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Special Report for The Better Way.
SOCIETY OF UNION SPIRITUALISTS
Lectures and Tests Delivered by the Guides of Edgar W. Emerson, G. A. R. Hall, Cincinnati, Ohio, Sunday, May 5, 1889.
MORNING LECTURE.

Mr. President, ladies and gentlemen: It affords us great pleasure to be with you once more, and as we look around upon the audience here assembled, we perceive many changes. We perceive as spirits that some of your loved ones have passed away, and we know of the great desire there is in the hearts of some to hear from their dear ones, and we ask as the inspirers of this instrument, that you lend us your hearty sympathy. And we do not, as intelligences, who use this instrument, intend to weary our hearers with long wordy discourses. We perceive as spirits that since we were with you, that you have had able discourses upon the philosophy and phenomena of the continuity and immortality of life. So we shall answer the questions you have presented to us, as an audience, frankly and freely as briefly as possible, and then endeavor to voice to you messages from your ascended loved ones, or give you descriptions of such as appear to us, hoping that in their coming you may realize a blessing, and that they and you may be enabled by this communion to expand and grow into the higher planes of spirituality. We have before us several questions, which we shall answer from our own spiritual standpoint as they appear to us. The first question we have before us is this:

Does a spirit lose its form or outline and then resume it at times?
There are times when spirits are able to lose their outline and then resume it, and there are often for its own benefit as much as for yours. Many individuals who are of the opinion that spirit has no form or outline of its own, and many deny the personality of God. It pleases us to call the great soul of the universe the Great Spirit of Immutability Good, and then we find that great infinite good personified in every human being, and when they pass into spirit life they are not swallowed up in the great personality, but go on, growing and developing as spirits or angels and may return to us. When the spirit has passed away from the physical body, it has lost that particular outline but may resume it again for the purpose of proving its identity to you, and also it may resume it for the purpose of enabling itself to unfold to a higher plane of growth, and to aid in its progressing beyond its former conditions, and thus develop as a spiritual being. A spirit cannot be seen always as we see those

who are encased in physical bodies, and then there are times when we may discern their form and appearance spiritually. When they thus appear they are like in part to their former outline, both in spiritual and physical characteristics and are thus better able to prove their identity and do many things so as to be a benefit to the world.

Please mention some of the identities of Primitive Christianity and Modern Spiritualism?

The identities are many and marked. Some of our worthy church fathers to day are lamenting that the ancient powers that belonged to primitive Christianity are lost but they are not. Many of the occurrences that are recorded as belonging to primitive Christianity are a part of what is called Modern Spiritualism. The manifestations of primitive Christianity were ascribed to the power of the Holy Ghost and the prophets and seers who were thrown into trance conditions by that power, were in no ways different from the trance medium of the present day. There was simply a spirit intelligence operating upon the individual, and it is not for us to say that it was merely an individual control, and not what was claimed for it, but its manifestations all indicate a marked resemblance to the manifestations of Modern Spiritualism so-called. Modern Spiritualism is misleading, as to the facts, for it is not modern, but as old as the world. Spirit manifestations have occurred in all ages and among all people, and so we do not recognize any modern Spiritualism, but we may call our modern Spiritualists as the early Christians are called Primitive Christians.

What is the most fruitful cause of crime? We shall answer this question briefly in one word, as the cause of all crime: Ignorance.

Were the Delphic oracles similar to our trance mediums of to-day?

The persons who were in charge of those oracles were undoubtedly sensitive, and they were probably pressed by much the same demand that exists upon our mediums of to-day for more startling phenomena. The people of that day were phenomena seekers as are the people of to-day, and they demand more as more was given them. We believe that our people are too much inclined to-day to be seekers after phenomena, without thinking much upon the lessons that are taught by the phenomena of mediumship. Even in our cultured cities of Boston, Cincinnati, Philadelphia and New York, there are people who simply want to be amused. They do not grasp the truth that all these phenomena are to be used as aids to a higher growth; to unfold more truth. They seem to be unable to grasp even a small portion of its higher significance. The phenomena or facts are presented to us as incentives to thought that may lead us to a better understanding of our relations to each other. Too many people try to investigate Spiritualism from the top down and begin with the phenomena before they have heard any of the philosophy. We should say that in our opinion it would be better for every person to understand a little of the philosophy and laws of manifestations before they go too deep into the phenomena.

The next question is an old one. What of Moses and Jehovah?

The conditions of the past are not the conditions of to-day while there is a link between them, and we have no doubt but that Moses and Jehovah were each all right in his own place. This question as to Moses and Jehovah is one that has bothered the world for 1800 years, and we don't know any more about it to-day than we did then. Moses was a man who had faults, and one of them was a rather bad temper. Now, no doubt, many of our orthodox brethren will disagree with us, but let us take the story as told by the divine word about those tables of stone, on which were the commandments. Now it is said that Jehovah wrote those

commandments on the tables with his own hand, and Moses, in coming down from the mountain, cast the tables down and broke them. Why? If they were written by Jehovah, were they not all right, and if they were all right why should Moses break them? These commandments have a great deal of man connected with them. Then we would like to know whether Moses carried the tables up into the mountain to be written upon, or whether he found them already there. Moses was undoubtedly a medium and had the best of conditions, and some spirit, no doubt, wrote upon the tables, as we have similar manifestations in the slate writing of the present time, and that if the Spirit of God wrote them, it was through the spirit of some human being, as we have already said that every spirit was a part of the infinite good, but we don't believe a great he God wrote or that he told those commandments to Moses. This question constantly comes up before us, "If there is a Mr. God, where is Mrs. God?" Let individual personalities drop out to one side and look at these things as men and women of judgment, and as men and women endeavor to know more of the God within us and glean and gather from all around us something that will give us new unfoldments, something that will lead us to a higher plane of spirituality and truth, and we may learn thus of our spiritual natures and grand lessons of harmony unfolded to us by and by.

TESTS.

The audience were now treated to a feast of spiritual messages and descriptions by "Sunbeam," the bright and witty Indian maiden who controls the medium for tests. She talks with such rapidity that it would take a lightning express train to keep up with her. So if some little point happens to be overlooked, we know the readers will excuse the reporter, as his notes are all taken in long-hand, and even a stenographer would have been unable to transfer absolutely verbatim her words to paper. The main points of each test are given, however.

Sunbeam made a few bright and cheering remarks of a general nature and then said:

The first one who comes before us is a man who has been much rounded out by his release from physical conditions, and he seems to be over-anxious to communicate. He takes me away from this place where many people are passing to and fro, and he seems to be engaged in business with them. I sense that when in earth life he was in some employment that he is not engaged in now nor does he care to be. He recognizes that by coming here he may be able to help someone. He says: "Tell the friends for me I am satisfied. I shall be known as William Stewart." As I assimilate with his atmosphere, I perceive he is not following the same line of business that he did in earth land. I see a large piece of meat hung up before me and I see him cut off pieces of it. I think he must have been a butcher. Recognized as correct.

Again I see a man walking up and down this aisle as though he were trying to reach someone here near the front. He was a man well developed and he gives us the impression of a very positive man. He sends out to us the feeling that he is glad to be here to gather with you and send out a fraternal greeting to all who are here. He says: "I have tried to communicate several times." He has over his head a light in which I see the letters S and B. I see these pass from me, and a white cloud forms and changes so as to show a key and on the key appear engraved the same letters, S and B. He says: "I am glad to be here with my loved ones and let them know I am living still; that I am familiar with the key of knowledge of immortality, and that I have my loved ones with me, and dwell in the land of rest, and you may know that Samuel Bassett is here. I am not here to lock anyone up but to

open the doors of ignorance. I say Samuel Bassett is here, my dear wife, and I am 'still on duty' to watch over you and keep you." Recognized by Mrs. Bassett.

I pass from this condition to that of an elderly man who says: "I am here to-day with many dear ones by my side. In coming to you as I am endeavoring to do as a conscious entity, I want to show that the boundaries cannot be outlined between this life and the earth life, and I have returned this morning attracted to a certain degree by an interest in you all. The spirit sees constantly what transpires, and they are working silently but surely to remove the untoward conditions and I say to you, stand firm and be watchful and truthful and we may receive a development startling in its power for good. There are many elderly people here who will remember me, and I say that Judge Edward Woodruff, of Cincinnati, still holds his identity, and says stand firm and we will all rise to a higher plane." "Is that correct?" a gentleman said, "I knew him forty years ago as a judge here, and it is correct."

Sunbeam here broke through her dignified manner of speaking, and turning to Mrs. Ross, the pianist, said: "Why, hello Ross squaw, I have seen you when I was here before. How is you getting along?" then turning to the audience, she said, "You see I had to break down from my dignified way of speaking, for some of you folks was wondering if it was me. I know I am a little girl and like to have good times, but I don't believe in spirits teaching progression all the time and then not showing any. But I had to make you people laugh and not be so solemn, and so make a better atmosphere here, but I am preaching a sermon and so I'll stop. My preach may be kind of rough shod but better than smooth talk with no truth in it." I see now little lights that grow to—not stars, but balls of fire; a large number, so that now I see, looking out of them, faces of children, and from among them comes a young man about twenty or twenty-five years old, and he holds in his hand a white rose partially unfolded, and I should think it represented in part what he was like when here. I see him as a beneficent spirit, one assisting others to progress, going in and out among other spirits and helping them. He voices to me these words: "This life is beautiful, and though death may seem dark and terrible, yet I want you to know that death is the gateway of life and that its hand led me out where there are better advantages for her dear ones to help her. Tell mother I want her to feel that I am still living and that I want her to know that I will be more close to her in the future than I have been, and that I shall still be a staff to her declining years, and help lighten her burdens, and that we will welcome you here to a home we are preparing for you, as you prepared our home for us when we came to you. Be patient, mother. The conditions are such I am able to gather much nearer this morning and give you assurance of our continued life. I want you to know that Albert Free is here, and mother, dry your tears for your son is here and will aid you in the coming years." This was recognized at once.

There come to us this morning certain indications of diseased physical conditions and we are compelled to ward them off as being detrimental to the medium. Down here by this lady on the second row there come eleven, who have passed over from her family. Three call her daughter. There is a mother among them, who comes very closely to you, and she says you will be led out of these little worries that now perplex you, and brighter changes will come to your life and make it happier. You have in your home a little chair where you often sit alone, and then a thrill comes to you and you go into another room and get a little

shawl and spread over your shoulders, 'cause you think you is cold. You are not cold at all; it is only the spirit influence that seeks to control you, and there is an old lady there who says she is your Aunt Elizabeth, and she says, too, you are going to have the reins in your own hands after this. Mary wishes you to know she is still living and Charles is here and all right. Now you may call this a test or anything you like, for I know this lady but I am going to tell all I see and hear just the same if it does happen to be someone I know.

I see a light cloud that changes to a wreath and in that wreath is a name I cannot see very distinctly. Back of it is a man who has a little satchel, and as he comes nearer to me I see the wreath straighten out and the name is brighter and just as I want to read it a man steps in front of it and says: "I have found that man is immortal and only a dweller in a temporary mansion of clay. When I was in the physical form I had hopes of being able to find the human soul. I made research with scalpel and dissection knife in search for the soul, but I found it not. A few years later I bent over a coffin wherein lay the form of a dear one, and asked for some spirit, but no response was made; then I knew the change called death and I found I had gained the knowledge for which I was seeking of the soul and its immortality. You may know me as Dr. William Muzzy, and I am ready to stand as one of the witnesses to this grand truth. I will be remembered by many, and I have here many whom I saw pass out from earth." Recognized.

By the side of this man stands another who gives the name of James Skein, of Cincinnati. Sunbeam here gave some general descriptions without names, which were recognized, and some thoughts that were very beautiful. She then said, While speaking there comes here a lady very beautiful and surrounded by such sweet influence. She is what we call a beneficent spirit, because she is acting as a teacher in spirit. And she was a spirit too that everybody loved when in earth life. She says she comes to aid the spirit friends to communicate their thoughts and to let her friends know that when they receive the messages from the beyond they are helping the spirits to grow, and thus by sending our feelings of love may pay for what they get. She says she will be known as Mrs. A. M. Stone, and though her body lies in the ground beneath the sunny skies of California, she lives and loves just the same.

There is man walking back and forth here who says he may be fully identified by a few elderly people who remember him way back in the past. He says, "I do not know hardly why I find myself here, but probably it is because I am able to receive help. I have thrown off the conditions I was under in earth life. I resided in Cincinnati, Ohio, and my name is Judge Storer. I have found a life perfect in its beauty and one of the grandest of realities is immortality. You may say I am Judge Storer. Recognized.

There are others here who wish to communicate, but as I not wish to detain the audience too long and weary them and our instrument, we bid you farewell until this evening.

It is generally conceded that a cause which needs to black-wash another to whitewash itself, is on its last legs. So Spiritualists need not trouble themselves about exposures. All that is dirty and will not cleanse itself, we can spare until it gets disgusted with living in a false light.—More Light.

If Spiritualists would "pool their issues" upon all questions relating to their facts and philosophy, except the central principles thereof, what a mighty power in the world they might become.—Golden Gate.

Spiritualism, in its modern form, has come at the very time when, if it be what it claims to be, it is most imperatively needed.—Rev. R. Heber Newton.

Of Death in Spirit Life.
At the termination of my last discourse I left you on the border of what may be termed the centre sphere—for such is the position of the Fourth Sphere.

It is to this centre sphere where the spirits are brought preparatory to the second death, or, rather, say the second transformation, for the spiritual body, having discarded the unworthy influences that were around it in the previous sphere, is now fitted for a higher state. It may be asked, how can this possibly be? Many have said that when once the spirit takes its flight from the body, all pains and sorrows are over—that it is borne away and rises to a land of perpetual bliss, where sorrows never more will move it; and, having reached that state, they consider the summit of progress will have been attained, that the laws of nature are then suspended, and the spirit is instantaneously fitted to enter into the presence of the Deity.

But I wish to impress upon your minds that the fourth is the last sphere attained by the spirit ere it is placed in a state to be borne to what is termed the "Summer Land," for between the Summer Land and the spheres below there is a vast difference; so vast that it would be as easy for you to reach one of the other planets in your bodily form as for a spirit to attain to the Summer Land who is unfitted to enter it! It is here, in this central sphere, where the spirit must lose all the evil passions and inclinations which influenced it in the lower spheres. In this transitional sphere there are not the different and conflicting sects by which the under spheres are characterized, for here all religious creeds, all old superstitious teachings, are leveled to the ground. The spirit before entering this sphere must have a certain power over the structure of its being, and have extirpated the cravings and passions of earth. 'Tis in this sphere that the principle of affinity is begun to be realized in its true essence. There are no scattered or different tribes here. All are on a par, that is to say, a par of preparation for a higher sphere—the Summer Land.

It is with great rapidity the spirit comprehends its position when placed here, where it finds there is no idle time. It now perceives that what it had hitherto considered so beautiful has become dwarfed to insignificance, compared to the glories around and awaiting its advent to more advanced states, that the past scenes, although associated with transcendent beauties, are a mere speck compared to the vast expanse that lies beyond. The sun rises and breaks through the clouds, and the great mystery unfolds itself to the spiritual faculties. It is here, upon this very stepping-stone, that the spirit learns that what it has heretofore seen has been but a mere shadow to that which is beyond. Everything here is work; each spirit is studying to fit itself for the higher land, to which they are conducted by angels who are beautiful to behold though robed in perfect simplicity. The dress that is generally worn is merely a sort of beautiful muslin, lightly and loosely clothing the form, and braced in at the waist by a girdle or belt, upon which are written certain emblems, such as Truth, Love, Simplicity. You smile; but such means are employed to bring those whom they conduct into harmony with each other.—Extract from Experiences in Spirit Life of a celebrated Dramatist, received through a Trance Medium, and Edited by Hugh Junor Browne, of Melbourne, Australia.

