest.

The

Topeka, Kas.

Topeka, Kns.

The Religio-Harmonial Society was addressed Sunday evening. March 3d, by Will C. Hodge at Music Hall. His theme was "The spiritual world; what is it; where is it; and what is the nature of our employment there?" He said the spiritual world was the rest world, for without the spirit there could be nothing material; as to where is it, he said as there was material without there being spirit the latter was here all around us, within us and a part of us, and that our employment there was the same as in this world. If the spirit while in the body was humanitarian, inventive, artistic, musical, etc., it tolfowed the same thoughts and aspiratians after leaving the body as before. He also said that no parson lived that did not have spirits surround hem to direct and and if a man was a gambler, a minister, a doctor, or what not, there were spirits surrounding him to help him in his work until conditions change. Like, he said, attracted like.

There were numerous readings by Mrs. Emma E. Hammon which, in the main, were satisfactory.

Boston, Mass.

Temple Fraternity School, object lesson, materialization.

The exercises were opened with singing. Invocation by Mr. Danforth. Singing and recitations by the children were followed by recitations by the children were followed by iesson from the Progressive Educator on spirit communion. Dr. Wilder addressed the school and gave an interesting account of how he became a Spiritualist. Mr. Gregory spoke upon the object lesson, told personal experiences in the etherialization and independent voices that were quite remarkable. His Grovener related some wonderful manifestations as occurring among the Shakers years before the rapping at Hydeville. Mr. Ayer gave some of his Interesting experiences in materialization; described some spirits as they came in materialized form, also spirits from other planets. Some of the manifestations that he has witnessed were most marvelous, showing conc usively the

You are like the hub of a wheel and your questions go out in all directions, upward to God, ontward to the angel world and downward to your fellowmen and the lower animals, and if you show cruelty even toward the brute creation, some of the spokes are wanting, and you need more strength. The love of God is like the tire that encircles all, and you cannot send out any thought withand you cannot send out any thought with-out ultimately reaching him. You are here for growth, development and the bringing out of your true self. You touch and influence all the rest of the world, and it will be better or worse for your existence in it, as you strive

charles Andrus followed on the subject, which are thorse for your existence in it, as you strive for good or yield to temptation.

The meeting for manifestations in the afternoon was opened with song, by Miss Lilly Runals. Mrs. A. C. Henderson spoke on mediumship and gave a large number of tests that were all recognized, and being satisfactory. Mrs. M. E. Williams gave a lecture on the facts of mediumship, giving some beautiful illustrations in a powerful and logical manner. Dr. Lawrence read an original poem, "To be or not to be," that was well received. Henry J. Newton, Esq., made some practical remarks on the mistakes of some eminent divines. Miss Mamie Horton whisted a solo, when congregational singing, "Bringing in the Sheaves," closed the exercises of one of the most interesting meetings it was ever our pleasure to attend. In the evening, Mrs. Brigham spoke upon the subject. Next Sunday evening, by request, she will speak upon "Eternal Mercy." The audiences were large throughout the day, and everybody seemed happy to think they were Spiritualists from a knowledge of the past, given through the power of mediumship.

New York, March 10, 1889.

Charles Andrus followed on the subject, "What atthority have we for the inspiration of the Scriptures? Faith or knowledge, which?"

Sunday evening was one of the most interesting services ever held in the State of Michigar. Although the morning session that decorning as every nead to sund convened at 9 a.m. and closed at 12:30, the afterioon commenced at 2 and closed at 5 p. m. Half-past six found the hall one mass of p. m. Half-past six found the hall one mass of the afterioon commenced at 2 and closed at 5 p. m. Half-past six found the hall one mass of humanity, struggling to obtain even room for stanting. Every speaker and medium, but the interior of the inspiration of the most interesting services ever held in the State of Michigar. Although the morning session the latence of humanity, struggling to obtain even found the hall one mass of the afterior commenced at

New York, March 10, 1889.

The Sunday meetings of the Progressive Spiritualists at Arcanum Hall, 57 W. Twen. and forother purposes, will be held at Grand ty-fifth street, on 3d inst., took place notwithstanding the inclemency of the weather and were well attended. Mrs. Harriet E. o'clockp. m. All members are requested to and were well attended. Mrs. Harriet E. Brach related the progress of our cause, etc. J. F. Jeaneret also spoke interestingly. Mr. Hollingsworth, the Phonographic medium, startled many in the audience at the remarkable change of the spirit voices of male and female indians controlling him. Mrs. Benwell in inspira ional encouragement to workers. Mr. Walsh, the mesmeric medium, rendered a selection of popular and enchanting music on a violin, under control of musical spirit guides, the melody of which caused a soothing influence on all mediumistic persons. Mrs. J. B. Hugo eulogized and spoke of the inaugural of the new auministration upon the people, from a spiritual standpoint. Prof. Van Horn's spirit tests at each meeting were satisfactory to all, and carried conviction to the entire audience. Verny our cause is advancing.

Frank T. Ripley is with us for a month's engagement. At his first lecture we had a good autience, and a still better one in the good audience,—and a still better one in the evening. Mr. Ripley is an earnest, forcible speaker, who carries his audience with him by his appeal to reason and natural law. He said that when the proposed religious amendment became a law then our religious liberty would be at an end, a condition to be deplored.

At the close of the evening lecture he gave a number of tests, nearly all of which were recognized.

MRS. S. S. BOCK HILL.

Professor Ripley, the noted speaker and test medium, drew large audiences to the Inpendent Church yesterday. He proved an able exponent of the mysteries of the spirunal philosophy, but the chief interest centered in the display of his mediumistic powers. If the spirits or former residents of Alliance did not speak through him, as he claimed, he certainly displayed an unaccountable acquaintance with names, personal peculiarities and incidents happening years ago. One visitor from the other world called up his landiady and was anxious to pay an unsettled board bill. If the professor will establish a spiritual collecting agency, he can do a land office business in Alliance, and when the supply of ghostly debtors rubs out, he will find quite a supply above ground to operate upon. Professor Ripley will occupy the Independent platform every Sunday till further notice,—Review. qual philosophy, but the chief interest cen-

The Spiritualis's of this palce will hold grand anniversary services at the Independent Church on the Sist, at 10:30 o'clock a. m.

on Saturday evening and Sunday afternoon and evening there was not even standing room for the people who came to hear the eloquent speakers that had been engaged, and many went away disappointed at not being able to gain admission. As a repre sentative meeting it was a success, and all who attended expressed themselves as well pleased, and were proud of the fact that Michigan had such a large number of welldeveloped inspirational speakers. The first session opened at 2. p. m. on Friday, with an address of welcome by the president Dr. W. O. Knowles, after which a conference occupied the remainder of the afternoon. At 1:30 p. m. opened with an invocation by Hon L. V. Moulton, of this city, after which he chose as the subject for his address "Fact or

Ayer gave some of his Interesting experiences in materialized form, also spirits as they came in materialized form, also spirits as they came in materialized form, also spirits from other planets. Some of the manifestations that he has witnessed were most marveious, showing cone usively the illumities power of spirits when given the occasing conditions for its manifestation. The exercises closed with singing and school was dismissed.

Waverly, N. Y.

That the readers of your very excellent paper may know of the work in the spiritual cause of Mr. G. H. Brooks, I write you a few ilnes.