An Escaped Lunatic.
A Kentucky gentleman awoke one night to find a masked burglar with a loaded pistol standing at his bedside. "I want money or your life." "Idiot! Do you suppose I'd be here if I had money? Don't you know I'd be at the Gentry Dreaming Saloon enjoying myself if I had money? Go back to the asylum."—Texas Siftings.

Pigs in Clover.
Mrs. Briggs—You can't get 'em in the pen, can you?
Mr. Briggs—No. The pesky little things. There they go again.
"Those pigs remind me of you, John."
"Why?"
"Because they'd rather run round everywhere else than go home."—Chicago Herald.

Specialty Reported for The Better Way.
SOCIETY OF UNION SPIRITUALISTS
 Synopsis of Evening Lecture, by Miss J. B. Hagan, Sunday, April 28, 1889, at G. A. R. Hall, Cincinnati, Ohio.

Do evil spirits have power to misrepresent themselves and thus cause mediums to commit wrong acts?

Every person born into the physical world has a spirit for which they are the medium, and that spirit from cause, of which we may be ignorant, controls the medium to the commission of selfish, proud and criminal acts oftentimes. One of the greatest examples of such spirit control is a lad who lives in Massachusetts, who is there confined in prison. His name is Jesse Pommeroy and he is controlled to commit atrocious deeds of cruelty toward his playmates by one evil spirit, but that spirit is the spirit of Jesse Pommeroy. In some way, we cannot tell why, his spirit was stamped by his mother in early infancy with such perverted tendencies. Each one of us is the medium for a spirit that controls us for good or evil, but that spirit is our own and not that of another. But there is this to remember always, that we are sending every day, every hour, those into the spirit world who go with all the passions and selfish impurities of years upon them, and that they are not radically changed by being born into the spirit existence, at least not at once. When we consider, too, the fact that we furnish the conditions right here that are constantly multiplying the supply of evil (so-called) spirits, and that if a good spirit can return, an evil one can; is it any wonder that they do return to influence where a congenial atmosphere is furnished for them?

There is a perfect law and harmony in all this that should be more clearly understood. We should rid ourselves of the conditions that make such controls possible, and when they come back we should try their statements, as we would the statements of any human being by standards of reason, logic and truthfulness, but first we should cultivate within ourselves the same qualities that we desire in the spirits who come to us. We do not want to place ourselves in the position of the young robin who swallows everything that is dropped into his mouth. Go to a place where a pair of robins have built their nest and you will find in the young fledgeling and at the sound of your step you will be greeted by a clamor, and the inside of the nest be obscured from your view by yellow gaping throats, wide open to receive anything you may choose to drop therein. The young bird has no sense except that of hunger. Its mother chooses its food, selecting only that which will sustain its life and promote its growth to the best advantage, and if the mother is left alone in the task and not interfered with, the young robins will thrive and develop to a state of independence and ability to take care of themselves and their young in turn. But if you attempt to assist the mother bird by feeding the youngster on gravel (and the young robin will swallow all you give him), the result will be a dead robin. Many Spiritualists are exactly in the position of the young robin. They swallow anything and everything that purports to come from the spirit realms, especially if some great name is attached to it. The result is sure to be spiritual dyspepsia, just as the blind swallowing of everything given out in the name of the church has produced religious dyspepsia in the minds of the people in the past and present. If you swallow all that is given to you without a question as to its truthfulness or reasonableness, simply because it is called a spiritual communication, you must expect that spirits will take advantage of your mental darkness and feed you in accordance therewith. If you are a rational Spiritualist and are really desirous of benefiting yourself and humanity and of growing and rising to a higher stage of spiritual development as to spirituality, perception and reason, you will carefully sift all that comes to you through your own or other mediumship, and cast out the improbable and silly and disgusting chaff and retain only the wheat that is fit for pure spiritual food.

Mediumship should not mean the destruction of the individuality and identity of the medium by the controlling spirit. There should be no absorption of the vitality and mental powers of the medium for the sake of the foreign spirit. Spirit guides may be of a benefit to the medium if they are of a truthful, loving, gentle disposition themselves, and such spirits are only found where the like atmosphere is created for them by the medium and the circles who gather around the medium. You cannot take a quart cup and fill it from a gallon measure without having the liquid run over if you pour in the entire gallon, so it is useless to expect a person who is a liar while here to tell the truth all at once on entering the spiritual world. Discrimination must be used and by educating honest, good, true mediums and creating such conditions around them, we will do away with the so-called misrepresentation by evil spirits.

Have materialized forms the property of being handled and retained in the grasp?

The subject of materialization is one in which we, ourselves, are not particularly interested, but as the question has been brought before us, we will endeavor to give our views as briefly as possible upon this topic of absorbing interest to some. Materialization is an ancient truth and a modern fact, as will be shown upon careful and true investigation, but it has been mixed with so much of fraud and deception that it is hard to tell where the genuine begins and the fraudulent leaves off. It is our candid opinion that this is a phase of mediumship that needs most critical and searching analysis, and that it will be then demonstrated to the world that there are other phases mingled with it of a similar nature as to be hardly distinguishable from it. One of these was transfiguration, and it was truly a wonderful and convincing a manifestation of spirit power as any other. The speaker cited several instances that were personally known to her among them; Mrs. Eben Cobb, of Boston, a lady who moved in the highest circles there. When she was talking with friends, a change would come over her face and the friends would see there depicted the face of some long departed friend. Mrs. Cobb was a lady whose own features were dark, and the transfiguration would be so complete as to change to perfect blonde, and in the case of a male spirit personating, it is said that the face would have the appearance of being heavily bearded where the spirit had been bearded in life.

Miss Hagan said that as for herself she did not believe in the materialization of a spirit that was reeking with lager beer and garlic. To this she decidedly objected. Such were a detriment to a grand and holy cause. She had no use in her system of philosophy for facts to base theories upon that were of such a nature. The fraudulent medium was a curse and bane to Spiritualism, whether upon the public rostrum or in the seance room. There was no punishment severe enough in her estimation for the medium or pretended medium who would deliberately tamper with the sacred and holy affections of the human soul. Materialization, when genuine, was visible to the sight but could not be touched, for the spirit faded away at such attempt. Etherialization was even more satisfactory for here was a misty form built up from the elements of the audience around the medium, and on thrusting your hand through the apparition it met no obstruction, and on withdrawing the hand, the form still remained. We have been accused of criticizing mediums, but it is not true mediums whom we denounce, but those who basely traffic in the fraudulent manifestations, thus tampering with the heart's purest and sweetest affections, and we hope such may find themselves behind the prison bars to remain there until the Lord takes them out.

Why can we not receive communications from our spirit friends directly and not through a medium?

Why can we not take our own pictures and dispense with the services of the photographer? All it needs, you know, is a dark room, a camera and a few chemicals. Oh, but you must know how to combine those chemicals and there are a thousand and one little delicate matters that require to be looked after, and no man can say when he has finished. And so in the production of spiritual manifestations, it requires a knowledge of the laws, and then it requires more than that; it requires a mediumistic organization developed to a high enough pitch so as to be able to transmit the messages given them for others.

Someone in the audience asked a rather long-winded question about the benefits of existence and what cause he had for being grateful for existence, etc. To this Miss Hagan replied in remarks full of sarcasm and spicy wit, calling his attention to the beauties of nature lying all about him, and to his own immortal soul, and the person probably has reason to remember his question and its answer for a long time to come.

In reply to the question as to the amalgamation of Spiritualism and the church, and as to which would be the absorbing party, Miss Hagan expressed the idea that it would be hard to predict with absolute certainty. She called attention to the fact that many of the churches were being converted to other purposes, from corn crib to theatre, and then on the other hand, some of our churches approached very nearly to the theaters in their methods of work. She closed her remarks with a witty characterization of the fossilized condition of the orthodox churches, and said that the tendency of the times was toward a broader and deeper and more liberal view of life than had been held by ancient and modern orthodox. The press, theatre and church were the great trinity of our modern civilization, and the first two were gradually absorbing the latter and the time was coming when there would be a more liberal sentiment throughout the land in regard to the mission of all three; the time was coming when the church could not hold immense property and have it free from taxation, while the poor laborer was taxed to protect it from injury. Miss Hagan had the attention of the audience, and frequent applause was given at telling hits. On the whole, the conclusion arrived at was that there could be no amalgamation between the church and Spiritualism; they were irreconcilable and as widely divergent as the poles or as fire and water.

Why Cannot
 Spirits give their full name as well as only their given name, as they do many times?

The spirits find the utmost difficulty in transmitting their thoughts through mediums, since mediumship is a power imperfectly developed, imperfectly understood, and the conditions which surround mediums with are also insufficient in themselves. Some spirits are able to give their whole names, others are not. The reason for this is dependent first upon the instruments that they may use, but most upon their own power as spirits in the spirit world.—Extract Fletcher Lecture.

DANIEL SPEAKS.

A Spirit Dictation from Daniel the Prophet, Through the Organization of Mrs. L. Carter.

The Scriptures tell us many things not strictly true in themselves, yet founded upon and bordering on the truth. I, Daniel, who control the pen of this medium, and who have a mission to the earth at the present time, say unto you, that in much relating to what is said of me in the Bible is there error. "In the third year of the reign of Jehoiakim, king of Judah," saith the Scriptures, "came Nebuchadnezzar as king of Babylon to Jerusalem and besieged it." Thus it is written, but Belshazzar, and not Nebuchadnezzar, was the name of the Assyrian king who came up against Jerusalem and carried my people away into captivity. I was an only child of wealthy and prominent Jewish parentage. I knew no sorrow or unhappiness in my youth, and my life was as a summer day in beauty and tranquility.

At the taking of Jerusalem no member of my family was spared, with the exception of myself, and I was chosen to be a servant to the king, who was an idolator, and who declared himself to be a subject of worship. Now I was commended among the Hebrews, my brethren, for piety and for a lowly disposition, and I bent three times daily to the God of my fathers for sustenance in my affliction, and he heard my prayer. In the time when the edict went forth that we should bow down before the graven image the king had made and worship it, came my greatest trial. I made no change, and ordered my life as tho' I had heard nothing of this. We were watched by the emissaries of royalty, who reported our conduct and that of myself in particular to the king, as is related in the Scriptures, and I was brought as a culprit before him. It is written that before this time I was a favorite with him, and that jealously caused me to be watched, but such was not the case. I had never, previous to this, attracted the attention of king or court, and as saith the Scriptures, I was ordered to be thrown into the den of lions.

Conceiving my death to be certain, I put my worldly affairs in order quickly, and was given over to the judges of the king. Then was I taken and thrown into a pit, such as those who read this can have no conception of. All was darkness around me as I reached the bottom thereof, and I momentarily expected to become food for the groups of terrible animals by which I was surrounded. I closed my eyes that I might not look upon the horrors which environed me, and breathed an earnest petition to the Almighty to save my soul.

What was my astonishment, however, to find, after some moments, that nothing touched or came near me, and a peace as of great happiness came over my spirit. I opened my eyes and by this time the light enabled me to see dozens of savage brutes around me, but all looking as though they saw me not, nor did one venture to approach me.

Now, as it is written was the mind of the king troubled by what had been done, and in the morning when the pit was opened I was seen by the officers lying at the bottom unharmed. This was immediately reported to Belshazzar, who himself came to judge of the truth of the miracle, and who called down to me from the pit's mouth. Substantially what was said afterwards in the Scriptures about this event was correct. I was received into the royal favor, benefits were showered upon me, and I was made the third officer in the kingdom.

At the time of the writing upon the wall, and I was called upon to decipher it, I was but a young man still, not thirty years of age, but I was a prophet among my people, and they gave heed unto my words. I shall never forget the terror and consternation that greeted my vision when I entered the scene of revelry within the court and saw the king upon the throne beside himself with fear. "Daniel! Daniel!" cried he in agony, "canst thou see and read me the interpretation of the writing yonder upon the wall?" Fearlessly I stepped before him, for the power of the God of my fathers was upon me. "O king," I replied, "seest thou not the power of Jehovah the Almighty? In this hour is thy kingdom departed from thee and given to another, and thou shalt eat grass as the oxen, till seven times seven hath passed over thee, and the punishment for thine iniquities is accomplished."

As one who had received his death blow, Belshazzar fell forward more dead than alive, from his throne, yet my destruction was not ordered, and I still stood before him. No fear of impending doom was before me for my temerity, and the same peace of spirit came over me I had felt in the pit. In my inmost heart I prayed, however, to be yet spared to my people, for I was a prophet among them, and they listened to my teachings. In that same night, as it is written, was the prophecy fulfilled. Babylon was taken by Cyrus, king of the Persians, and Belshazzar was made a prisoner. All kinds of persecutions were meted out to him, and he was kept in an open field and made to eat the grass thereof. For seven years was he thus held captive, and from the usage which he had, his nails grew as talons and his body was covered with hair like the beasts of the field. He was rendered idiotic through the woes heaped upon him, and then the time of his redemption drew nigh. Cy-

rus was dethroned by his followers, and he was again placed upon the throne. With his change of fortune his reason returned, and he was called Nebuchadnezzar, that even his name in the past should not cause him bitter memories. He became kind to my people, whose God he worshipped in fear and trembling, and I was made chief over all his household. Now, it will be thought by the punishment which he had gone through, that the mind of the king would have been wholly subjugated to the will of the Almighty, but such was not the case. In time he forgot his former suffering, and became lifted up as before and disdained the simple worship of the Hebrews, and began to bow down to idols as of yore. Nor did he abstain from persecuting the children of Israel in the land, but imposed tithes and penalties upon them, and forgot his former woes and despised the worship of the only true God.

Then again was the hand of Jehovah uplifted against him, and he was stricken with palsy and with nauseous sores all over his body, which could not be healed. Once more was I called upon after all the physicians in the land could do nothing, and asked that I should heal him. My reply was thus: "Thou art stricken, oh king, for thy sins, and unless thou worship Jehovah instead of the idols of wood and stone thou hast bowed down to, there is no help for thee in all the land. Thy doom is sealed henceforth and forever, nor canst thou find help from the hand of man." His anger was great at my reply, and he ordered me to depart from him, but the third day I was again sent for, and it was demanded of me that I give up the seal of the king's household and that I return to my people.

This did I do, and now I will show the great power of Almighty God in this case. From the moment that I left his palace, no sleep visited his eyelids, and he was as one distracted for want of natural rest. I was summoned once more before him and asked the reason of this new affliction. Unabashed by my previous banishment, I stood boldly forth and said, as I had said before, that unless he returned to the worship of Jehovah, he should perish in his sins. As I spoke the words his pains increased two-fold and he groaned aloud, "I know not your God," he cried out, "nor will I serve him. Accursed be your race, and may ye perish from the top of the earth!" His attendants led me to the door of his apartments, and bade me begone from sight.

Then the power of the Lord was upon me, and I went through the streets crying, "The Lord reigneth; blessed be his name!" and the multitude swarmed about me and my life was in danger; and I cried with a loud voice, "Hosannah to the King of Kings! Behold the power of my God! In this hour shall Belshazzar die the death unless he turn to me who am his maker and preserver saith the Lord!" and the people all ran toward the palace to see if my words came true. And as they ran came swift messengers toward them crying, "The king is dead! the king is dead! Where is the sorcerer that hath laid him low?" I, Daniel, stood alone in their midst, and nothing could have saved me from destruction but the power of the Almighty, which was put forth to protect me.

"Here I am, be not afraid," were the words whispered in my ear, and I faced the multitude with a calm countenance. As they came toward me I raised my hands above my head in supplication, and my heart stood still in fear of them, for they were many, and I was alone; but witness the power of the great I Am. As each one came forward against me, his steps were stayed at just such a distance, he was as one struck with palsy. None could approach near unto me or raise an arm to strike. Then they cried out with loud voices, "He will kill us all! He is the king of sorcerers!" I was lost in amazement at this manifestation in my behalf, and I praised the Lord with a thankful heart.

It was many days ere I went again through the streets, for I knew not what would happen at sight of me by the people, yet I had no fear, for I loved my God, and I relied upon his protection. When at last I ventured forth it was night, and the city slept in the moonlight, while the stars which shone above my head seemed nearer than ever to the earth, so great was the elation of my spirits. I felt an exceeding great joy take possession of my being, and it seemed I could feel Jehovah walking by my side. A pallor as of death came over my countenance, and I shouted, "Love ye the Lord for he hath triumphed gloriously! Honor him all ye people, and bless his holy name!" An influence was upon me I could not resist, and I went about shouting from place to place.

It was not long ere a motley crowd collected about me, and some began to pelt me with stones, yet they touched me not, and I walked in their midst harmless. For many days afterwards I could hear the voice of Jehovah saying, "My son, be not afraid, for in the midst of wolves I am; by thee, yea, I walk by thy side! Babylon has fallen in her wickedness. The foundations shall be razed to the ground! The bat and the owl shall make their nests in her high places! For whom I will I will raise up and whom I will I will destroy, saith the Lord of Hosts!"

Babylon was at that time a great city, and had reached the zenith of her power. After the death of Belshazzar, troubles and dissensions came upon the people, and they were distracted in their councils. Cyrus, king of Persia, again came up against them and through stratagem re-took the city, for it was doomed to destruction by Jehovah, and the people feared the name of Daniel, for I was yet in their midst, and to my power was laid all the troubles that had come upon them, and they plotted to compass my death.

"Let not thy heart be troubled," said the voice of Jehovah in my ear. "No harm shall come to thee, but thy enemies shall perish as the grass of the field, yea, I will sweep them from the earth! The wolf and the fox shall burrow in her foundations, and the jackal bark amid her ruins, for her whoredoms have come up before me, saith Jehovah, and her millions will I put beneath my foot. None shall pity her and none shall show her deference, and the nations shall laugh at her fallen condition. Hopeless shall her great men die, and the land shall be filled with the besom of their distinction."

These words came unto me as I walked about the city, and the fear of me had gone abroad, in so much that I passed from place to place in safety. It is not my purpose to continue this history of my life further, and I only wished to give to humanity the true version of one or two oft quoted incidents in it. The final restoration of my people from their captivity was in time accomplished, and the temple rebuilt, but to me it was not given to ever again behold my native land.

Translated for The Better Way from the Latin of Hugo de Groot (Grotius).

FUNDAMENTAL TRUTHS ABOUT DIVINITY.

Unity of God.
 II.
 It having been satisfactorily proved that there is a Supreme Being, it now remains to consider his attributes. And the first which occurs is not a plurality of deities but only one God. We arrive at this conclusion, because the deity, as has already been said above, is that being who is of necessity or by itself; i. e. absolute; whatever is of necessity and by itself, is not regarded as to species, but as to action; but by action all things are single. If we assume several Gods, we should not find in the several a reason why they are of necessity, no reason why rather two than three, or ten than five should be believed in.

Besides, a multiplication of single things is begotten by a fecundity of causes, according to which more or less things are produced. God, however, has no origin nor cause. In diverse individuals are certain peculiar qualities, by which they may be distinguished among themselves; to assume these in the Deity, who is an absolute being, is not necessary.

Nor can we discover anywhere signs of a plurality of Gods. For this whole universe forms one world; in it there is one thing fairest—the sun; there is also in man one thing commanding—the mind. Besides, if there were two or more Gods of free action and volition, they could will contrarily, and one would be hindered by the other to effectuate what he willed. The possibility however, of being hindered is unworthy of the Deity.

Perfection of God.

III.
 In order that we may know the other attributes of the Deity, it will be seen that is usually comprised in the term perfection dwells in God, because any perfection in things must either have had a beginning or not. The one which has had no beginning belongs to the Deity. The one which has had a beginning must needs have had a source whence it sprang. And since of existing things nothing comes from nothing, it follows, that perfections manifest in effects must have existed in the cause, so that the cause could effectuate something in accordance with itself, and therefore all existed in the first cause.

Nor could the first cause be afterwards deprived of any perfection from outside, because what is eternal does not depend upon other things, nor does it in any manner suffer by their action; nor could it suffer by itself, since all nature strives for perfection.

We must add, that in God these perfections are infinite, since everyone's attribute is limited and ended either because the source by which it existed communicates only so much and no more, or because it has capacity only for so much and no more. To the Deity, however, no being communicates anything of itself, nor does he receive anything from without since he exists (as said before) by himself or necessarily. As, however, it is self-evident that what lives is more perfect than what is not alive; that what has the faculty to act is more perfect than that which has not; what is intelligent is more so than what is not intelligent; what is good is more than what is less so; hence it follows, as we have just observed, that all these attributes belong to God and in an infinite degree. Therefore he is of infinite life—eternal; of immeasurable power, omniscient and good without any exception. C. B.

Good Advice from Dakota.

To the Editor of The Better Way.

Sir:—Don't you know that you have been taken captive by the devil? that your way leadeth down to hell? Look about you, my friend, and be assured that you stand upon slippery ground ere it is eternally and everlastingly too late. Ain't you aware that you are deceiving the people and marshaling the enemies of God against the only true light that has come into our world to save sinners? You talk about "seeing and conversing with spirits!" Don't you know that to be all bosh? No man hath been permitted to see any spirits since the days of the apostles. And the world has been groping in darkness and "God answers no more by urim and thummim."

Your table tilting and the snapping of your toe joints won't pass muster in this enlightened day. Your efforts to revolutionize the world without God's help will prove a failure. You had better turn to Christ, your savior, and seek forgiveness of your sins before you wake up in an awful hell. Gather together your dupes and erect a mourning's bench where ye can pour out your lamentations with strong cries and tears, and peradventure God may hear thy cry. R. T. C.

Reason Lost but Soul Saved.

(Rocheater (N.Y.) Special New York Herald.)
 Mary Santred, a Norwegian by birth, aged thirty years, and a domestic in this city, was to day sent to the Buffalo Insane Asylum on the certificate of Dr. Clark and Dr. Gould as a maniac, due to great religious excitement. For several weeks past an evangelist named Yatman has been holding revival meetings in the First Presbyterian Church, and large crowds of people have attended. Women and girls have fainted nightly. The Santred woman became imbued with the idea that she must shed blood for the redemption of sinners. She could not sleep nor be induced to eat. It took four men to control her on the train.

WAS IT SPIRITS?

Remarkable Scenes at the Seances of a Medium.

Many of the most intelligent and liberal minded people of this city have been completely mystified and variously affected by some very singular phases of alleged spirit manifestations, occurring in their presence through the mediumship of Mr. C. J. Barnes, of Chicago, who has been giving a series of seances in Lansing at the residence of well-known citizens.

Physical manifestations have been for many years, the principle stock in trade of most of the "test" mediums of this and other countries who gave public exhibitions, and the production of these "phenomena" were usually accompanied by "conditions" which suggested to the observer the presence of machinery or confederacy. Dr. Slade and a few other prominent mediums disdained their use, and if deceit was used they were quite successful in avoiding detection; but Mr. Barnes has presented a phase of manifestations wholly differing from those of any medium who has preceded him—that of the sitting in a circle with his audience, in a lighted room, while the various physical phenomena appear to emanate from the rear of a curtain suspended across as angle, at a height of about three feet. After the audience is present a small table is placed in a corner of the room, various instruments and implements supposed to be affected most by ghostly refinement and culture are placed thereon, and the curtain is then produced and suspended before the table so as to conceal it. The medium takes his place in a chair in front of the center of this screen with members of the audience on either hand, and the entire party being seated, all hands are joined, including those of the medium, and the circle is complete.

On Sunday evening last, at the residence of C. W. Ayers, on River street, Mr. Barnes gave a seance, under the above conditions, at which some of the most prominent business men of the city were present. The materialization of hands was remarkable and conspicuous, and many felt sure that they actually saw and shook the hands of departed friends. The conversational tests by raps were also good, and one gentleman, who received a written communication on a slate, believed that he fully recognized the writing of the departed friend who purported to have written it. Various instruments were played, and favorite tunes added in rendering the presence of certain departed spirits known to their friends.

Last night Mr. Barnes entertained a circle at the residence of Henry Porter, on Kalamazoo street west, which was largely attended. The materialization of the hands of departed friends of people in the circle was a prominent feature, and friends and relatives were permitted to shake hands, receive playful caresses on the head, have their handkerchiefs tied in knots, etc. The lights were lowered but every object was plainly visible to all. Questions were answered by raps; musical instruments were played, and some of the sweet old tunes of long ago floated through the air like music from fairy-land.

One lady present who had lost a daughter, was informed of her presence, and to make a conclusive test she asked the spirit to play on a harp the last piece of music she played upon a melodeon while in this life. Almost instantaneously the sweet familiar tone rang out clear and perfect from the strings of the instrument. The mother listened with clasped hands. A great tide of emotion convulsed her features, mingled with a look of awe, as she exclaimed, "My God, it is the same!" Many others were visibly affected by the incident.

The manifestations were certainly remarkable, and none present were able to offer even a theory as to the causes producing them.

Mr. Barnes goes to Grand Rapids tomorrow, but will return to Lansing about May 15, when the curious or skeptical can have an opportunity to criticize his performances for themselves. The gentleman is a quiet and pleasant man, young in years, apparently modest and retiring, and carries in his features and conversation a conviction of honest and earnest belief in the reality of the manifestations which are produced in his presence.—Lansing (Mich.) State Republican.

How Is
 The spirit world lighted, by the sun, or what?

The spirit world is lighted by the spiritual sun. There is in the spirit world a power that we call there the sun; indeed that planets exist in the spirit, just the same as you have your spiritual world that is apparently the result of this world, and so in the spirit there is the constant shining of the planets as there is to you here on the earth. We know not storm, we know not cloud, we know not rain or snow, as you have them here; but we know rather of a continuous harmony of life. If, for instance, the light seems to active for us, we withdraw within ourselves and therefore are not affected by it; but the spiritual world is lighted by the spiritual sun and everything there is as plain and visible as it is to you in the nonaday.

We would say to the young friend who has asked this question, that we shall often be with her in spirit, and that we are pleased to find that the band of spirits who have been working with them in their home is exactly responsive to the band of spirits with whom we are ourselves associated, and that this young girl will soon become that as a powerful medium developed as a powerful medium herself and has, in the immediate future, an important public work to do in relation to Spiritualism itself.—Extract Fletcher Lecture.



Written for The Better Way.

THE LOST BOY.

A SPIRITUAL STORY BY SUNNY SOUTH.
"I wonder what has become of Charley; it is getting dark and he is not in sight yet!" said his mother, as she looked out of the window towards the garden gate, anxiously awaiting her little seven-year-old son to come home. "I hope he is not lost in the woods," added she, after a few minutes' musing. "But he would go for chips, although I told him to-morrow morning would do."

Mrs. Murray, Charley's mother, was a widow—her husband had been killed in the war, but fortunately left his wife a little farm and a comfortable dwelling. By letting out a greater portion of the farm and taking in needlework at home, she managed to make out an existence for herself and Charley. Thus her little boy was Mrs. Murray's sole comfort; and, consequently, loved him very much. To have him lost in the woods, and perhaps eaten up by bears, would have been a terrible affliction to her. So she was very much worried about him. It became darker and darker and Charley did not come home. At last she became so alarmed that she determined to put on her hat and shawl and hunt for him. She went forth into the darkness, but left a light at the window and the door unlocked, so Charley could get in the house should he come home before her.

Mrs. Murray took the road, where she last saw her little boy toddling along with a basket in his hand. She walked about a mile, listening to every rustle among the bushes, hoping it might be Charley—but she could find him nowhere. Finally, she thought of going home again; and that perhaps he might have arrived there by another road. But she was sadly disappointed when she entered the door, to find that the house was empty. Then she sat down and began to cry, and in the midst of this she knelt down on the floor and prayed to God to bring back her child, or send a spirit to him who would lead him home. The prayer comforted her somewhat, for when she was finished, a beautiful feeling came over her, which meant that her prayer was heard. After resting awhile, and gaining new strength, she started again, determined to try once more to find Charley. She took the same road again, and walked the same distance. Here she halted, for the road divided into two, and she was at a loss which one to take. So she prayed once more to God to guide her. But she had hardly finished, when she saw a bright star appear directly before her face. It frightened her at first, but the next moment she intuitively felt that it was meant for a good purpose. The star floated in mid-air directly towards the left-hand road and there stood awhile. As Mrs. Murray did not move, the star came back to her, approached so near her face that she could almost grasp it. Then it began slowly to float towards the same road again, remained quiet awhile, then suddenly vanished. This time Mrs. Murray understood its meaning—it was a spirit trying to lead her on the way to find Charley. She acted on the manifestation and took the road to the left. About half a mile farther she came to a crossing. Here she stood awhile, wondering which road Charley could have taken. But as before, she suddenly saw the star before her face, and as soon as she heeded it, the intelligent guide began to move—not straight on, following the straight road, but towards one of the cross roads, again showing in which direction Charley had gone.

As Mrs. Murray followed the spirit's guidance, she thanked God that he had answered her prayer, and now felt sure that she would find Charley. But it was dark in the woods, and she hoped he had not strayed into the bushes. Along the road it was light enough to see the way, for it was a bright star-lit night, and this was much better than if it had been cloudy. If such had been the case, poor Mrs. Murray might have been lost herself too.

She started down the cross road full of bright hopes and trusted to the good spirit who was showing herself in the shape of a star. But she had not walked more than a quarter of a mile, when suddenly the star appeared before her again. The moment she saw it she stood still, not understanding its mission. She knew that this meant something, and she awaited further developments. The little star began slowly to move away from her, but now towards the side of the road, and into the woods. At first she was a little afraid to follow, but she thought if the star was a spirit it would know what it was about, and she might as well go along. So she followed it into the woods, but had not gone very far when the little star began to lower itself to the ground, and there floated along for a few paces more.

Then it stopped again, and gently raising itself a few feet, remained stationary. Mrs. Murray followed it and when she got as near to the star as she could, she stooped to feel the ground, and as she put her hand down, she felt something soft. She knew at once it was clothes, and in another moment she held a little warm hand in her own. She gave one cry and said: "Oh, my little boy—he is alive; thank God!"

This woke Charley up, for it was he, and fast asleep. At first he started to cry out aloud, thinking it was a bear that wanted to eat him; but when he recognized his mother's voice, he was satisfied. Mrs. Murray picked up the little boy in her arms and traced her footsteps towards the main road. In a few moments she found it again, and there placed Charley on his feet. By the time he was fully awake, he began to look around as if hunting for something.

"What are you looking for, Charley?" his mother asked.
"My basket of chips," answered he.
"Oh, never mind the basket now," answered his mother—too glad she had found her little son again, to bother about the basket.

"But, mother, you won't have any chips to make fire for breakfast to-morrow morning," answered Charley.
"Well, we'll find some nearer home, I suppose," answered his mother.
"But you won't find the basket there, mother," said Charley.

This made Mrs. Murray smile, and she answered: "Never mind the basket, I'll buy a new one to-morrow; now let us go."

But as she started to go she discovered that she had forgotten which way she came. This puzzled her, and she began to wonder which direction to take. While she was looking along the road for some trace which would give her a clue, Charley cried out: "Oh, mother, look at that star!"

This word, star, brought Mrs. Murray's past adventure to her mind again, and she cried out: "Where, Charley?"