While filling an engagement during the month of February for the "First Spiritualist Church" of our sister city. Elmira, Mr. Brooks very kindly favored the Spiritual Society of this place with three evening lectures. He would be added to the admiration of all who had the good fortune to hear him. He most forcibly and logically combated the idea entertained by many that the theological errors taught in the past were necessary steps in the ladder to a higher unfoldment. Instruct the young mind with the truth and nothing but the truth, and in after years it will have nothing to unlearn. The lustilling of error, of what ever name or nature, into the young mind with the truth and nothing but the truth, and in after years it will have nothing to unlearn. The lustilling of error, of what ever name or nature, into the young mind with the truth and nothing but the truth, and in after years it will have nothing to unlearn. The lustilling of error, of what ever name or nature, into the young mind with the truth and nothing but the truth, and in after years it will have been been done of the past were necessary steps in the ladder to a higher unfoldment. Instruct the young mind with the truth and nothing but the truth, and in after years it will have nothing to unlearn. The lustilling of error, of what ever name or nature, into the young mind with the truth and nothing but the truth and have the provided the provided the provided the provided

the morning services. The subjects discoursed upon were, "What and wby are we and "Can a person be a consistent Spiritualist and use intoxicating beverages." The subjects for poems were: Good motives, True freedom, Trust thyself and True liberty in 1889.

Mrs. Brigham said, you exist, and this exists, this manifestation, this visible expression of your life brings to you many questions You are like the hub of a wheel and your questions go out in all directions, upward to ciod, outward to the angel world and downward to your fellowmen and the lower animals, and if you show cruelty even toward.

The Sunday morning session was opened at 9 a. m with a conference, which was participated in by Mrs. D. F. Smith of Vicksburgh, Samuel Marvin of Grand Rapids, Dr. Thomas of Lagrange, Ind. and Mr. Erawford of Eikhart, Ind. After singing "Nearer My God to Thee," L. V. Moniton spoke for an hour upon the text, "Be wise as serpents and harmless as doves." Men often do what they think is good, but because they are not "as wise as serpents and harmless as doves." the result is evil. Mrs. Nellie J. Baade, of Capac, followed with an invocation to the Infinite Spirit for wisdom, strength and assistance, and the soundary morning session was opened at 9 a. m with a conference, which was participated in by Mrs. D. F. Smith of Vicksburgh, Samuel Marvin of Grand Rapids, Dr. Thomas of Lagrange, Ind. and Mr. Erawford of Eikhart, Ind. After singing "Nearer My God to Thee," L. V. Moniton spoke for an hour upon the text, "Be wise as serpents and harmless as doves." Mrs. Nellie J. Baade, of Capac, followed with an invocation to the Infinite Spirit for wisdom, strength and assistance, and the soundary morning session was opened at 9 a. m with a conference, which was participated in by Mrs. D. F. Smith of Vicksburgh, Samuel Marvin of Grand Rapids, Dr. Thomas of Lagrange, Ind. and Mr. Erawford of Eikhart, Ind. After singing "Nearer My God to Thee," L. V. Moniton spoke for an hour upon the text, "Be wise as serpents and harmless as doves." He nof

The afternoon session opened at 2 p. m. Mrs Lena Bible spoke for forty minntes. Subject: "When and whither." And the closely packed actience (at least two hundred were standing) listened as only people deeply interested could. Dr. Spinney followed with some v-ry interesting experiences he had when first investigating Spiritualism. Dr. Charles Andrus followed on the subject, "What authority have we for the inspiration of the Scriptures? Faith or knowledge, which?"

by the audience, 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 inspirational speaker of unusual promise. He is ready to fill engagements upon the Spiritualist piatform, and would be pleased to correspond with societies with a view to engagements.

Mr. W. A. Mansfield, the well-known slate writing medium who spent the summer at

of humanity, struggling to obtain even room for stanting. Every speaker and medium, to the number of thirty, was called forward by the President, Dr. W. E. Reid, and each one in turn gave an exhibition of marvelous gift. Tests of a starting nature were given by Mrs. Lawson, fourteen full names given with description, and all recognized. Mrs. J. P. Hinkley's poem, by Uncle Sam, "Trying to be like Christ," was applauded. When he final benediction was pronounced by the haplain, Mrs. Sarah Graves, it was conceded by all present to be the grandest success we have ever had. C. M. P.

bers of "he Ohio Valley Spiritualist Association for the purpose of electing Directors, Army Iall, 115 West Sixth street, Cincinnati. Ohio, in Wednesday, April 3, 1889, at 2 be present. J. B. GROOMS, Pres.

c. c. fowell, Sec'y.

DE WITT, ARK., Feb. 7, 1887. CHIC.GO MAGNETIC SHIELD CO:- The insoles othered came to hand O. K., and I am highly pleased with them. Would not do withou them at any price.

Any me suffering with cold feet I would recommend to provide themselves with a

I hav not had cold feet since I commenced

finished up its February work with a test circle by Mrs. Adeline M. Glading on the last evening of the month, making a full month's work. On Sunday, February 24th, Mrs.Giading was with us and answered ques tions presented by the audience. Many of the questions were very important, requiring considerable tact and information of various points to cover the ground, as they

were varied to such a degree that it would were varied to such a degree that it would have been difficult for a learned scholar to grapple with them; but the spirit control of Mrs. Glading answered readily, promptly and to the point, and in a very satisfactory manner, pleasing the audience better than a regular lecture, probably owing in a great measure to the variety of topics.

After the lecture Mrs. Ambrosia gave some very fine tests, for which the people always seem lungery, and are so pleased to receive. Mrs. Leidy also gave some grand lests, and we had a f-ast of good things, for which an overcrowded house gave thanks, both in kind words and also in the coin of the realm.

realm.
On the last evening of the month Mrs. Glading took ber farewell of us and held a circle at the church, which was well attended, and though the medium was not feeling very well, we did not see it as it effected the control, many fine readings and tests being given. We are sorry to have Mrs. Glading go from us, but we rea lize that what is our loss is the gain of others, the good work going on all the while.

During the month of March we depend

on all the while.

During the month of March we depend upon home tallent, which, with the medium-istic services of Mrs. Ambrosia, assisted by the other mediums of the association, as well as visiting mediums, will make an attraction, which many communities would be pleased to have. We shall continue in active work at the church, to which all are cordially invited and made welcome.

Fraternally, L. J. Abbott, Sec'y.

New York.

The Beacon Light meeting grows in interest and power. Prof Baldwin vill address the friends next Sunday. Mrs. Williams expects soon to take a ball where those who destre to attend her meeting can be accommodated. Free to all every Sunday evening, 22 W. Forty-sixth street.

Movements of Mediums.

[A!] 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

Dr. F. L. H. Willis is now residing at Glen-ora, Yates Co., N. Y. J. H. Randall will answer calls to lectures on Spiritualism. Address, 229 Honore street,

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.

Dr. Rothermel may be addressed at his residence, 383 Clifton place, Brooklyn, N. Y., for consultation or engagements.

Mrs. Fannie Ogden, 618 Main street, Peorla, fil. Trance, Test and Psychometric reader, Can be engaged for the season of 88 and 89. Geo. H, Brooks can be engaged for the months of April and May of '89. Address all communications care of THE BETTER WAY.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fail and winter months. 98 Park street, Cheisea, Mass. sea, 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 sum-

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

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

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 character according to the new science of solar

Mrs. Isa Wilson Porter (daughter of E. V. Wilson) holds public circles Thursday evenings and Sunday afternoons. Admission 50 cents. Sittings daily, from 9 a.m. to 5 p m. Parlors 16 West Ninth street, Cincinnati, O.

Miss Emma J. Nickerson lecturers at Springfield, Mass., until end of May. Ad-dress, 167 Spring street. She lectures at New Loudon 31st of March; at Haverhill 1st of April, and at Lynn 21st of March.

Mrs. Ida P. A. Whitlock, psychometrist will lecture and give readings at 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

Mr. Frank T. Ripley, of Boston, lecturer and test medium, can be engaged to lecture and give t-sts any week ev-ning during the mouth of March and April in Obio for Spiritual Societies. Address Frank T. Ripiey Alliance, Ohio.