"This way, mother. Before I went to sleep under the tree, I saw that same star following me all about," answered Charley.

His mother looked in the direction pointed out by Charley, and saw it moving slowly from them down the road. She knew now what it meant, and said to her little boy: "That is our guide, Charley—this little star led me to you. Without it I would never have found you, and the bears might have eaten you up before morning."

"Is it alive?" asked Charley.
"It must be," answered his mother, "for it shows intelligence, and has led me all the way."

"Well, I saw it, too," said Charley. "But I didn't know what it meant. When I was lost and couldn't find my way out of the woods that same star was floating all around me, and I thought it was a big lightnin' bug—but I think now it must be a spirit."

"You think so, Charley," said his mother earnestly; "what makes you think so?"

"Well, you know, Johnny, who lives next door to us, told me the other day that they can talk to spirits, and that sometimes they can see lights floating around, looking like stars, and his mother says them's spirits trying to show themselves to the people. And he says that sometimes one of these stars grow so big that it looks just like a lady in a white dress. Maybe that's a lady spirit, too, eh, mother?"

"Maybe so," said Mrs. Murray seriously; "let us follow it. If it has led me to find you, it will lead us homeward, too."

Acting on this suggestion they both started off at a rapid rate in the direction of the floating star. It kept the position about a man's height from the ground, and about twenty paces in front of them all the time. It led them right, for Mrs. Murray recognized the cross road when they came to this. The star kept on, and Charley and his mother followed. In about three quarters of an hour they reached the garden gate, passed in, the star preceding them, and even into the house before they arrived, passing through the closed door and was lost to sight. Charley and his mother were soon inside of the house; and upon looking at the clock, it was discovered to be midnight. In a few minutes both were kneeling before the bed in prayer, Charley thanking God for sending a guiding spirit to enable his mother to find him; and Mrs. Murray for the recovery of her lost son. When they were finished with their devotions and about to rise again, the little star suddenly appeared on the opposite side of the bed. Both started; for as soon as they discovered it, it began to grow. First a face appeared, then it grew downwards, and in a few moments a beautiful spirit dressed all in white stood before them. Mrs. Murray gave one cry: "Mother—oh, my dear mother!" The next instant the apparition vanished—the spirit seemed to melt away into nothing.

Charley never knew his grandmother, so it did not startle him so much as it did his mother. But Mrs. Murray recognized her mother instantly; for it was her who had led the way in the shape of the star, to find the lost boy. Both went to bed shortly after this scene, and were soon asleep—no doubt dreaming over their night's adventures.

Now, when any of your children see a star floating about the house, don't get frightened; but calmly watch its movements, and report faithfully what you have seen to your mother; for, these floating stars may be your spirit friends and come to assist or warn you. So now, go to bed, and don't forget your prayers.

What is God?

To the Editor of The Better Way.

I notice that your correspondents have considerable to say concerning God, but few, if any of them, ever come to a conclusion which is satisfactory to any person but themselves. I believe that God is more a principle than a being, and that our ideas of God are almost entirely intuitive. I conceive God to be good and good to be God.

MCKELVEY.

Written for The Better Way.
PROLIFIC THOUGHTS.
ALLIE LINDSAY LYNCH.

The beauty of thinking lies not in the many thoughts we have, but in the value of our thought realms cultivated harvest. We may fill hours with thoughts that tend to retard our mental growth and also stain our spiritual nature. We may flash a beautiful thought over the electric wires of the brain and add a valuation to our standing that age cannot lessen or time destroy. 'Tis by thinking truthfully on subjects of deep and valued supposed information that relates to the higher walks that man's capacities are enlarged. But, too often, supposed valuable information proves to be driftwood from a point not well defined by chart. So, in order to have genuine fruitful thoughts, it is best to base them on knowledge. Ah, ha! knowledge! and where can this be obtained? Some things are beyond man's power of knowledge; for instance, how, pray tell us, can man have knowledge of the future state, if there is a future for man? Now tell us that, kind reasoner. We will. Knowledge can be as easily obtained on this vital question of immortality as upon the depth of the ocean or distance of the stars. Who doubts that science has given these last? Dare man say the mind cannot obtain knowledge on any subject when once it starts in pursuit on the right course? We say not. Why do we take this ground? My friend, because we know. We have this knowledge of man's future state. How obtained. By investigation; by a scientific investigation of the manifestations that are abroad claiming to be spirit phenomena.

We did not sit in idle speculation; we did not call these things bugaboos and hoot at them from our perch in the wilderness as a moon-eyed owl. No; we began an earnest study, the same as the chemist or astronomer does of that which they seek to know. We put our minds in a receptive condition for the evidence our researches would bring to bear upon the subject in any direction our studies should lead our minds. We gave time, attention and interest to the theme. We were certain, in the first place, there could be no greater study; none of more importance and none so fruitful of good results to ourselves and all humanity as this study of man's destiny. "If a man die shall he live again?" had been sounded down the eons of the past so long that we knew, as all thinking men do, that the solution would be the grandest victory ever achieved. Man would rejoice more over the solving of this mighty problem than ever Alexander rejoiced over a conquered nation.

Like others, interested in the question at issue, we began at the rudiments of this study and climbed up and onward, step by step, phenomena by phenomena, message by message, spirit evidence by spirit evidence, until we stood transfixed by the glorious results of our research, until thought became so grandly full of truths sublime that our soul has sung a Te Deum of praise each moment since. And so may you this joy possess; so may you this knowledge obtain. Not by being wise hoot-owls, not by earnest research into the many manifestations that fill your land, purporting to come from spirit intelligences out of the mortal body. 'Tis this evidence, once possessed, that gives its possessor prolific thoughts. Yes, 'tis knowledge of immortal life that fills soul, brain and existence with such treasured thoughts and stores of knowledge as only the Spiritualist can lay claim unto; as only the spiritual-minded Spiritualist can possess. How superior such thoughts to any from sordid or imaginary source. He that has only a faith foundation for spiritual expectations is but little better than the mariner at sea with chart and compass left on land. He will eventually drift into haven, if he is not swamped or dashed on a rock, but he labors under distressing odds and has no surety of his sounding. Better go to work in the right way and master this study, so inexpressibly beautiful when obtained, than be ever fearful and uncertain of your destiny. No other way is open to the truth seeker. No other method gives knowledge and without knowledge, without truth, you cannot possess prolific thoughts.

Memphis, Tenn., March 16, 1889.

THE RELIABILITY OF SPIRIT COMMUNICATIONS.

To the Editor of The Better Way.

Shall we follow the Bible injunction and test purported spirit communications or shall we accept what is given us without even a thought? I can give the names of spirits that have lived on the earth sphere from morning until night, but is that any evidence that they are present and are speaking by and through the various human organs, called mediums? Not at all; that is in case anyone is disposed to work on the credulity of the public mind and simply repeat over the names of public men and women that hundreds knew have lived thus calling it spirit communication.

Sunday, March 31st, Boston Herald had quite an "expose" of spirit communications that purported to come through the mediumship of Mrs. Ada Foye, which is this in brief: A business man attended one of Mrs. Foye's seances, writing some names upon slips of paper of individuals still living in the material body. Mrs. Foye gave an account of them the same as the spirit would have done, had it been incarnated, and this was considered a failure, in

fact a fraud; but let us analyze it somewhat and see if the business man did not bait his hook with fraud and some power or intelligence paid him back in his own coin, but no doubt others will say that if some spirit had detected the fraud bait and exposed it then and there, it would have been far better for the cause of Spiritualism, but as it proves mortals do not answer the questions when it comes from a decarnated spirit, but without question a medium may be honest and still not give the truth, or, in other words, may be made an instrument to convey a false communication, as was alleged to have been done in the case alluded to in The Boston Herald.

If a man expects an honest communication, he must go in an honest way to get one, and I have no sympathy with the man that baited his hook or questioned with deception, and to my mind he received what he went for in this case, and it is well.

It is alleged in the Bible that the Lord put a lying spirit in the mouth of Jeremiah; it may be true, but I am not present—but it is a singular statement to be in the Bible if not true, and I am not going to investigate it, as it is a little late in the day, but I want to deal with what is going about us in this, the 19th century, and if spirits deceive or mediums do let us be alive to the faults as they exist. When mediums claim to know in advance that such and such a spirit will appear on such and such an occasion, my suspicions become somewhat aroused, and I watch the results and thus follow the Bible injunction, "Try the spirits," "Not believing every spirit."

With your consent, I will at another time give my ideas in return to some alleged spirit communications that have been printed in your paper, which I witnessed in the Olive Branch, and since then the medium or spirit control has criticised my remarks, which is all right, if I am allowed to reply. If Spiritualism will but bear criticism from its own adherents, then it should be placed in a glass box and labeled, thus going to show that the subject will not bear close inspection. Let it be distinctly understood that I am a Spiritualist all the way through, and that too from facts and principle. Money will not change my views without the facts are demonstrated. I look upon Spiritualism as being natural law, therefore eternal and abiding. A. S. HAYWARD.
Boston, April 1st; 4 East Brookline St.

NOTICE TO OUR ENGLISH PATRONS.

Mr. H. A. Kersey, of the Progressive Literature Agency, 3 Big Market, New Castle-on-Tyne, England, will act as agent for THE BETTER WAY during the absence from England of J. J. Morse, in whose stead he is conducting above business. Parties wishing to subscribe can do so by addressing Mr. Kersey as above. The rate being eleven shillings per year, postage free.

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CINCINNATI - - - MAY 11, 1889

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

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

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

NOTICE!

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

Perfection is not of this life.

True dignity is found in labor.

Selfishness makes short-sighted.

Physical death is the birth of the spirit.

The man who never makes a mistake is carefully to be avoided.

With spirit influence upon us in our daily affairs we can do twice the work.

One touch of spiritual love contains the truth of a thousand spiritual impressions.

'Tis not our troubles which burden us so much as the difficulty in finding our way out of them.

The hell and heaven of the future are but effects of causes implanted in our spirit nature during earth life.

Hating the individual instead of the evil or discord in him, is a mistake too often made by would-be reformers.

Truth is the greatest stimulant to enthusiasm, and no truth is pure that is accompanied by bitterness. Tolerance is never amiss when proselyting.

THE BETTER WAY progresses slowly but consistently. Four hundred new subscribers have come in during the past four months at an average of one hundred a month.

To make converts we must approach the world in a spirit of kindness and sympathy, and not in a spirit of antagonism and ill-feeling. Love overcomes all obstacles.

What if the hands are soiled as long as the heart is clean. The interior accords with the spiritual of nature, and one loving influence from thence is worth a hundred—newspaper notices.

Some demand tolerance but forget to extend it. Some cry for charity but have none to dispense. Some expect others to be liberal but are themselves very illiberal. Think before you speak or act.

Every unkind feeling or emotion towards a fellow being leaves an impress on our spirit nature which will reflect itself on our conscience at some future period. Unkind acts need those of an opposite nature to neutralize their effects.

Reason is a faculty of the exterior being; intuition one of the interior—the soul nature of man; and while one is cognizing effects, the other penetrates to the causes thereof. Those who are barren of the latter are poor in spirit.

Among our new contributors, from whom we have already had one article under his nom de plume, with more to follow, is the Hon. W. L. Scruggs, the recently appointed minister to Venezuela. He is a gentleman of culture and a scholar.

A timely precept never falls on barren ground, and a lesson taught in kindness will bear its fruits in the end. It is only the self-righteous who will not take advice, and the haughty who cannot bear correction. But a good example and love will conquer all difficulties.

To gain the approbation of the spiritual world instead of that of the mortal world should be the desire and aim of every individual Spiritualist. Everyone knows what that means. Moral or spiritual culture is not ostensible, but is perceived by the interior world, because, belonging to the inner or divine, it accords with the same and is naturally cognizable to all that dwells therein—be it spirit (God) or spirits (individuals).

S. Z. Barney, test and clairvoyant medium, of Vicksburg, Mich., writes as a postscript to a business letter: "While writing I obtained a clairvoyant vision in reference to THE BETTER WAY. I see in the past a rocky road with some hills yet to climb. But farther on is a beautiful extended plane, interspersed with pretty fountains of purest water and surrounded by variegated flowers. This is followed by a road covered with moss in imitation of velvet of a green hue. The influence attending it is one of happiness."

A THORNY PATH.

A lawyer from another city writes: "More than two years ago my attention was attracted by certain occult phenomena occurring through the mediumship of a lady of this place. My whole attention was at once absorbed thereby, and since then I have had no desire for business and have lost all interest in the ordinary affairs and pleasures of this life. During this time I have often been permitted to leave my mortal body and propel myself in space (mundane) through what I believe students of the occult would call the astral body. I have evidences of something supernatural, and with the Buddha I can truthfully say, 'I desire to reach the deathless city.' Can you help me? I have read several volumes of Spiritualist journals, much of which I find therein only confirms thoughts which I believe I have already received through inspiration. Yours—"

This gentleman is undoubtedly a medium of a high order, but still in an undeveloped, and we may add, in a chaotic state. What he needs is a strict adherence to spiritual and moral law—not doubting that he is following it now—but he must not despair in his mediumistic trials. Bear and forbear; for the road to perfection is one of suffering, and he has gone too far to retrace his steps to materialism or worldlyism. His profession is an excellent one in which to drown his sorrows while being developed by the spirit world and prepared for higher work. To all in his strait we can simply say, Stick to your work, even if giving it but a few hours attention each day. Then devote several hours to spirit communion, and again change about so as to prevent morbidness or obsession by individual spirit influences or opinions. It may take years before the aim is attained, but it is no use to kick against fate. A medium of this order must either develop or die, and for an undeveloped medium of such a highly sensitive order to get out of the physical body is to get into a sort of psychical hell. Thus we can advise all such to hold on to the body and not let go the grip, the "deathless city" is not reached by merely getting out of the body, and a chaotic medial state in spirit is like having one's hide taken off in this life and the flesh exposed to the touch. Of course, those who haven't much mediumistic power, do not suffer as the first-named do, and ripen much earlier, but such do not experience the same joys either, when perfected or have outgrown their discordant forces or state.

FIGHT THE SPIRITS—NOT THE MEDIUMS

Ex cathedra assertions from spirits are worse to bear and more aggravating than from mortals in their normal state. While we can excuse the latter for many reasons, we cannot excuse spirits, for they ought not to express themselves positively on any subject except they know positively whether the same be true or not. Experience is their only guide book and everyone can find sufficient in his or her past life to discourse on without propelling thoughts through mediums for argument sake or that may provoke controversy; especially subjects on which some mortals are enabled to sense more than the spirits speaking. Opinions expressed as opinions is a different thing, and may be indulged in to the end of the world, but we object to spirits criticising mortals' beliefs or opinions on any subject, except in a spirit of love, or when substituting something higher and better instead. Mediums, who permit such expressions to come through them from spirits must have some of the same presumptuousness in them and are not the kind of teachers we want; and to shift the responsibility of such expressions on spirits is worse. Either give such opinions as your own or keep quiet. They are not spiritual. We have no fault to find with mediums, except they willfully deceive us. But as in the majority of cases the deception comes from the other side—the medium being deceived—it is difficult to decide, and we, as mortals, should exhibit the balance of charity for our own genus. Combat the spirits and protect the mediums, and we will not imagine ourselves deceived as often as we do. Exercise your spiritual faculties more and you will see more, and beyond the medium into the spiritual. There lies all the trouble; there is the cause to be found. For mortals who have so far developed in life's unfoldment as to become mediums for spirit impression or other use, are of a higher order generally. Having a spiritual gift means to be in possession of a spiritual reward, and this cannot be developed in one except a germ for active good, or good in excess of evil, is inherent. Because evil gains the upperhand later or for a period, is not said that the medium is depraved. There is always a possibility and generally a soul desire to do better if the opportunity is given. Bad spirits (sometimes of the material or liquid order) are mostly the cause of this temporary falling from grace, and therefore, fraud hunters or those who believe themselves deceived should look beyond the effects and beyond the agency through which these effects occur for the origin. Such mental condition on part of the seeker after truth already attracts charitable influences and is an aid to the medium; not only frequently breaking obsessions, but giving tests besides. Thus we repeat, protect the mediums but fight the spirits!

An honest man may be clothed in rags, and to censure him for this might lead to dishonesty.

WHAT IS SPIRITUALISM?

This is a question that can be answered in manifold ways. Not because it is inconsistent in principles, or in its teachings, or in the method of advocating it, but because it is such an infinite subject that it cannot be embodied in a single chapter, a newspaper article, a book, or any number of books; Spiritualism being a manifestation of life itself—of God or nature, and like the same, unfolds itself according to conditions present.

All matter is permeated with life or intelligence. This causal principle unfolds itself in the form of effects according to material surroundings, every zone and every condition or state of matter giving forth a class of effects or a different expression of the life principle which permeates it, and thus the various names employed to designate the various class of effects or expressions. Spiritualism may be likened unto this, only that the form of matter—if we can still regard the human spirit as a material condition—is that of which man's spirit body is composed through which the causal principle operates, blooming into effects of a mental nature, opinions or methods of reasoning so-called. These methods of reasoning constitute the manifold ways in which our question can be answered, every individual giving expression to the inherent life principle—now epitomized in the form of a soul—according to the material which surrounds it, this constituting the spirit body in conjunction with the physical body during mortal life, and the spirit body simply during spirit life. But as the spirit body operates in a more perfect harmony with the causal principle than gross matter does, it is generally conceded that the two act as one entity, and thus we say man gives expression to life as a cause as he comprehends it. But absolutely considered, the action between the two is far from being perfect; for if it was, there would be no diversity of opinion. All would give it the same expression; and when harmony is attained between the soul and spirit body of man, all spirits will be in substance analogous to each other, as souls are already so, being emanations from one cause, God. Thus the unlike conditions of the soul and spirit is the reason why the opinions on the subject of life or Spiritualism vary.

To expect one universal answer to this question is therefore impossible. The answers may be alike in the fundamental principles, but as they swerve from these, they take different expressions, and as few, comparatively, are constituted alike in spirit, the expressions must be as varied as there are kinds of flowers. But as the soul is the absolute quantity of the two, this is dependent on the gross or refined (spiritualized) condition of the spirit body for expression and the purer, the more perfect the opinion manifested or formulated. Thus we cannot say that anyone is wrong, though he be far from right. Every opinion on the subject is a truth, but often only comprehended by few, because there are only few constituted like the one uttering it. But if not too one-sided, it will reach somebody and teach somebody something who is either too mentally idle to think for himself, or probably to ill physically to have a very active brain;—much depending on this also for perfect soul action. To obtain a perfect or complete answer to this question, therefore, it is necessary to hear from many sides, from many standpoints, and then sum the answers up into one article or expression. If our contributors will send in a few short essays (not more than 140 lines note paper which makes a column) on the above subject, we will publish one from time to time for the benefit of investigators whose first question generally is "What is Spiritualism?"

There is, no doubt, a great deal of truth in some of those sky-scraping spirit messages through mediums that tell of the "celestial spheres" where the "limpid waters" flow down something, and passing the "homes of light" and other places, etc., etc., but—that seems to be all. What is all this beauty without the true spirit—humanity? Telling us of the golden expectations beyond the clouds does not release the grip of gravity's law on us one bit. When we throw off this mortal coil, we will find ourselves just where we left off here,—in the large majority of cases, in the same clothing (i. e. its spiritual counterpart and essence of the material), hovering around the same neighborhood, house or room we last inhabited, following the same avocation (psychologically), and indulging, or trying to indulge the same old habits, etc., etc., etc. Why not teach more of the ways and means of getting rid of the materiality that holds the spirit bound to matter after its release from the body? This may afford mortals a better opportunity of seeing all this beauty by and bye, and not raise their expectation above blood heat only to let it fall below zero by disappointment when they reach the other shore. Moral development leads to intuitive clairvoyance—then all can see for themselves, without necessarily being there in person.

Harriet Beecher Stowe said to a reporter who called on her a few days ago: "My life seems like a dream. My work is done and I am enjoying the luxury of perfect rest and freedom. I can't remember what I read nowadays. My mind is a blank. But I am resolved into love. I love everybody, even the dirtiest beggar upon the street." What a sweet, golden sunset to a life of good deeds!

THE LIGHT OF POETRY.

Poetry is the soul's refrain, giving vent to thoughts or a series of thoughts in a limited sphere; a concentration of expression; thoughts beautified through language. Its purport is to express truths that do not admit of argument for want of scientific proofs; to relieve the overburdened soul of an innate knowledge and comprehension of facts; to pioneer the way for philosophic truths pertaining to the future; to reveal the causes or unripe state of things in a manner comprehensive to the intuitive faculties; to give a revelation of facts in process of development; to give prophetic omens of that which is to be; to give expression to doubts which the soul cannot regard as defective enough to discard; and thus many resort to poetry as an artist to the crayon to preserve it for future perusal, or to feel its way to the minds of the populace. Poetry is the medium through which higher truths are impressed on the masses.

A poet constitutes a being endowed with the gift of inspiration, or the faculty of being impressed with thoughts freed from personal inconsistencies or prejudices.

All poets are inspired by spirits, and even many who are not poets in the strictest sense. All mediums are susceptible to poetical effusions from spirits, but not all mediums are poets. A great deal of incongruity finds its way through this channel, and not only lays the foundation for ridicule, but demeans the great names from whom such writings purport to come. The lack of rhyme or rhythm may be excused at times, for this is an art which must be developed by the would-be poet individually and is like the mechanical part in music. But when the pith or brevity is lacking, the poetry becomes lost in the stairway of verbosity. Lengthy versification is not poetry. But a legend or a narrative may be related in this form with pleasing effect. Of course, those standard productions, which are valued for their elegance of expression, beauty of language, and enunciate perfection, are not considered in this criticism. We are but admonishing our little medium-poets who figure in the spiritual papers occasionally, and who are struggling very hard to earn the laurel crown. To them we would say that fewer verses and a better concentration of ideas would insure a greater number of readers. People are not prone to plod through a yard of verses now-a-days to find the poet's meaning, or the point of the subject. In the first place man is becoming too practical to look for truth in poetry anymore, and in the second place, the world has reached a state of development in which every moment of time is valued at market-rates—not to be misspent, and every moment that is to be devoted to reading must furnish him with a thought worthy of consideration. Thus every line of poetry should contain a thought, and all surplus words left out of print.

Poetry may also be infused into prose, and of the very highest order. The most sublime form is blank verse so-called, but a certain force of rhythm must accompany it, or it lacks that euphony which constitutes the poetry of the same. Shakespeare furnishes a good school for the young student in this respect. Rhyme may be infused into prose without making poetry of it, and of which a great deal finds its way to the "Poet's Corner", when it has no right to be there. Rhyme without inspiration is like food without salt,—the soul is lacking, and it falls flat on the reader in comparison to the brain-work exercised in compiling it. But the simplest form of inspiration is all poetry, and penetrates to the soul. Coming from a soul-condition of existence, it naturally finds its way to where it is at home. Forced brain-work belongs to the material, and should only be applied to mathematics, worldly sciences, metaphysics, and such branches that require investigation through a material agency. But philosophy, religion, life, force, spirit, nature, and such things that require more than the mere physical faculties to comprehend, should be left in the soul-forces to work out. Too much effort on part of the brain, gives the subject a material tendency and leads away from the absolute, whereas a passive or subjective condition, enable spirits to aid in the formulation of the subject, or impress with the light wanted on the same. Most all elevators of the past were poets—whether they gave expression to their thoughts in poetry or prose, only that poetry has been reduced to an art, and thus debarred the majority from being classed as poets. But all true poets are true revelators nevertheless, and will always be ranked as souls who have created something for man's benefit. Although it is every man's duty to create something for the benefit of those he leaves behind. Every such creation is a link in the chain of eternal life, and unites the souls of earth in one universal brotherhood; for every production that man leaves behind—whether finished or unfinished—is taken up by his followers as a preface or foundation on which to build or improve—whether it be a philosophy, a science, a piece of mechanism, or a business agency through which to continue operations. All has its aims—its purpose. Everything that is permitted to thrive is just in the eyes of God, and whatever is to be abolished will be attended to in due time—vox populi, vox dei. Individual reform is true progress, and the would-be reformer can do more by practice than by precept. Exhortation is arrogance, and fault-finding is uncharitable, and those

who resort to either lack self-knowledge. Without self-knowledge there can be no self development, and those who are engaged in the latter, have either no time to bother about their neighbor's shortcomings or are too charitable to criticize. The individual who minds his own business and keeps himself above reproach, exerts a higher moral influence on his neighbors, than one who reproves. The former is first respected, then admired, then beloved, and finally imitated. The latter is first avoided, then ridiculed, and finally antagonized. When the latter takes place, it is high time for self-reform to begin, and proves that moral force is lacking. The truly great rule unconsciously, and the morally perfected readily find imitators without seeking them. All reforms must come from within, and those who need it most, will be the first to follow the one who sets the example of goodness. But a consciousness of ones greatness or goodness debars other souls from feeling his moral influences, and this isolates him. Even a purified sphere without companionship is void of happiness, for happiness is an effect of the harmonious intermingling of souls—the friction caused thereby producing this feeling of joy. Thus all inspiration is poetry and all true poets are revelators, and must have more or less spirituality developed to be the recipients of revelations through the medium of inspiration. Man cannot live in two spheres at one time; if he has spiritually or love developed, he must live a spiritual life to prevent suffering. To feel the influence of love at one time, and to hate a brother mortal at another are influences which antagonize each other, and meet in the body as the battle ground. The natural consequence is suffering. Once man has perceived the influence of the spiritual of nature or of spirits, he dare not return to materiality. He must continue to dwell in accord with it. It is a law of nature—this law being what is known as Spiritualism. And all those who have felt a desire at one time or another to write poetry are mediums or revelators, and must, like children who feel the first desire to walk, do so carefully, else they may stumble or blunder. To write poetry is a gift of the spirit, but like mediumship, must be perfected before venturing before the public. Imperfect poetry is ten-fold worse than imperfect prose; for the latter might be altered or amended by the editor without destroying its meaning. But it requires a poet to revise poetry, and none better suited for this than the individual who writes it. It is the constant re-writing of ones own productions that leads to perfection. We hope that this will be observed in the future, for it saves—postage.

DOUBT AND INSPIRATION.

A correspondent, who is evidently an earnest investigator, writes as follows: "I am a searcher after truth, can you refer me to some good books? I would like also to take the liberty of asking if you believe in materialization? I judge from THE BETTER WAY that you are an honest man (or men), notwithstanding some articles in your heaven-born paper. For instance, Apparitor and some other articles signed only with initials. They seem so fraudulent, I feel like saying, oh, why are dates and names in full left out if this is true? And I felt instinctively those articles were false and must hurt your otherwise golden sheet. I never read your paper, (We suppose he means not regularly, or probably never read it until recently.—Ed.) but I feel like praying for God to bless and prosper you. You are doing a great work and the end is not yet. May they rise up and call you blessed. Yours in the bond of friendship, S. A. R."

The reader will undoubtedly see a natural inspirational medium in this lady, who is struggling with her own doubts and fears as to the truth or falsity of Spiritualism. Whether names or initials are appended to the articles or not, we don't suppose that that would aid her faith any, although signatures in full give the articles individuality and ought to be done as a rule. But where modesty often prevents, we are responsible for the contents, always requiring name and address of the writer as a guarantee.

CHRISTEN, BAPTISE OR SPIRITIZE?

Whether the christening of children is of any benefit to them or not, is not only a question that has been haunting the minds of Spiritualists, but agnostics, materialists, and even those who have been brought up as Christians, many of the latter having either neglected this ceremony altogether, or simply permitted it as a conventional custom. And despite the strong disapproval of this ceremony that many of the above-named have in conjunction with their disbelief in its virtue, comparatively few have dared to set it at naught. Nearly every child to-day has been either christened or baptised through some mode of ceremony, including those of Spiritualists. Not that we object to it; for there can be no possible harm in the act, whatever mode or ceremony is resorted to in naming a child. But if it must be done, why not "spiritize" the child instead christening or baptizing it? We cannot say "spiritualize" it, for that word has already its definite meaning in our dictionary, and must be effectuated through self-exertion, self-culture or individual unfoldment. So we suggest "spiritize," and consider that as congruous for the effect aimed at as the word "christening" is in its place.

But of what benefit is the ceremony after all in naming a child? We suppose it depends on the spirit in which it is done

A cold matter-of-fact conventional christening or spiritizing cannot possibly have any beneficial results, whether the ceremony is only intended to save the child from perdition or place it under saintly protection. If the object is to attract good spiritual influences around the child, we should think this could be done best by naming it after some spirit. Not a far-off ancient spirit, who would probably never know it and thus give no protection, nor one of doubtful origin; but after some near and dear relative or friend, and, if possible, by their consent, to be sure that we are not acting too hastily. We may jump to conclusions by our own mental volition, while consulting with the spirit friends, we may be better advised, or given such advice that will really benefit the child; or better still, leave it entirely to the spirits. When they see fit to name the child or how to name it, we have no doubt the results will be good if there is any virtue at all in spiritizing a child. The North American Indians have the most practical method of naming, and even of changing the name in youth or manhood according to merit. But as this cannot be done in our condition, we would suggest to leave the spiritizing to our spirit friends, it being an act that can have none but a spiritual influence on the life of a mortal being, and therefore belongs strictly to the spiritual.

REVIEWS.

"Directions for cleansing the blood and curing all forms of disease that the human family is subject to, without the use of medicine." Such is the title of a 75 page pamphlet published by Prof. N. N. Pierre, psychometric counselor and healing medium, of Philmont, N. Y. Price 35 cents. The object of the book is to show how cures may be effected by the application of warm and cold water.

"What I Saw at Cassadaga Lake," is an addendum to a review of the Seybert Commissioner's Report, by Hon. A. E. Richmond, member of the Pennsylvania Bar and author of many legal works. This book is replete with evidence of spirit return and tests and should be placed in the hands of investigators as an introductory to a research into the spiritual philosophy or science. For sale by Colby & Rich, 9 Bosworth street, Boston.

Reincarnation.

To the Editor of THE BETTER WAY.
In answer to questions through Mr. Kate Stiles, on your first page of May 4th, Reincarnation is pretty well proven if we can take the spirits' words. They say, "They not only believe in but know that reincarnation does occur." Again, "I know that I have before lived in a physical body before the last body from which I removed." Now, if reincarnation does occur and can be proven by good evidence, why not establish it as a fact as other knowledge? Can we have this point settled and drop a mark? I cannot accept it at this time, but am willing to when satisfactorily proven. Please let us hear from you on this subject, or from some reliable arisen one, through THE BETTER WAY. Very respectfully,
R. A. DOUGLAS.

Cynthiana, Ky., May, 1889.
[Many could not at first believe Spiritualism to be true, even upon receiving evidence, and had to be convinced of it through their intuitions. So reincarnation has to be understood. Proofs are not lacking, but they cannot be accepted as evidence except by those whom they directly concern. To understand it logically, one must have a knowledge or a comprehension of the spiritual law of evolution. In a word, we must grow into a belief in reincarnation; and this growing into it brings with it the intuitive knowledge that it is as much a fact as the evolution of and through matter is—the two being synonymous.—Ed.]