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

Miss Emma J. Nickerson, a graduate of the Detroit School of Elecution and inspirational speaker, is now open for lecture engage-ments. Improvises upon subjects presented by the audience, and reads psychometrically under favorable conditions. Address 123 West Concord street Reston

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

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 month of April. Soci-ties desiring to make engagements address 990 Sixth Ave., New York.

Dr. J. K. Bailey, since last report, spoke at Hamilton, Ill., January 30th and at Keo kuck, Iowa-re-engagement-Sunday, Feb-ruary 3d. Since that date he has been under the savage sway of King Carbuncle—six weeks of severe pain and anxiety. He hopes to be able to respond to calls by the first of April. Address him, post-office box, 123,

Helen Stuart-Richings lectures and gives psychometric readings and tests before the Society of Union Spiritualists of Cincinnati, O, during the month of March, and will engage to give week night lectures or enter-lainments at contiguous points in Kentucky, Ohio or Indiana, in regard to which corres-pondence is solicited. Address Palace Hotel, Clinding 11.

Mr. Eugene Stevenson, formerly of Minneapolis, the sealed letter answering medium
and lecturer, who has given the Chicago
skeptic, Charley Duckworth, and others such
convincing tests, will, for the remainder of
the winter, make his home with Judge
Pierce, of Elisworth, Pierce Co., Wisconsin,
Box 135, and will be giad to hear from his old
patrons there. Will answer any call to lecture in or out of the State.

Miss Janua B. Hagan is now ready to make

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, 29. She may be addressed at South Framingham, Mass. During the month of April and half of May, 29, she will speak on Sundays in Ohio, and will engage to speak week days and evenings of this period at points in Ohio, Indiana and Kenucky, giving a course of six 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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Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent State Writer.

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On the address attached to THE BETTER WAY is plainly marked the date of the expiration of every subscription. Unless the same is previously renewed the paper will be discontinued. To escape inconvenience and loss of one or more numbers of the paper subscribers are to note these dates and gov ern themselves accordingly. Every issue will contain something new, startling and orig inal, and to miss a number will be to lose ; new thought or subject for reflection. THE WAY PUBLISHING Co., 222, Pearl St Cincinnati, Onio.

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B. F POOLE, Clinton, Iowa, Dear Sir: -Enclosed find \$1.10 for another pair of your Melted Pebble speciacies. They are splendid and have helped my eyes wonderfully, besides making my eves strong.

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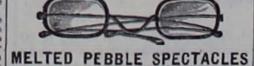
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Cincinmii, March 10, 1889,

pair of your magnetic insoles.

wearin them. Veryrespectively yours. DAN MILLEN.

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SPIRIT MESSAGES

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

WILLIAM BROWN,

Of Foxcroft, Maine. I lived and worked in this town several years gone by; I died, I used to know McCuisic, Elias Hale and many others. They will know I once lived there. I was a carriage worker. Health failed me and had to quit. Though I used to doubt and made sport of Spiritwalism have found it to be a great truth. Much more comprehensive in its instructions, and facts, than the most liberal and sceptical teach in earth, and it looks different to the spirit than to the mortal. It is different. Want my wife that was and still is a mortal to get this. It will teach her something and give her much to think of. My mind is still affectionately for her. Many blessings attend all espec ially to be remembered to my wife and

ROSA FARWELL.

I come here from Rose Dale, Indiana. My father and mother live in that place. A big man told me if I would go with him he would bring me to a place, and to a man that would tell my mother and father that I was alive, well and happy now. But I was awfully frightened when I first came into was to my home, cause I died they said They were all strangers, too, but one nun among them whom I used to know, for she. was my teacher in the church school. She, Aunt Sarah, came right to me, put her arms around me, hugged and kissed me and I did her, for did not know what all of this meant; how she and I and all of these people came to be here. Then she told me -people name it spirit life. Tell mother and all I am well and am with Aunt Sarah. They will know the rest.

RUEL V. HARRISON, Of Indianapolis, Indiana. This talking to mortal is a harder job and much more difficult than I expected. I was a very old man when it was said I died. Rheumahad got as used to having them as I to livthere from near Black Smoke Mountains, in the latter part of the seventeen hundreds. Then I was forty years old and two months if I remember. I used to go about in Indianopolis and sell milk and other things -sometimes whisky, for the water was awbut don't care to look it up. Many old none of its adherents can live it. people, will, I think, remember me there. I got out of my body about thirty years just nice, only there aint any Methodist ministers around for me to lick. I did hate a Methodist minister when I lived in my could enjoy spirit life at all, had to crave and obtain his forgiveness, as was told me by some of the most beautiful beings in the form of men and women I ever saw. I am feeling quite happy now. Have plenty of associates, but no whisky, unless, I visit the places of that sort on earth; there can find the magnetism suited to gratify all such appetites. I am learning of the ways to live the right laws to my own being to continue happy. I am not old now, only young and strong, that is I feel so. Earth retains the conditions of age and misfortune. In this state there are no cripples.

JOCK STURTEVANT, Of Houlton, Maine. I am as happy as coon alone in the woods. This life where I am (am told it is spirit life, but I do not know about that) is one vast forest of flowers, singing birds, wandering and sleeping animals-harmless and docile as lambs. Even the lamb, the tiger, and poisonous serpents, are surrounded frequently by tribes of children playing with them and around them. When I first came here, was very much afraid of these creatures. Now find all are friendly, that is will do no one any harm. The flowers, grasses, and vines are their companions seeming for they are amongst them most. I once heard an old Methodist preacher say, "the time will come when the lion and the lamb shall lie down together, and the child could thrust his hand into the cockatrices den and meet with no harm." That state is here. I was a rough old man in the earth sphere, but rough and poor as I was, and thought as little of as I was there in Houlton, I could think and remember. I do not forget my deeds, or the kind favors or the hard uage I experienced from people. And when I wandered off into the forest to hunt, there I could see nature free from the works of man, and reflect night and day upon the wonders all around me. It used to seem to me that I was never alone in those vast solitudes where I went. It appeared to me that a crowd of people were with me and I never felt lonesome. Now I love the forest and its truths and its songe, for it has both. I enjoy myself. Often see people where I am, who died long before I did, and now are glad to meet me if it is in the forest. Have no ill-will in niece, Mary Ellen Browning, to remember my heart toward any person in earth or Uncle Abe, who used to hold her on his spirit life." Have been in this state about knee. Many years have passed away since and in Fredericton, who will recognize seen and heard on this side of the river.

Uncle Jock Sturtevant, the hunter. That I did not die as I expected to, when I was so sick in the woods, and could not get up to help myself, is not a mystery to me, for I well knew about the immortal people, before being born into this life. I knew I was going, so with heart of affection for friends at home, who would never know what would become of me, I went to sleep and awoke in the beautiful world have mentioned. If you will, Mr. Printer, send this after published, to James Sturtevant, Houlton, Maine, you will gain one sir cere spirit friends, and besides, let my folks know where I am. My guns and traps are near my body, where I left them years sgo, but in a bad state.

ALERED BARTHOLOMEW.