PERSONAL.

Prof. J. Clegg Wright will lecture next Sunday, May 12th, morning and evening at Pendery Hall, 192 W. Fifth street. Mr. Wright is a well-known forebore speaker and has many friends. See advertisement for particulars.

Dr. B. M. Lawrence is now ready for missionary work and would like to make some dates in this section. He has a fine collection of spirit pictures, and is the author of many spiritual songs. He has traveled through nearly all the States, preaching of health, temperance, etc., and now desires to devote his time to Spiritualism. Address 36 Fifth avenue, New York.

Obituary.

Dr. A. G. Larson, magnetic healer, aged 83, passed to spirit life on March 4th, from his home at Detroit, Mich. He was a Spiritualist and a good man whom many will miss. He leaves a wife and child. A FRIEND.

Passed to spirit life on the 14th of April, 1889, Catharine Gray, aged 87 years. She had resided in Jay county for several years, but was at the time of passing out with her daughter, Mary Ninde, in Oskaloosa, Iowa, where she had gone one year ago, but the mortal remains were brought back to Jay county by her daughter, and followed to their last resting place in the cemetery at West Grove by a large concourse of friends and relatives, and that body was laid to rest in the side of her companion who had gone before. She was a Spiritualist in the faith, and although she had been a great sufferer physically for many years, having been blind 21 years she was ever cheered by the knowledge that spirit friends were ever near, and that when the time came to bid farewell to earth and earthly ties would meet those gone on before, and that then the glorious light of a better home would be hers to enjoy. She retained her mental faculties to a wonderful degree, considering her suffering, to the last, and was always anxious to have some one read to her, and just two days before passing away listened attentively to an article in THE BETTER WAY. She said several times during her last hours that her faith was as strong as ever in Spiritualism, and that she wanted it understood that she felt perfectly safe and happy in her belief. April 20, '89.

E. JENNIE GRAY.
DR. A. W. S. ROTHERMEL, of Brooklyn, New York, the noted medium, will give a religious and moral lecture at 10 o'clock of each week to all new subscribers for THE BETTER WAY for one year. Subscription price \$1. Send a lock of hair or some article of clothing worn by the person, enclosing prepaid subscription and five two-cent stamps and address him in care of the Way Publishing Co., Cincinnati, and receive a diagnosis and medicine FREE.

CORRESPONDENCE.

St. Louis, Mo.
Dr. John Dooley is now located in St. Louis, Mo., after a year's rest in California, where he lectured in Los Angeles and San Francisco, and was styled "The Prince of Healers." He was formerly of Kansas City, Mo.

Chesaning, Mich.
Moses Hall was here giving a series of lectures on Modern and Biblical Spiritualism. His audiences at the Opera House increased with every lecture, and the greatest interest was manifested throughout the entire week. Mr. Hall is an able orator and carries force and conviction in his arguments.

Boston, Mass.
At the last business meeting of the Independent Club the following resolutions were adopted:
Resolved, That the sincere thanks of the Independent Club be tendered THE BETTER WAY for uniform courtesy and kindness in printing reports of meetings, etc., during the season just closed.
H. F. ANDREWS,
May 4, '99. Secretary Pro Tem.

Springfield, Mass.
The Ladies' Aid Society cleared over hundred and fifty dollars from their recent fair. A delightful supper was served and many prizes were won. Mrs. Clara Banks, Miss Emma Nickerson, Mr. Burr, John Temple and others, were active in the entertainment. Mr. Clark, the chairman, presided with grace, and the occasion is one long to be remembered among the successful labors of Springfield ladies.

Philadelphia, Pa.
A musical, literary and gymnastic entertainment, by the Second Spiritualist Congregation and Society, will be held at their church, Thompson street, between Front and Frankford avenue, on Tuesday evening, May 11th coming. Tickets 15 cents. Reserved seats 25 cents. The public invited. The president, Mr. T. J. Ambrosio, will favor strangers to the city with particulars.

Hanover, Germany.
The second congress of "United German Magnetic Healers" meets at Altenburg, Saxony, the 8th and 10th of June, 1899. All representatives and friends of the magnetic healing method are invited to attend. Consultation books and other information sent free by L. Maltscher, secretary, 72 Necker street, Stuttgart, Germany, or by the undersigned at Hanover.

Bradford, Pa.
Mrs. Mary C. Wright writes that for the past two months she has been engaged to conduct the Sunday services of the Spiritualist club of that city. Much interest is manifested, mediums are being developed, and inquiring minds are being generously fed. Mr. Herrick has held a number of sittings for physical manifestation and puzzled not a few.

North Jackson, O.
On Sunday, April 28th, D. M. King, of Mantua Station, O., addressed the Mahoning Union Valley Association of Spiritualists at the residence of L. A. Richard. Although the weather was unfavorable we had a very enjoyable time.

On Sunday, April 29th, Mrs. Myria F. Paine will address the society, Painesville, O., in Newton at the residence of B. O. Barber. Come one and all and partake of the Spiritual feast.

Fraternally,
MISS LUCY J. VAUGHN.

Peoria, Ill.
The Spiritual work here is progressing finely. The regular circles for the development of mediumship are meeting with most encouraging success, and the spirit world is indeed active in the generalization of the spiritualistic sentiment among the people at large in this vicinity. The lectures are well attended, and by people of superior intelligence and culture, and if the future may be judged by the past, we may safely conclude that Peoria will rank among the most active centers of spiritual developments. The children's Progressive Lyceum is also in a promising state of prosperity, and is often visited by spirit children through different mediums engaged there.

Fraternally, M. THERESA ALLEN.

Alliance, O.

The Independent Club of Alliance adopted the following:
Whereas, Mr. Frank T. Ripley, of Boston, Mass., lecturer and platform test medium, has been speaking and giving tests for this society for the months of March and April; therefore be it

Resolved, That the officers and members of this society finding him an able teacher, lecturer and test medium on the subjects of Spiritualism, extend to him their warmest congratulations for his work done among us. We cheerfully recommend him to all societies as a logical lecturer and fine test medium; further,

Resolved, That his many friends here will welcome him back again; and that a copy of these resolutions be sent THE BETTER WAY.

J. R. HAINES, President.
E. G. SMITH, Vice-President.
URIAH WHITACRE, Treasurer.
ALF. E. VANESS, Secretary.

Bridgeport, Conn.

My appointments are the Sundays of May at Saratoga N. Y., Queen City Park, Vt., August the 4th and 6th, Sanapee Lake, N. H., from August the 10th to the 19th. The Sundays of September in Albany N. Y., Stafford, Conn., in October, and in Bridgeport, Conn., the two last Sundays of December.

During the past season I have given upwards of ninety addresses in the following places, viz: East Alstead, Keene, Concord, Manchester, Washington, Frametown, N. H., Glens Falls, Saratoga, Troy, and Albany N. Y., Greenfield, Northfield, Mass., and Bridgeport, Conn.

I feel very grateful to my inspirers for the assistance they have rendered me, and I would take this opportunity to express my thanks to the good friends who have assisted in this most glorious of labors.

The progress that Spiritualism has made during the past year, is highly gratifying to the honest worker. Even the traitors to the truth have only strengthened its works. Societies desiring my services can address me No. 40 Woodland street, Worcester, Mass.

J. W. KENTON.

Chicago, Ill.

Mr. Pratt's Temple of Science is a beautiful, substantial, ornamental, good-sized brick building, fit up and furnished in the best modern style for almost any purpose, either speaking, sleeping or eating; there are, I think, twelve sleeping rooms on the top. Next below is a large hall which will hold 600; other bed rooms on the same floor. Next below is a hall as large as the upper and bed rooms and living rooms the same as the upper. Below again are other rooms adapted and fitted up for all of the following purposes: The cost will be when completed from twenty and thirty thousand dollars, all for the benefit of the people of free intellectual thought. It was dedicated Sunday, April 28, 1899, for that purpose.

We had a grand time in the three days' session in this ornamental, and I believe a blessing to the cause of Spiritualism. The hall was pretty well filled at every session, and three of them to overflowing. At these it was estimated that two hundred had to go away, as they could not find standing room. Mr. A. C. Luther, Professor Lockland and Prof. W. W. Lockwood were the speakers. Mr. Blodgett, Dr. J. C. Phillips and Mr. Jack, as the test mediums. Mr. Pratt and wife have spared neither time nor money to make the temple comfortable as well as useful.

J. SPENCER, 1500 Lake St.

Topeka, Kas.

The Religio-Harmonical Society was addressed last evening by Will C. Hodge, the subject being "The effect of capital punishment upon the spirit and upon the mortals and our duty to criminals from a spirit standpoint." The address contained much matter for thought. He was followed by Mrs. S. R. Stevens, this being her last appearance here for the present, as she leaves here for Washington, D. C., on the 1st of May. She has succeeded in establishing in this city a new society on the basis of a platform of principles of love, wisdom, truth, justice, freedom and harmony. At the close of the meeting the following resolutions were passed:

Resolved, That in parting with Mrs. Stevens we deem it not only our duty but a pleasure to say that during her nearly eight months' stay in our city we have found her on all occasions, whether on the platform, healing the sick, or in private intercourse, a very able and consistent woman and medium. As a speaker she has few, if any, superiors, and as a healer her powers are wonderful, she being used as a battery to heal the sick, that is, not only in her presence but at a distance. In her personal intercourse with us she has used to a higher plane of spirituality and all her acts have been of a nature to harmonize all discordant elements.

Resolved, That we commend Mrs. Stevens to the Spiritualists wherever she may be, and that we earnestly request those in other spheres through whom great good will be done.

Mrs. Stevens' address for a short time will be 1121 Tenth street, N. W., Washington.

Mantua Station, O.

We are as usual much gratified with the present outlook for a season of real progressive spiritual progress. Our genial and intelligent president, Lewis King, after a few weeks' absence was again with us, to the evident satisfaction of those present, and gave an account of his experiences in Cleveland, O., and the effort to form a society there, also a test given Mrs. Ammon of that city, with the formation of a permanent society.

The guides of F. G. Wilson gave an opportunity to the audience to present subjects, with the following results: "Religious motives; their diversity and influence on our lives and purposes." Some few persons in every age were so superior in development as to be fitted as leaders. We should study to know and understand each other. The laws of mental and psychic harmony and charity should be better known and cultivated in order that a true progress be secured to this as well as the higher life. Every religious idea has some one or more to lead in the extension and on whom others depend. We can criticize, but would rather enlighten in our efforts to improve the mental and spiritual condition of all people to utilize and harmonize conditions that are necessary for the improvement that is wanted. We can illustrate some spiritual truths by the use of smiles and comparisons drawn from conditions and experiences on this earth plane as was frequently done in times past; much more so than now. We do as we can, not as we would prefer in our illustrations of spirit life and its character and conditions and spirits do not always understand why their friends yet in the physical body do not seem to know of their frequent presence.

After an organ selection an exhibition of singing and speaking was given by an Indian chief of the Seneca tribe. Then a brief conference and the very satisfactory meeting adjourned to meet in King's hall again on Sunday, May 14th. All are cordially invited.

Respectfully, ORION.

Muncie, Ind.

Miss Jennie B. Hagan is with us and engaged in her usual good work. Besides holding parlor meetings at different points, Miss Hagan was given a reception at the residence of Mrs. Fannie Turners, the first house in which spiritual meetings were held in Muncie.

Sunday morning services were held in Hummel's Hall. After a most beautiful invocation the following subjects were disposed of: What is the difference between mind, soul and body; and between mind, soul and spirit? How can we best develop our clairvoyance? In how far do you consider the Christian belief in the future removed from punishment correct? Is there such a thing as luck? What is the dividing line between matter and spirit? Wherein does Spiritualism conflict with the Bible? Is there suspended animation and people buried not dead? As the platform was profusely adorned with beautiful flowers and the audience very attentive the speaker was in a happy mood.

In the afternoon Miss Hagan lectured for the Blue Ribbon Club and Gospel Temperance Society at the skating rink. A vast audience greeted her; and after a fine temperance lecture she recited a poem on "The cost of the glass," this subject having been given by one of the audience. The delight was so great that a vote of thanks was tendered the speaker at the close.

Owing to the immense crowd that manifested an interest to hear Miss Hagan speak on Sunday evening, the same hall was taken. The subjects were: Are the spirits of our dead always with us? If so, are they made sad by our grief and sorrow? Will we be hereafter be confined to this earth; if not, where may we roam? Will natural gas be a permanent fuel in this locality? Why does it require so long for justice to appear? Was man created perfect? What is a soul as understood by some persons? Who shall live eternally, and the word "Kiss" was combined with this. What is the origin of Easter Sunday and how long has it been observed? For poems were given spiritual love and ecstasies, the last one being odd and especially interesting.

Monday evening she lectured on Evolution and as usual closed with improvisations. The closing lecture was given at the Opera House.

During her presence at Muncie, Miss Hagan received many attentions, a notable one being from Mrs. Helen Stuart-Richings, who sent her an exquisite basket of rare flowers as a token of admiration and love from one medium to another, and as Spiritualism teaches.

Onset, Mass.

We are now located at this delightful place. We have no doubt but what our angel friends are much interested in the development of Onset, and of those persons coming here for health and a higher unfoldment of their mental powers. There has been held here a few noble standard bearers of our beloved faith, who, during the winter months, lay their plans and hold the spirit forces, seeking earnestly to lay a foundation of true spirituality, so that when the great influx of summer visitors come they shall be made to realize that Spiritualism is something more than a passing sensation. Here may be found all the year around Spiritualists who for forty years have stood by the truth as it has been revealed to them, and are still active in doing all they can to help those who are but just entering into the vestibule of this, which is destined to bring light out of all darkness and to sift the truth from all error and superstition that has ever enveloped it.

These advanced thinkers are oftentimes made painfully aware of the gross materiality and sensualism of many persons who have come into our ranks. Some of them we may well say are obsessed; for wherever there are mediums that give themselves up entirely to the use of spirit, before they are enlightened enough to discern their real character, they will find the lowest order of selfish and undeveloped spirits flocking to this ever open

door; and this is why mediums find themselves breaking down in health. I have, in my business as a healer, carefully to discern as to how much the sickness of my patients is caused by these selfish spirits.

It is a fact that the unclothed spirit feeling the need of its body, cast off too early, can find no rest until it finds another suited to its purpose. Spiritualism is a broad religion; its ample folds can drape all the idyllic beauties of human nature, but much suffering can be avoided by a more perfect understanding of its laws. We sometimes hear persons denouncing the idea of a saving power, but at the same time these persons are resting upon a mere belief themselves—expecting Spiritualism to bring them peace and prosperity. No! my friends, this condition can only come by a knowledge of the perfect life, and the power to live it.

Many years ago I was urged to enter the field as a Spiritualist lecturer, but could not do it, for I feared that I might in my ignorance sow tares along with my wheat, and I said I do not wish to put forth anything that will not stand the true scientific test, and so I waited, and now I seem to see the divine law, which is an orderly and natural evolution out of the darkness into the light. Jesus said "If that light in you be darkness how great is that darkness," so we might say to some calling themselves Spiritualists, "If we are to have the truth, but your works are of the darkest kind and you sow desolation and strife wherever you go. Such persons should go to the Bible and read what are the fruits of righteousness, and that we do not gather good things from thorns and thistles."

SARA E. HERVEY.

New York City.

This morning, after an absence of four weeks, Mrs. Nellie J. T. Brigham, the regular pastor of the society, returned to take her place upon the platform, and her sainted presence was given a royal welcome. The questions given by the audience to form the basis of her remarks, were as follows:

"In passing from this life to the next many persons appear to experience extreme suffering; are any conscious of it?" "Is not the doctrine of correspondences involved in that of evolution, and would not its application to the latter greatly illustrate it?" "What becomes of the spirit of an entranced medium while under control?" "If the natural body becomes diseased to that extent that suffering attends each moment, is it consistent with true Spiritualism to pray for the spirit to remain in the body?" "If the natural body is diseased, is it not better to let it evolve to our birth into mortal life, it must follow that life is evolved from matter without antecedent life." "The effort of spirit manifestation upon the thought of to-day."

Speaking upon the effect of spirit manifestation upon the thought of to-day, the speaker said, The first effect is through the impulse of curiosity, but if you stop there you have been but little benefited. But go on through your astonishment up to something grander and better, by which the best elements of your nature are more fully quickened. Spirit manifestations turns the thought to spiritual things. It gives proof to the doubter.

The spirit of an entranced medium sometimes leaves the body, sometimes visits other scenes and sometimes is interblended with the personalities speaking through the medium. One answer would not apply to all cases. Just as a rose is evolved from the great garden of the over-soul so our souls are evolved through nature. Evolution does not shut out God.

Mrs. Brigham spoke in the evening upon "But of the depths of the earth I cry, lead me to the rock that is higher than I."

At the meeting for spirit manifestations in the afternoon, Mrs. Henry J. Newton read a poem that illustrated the popular position of church life in a great city like this; it is entitled, "The Cost of Religion, or The Sinner and his Pew," by Dr. Wm. Todd Hellmuth. Mrs. Newton is one of our best poetical readers, and she dramatized this to the best advantage, and applause followed. There are eleven verses to the poem, and is too long for a notice like this, but that the readers of THE BETTER WAY may judge of some good things, we place our readers in these meetings, will copy the first verse:

There once was a sinner disgusted with sin,
Who, resolving a new mode of life to begin,
Thought the church, of all others, the place
Where to learn
How virtue to seek and how wickedness spurn.

Perplexed in his mind, he sought out a friend,
A vestryman old, one on whom to depend,
And was told as an answer to, "What shall I do?"

"Why, purchase and pray in a well-cushioned pew."

Song by Miss Maud F. Pleasants.

[At the afternoon session, Mrs. E. H. Bennell delivered a fine address on Spiritualism as a fact, which cannot be denied or overgrown, but which time and space prevent us from reproducing on this occasion.—ED.]

Mr. Henry J. Newton spoke of the advancement made in the development of the materializing medium. Mrs. Etta Roberts, Mrs. Newton also spoke upon the same subject. Mrs. Henderson gave numerous satisfactory psychometric readings. Mrs. M. E. Williams spoke of a seance, held last week in a haunted house here in the city, with some friends, and the spirit that had caused the manifestations in the house materialized and spoke, saying he passed from earth 11 by an accident while building the house; for the developments are pronounced in this matter at an early date. Whistling solo, by Miss Mable Horton closed the afternoon services at late hour. Fraternally, PATTERSON.

Friday evening, May 3d, 1899, I attended a circle at Mrs. Stoddard Gray's, 323 West Thirty-fourth street. Benjamin Franklin and George Washington materialized in recognition of the Centennial week. Washington removed a silver star worn by myself in left breast; handed it to a gentleman standing at my side, then returned it to me. This star was the night of heresy, dedicated to him. All present thought it grand that he could manifest, appearing in citizen's dress of his time.

We had four transformations outside the cabinet; first a lady appeared very near the circle, then walked to the front parlor with her husband, and though the piano was closed, touched the keys and produced sound. She then disappeared and a male form, Dr. Baker, took her place; he returned to circle room, went to a table and magnetized paper for some that were present and handed it to them; he then went back to the circle and disappeared, and another male form took his place. He, in turn, returned to the front room, disappeared and a lady returned to us, then she disappeared and all this was accomplished away from the cabinet.

Amaranta, my Egyptian guide, came and elongated himself before us to several feet in height. A great many forms came during the evening in rapid succession. I feel materialization is the greatest triumph of the centennial year.

The subject belongs properly to last week's report of the First Society of Spiritualists, but arrived too late for insertion; thus we introduce it now:
"Mr. J. J. Morse was introduced by the chairman, and he made the reading speech of the afternoon. Referring to the impending Centennial celebrations, he said that he expected to see some decorations in the hall, but that he was disappointed, so he borrowed some articles from Mr. Henry J. Newton and had ventured to put them in position. He presumed that as a loyal subject of Queen Victoria he was going to have a place before them the stars and stripes and the portraits of Washington and Harrison—which he had done—but when it came to a love of freedom, justice and equity of rights he was as much an American as any American before him, which sentiments were heartily applauded. The Atlantic was touched the keys and produced sound, but a few moments for transmitting thought, but closer still were the two nations by the ever strengthening bonds of sympathy. He was glad to say that his own people heartily sympathized with ours, and that the old rancor was but, to-day, the property of low grade political prejudice. For himself he honored our people, respected the flag and esteemed our people, and if he ever returned to our shores it would be to stay. Pointing to our national emblem, he said that he would say for us that though we are Spiritualists we were patriots also, and with a few more general references to the spirit of the hour, which were warmly applauded, he then proceeded to narrate some extremely interesting experiences with English mediums in the early days of his acquaintance with our philosophy."

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ISSUED EVERY SATURDAY BY
THE WAY PUBLISHING CO.
S. W. Cor. Plum & McFarland Sts.

CINCINNATI - - - - MAY 11, 1889

At Two Dollars per Year to Subscribers in the United States; Two Dollars and a half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States THE BETTER WAY will be sent Six Months for \$1.00.

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We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action.

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

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

NOTICE!

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

Perfection is not of this life.

True dignity is found in labor.

Selfishness makes short-sighted.

Physical death is the birth of the spirit.

The man who never makes a mistake is carefully to be avoided.

With spirit influence upon us in our daily affairs we can do twice the work.

One touch of spiritual love contains the truth of a thousand spiritual impressions.

'Tis not our troubles which burden us so much as the difficulty in finding our way out of them.

The hell and heaven of the future are but effects of causes implanted in our spirit nature during earth life.

Hating the individual instead of the evil or discord in him, is a mistake too often made by would-be reformers.

Truth is the greatest stimulant to enthusiasm, and no truth is pure that is accompanied by bitterness. Tolerance is never amiss when proselyting.

THE BETTER WAY progresses slowly but consistently. Four hundred new subscribers have come in during the past four months at an average of one hundred a month.

To make converts we must approach the world in a spirit of kindness and sympathy, and not in a spirit of antagonism and ill-feeling. Love overcomes all obstacles.

What if the hands are soiled as long as the heart is clean. The interior accords with the spiritual of nature, and one loving influence from thence is worth a hundred—newspaper notices.

Some demand tolerance but forget to extend it. Some cry for charity but have none to dispense. Some expect others to be liberal but are themselves very illiberal. Think before you speak or act.

Every unkind feeling or emotion towards a fellow being leaves an impress on our spirit nature which will reflect itself on our conscience at some future period. Unkind acts need those of an opposite nature to neutralize their effects.

Reason is a faculty of the exterior being; intuition one of the interior—the soul nature of man; and while one is cognizing effects, the other penetrates to the causes thereof. Those who are barren of the latter are poor in spirit.

Among our new contributors, from whom we have already had one article under his nom de plume, with more to follow, is the Hon. W. L. Scruggs, the recently appointed minister to Venezuela. He is a gentleman of culture and a scholar.

A timely precept never falls on barren ground, and a lesson taught in kindness will bear its fruits in the end. It is only the self-righteous who will not take advice, and the haughty who cannot bear correction. But a good example and love will conquer all difficulties.

To gain the approbation of the spiritual world instead of that of the mortal world should be the desire and aim of every individual Spiritualist. Everyone knows what that means. Moral or spiritual culture is not ostensible, but is perceived by the interior world, because, belonging to the inner or divine, it accords with the same and is naturally cognizable to all that dwells therein—be it spirit (God) or spirits (individuals).

S. Z. Barney, test and clairvoyant medium, of Vicksburg, Mich., writes as a postscript to a business letter: "While writing I obtained a clairvoyant vision in reference to THE BETTER WAY. I see in the past a rocky road with some hills yet to climb. But farther on is a beautiful extended plane, interspersed with pretty fountains of purest water and surrounded by variegated flowers. This is followed by a road covered with moss in imitation of velvet of a green hue. The influence attending it is one of happiness."

An honest man may be clothed in rags, and to censure him for this might lead to dishonesty.

A THORNY PATH.

A lawyer from another city writes: "More than two years ago my attention was attracted by certain occult phenomena occurring through the mediumship of a lady of this place. My whole attention was at once absorbed thereby, and since then I have had no desire for business and have lost all interest in the ordinary affairs and pleasures of this life. During this time I have often been permitted to leave my mortal body and propel myself in space (mundane) through what I believe students of the occult would call the astral body. I have evidences of something supernatural, and with the Buddha I can truthfully say, 'I desire to reach the deathless city.' Can you help me? I have read several volumes of Spiritualist journals, most of what I find therein only confirms thoughts which I believe I have already received through inspiration. Yours—"

This gentleman is undoubtedly a medium of a high order, but still in an undeveloped, and we may add, in a chaotic state. What he needs is a strict adherence to spiritual and moral law—not doubting that he is following it now—but he must not despair in his mediumistic trials. Bear and forbear; for the road to perfection is one of suffering, and he has gone too far to retrace his steps to materialism or worldliness. His profession is an excellent one in which to drown his sorrows while being developed by the spirit world and prepared for higher work. To all in his strait we can simply say, Stick to your work, even if giving it but a few hours attention each day. Then devote several hours to spirit communion, and again change about so as to prevent morbidness or obsession by individual spirit influences or opinions. It may take years before the aim is attained, but it is no use to kick against fate. A medium of this order must either develop or die, and for an undeveloped medium of such a highly sensitive order to get out of the physical body is to get into a sort of psychic hell. Thus we can advise all such to hold on to the body and not let go the grip, the "deathless city" is not reached by merely getting out of the body, and a chaotic medial state in spirit is like having one's hide taken off in this life and the flesh exposed to the touch. Of course, those who haven't much mediumistic power, do not suffer as the first-named do, and ripen much earlier, but such do not experience the same joys either, when perfected or have outgrown their discordant forces or state.

FIGHT THE SPIRITS—NOT THE MEDIUMS

Ex cathedra assertions from spirits are worse to bear and more aggravating than from mortals in their normal state. While we can excuse the latter for many reasons, we cannot excuse spirits, for they ought not to express themselves positively on any subject except they know positively whether the same be true or not. Experience is their only guide book and everyone can find sufficient in his or her past life to discourse on without propelling thoughts through mediums for argument sake or that may provoke controversy; especially subjects on which some mortals are enabled to sense more than the spirits speaking. Opinions expressed as opinions is a different thing, and may be indulged in to the end of the world, but we object to spirits criticising mortals' beliefs or opinions on any subject, except in a spirit of love, or when substituting something higher and better instead. Mediums, who permit such expressions to come through them from spirits must have some of the same presumptuousness in them and are not the kind of teachers we want; and to shift the responsibility of such expressions on spirits is worse. Either give such opinions as your own or keep quiet. They are not spiritual. We have no fault to find with mediums, except they willfully deceive us. But as in the majority of cases the deception comes from the other side—the medium being deceived—it is difficult to decide, and we, as mortals, should exhibit the balance of charity for our own genus. Combat the spirits and protect the mediums, and we will not imagine ourselves deceived as often as we do. Exercise your spiritual faculties more and you will see more, and beyond the medium into the spiritual. There lies all the trouble; there is the cause to be found. For mortals who have so far developed in life's unfoldment as to become mediums for spirit impression or other use, are of a higher order generally. Having a spiritual gift means to be in possession of a spiritual reward, and this cannot be developed in one except a germ for active good, or good in excess of evil, is inherent. Because evil gains the upperhand later or for a period, is not said that the medium is depraved. There is always a possibility and generally a soul desire to do better if the opportunity is given. Bad spirits (sometimes of the material or liquid order) are mostly the cause of this temporary falling from grace, and therefore, fraud hunters or those who believe themselves deceived should look beyond the effects and beyond the agency through which these effects occur for the origin. Such mental condition on part of the seeker after truth already attracts charitable influences and is an aid to the medium; not only frequently breaking obsessions, but giving tests besides. Thus we repeat, protect the mediums but fight the spirits!

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WHAT IS SPIRITUALISM?

This is a question that can be answered in manifold ways. Not because it is inconsistent in principles, or in its teachings, or in the method of advocating it, but because it is such an infinite subject that it cannot be embodied in a single chapter, a newspaper article, a book, or any number of books; Spiritualism being a manifestation of life itself—of God or nature, and like the same, unfolds itself according to conditions present.

All matter is permeated with life or intelligence. This causal principle unfolds itself in the form of effects according to material surroundings, every zone and every condition or state of matter giving forth a class of effects or a different expression of the life principle which permeates it, and thus the various names employed to designate the various class of effects or expressions. Spiritualism may be likened unto this, only that the form of matter—if we can still regard the human spirit as a material condition—is that of which man's spirit body is composed through which the causal principle operates, blooming into effects of a mental nature, opinions or methods of reasoning so-called. These methods of reasoning constitute the manifold ways in which our question can be answered, every individual giving expression to the inherent life principle—now epitomized in the form of a soul—according to the material which surrounds it, this constituting the spirit body in conjunction with the physical body during mortal life, and the spirit body simply during spirit life. But as the spirit body operates in a more perfect harmony with the causal principle than gross matter does, it is generally conceded that the two act as one entity, and thus we say man gives expression to life as a cause as he comprehends it. But absolutely considered, the action between the two is far from being perfect; for if it was, there would be no diversity of opinion. All would give it the same expression; and when harmony is attained between the soul and spirit body of man, all spirits will be in substance analogous to each other, as souls are already so, being emanations from one cause, God. Thus the unlike conditions of the soul and spirit is the reason why the opinions on the subject of life or Spiritualism vary.

To expect one universal answer to this question is therefore impossible. The answers may be alike in the fundamental principles, but as they swerve from these, they take different expressions, and as few, comparatively, are constituted alike in spirit, the expressions must be as varied as there are kinds of flowers. But as the soul is the absolute quantity of the two, this is dependent on the gross or refined (spiritualized) condition of the spirit body for expression and the purer, the more perfect the opinion manifested or formulated. Thus we cannot say that anyone is wrong, though he be far from right. Every opinion on the subject is a truth, but often only comprehended by few, because there are only few constituted like the one uttering it. But if not too one-sided, it will reach somebody and teach somebody something who is either too mentally idle to think for himself, or probably to ill physically to have a very active brain;—much depending on this also for perfect soul action. To obtain a perfect or complete answer to this question, therefore, it is necessary to hear from many sides, from many standpoints, and then sum the answers up into one article or expression. If our contributors will send in a few short essays (not more than 140 lines note paper which makes a column) on the above subject, we will publish one from time to time for the benefit of investigators whose first question generally is "What is Spiritualism?"

There is, no doubt, a great deal of truth in some of those sky-scraping spirit messages through mediums that tell of the "celestial spheres" where the "limpid waters" flow down something, and passing the "homes of light" and other places, etc., etc., but—that seems to be all. What is all this beauty without the true spirit—humanity? Telling us of the golden expectations beyond the clouds does not release the grip of gravity's law on us one bit. When we throw off this mortal coil, we will find ourselves just where we left off here,—in the large majority of cases, in the same clothing (i. e. its spiritual counterpart and essence of the material), hovering around the same neighborhood, house or room we last inhabited, following the same avocation (psychologically), and indulging, or trying to indulge the same old habits, etc., etc., etc. Why not teach more of the ways and means of getting rid of the materiality that holds the spirit bound to matter after its release from the body? This may afford mortals a better opportunity of seeing all this beauty by and bye, and not raise their expectation above blood heat only to let it fall below zero by disappointment when they reach the other shore. Moral development leads to intuitive clairvoyance—then all can see for themselves, without necessarily being there in person.