I am Alfred Bartholomew of Rome, Italy. I see I must bother out a lot of poor English, in order to be heard here. Should sure? have said poor Yankee lingo instead of Enlish. You need not expect me to say any thing against the Holy Catholic Church, as I am for it all the time. Now, being a spirit, find plenty to do in its great interest. I am a true Catholic and a Jesuit. Some say : "That means a deceiver of mankind." I do not think so, however, more than a zealous there may find more happiness, enthusiastic Protestant is. I do not deceive by pretended love for our most deadly enemies as some do in order to gain advantage and I will not. I think there is as much hope such a large company of strangers as there for an infidel or heretic, as there is for a Protestant to reach heaven. Some spirits tell me here, that I am all

behind the times; that ideas have changed; that I have been under cover for three centuries and know but little outside the four walls of the cave where have been all this time. They advise me to go out into the world and field of nature and look around. I have taken their advice, and that is why I had been born to this new state of being I am here. Came here with some fathers of the church. But, as I told these spirits, say again I am a Catholic and shall be true to the faith. "Well," they tell me if you are true to the faith, you cannot long be a Catholic. We shall see. Will not discuss the matter. I know I am a spirit. Knew that long before I left my body. Wrote many thonsands of words for spirits while tism and the shakes were hard on me, but I | in my retirement. Hardly remember now the purport of anything I did write. Being upon hog and hoe-cakes. I was one of | cause I am a Catholic is not saying that I teachings and requirements of the See. Catholicism has a very broad definition. The tions; many very adverse to true Catholicism. The greatest amount of liberty to that wa'n't a long ways spart. I spose I'm higher powers. The Protestant creed is es some relation to the Harrisons in this place | tablished upon sectarianism, so much so,

This English speaking bothers me very much; hence you must be very charitable. ago. This spirit life where I live now is This spirit life is evidently an unlimited sphere. All classes are here, seemingly free upon their own individual planes of being. All are living out themselves as old lomely body, awfully. The one I possible. There does not seem to be church [Secretaries of Societies are Respectfully Rewhipped so hard with the gad stick is here orders here of any sort. For myself, I seem and is one of my best friends. Before I to be losing my peculiar love for church affairs and to be gaining and broadening out of myself, as it were. Education seems to come to the spirit naturally as sunlight. if susceptible. Spirit ever was the fundamental controlling instructor and influence of the Catholic order. Hence, in many respects, those of the leading duties of the church find themselves, very much at home in spirit life.

There always has been more of worldliness among Catholics, than is profitable to appear so to be known if possible. I am its true cause, but more so with the Protestant-nothing spiritual to the individuality, nothing to work for after once having caught the faith, and become a member of the church. Why? Because Jesus has done it all for them by suffering and dying done it all for them by suffering and dying on sixth page. L. B. Wilson, Chairman. as he did. Poor Jesus Christ! What a hard job he must have to care for them all, some in particular. His burden must be great. The spirit is the light of the world. And to bear good fruit all the time is the heaven that gives bliss and comfort, is the Jesus or rule of life-the salvation-the Catholicism all should practice.

> Given through the Mediumship of HENRY H. WARNER, Covington, Ky., by the guiding spirit, ITHAMAR.

MARTIN BROWN.

My Dear Wife Mary: I come back to you and say, am still living; never died; only came across the river to wait for you. My wife lives at Lynn, Mass.

HENRY W. CHOISEUL,

Of Covington, Ky. I come to my beloved wife, Angelique and say that I am here with her and shall watch over you and Irene.

FRANCES FOLLETT.

I come to Mary Follett, of Anderson, Indiana, and say, don't be afraid; you were right in rejecting the offer made to you the other day. I am with you often.

JOHN MCMILLAN.

I come to my cousin, Daniel, who lives in Cincinnati, Ohio, and say to him: Keep cool and observe well. Believe nothing except on good evidence of its truth. U-e reason and judgment and don't reject the kernel of wheat because mixed in a bushel of chaff.

ABRAHAM BROWNING,

Of Pekin, Illinois. Want to say to my ten years, so there are many persons in then and am happy to say my views have Houlton, along up the river-over the line, been somewhat modified by what I have [Continued from Page Three.] All Spirits

Ha, ha, ho, ho! A heavenly place,

10th Spirit.

They told me if I believed I would be saved and be received by angels bright! 1st Spirit.

Just listen to the arrogance of mortal priests. A subject full of lewdness and sensuality to be received by angels bright. What thought they of the other

10th Spirit. Have I not given up my worldly goods unto the church to pray me out of purgatory?

9th Spirit.
So many say—but wee the disappointment; go cleanse yourself from beastliness; you are not fit for even this

10th Spirit. What have I done for your displea-

9th Spirit.

To us, done nothing-but to yourself; for figures do not lie: your figure tells the woeful tale of life on earth spent in materiality; of sensual, selfish, lewd in dulgences-add to this arrogance of hoping to be saved; a pretty truth you have made of yourself; this is no place for you-go 'mongst your level; you there they are like you; our evils are of psychic nature-yours of the sensual; our evils belong to man, but yours, aye to the beast!

All Spirits. Away, away, away with him! (He is pushed out by spirits.)

8th Spirit.

And let him not defile the holy sanctum of a pareous room

2nd Spirit. Aw, aw, so do I say-we are more pure than he no doubt. I think we'll soon pass to transition!

Transition? Listen! A pretty figure you would cut with your aw, aw, among the spirits in that sphere! Why man, you are too full of matter to float one foot above the ground-still less think of transition!

1st Spirit. But our charge has broken ice and will prepare himself on earth for this! 2nd Spirit,

Aw, if he can-'tis not an easy matter-I will inspire him with conceit and this will keep him down!

9th Spirit. Wonders you would do. You do not know of man's determination when the first settlers in Indianapolis. I moved agree with the Potentate in all the peculiar once he has the light-and then knows what to do! Besides, he has a guide whose powers are far beyond our own. Frank has no sensual evils either, which rulers of the order have many peculiar no- odors are offensive to his guide, and thus he is well guarded! What's this? I feel an influence pure-'tis now descending down upon us. Away; it is the parthe individual conduces to the welfare of son's guide, who comes to clear his ful bad, specially when dry for whisky, and | the private citizen, subject of course to the charge's home from old iniquity's car-

(A bright spirit appears—all shield their sight against the influence.)

CURTAIN FALLS. End of Act II. To Be Continued.

MEETINGS.

quested to Send us Brief Reports of their Meetings.-ED. B. W.]

Cincinnati, Ohio.

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

The Lyceum for children and adults meets at G A. R. 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 P.m. at the American Health College, Fairmount. Free

Boston, Mass.

1021 WASHINGTON STREET-The First Spirit ualist Ladies' Aid Society meets every Friday. Private scance, for members only, first Friday in each month. Public meetings every Friday evening at 71/2. M.s. B. D. Torrey, Secretary.

BANNER OF LIGHT CIRCLE-BOOM, No.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall

-Lectures by able speakers Sundays at 10 4 A. M
and 7 P. M. Richard Holmes, President; Albert
F. Bing, Secretary; O L. Rockwood, Corresponding
and Recording Secretary.

FIRST SPIRITUAL TEMPLE, cerner Newbury and Exeter streets—Spiritual Fraternity Society will commence its public meeting Sunday, Oct. 7. The Temple Fraternity School for children meets at 10½ a.m.; afternoon services at 2¾, and Wednesday evening social at 7½.

SPIRITUALISTIC PHENOMENA ASSOCIA-TION, LADIES' AID PARLORS, 1031 Washingtor street—Sunday meetings at 2½ and 7½ P.M. Solicits correspondence from mediums everywhere, through whom interesting phenomena may occur, suita for a public platform. J. H Lewis, President.

COLLEGE HALL, 34 Essex street—Sundays at 10% a. m. 2% and 7% r. m. Eben Cobb, Conductor. EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2½ and 7½ r.m.; also Wednesdays at 8 r.m. Able speakers and test mediums Excellent music. Dr. E. H. Mathews, Chairman Berkeley Hall, Berkeley street.—The First Inde-pendent Club holds lectures every Sunday at 3 p m. F. V. Fuller, Secretary

Wells Memorial Hall, 987 Washington street,— The Independent Inb meets every Wedn sday at 2 p. m. Seance, followed by sawing-crele. Supper served at 6 p. m., followed by entertainment. J.W. Fletcher, Grand Master; Mrs. Ada Simmons, Treas-ner; F. V. Fuller, Secretary.

Ladies A d Parlors, 1031 Washington street -Sundays at 2½ and 7½ p. m. F. W. Mathews, Conductor.

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

Chelsea —Spiritualist meetings are held in Pfl-grim Hall, Odd Fellows Building, each Sunday eve-ning, at 7½ o'clock.

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

New York, N. Y.

The American Spirituali t Alliance meets at 219 West 42d street, New York City, on each alternate Wednesday at 8 p m

Se All spiritualists are cordially invited to become connected with The Alliance—either as resident or non-resident members—and to take at active part in its work

active part in its work.

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

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

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 Arcanus Hall, 57 West 25th street, N. E. corner. 6th avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 2½ and 7½ Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Con. Adelphi Hall, corner 52d street and 7th avenue.— First Society of Spiritualists holds meetings every funday at 11 s. m. and 734 p. m. Admission free. A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M.C. Morrell.

Newark, N. J.

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

Philadelphia, Pa.

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

Cleveland.

CHILDREN'S PROGRESSIVE LYCRUM, No. 1.—
Meets every Sunday at 10:45 A. M., in G. A. R.
Hall, 170 Superior St. Spiritualists and Liberalists earnesly invited to send their children and the public cordially invited to attend free.

E. W. Gaylord, Conductor.

Spiritualist Meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 p. m.

Speakers: January, Walter Howell; February, J. Frank Baxter; March, J. J. Morse. Children's Lyceum every Sunday at 10:45 a. m. E. W. Gaylord, Conductor. Friends and public cordially invited.

The Spiritualists' Progressive Thought Society meets every Sunday at 2:00 p. m. in Probeck's Hall Franklin Avenue. Admission free.

Toledo, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. President, J. B. J. nson, 2018 Locust street; Secretary, W. M. Smith, 949 Dorr street.

Chicago, Ill.

The Chicago Spiritual Fraternity hold public meetings every Sunday at 3 and 7:45 p. m., at Kimball Hall 247 State street, cornel of Jackson. Rev. Moses Hull, formerly a noted Advent minister, and one of the best biblical scholars living, will couduct the services the four Sunday in January. Seats free. All are invited. S. M. Biddison, Sec. Avenue Hall, 159 22d street. Children's Lyceum

Avenue Hall, 159 22d street. Children's Lyceum Sunday, at 1/2 P. m. Spiritualists and Mediums Meeting, 3 P. m. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.

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

Peoples' Spiritual Society meets at 115 Feb.

Peoples' Spiritual Society meets at 116 Fifth Ave. every Sunday at 2:3) P. M. All are made welcome who visit Chicago. G. L. S. JENIFER, Pres.

Brooklyn, N. Y.

Johnston Building, Flatbush avenue, corner of Nevins street.—Brooklyn Pregressive Spiritual Con-ference every Saturday evening at 80 clock.

Trey, N. Y.

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

Albany, N. Y.

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

Brockton, Mass.

First Spiritualist Ladies Aid Hall, Bay State Block 57 Centre street, Meets every Wednesday at 2 p. m. Sundays, lecture at 7 p m. Mrs M. H. Fletcher, Pres.

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

Peoria, Ill.

At Union Hall, 430 Main street, Services each Sunday evening by Mrs. M. T. Allen, instirational and trance speaker; commencing promptly at 7½.

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Storm at Sea-A Welcome Visitor.

On the 12th day of March, 1873, I took passage in New York, on the barque "Serene," of Baltimore, laden with lumber and general merchandise, bound from New York to Montevideo, S. A., and commanded by Captain Segerman, with Mr. Gray as first mate. The barque was 800 tons burthen, and manned by thirteen seamen. She had four large staterooms for passengers in her cabin, beside rooms for the captain, his first officer and the chambermaid and cook. The passengers

were Mrs. Segerman (the captain's wife) and two children; Mr. C. H. Spear, representing the house of Appleton & Co., New York, his wife and three children; Mrs. Moore and her little daughter, of Montevideo, returning from a visit to her friends in New York. It was a cold morning when the little steam tug made fast to our vessel to tow

her down to the "Narrows." East River left us outside the breakers. We made pensive route than that by sailing vessel. sail under a clear sky and an eight knot breeze. Going below for warmer quarters, we found no cabin stove, it having been taken down and stowed away after we left the wharf. The captain said we would not feel the need of it long, but we had a better explanation a few days later, when we learned that 1500 cans of kerosene oil were stowed directly below the deck where the stove had stood.

On the morning of the second day out, we saw a long line of steam rising from the water, and moving in a northwest direction. The thermometer, placed in a bucket of sea water, marked 44°; an hour later, when we had passed into that line of steam-the Gulf Stream-the thermometer, in a bucket of water taken there, marked 76°. After that our cabin stove was not needed.

The copious notes I made during this voyage, which lasted seventy-three days, would interest many; but as I commenced this article with the purpose of narrating a thrilling experience in and about latitude 32° S., longitude 44° W. in the 1st to 5th days of May, I will say that the help of the southeast trade winds left us in latitude 26 deg. S., after which we encountered varying winds, with alternate storms and calms, till May 1st, when a fearful gale called by the seamen a "Pomparo." There are no fitful gusts in this storm. It commenced with such force as to require closereefed mainsails, and furling of all lighter sails. The first night was fearful; the darkness was intense; the waves were mountain-high on every side, and the air was filled with a blinding mist. The second night was worse-the gale having never fall below par. Health and physical an hour. The waves were breaking on the deck with the sound of seven thunders. Consternation and despair was pictured should wisely care for self, but not overtain and his first mate; I may also modest-Iv except the little children and my own. ment of the gale. I disrobed and occupied being's like ourselves, so we should conmy birth each night as usual--singularly I had no emotions of fear. A light was esteem provided we are respected for being burning in my room; my anevoid and truthful, honest and faithful to convictions. compass, given me by General Gremit, hung on the wall. The captain came to my room to borrow my field glass, as it the necessaries of life; for the simple reason was a better night glass than hise I did in mental or soul worth he may be, and not ask him about the weather, because often is sadly deficient. "You should never ask questions of a sea fortunes. A strong desire to improve is

about every fifteen minutes to look at my barometer. It marked about 27 inches, I frequently told him to go to his birth and actions of life. not be so foolish. He said he had been twice around the globe, and never had encountered a storm like this. "And then," said he, "you must remember I have my and reason combined. To perform all wife and children on board. Then I was known duties should be the main object in wife and children on board. Then I was left alone, my light still burning.

blue army suit, but neither cap or hat upon his head. He looked serious, but his eyes were bright, and the large scar on his fore head, occasioned by the kick of a horse, when he was a lad, showed plainly. I felt no other emotion than that of pleasure at seeing him. I said, "Why, Henry, I am glad to see you. You have come to help us out of this trouble." He answered distinctly in his well-remembered voice, "We will do the best we can." I then asked, "Is anyone with you?" He said, "Yes, I am not much of a navigator, but I have brought a young friend who is." "Where is he?" I said. "He is at the wheel," was the reply. I immediately sprang out of my birth, determined to go on deck and see the "young friend," but Henry was gone. (He left his body on the battlefield at Chancellorsville.) Members of the Grand Army of the Republic who belong-ed to the 5th O. V. I. will remember him

Within a half hour after the above experience, a fearful crash came on deck. She trembled fearfully, and I felt that our ship was doomed. I waited for the latest news. but did not get out of my birth. Soon Mr. Sperr came in to look at the barometer. He fairly danced with glee. "She is rising up two points," As he left my room I heard the captain coming down the gangway. "Captain," said he "has the gale broke?" The captain gruffly answered "Spose so; the bulwarks have." This was past midnight. The crash was the breakpast midnight. The crash was the breaking of the starboard bulwarks, from the quarter forward, half the length of the

The sun rose clear on the morning of the fourth day, and for the first time in a week we gathered around the breakfast table and partook of a cooked meal.

At the table conversation was animating, as each one related something of their experience during the storm. Poor Mamie Spear, thirteen years old, had been so frightened that her screams were often eard midst the thunders of ocean waves. the was quietly sleeping now, and not with us at the table.

When asked why I requested the captain not to call me if the ship should founder, I answered that I had no fear whatever the result might be; that I preferred to remain in my comfortable room and there meet my fate rather than take my chances on a small life boat in utter darkness in the midst of such angry waves. I knew that good spirits were around me. and though I felt anxious for my fellow passengers, and for the seamen, I had for myself no fear. At such times the multitude seeking to save their lives, lose them by rushing into the jaws of death. When he that will lose his life or is willing to

lose it shall keep it unto life eternal. The good spirits were there-not to conduct us to the harbor of eternal peace, but to calm the nightly storm, and say to the waves and winds, "Peace, be still!" Many ships went down in this awful storm

I made other voyages between Montevideo, New York and Boston, by English steamers by way of Europe, in 40 to 46 days, landing at Rio Janeiro, Baltic, Pernambuco, St. Vincent, at the Cape Verd Islands, Lisbon in Portugal, Santander and Corronna in Spain, Pauliac* on the river Garronne, in France, then to Liver pool or London. I simply mention this was covered with floating ice. The tug as a much more pleasant and no more ex-E. JACOBS.

Mt Airy, O., Feb. 12, 1889.

*Head of navigation for ocean steamers, 20 miles from Bordeaux.

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Experience gives us knowledge to do, and ability to perform more perfectly what we fail to accomplish without repeated trials. Progress, in usefulness and goodness, should be the aim of all. Some persons are entitled to more credit in their failures because of the obstacles they have to contend with, than others who are successful. Success is very shy when effort is not well directed. Hard work without thought and study blinds the senses. To reach perfect health and usefulness, the mind should have its due share of daily exercise. Mind wealth is supperior to gold, for it will pass through the death scenery and be of use in the mind world. Physical strength is of use in our present restored. Send for circular. Address condition of life, but mind power is good, rightly used in all conditions of existence. We know not what is to be, but we are sure that mental worth and goodness will reached a velocity of one hundred miles strength is necessary for mental worth and effort; so it becomes all who wish to Astonishing Offer! make the most of opportunities as they pass to take proper care of the body. We on every face except that of our brave cap- look the just welfare of others, as far as our mental happiness depends upon associatoin. Success depends largely upon surroundings and opportunities that arrive The third night approached with no abate- from our associations in life with human duct our deportment in such a manner as to merit conscious approval, and public

Send four two cent stamps, lock of hair, name, age and sex. We will diagnose your case free by Indenpendent Spirit Writing. Address DR. J. S. LOUCES, Worcester, Mass. Poverty of mind is one of the great miseaptain during a storm." Mr. Spear was the chief corner stone to successful mental fearfully nervous, and came to my room unfoldment and culture. Desire is the prompter of effort, and often leads astray, because it is blind, and needs to be guided by wise judgment that success may crown the

We do not consider the man much of a

success who has labored hard to lay up a

fortune by depriving himself and others of

Judgment is a superior unfoldment of the mind, which is the outgrowth of all the others taught by experience, reflection, left alone, my light still burning.

Suddenly my son Henry appeared, standing in the middle of the room in his standing in the middle of the room in his achievement.

SEORGE F. BAKER. Granville, N. Y.

How many people there are in the world who appear blind to the difference of assertion versus argument,

Autumn always reminds one of old age. Then comes winter, the (to use our poor word) death, which is but the dark hour that preceeds the dawn of eternal spring.

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Hope is the lubricant with which the wheels of life frequently need annointing.

Many a smiling face hides such secret sorrows as "would make the angels weep." One of the great blessings God can bestow to one on this earth, is-a true

Happiness, true happiness is gained by making others happy.

Bear in mind that the result of an action-either good or bad-is undefinable; therefore, before acting, pause and think. Once having determined in your con-

science that you are sailing under the right colors, nail them to the mast. Never express an opinion unless you

have a good reason wherewith to support it if required.

The silent voice of conscience is the best monitor to guide our moral course.

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PART SECOND. CHAPTER XI.

A WARM DISCUSSION. "They have all left except James and Mary, the kitchen help, who sleeps out," said Anna to her mistress as she tried to persuade her to take some tea the next morning, "but we can manage I dare say. Why not get outside help to come during the day?" she added inquiringly as Madame lay staring at her, not accepting the

offered cup. "I don't know Anna. I cannot think yet but we must decide something. If I had only not come to England. Oh, it is all so terrible, so cruel. You will not leave me, Anna, will you?" and Madame Le Terre, clung to her servant with all the intense agony of despair.

"Certainly not; not all the ghosts that ever lived could frighten me, but I didn't see anything, and cook and Bridget both, are only stupid Catholics that believe in anything," said Anna, with more than usual warmth. "James says his sister is a good cook, and that she could come in for the day; had you better not try her for a little?" she continued.

"Yes, yes; let her come at once; to-day; any time; the sooner, the better," replied the poor distracted woman. And so it happened that in a few hours the house was arranged after a new fashion, namely that no one but Anna and James slept in. The others were to come in the morning and depart at night. This way really seemed much better for all concerned, for it would be impossible for Madame Le Terre to undergo another such a scene, as on the previous night. Indeed, it seemed to her, as if the days had been crowded full of terrible excitement, for which, to an outside observer, there was no apparent cause. That all this was likely to re-occur was probable, unless some help from a reliable source could be gained, and strange as it may seem, the church could offer no help, for in her promise, she was forbidden to consult either "priest or minister," the only way out of it all was through some supernatural means, of which she like the majority of all the world knew almost nothing. Had the Duchess been in town, she would perhaps have endeavored to consult her or could she have found Herr Paulus, she would have gone to him, like the pilgrim to Mecca, and throwing herself at his feet have claimed his help, but no one ever knew where he was, the Wandering Jew or Count Caliogostro were not one whit more mysterious, than was this Modern Adept, who one day sunned himself in the warmth of Europe's fairest capital, and almost the next, in the smiles of the Russian Court. No chance of ever seeing him, and of course there was but one Herr Paulus. And yet he had said: "I shall see you in London, Madame, and one day assist you.'

Would it ever really come to pass, Would she ever see that lithe young figure, that I can see." hear the strangely musical voice, or feel that marvellous power, that was the personnel of this strange mortal. Should she go to Italy again with the hope of finding him. No, that could not be; for any day, any moment, Uncle Edward might arrive, and she must be there to meet him, and he must not know she had ever left London. So she lay there and thought, too weak to rise, or do anything. Mr. Carlisle called and was sent away.

Anna patiently watched during the days and nights, wandering what it all meant, asking nothing. Madame expressed no interest in anything. She never allowed the lights out either in her room or the house but beyond that there was no change, and no occurrences that made that household different from hundreds of others, where there is an invalid who sometime imagines strange things. So the days wore on, and strength gradually came back to her limbs, and she began to move about her rooms and finally ventured down to the dining room and everything was then like any other well ordered

It might have been a week after the arrival home when Madame received a letter announcing the coming of her uncle, saying that he must see her father, in the hope of making a settlement of the differences between them and of bringing about a reconciliation. All this she read with great trepidation and at once sent word for Mr. Carlisle to call; he at once responded, and as they were seated in the library, she handed him the letter, she had received, to

Mr. Carlisle, lawyer like moved in all matters of business, with the rapidity of a snail, which is most exasperating to an eager nervous client; and therefore slowly read the letter through twice, before making any comment whatever.

"I see from this that your Uncle is coming, probably within a few days, Madame and is he to be received?" inquired the

lawyer in measured tones. "Yes, he must be, but what shall I do? I am most painfully situated," and Madame covered her eyes, and vainly tried to stoo a fit of nervous weeping.

"Madame, I am sorry for you in a way that now would place my life in jeapordy and I am not able to help you more. What you have to do is such a thing that should the condemnation of all just people upon us and send us both into exile forever, I feet again at a seance with the celebrated Herr Paulus, at the house of the Duchess the One, the Absolute. it ever come to light, it would bring down fear," said the lawyer as he rose, a look of du Mar."

A PROMISE TO THE DEAD. firm determination on his face. "Madame I must not know what you intend doirg nor must you expect me to help you. A lawyer's duty is not to violate the law, and I cannot help you."

> Madame Le Terre was on her feet in a moment, all the fire of her French blood roused within her; her eyes fairly blazed with fury as she stood there, with quick and bated breath. "Do ss you please, Mr. Carlisle, since you have become so religious and scrupulous-since when did you refuse to take a thousand pounds in English gold, for special services, and what were they; were they more than is now demanded. You are an Englishman, which means self-self-self-always."

"But my dear Madame-"

"No, thanks, you need not continue. I do not need your services. I will receive Edward Torriana here, in this room; he shall sleep in this house; eat at my table, during all of his stay in England, and shall leave here swearing before all men that he has seen my father, and that he knows that he is living."

"But, my dear Madame, you will send yourself to the scaffold; you will-"

"I will go alone. Oh no-what you have already done-is sufficient to make you walk beside me. I am only a woman but I will keep my word, if I seil my soul to endless fury," and she stopped overcome with excitement and sank weeping into her chair.

"My dear lady," said the lawyer grimly You forget your elf. I have served you as a friend because you were my old client's child. I have sought to help you fulfil a promise, not realizing in the beginning where it would lead to, and now you condemn me because I will not aid in a damnable deception."

"Stop where you are, Mr. Carlisle, I nave heard enough. If you were inspired by regard for an old client why, does not that regard continue? Why put such a price upon your sympathetic regard, as you did. No. Mr. Carlisle, I don't need you; you are my lawyer, only that. When need you, I will let you know."

"But, Madame, are you not acting with great haste. Had we not better come to

clearer understanding? "The trouble appears to be that I understand you too well, already. After offer-ing me every assistance, you fail me at a moment when to turn back is impossible and apparently expect me to feel perfectly calm and pleasant about it. No, Mr. Carlisle, explanations are of no use. I have sworn to obey to the letter certain instructions so plainly written that there can be no mistake about them, and what ever comes I must. Besides, there are other reasons, that are far more urgent than any I have yet given," said Madame L: Terre, now quite calm and thoroughly woman of the world.

"And might I ask what some of those reasons are; surely there can be nothing further than what I have heard," said the lawyer warily, for he wished to fathom this woman, who, now that she had become aroused and determined, was for the first time interesting, for a tyrant admires bravabove everything.

"I scarcely know what to answer," re plied Madame. "I had not intended to work, and to rich endowments in spirit-tell anyone. Yet there can be no harm ualistic ranks.

"This I will say Madame, if I see any further reason and powerful incentive for doing so, I will withdraw my objections to your action in this matter, so you had better tell me, had you not?"

"But who is to decide whether the reasons are 'powerful and conclusive,' you or I?" asked Madame in a sarcastic tone.

"Well we will both judge, when we have heard the evidence," replied Mrs. Carlisle blandly, for he began to feel he had almost lost a good paying client, with whose affairs he was so entangled that to retreat says, "that spiritual rock was Christ," they was sheer folly, so he hoped to win her back to good nature again.

"It is a long story, dealing with strange and peculiar ideas, one out of the usual run of things, one that cannot be told with the power that carries the deep conviction, that comes to an eye witness, yet it is wildly true and remarkably conclusive ev idence," Madame stopped for some moments as if trying to arrange how best to begin, and then looking up suddenly said:
"Mr. Carlisle, do you believe in the re-

turn of the dead?" "Madame," and the lawyer visibly changed color, "are you ill? Your nerves are overwrought. May I not give you a

glass of wine "I am not ill, Mr. Carlisle, but what I have to relate, may make you so, ere I have finished," replied Madame, with a

tinge of irony. "Does your story relate to ghosts and raiths, Madame. They are now the wraiths. common theme of every day society, but should not have thought you would have listened to such things, they only belong to—to the weak mind."

"Indeed Mr. Carlisle, then Shakespeare, and Sir Walter Scott, and all the writers of note of the past decade, must have been mentally afflicted, for every one of them has touched upon those questions relating to the life after death. You will excuse me, from diverging from the subject, however, for it was of my own experience I had to tell, and it is of such a character, as to brook no discussion from any one; it was to me, and to all who were present a living reality and left but one conclu-

"And that is?" interrupted the lawyer, with evident interest.

"That we are surrounded by the spirits of the dead, who see and know all that we are doing," added the lady in a solemn

tone of voice. "That my good friend is purely a mat-ter of conjecture. You would have hard

my small efforts, and are far more interested in drawing their salaries and esting their dinners than in informing them-selves about the hereafter. When I was at Nice, I received a message from my father, first in a dream, the facts of which

"I beg you, Madame, not to place any credence upon any one of these things. Dreams are the result of disordered stomachs and over worked brains, and Herr Paulus is known from one end of Europe to the other as an impostor of the most insidious class. I fear your trouble has

worn upon you more than you realize."
"Thanks, Mr. Carlisle. I am quite cap able of taking care of myself, and as for Herr Paulus, I don't see the least justification for your remarks concerning him, as you have never seen him, and could never have witnessed anything that has oc curred through his wonderful powers."

But you must know my friend that these people have been tried in the police courts time without number and it has always resulted in their conviction."

"Which proves nothing. I am not an advocate of any new philosophy or defender of any new faith, but I am certain of what I have seen. Why in this very house, I could not keep a servant over

night because—because—well—"
"Because they saw a strange form at the conservatory doors," gasped Madame Le

Sheer nonsense, nothing more nor

less," said the lawyer rising. "I shall not tell you what I had in mind for like the rest of the world, you not being able to understand, condemn, but I shall go on my way-when I need you, will call you, and we will therefore let this whole matter rest. I am quite able to meet the issue alone, without any assist ance," and the mistress of the house touched the bell, to which the servant re-

sponded.
"Have the upper rooms prepared at once for visitors, James, and call Mr. Carlisle's

Yes, Madame," and the footman left the room.

"You will do nothing rash will you?" asked Mr. Carlisle as he stood ready to de-"I shall do whatever the occasion re quires" was the decided answer.

(TO BE CONTINUED.)

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Metaphysics Classified.

As they have in other cities, so many in Cincinnati ask me, "What does metaphysics claim to be?" "Why do so many authors and teachers in your science ignore and even make light of the views held by the churches, and by Spiritualist relating to individuality and recognition after the event called death?" "Can students, after a course of lessons in the science, be recognized workers in it without severing their membership in spiritual societies or in the churches?"

To the interested inquirer I can frankly say that metaphysicians come from all classes of society. The greater portion of them have been church members and also members of spiritual societies, or investigators of phenomena and philosophy. It s a fact that the public speakers and ablest workers in mental or Christian science have not only had a church experience, but have had an extended experience in spiritual philosophy. Without the two experiences, and especially the latter, they would not be able to fortify the science against the satirical opposition facing it. This science has many cultured workers ery even though it may be against him, and brilliant minds, but they are the more so because inured to toiling in Christian

From these facts it seems inconsistent for teachers in metaphysical work to be either cowardly, blinded or void of charity. They teach the ethics, "All is good, there is no evil," and the next breath they utter alarm over the mere mention of the word "spiritual," whether it be its frequent Bible use, or whether it be Spiritual Philosophy or Spiritual Science. They profess faith in the Bible and in Christ, but when Paul conclude that something was wrong with the "rock." It is said that "spiritual sacrifices are holy and acceptable with God," but the presidents of metaphysical schools are often too ready to neglect the terms most acceptable with god, even if such are "spiritual meat," "spiritual gifts," etc., which the Bible tells them to covet. If they could agree with God and could obtain such gifts, they would succeed better at healing.

Sisters and brothers in our science, remember we all teach that fear is a prolific cause of disease; why then do you not cultivate a broader charity or love, knowing that "fear hath torment, but love casteth out all fear?" Arrogance and selfishness may seek favors from a popular public, but such will share sparingly the favors of God and be lacking of peace, for "to be spiritually minded is life and peace."

God, or nature, has so intertwined the bright ethics of these three systems, that it is not necessary for anyone to withdraw from progressive principles in either of the churches, nor from the sublime truths uttered by the gitted on spiritual rostrums.

Metaphysics or Spiritual Science is not the ne plus ultra of spiritual reform; it is science, and is the best healing system, but only one among many. It has a few principles that are decidedly fine, but it has barnacles in the shape of narrow pharisaical leaders and workers v h : can be greatly improved by a little spirituality Relating to individuality: If you mean

the physical, it surely disintigrates to invisibility or resolves to the sea of spirit. In this condition of invisibility it mingles with, i. e., becomes essential substance or God. From this condition the invisible, or spiritual substance and form which constituted the true individuality, can reclothe with flesh and again live an earthly existence. All that was real; all that was sub stance or spirit form in earth life, will and all such is the work of God. Spirits are a part of God or the Infinite, just as rays are connected parts of the sun, or as branches are parts of the tree, yet not the tree. The branches bear the fruit, but the trunk bears the branches. Spirits mani-

Lookout Mountain, Tenu

Spring is upon us, and we are busy preparing for the summer campaign, which holds many pleasant anticipations, I trust, for those contemplating a trip to old Lookout Mountain. Trailing arbutus is in bloom also violets and various small flowers. Sev eral weeks ago we had two inches of snow; but old Sol came out in all his glory and soon the coat ng was a thing of the past.

I notice your good paper mentions our progress in matters spiritual. Our Society is composed of intelligent people who are earnestly seeking "more light." Dr. Fuller is making many warm friends in his new field of labor. Cordial appreciation generally spurs the medium or speaker to higher el

We commence a course of developing circles next Sunday afternoon, as there are many young and promising mediums in Chattanooga anxious to become intelligent co-workers with us. We hope some will become sufficiently developed to make use of their gifts during the camp meeting season We need home mediums, for it is rather expensive business to send to distant F. M. YOUMANS. Points for them, Mrs. Cissna, of your city will be with us during July and August

Points for them. Mrs. Cissna, of your city, will be with us during July and August. She made a fine impression here last season as a medium and woman. Mrs. Ross and Mr. Cooke are also remembered here as musicians of rare ability and individuals of agreeable personality. We hope to meet them the coming season. Mrs. Cora L. V. Richmond and Mrs. A. M. Glading have been engaged by the Association for a portion of the camp meeting.

We received a copy by mail to-day of Prof C. Payson Longley's book, "Echoes From an Angel's Lyre." I have been singing his beautiful songs in our meetings, and I find some new gems in the collections sent. He is an inspired composer, and should be warmly appreciated by Spiritualists at large. I have met Professor Longley, and entertain high respect for bim as a man and harmonious worker in the ranks of Spiritualism.

As the season advances I hope to have more items to mail from our elevated locality. There are a great many tourists here every day, the Incline and Narrow Guage railroad being a strong point of attraction When we came up from Chattanooga to-day, a large party of ladies and gentleman boarded the cable caron the qui vive, for the novel experience of seemingly going straight up into the clouds. I could not help smilling at the lack of nerve displayed by some of the men on board as we commenced the swift ascent. I do not think there is the least danger to be feared on the cable car. One gets his money's worth in the way of scenery and enterprising mode of transit at all events, If his hair does occasionally feel inclined to stand up straight with fright. Fortunately I am not one of the nervous kind

Geoegia Davenport Fuller.

Natural Bridge Hotel, Lookout Mountain.

GEOEGIA DAVENPORT FULLER.
Natural Bridge Hotel, Lookout Mountain.

Cleveland, O.

J. J. Morse, the London trance medium, spoke at Memorial Hall, Sunday before last, bis subject being "One hundred years of the peoples' rule and its lesson to the world. Mr. Morse is a man about forty-five years of age and of medium height. He is an elo quent speaker, and has a quiet but expreslive style of delivery which makes his hear ers feel that he means every word which he says. In person he strongly resembles Albert Edward, prince of Wales.

"One hundred years ago," said Mr. Morse, you were virtually outcasts. You were 3,000 miles away from any people and were looked upon as nobody. You had to build up a commerce and you have done it undoubtedly. The United States is a great political tri umph, but it is a still greater commercial triumph. Yes, I tell you that you are a great people, but I tell you that you will become a greater people yet. You have done this yourselves; the people have made the people. Intellectually and socially you are the

peers of any nation on earth. Some people say, "It would be better if the United States, would have some religion and then we would be a Christian nation."

"Well, look at Spain. It is a Christian country, and do you want such a country as Spain? You will find other Christain countries and you will find them all the same. It you still want to make this a Christian you still want to make this a Christian country, you are traitors to all that Wash-ington and your other beroes fought and bled for. Being a progressive nation, you will keep the smallest size of a god out of your constitution. You may worship any god you wish; that's not the question, but you are simply a citizen of the United States."

You have the foundation of the greatest educational system in the world, and who ever tries to make the free public school re-ligious is an enemy of the republic. Make the school what it is—a source of education but not a church.

How a Family was Converted to Spiritualism.

Dr. A. B Dobson, Maquoketa, Ia.

Dear Sir:- I write you this to inform you of the success you and your band have had in curing mother. I will say I have never seen her as well as she is at present. She has used your remedies two months, and since the second week she has had no trouble with her stomach or pains in her back. Your remedies have done more good than ten years by the regulars. Father has spent hundredof dollars and years of labor in attempting to cure what you have done in two months, costing only \$3.35 including postage. She does all her own work now, except washing. Your cure of her has done one thing more, it has made us all confirmed Spiritualists. I remain yours truly. MONROE MCDONALD. Keithburg, Ill.

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 great chariot race, when 'BEN HUR," with most extraordinary control over the 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, P. O. Box 10 .- 86 W. 7th Street, Cincianati O Messrs. Harper & Bros., this scene has Quincy Railroad Company, for distribusufficient 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.

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ADIES ATTENTION!—And all who are suffering. 142 Cutter at., Cincinnati, O. Madame Turner Rose, the wonderful magnetic heater, and her assistant, are still making a specialty of treating all forms of diseases—fits and nervousness, cancer, tumor, scrofula, epileptic fits, swollen and contracted limbs, and all femsle troubles, rheumatism, dropsy, deafness, insanity, and all chronic diseases. Madam Turner Rose wants let those who are suffering know that these magnetic powers cannot be learned in months, it takes years; it takes strength and power and vitality and knowledge to heat the sick and also to cure them.

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has been in the British and East Indies near Bombay, Calcuita, Poohna, Bengal, Sattar-rah, Mobilshaw, and in the Cabbale, among the Indians, where she could not get near medicine. All diseases are cured without medicine, except where the system is run down. Any one, either missionary or any person who reads this and wishes to consult either in the Indian or English, will be suc-cessfully treated and consulted. Ladies whose busts are imperfectly developed can have them fully developed by her treatment in ten days. Office hours 8 a. m. to 7 p. m. 8

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continue to be a form of human shape, yet been engraved by John A. Lowell & Co., invisible to sense or physical sight. This may be called a spirit, if you choose, but pared for the Chicago Revillation for work to convince the judges at the Old Bailey, that there were any such powers, pared for the Chicago, Burlington & please know that no spirit is separate from nor independent of the absolute One, or the Infinite. All phenomena is admitted, as are claimed by the spiritual mounte-banks as infest the country."

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