Harriet Beecher Stowe said to a reporter who called on her a few days ago: "My life seems like a dream. My work is done and I am enjoying the luxury of perfect rest and freedom. I can't remember what I read nowadays. My mind is a blank. But I am resolved into love. I love everybody, even the dirtiest beggar upon the street." What a sweet, golden sunset to a life of good deeds!

THE LIGHT OF POETRY.

Poetry is the soul's refrain, giving vent to thoughts or a series of thoughts in a limited sphere; a concentration of expression; thoughts beautified through language. Its purport is to express truths that do not admit of argument for want of scientific proofs; to relieve the overburdened soul of an innate knowledge and comprehension of facts; to pioneer the way for philosophic truths pertaining to the future; to reveal the causes or unripe state of things in a manner comprehensive to the intuitive faculties; to give a revelation of facts in process of development; to give prophetic omens of that which is to be; to give expression to doubts which the soul cannot regard as defective enough to discard; and thus many resort to poetry as an artist to the crayon to preserve it for future perusal, or to feel its way to the minds of the populace. Poetry is the medium through which higher truths are impressed on the masses.

A poet constitutes a being endowed with the gift of inspiration, or the faculty of being impressed with thoughts freed from personal inconsistencies or prejudices.

All poets are inspired by spirits, and even many who are not poets in the strictest sense. All mediums are susceptible to poetical effusions from spirits, but not all mediums are poets. A great deal of incongruity finds its way through this channel, and not only lays the foundation for ridicule, but demeans the great names from whom such writings purport to come. The lack of rhyme or rhythm may be excused at times, for this is an art which must be developed by the would-be poet individually and is like the mechanical part in music. But when the pith or brevity is lacking, the poetry becomes lost in the stairway of verbosity. Lengthy versification is not poetry. But a legend or a narrative may be related in this form with pleasing effect. Of course, those standard productions, which are valued for their elegance of expression, beauty of language, and enunciate perfection, are not considered in this criticism. We are but admonishing our little medium-poets who figure in the spiritual papers occasionally, and who are struggling very hard to earn the laurel crown. To them we would say that fewer verses and a better concentration of ideas would insure a greater number of readers. People are not prone to plod through a yard of verses now a-days to find the poet's meaning, or the point of the subject. In the first place man is becoming too practical to look for truth in poetry anymore, and in the second place, the world has reached a state of development in which every moment of time is valued at market-rates—not to be misspent, and every moment that is to be devoted to reading must furnish him with a thought worthy of consideration. Thus every line of poetry should contain a thought, and all surplus words left out of print.

Poetry may also be infused into prose, and of the very highest order. The most sublime form is blank verse so-called, but a certain force of rhythm must accompany it, or it lacks that euphony which constitutes the poetry of the same. Shakespeare furnishes a good school for the young student in this respect. Rhyme may be infused into prose without making poetry of it, and of which a great deal finds its way to the "Poet's Corner", when it has no right to be there. Rhyme without inspiration is like food without salt,—the soul is lacking, and it falls flat on the reader in comparison to the brain-work exercised in compiling it. But the simplest form of inspiration is all poetry, and penetrates to the soul. Coming from a soul-condition of existence, it naturally finds its way to where it is at home. Forced brain-work belongs to the material, and should only be applied to mathematics, worldly sciences, metaphysics, and such branches that require investigation through a material agency. But philosophy, religion, life, force, spirit, nature, and such things that require more than the mere physical faculties to comprehend, should be left in the soul-forces to work out. Too much effort on part of the brain, gives the subject a material tendency and leads away from the absolute, whereas a passive or subjective condition, enable spirits to aid in the formulation of the subject, or impress with the light wanted on the same. Most all revelators of the past were poets—whether they gave expression to their thoughts in poetry or prose, only that poetry has been reduced to an art, and thus debarred the majority from being classed as poets. But all true poets are true revelators nevertheless, and will always be ranked as souls who have created something for man's benefit. Although it is every man's duty to create something for the benefit of those he leaves behind. Every such creation is a link in the chain of eternal life, and unites the souls of earth in one universal brotherhood; for every production that man leaves behind—whether finished or unfinished—is taken up by his followers as a preface or foundation on which to build or improve—whether it be a philosophy, a science, a piece of mechanism, or a business agency through which to continue operations. All has its aims—its purpose. Everything that is permitted to thrive is just in the eyes of God, and whatever is to be abolished will be attended to in due time—vox populi, vox dei. Individual reform is true progress, and the would-be reformer can do more by practice than by precept. Exhortation is arrogance, and fault-finding is uncharitable, and those

who resort to either lack self-knowledge. Without self-knowledge there can be no self-development, and those who are engaged in the latter, have either no time to bother about their neighbor's short-comings or are too charitable to criticize. The individual who minds his own business and keeps himself above reproach, exerts a higher moral influence on his neighbors, than one who reproves. The former is first respected, then admired, then beloved, and finally imitated. The latter is first avoided, then ridiculed, and finally antagonized. When the latter takes place, it is high time for self-reform to begin, and proves that moral force is lacking. The truly great rule unconsciously, and the morally perfected readily find imitators without seeking them. All reforms must come from within, and those who need it most, will be the first to follow the one who sets the example of goodness. But a consciousness of ones greatness or goodness debarbs other souls from feeling his moral influences, and this isolates him. Even a purified sphere without companionship is void of happiness, for happiness is an effect of the harmonious intermingling of souls—the friction caused thereby producing this feeling of joy. Thus all inspiration is poetry and all true poets are revelators, and must have more or less spirituality developed to be the recipients of revelations through the medium of inspiration. Man cannot live in two spheres at one time; if he has spirituality or love developed, he must live a spiritual life to prevent suffering. To feel the influence of love at one time, and to hate a brother mortal at another are influences which antagonize each other, and meet in the body as the battle ground. The natural consequence is suffering. Once man has perceived the influence of the spiritual of nature or of spirits, he dare not return to materiality. He must continue to dwell in accord with it. It is a law of nature—this law being what is known as Spiritualism. And all those who have felt a desire at one time or another to write poetry are mediums or revelators, and must, like children who feel the first desire to walk, do so carefully, else they may stumble or blunder. To write poetry is a gift of the spirit, but like mediumship, must be perfected before venturing before the public. Imperfect poetry is ten-fold worse than imperfect prose; for the latter might be altered or amended by the editor without destroying its meaning. But it requires a poet to revise poetry, and none better suited for this than the individual who writes it. It is the constant re-writing of ones own productions that leads to perfection. We hope that this will be observed in the future, for it saves—postage.

DOUBT AND INSPIRATION.

A correspondent, who is evidently an earnest investigator, writes as follows: "I am a searcher after truth, can you refer me to some good books? I would like also to take the liberty of asking if you believe in materialization? I judge from THE BETTER WAY that you are an honest man (or men), notwithstanding some articles in your heaven-born paper. For instance, Apparitor and some other articles signed only with initials. They seem so fraudulent, I feel like saying, oh, why are dates and names in full left out if this is true? And I felt instinctively those articles were false and must hurt your otherwise golden sheet. I never read your paper, (We suppose he means not regularly, or probably never read it until recently.—Ed.) but I feel like praying for God to bless and prosper you. You are doing a great work and the end is not yet. May they rise up and call you blessed. Yours in the bond of friendship, S. A. R."

The reader will undoubtedly see a natural inspirational medium in this lady, who is struggling with her own doubts and fears as to the truth or falsity of Spiritualism. Whether names or initials are appended to the articles or not, we don't suppose that that would aid her faith any, although signatures in full give the articles individuality and ought to be done as a rule. But where modesty often prevents, we are responsible for the contents, always requiring name and address of the writer as a guarantee.

CHRISTEN, BAPTISE OR SPIRITIZE?

Whether the christening of children is of any benefit to them or not, is not only a question that has been haunting the minds of Spiritualists, but agnostics, materialists, and even those who have been brought up as Christians, many of the latter having either neglected this ceremony altogether, or simply permitted it as a conventional custom. And despite the strong disapproval of this ceremony that many of the above-named have in conjunction with their disbelief in its virtue, comparatively few have dared to set it at naught. Nearly every child to-day has been either christened or baptised through some mode of ceremony, including those of Spiritualists. Not that we object to it; for there can be no possible harm in the act, whatever mode or ceremony is resorted to in naming a child. But if it must be done, why not "spiritize" the child instead of christening or baptizing it? We cannot say "spiritualize" it, for that word has already its definite meaning in our dictionary, and must be effectuated through self-exertion, self-culture or individual unfoldment. So we suggest "spiritize," and consider that as congruous for the effect aimed at as the word "christening" is in its place.

But of what benefit is the ceremony after all in naming a child? We suppose it depends on the spirit in which it is done

A cold matter-of-fact conventional christening or spiritizing cannot possibly have any beneficial results, whether the ceremony is only intended to save the child from perdition or place it under saintly protection. If the object is to attract good spiritual influences around the child, we should think this could be done best by naming it after some spirit. Not a far-off ancient spirit, who would probably never know it and thus give no protection, nor one of doubtful origin; but after some near and dear relative or friend, and, if possible, by their consent, to be sure that we are not acting too hastily. We may jump to conclusions by our own mental volition, while consulting with the spirits, we may be better advised, or given such advice that will really benefit the child; or better still, leave it entirely to the spirits. When they see fit to name the child or how to name it, we have no doubt the results will be good if there is any virtue at all in spiritizing a child. The North American Indians have the most practical method of naming, and even of changing the name in youth or manhood according to merit. But as this cannot be done in our condition, we would suggest to leave the spiritizing to our spirit friends, it being an act that can have none but a spiritual influence on the life of a mortal being, and therefore belongs strictly to the spiritual.

REVIEWS.

"Directions for cleansing the blood and curing all forms of disease that the human family is subject to, without the use of medicine." Such is the title of a 75 page pamphlet published by Prof. N. N. Pater, psychometric counselor and healing medium, of Philmont, N. Y. Price 10 cents. The object of the book is to show how cures may be effected by the application of warm and cold water.

"What I Saw at Cassadaga Lake," an addendum to a review of the Seybert Commission's Report, by Hon. A. L. Richmond, member of the Pennsylvania Bar and author of many legal works. This book is replete with evidence of spirit return and tests and should be placed in the hands of investigators as an introductory to a research into the spiritual philosophy or science. For sale by Colby & Rich, 9 Bosworth street, Boston.

Reincarnation.

To the Editor of The Better Way. In answer to questions through Mr. Kate Stiles, on your first page of May 11, Reincarnation is pretty well proven if we can take the spirits' words. They say "They not only believe in but know that reincarnation does occur." Again, "I know that I have before lived in a physical body before the last body from which I removed." Now, if reincarnation occur and can be proven by good evidence, why not establish it as a fact as other knowledge? Can we have this point settled and drop a mark? I cannot accept it at this time, but am willing to when satisfactorily proven. Please let us hear from you on this subject, or from some reliable arisen one, through THE BETTER WAY. Very respectfully, R. A. DOUGLAS.

Cynthiana, Ky., May, 1889. [Many could not at first believe Spiritualism to be true, even upon receiving evidence, and had to be convinced of it through their intuitions. So reincarnation has to be understood. Proofs are lacking, but they cannot be accepted as evidence except by those whom they directly concern. To understand it logically one must have a knowledge or a comprehension of the spiritual law of evolution. In a word, we must grow into a belief in reincarnation; and this growing into it brings with it the intuitive knowledge that it is as much a fact as the evolution of matter through matter is—the two being synonymous.—Ed.]

PERSONAL.

Prof. J. Clegg Wright will lecture on Sunday, May 12th, morning and evening, Penderly Hall, 192 W. Fifth street. Mr. Wright is a well-known forcible speaker and has many friends. See advertisement for particulars.

Dr. B. M. Lawrence is now ready for missionary work and would like to make dates in this section. He has a fine collection of spirit pictures, and is the author of many spiritual songs. He has traveled through nearly all the States, preaching health, temperance, etc., and now desires to devote his time to Spiritualism. Address 151 Fifth avenue, New York.

Obituary.

Dr. A. G. Larson, magnetic healer, aged 68, passed to spirit life on March 14th, from his home at Detroit, Mich. He was a Spiritualist and a good man whom many will miss. He leaves a wife and child. A FRIEND.

Passed to spirit life on the 14th of April, 1889, Catherine Gray, aged 87 years. She resided in Jay county for several years, but was at the time of passing out with her daughter, Mary Ninde, in Oklawaha, Fla., where she had gone one year ago, but her mortal remains were brought back to Jay county by her daughter, and followed to their last resting place in the cemetery at We Grove by a large concourse of friends and relatives, and the body was laid to rest on the side of her companion who had gone before. She was a Spiritualist in the faith, and although she had been a great sufferer physically for many years, having been blind 21 years she was ever cheered by the knowledge that spirit friends were ever near, and that when the time came to bid farewell to earth and earthly ties would meet those on before, and that then the glorious light of a better home would be hers to enjoy. She retained her mental faculties to a wonderful degree, considering her suffering, to the end, and was always anxious to have some one read to her, and just two days before passing away listened to an article in THE BETTER WAY. She said several times during her last hours that her faith was as strong as ever in Spiritualism, and that she would be glad to see the paper fall from the safe and happy in her belief. R. JENNIE GALT.

Dr. A. W. S. ROTHMELT, of Brooklyn, N. Y., the noted medium who has given medical examination and one lot of medicine free to all new subscribers for THE BETTER WAY for one year. Subscription price, Send a look of some of our friends and a word by the person, enclosing name and subscription and five two-cent stamps, address him in care of the Way Publishing Co., Cincinnati, and receive a diagnosis of medicine FREE.

CORRESPONDENCE

St. Louis, Mo.

Dr. John Dooley is now located in St. Louis, Mo., after a year's rest in California, where he lectured in Los Angeles and San Francisco, and was highly praised by the "Principles of Health." He was formerly of Kansas City, Mo.

Cheesaning, Mich.

Moses Hull was here giving a series of lectures on Modern and Biblical Spiritualism. His audience at the Opera House increased with every lecture, and the greatest interest was manifested throughout the entire week. Mr. Hull is an able orator and carries force and conviction in his arguments.

Boston, Mass.

At the last business meeting of the Independent Club the following resolutions were adopted:

Resolved, That the sincere thanks of the Independent Club be tendered THE BETTER WAY for uniform courtesy and kindness in printing reports of meetings, etc., during the season just closed.

Attest, H. E. ANDREWS, Secretary Pro tem.

Springfield, Mass.

The Ladies' Aid Society cleared over hundred and fifty dollars from their recent fair. A delightful supper was served and many prizes drawn. Mrs. Clara Banks, Miss Emma Nickerson, Mr. Burr, John Temple and others, were active in the entertainment. Mr. Clark, the chairman presided with grace and the occasion is one long to be remembered among the successful labors of Springfield ladies.

Philadelphia, Pa.

A musical, literary and gymnastic entertainment, by the Second Spiritualist Congregation and Society, will be held at their church, Thompson street, between Front and Frankford avenues, on Tuesday evening, May 21st coming. Tickets 15 cents. Reserved seats 25 cents. The public invited. The president, Mr. T. J. Ambrosio, will favor strangers to the city in particulars.

Hanover, Germany.

The second congress of "United German Magnetic Healers" meets at Altenburg, Saxony, the 8th and 10th of June, 1889. All representatives and friends of the magnetic healing method are invited to attend. Constitution books and other information sent free by L. Malscher, secretary, 72 Necker street, Stuttgart, Germany, or by the undersigned at Hanover.

PAUL SCHROEDER, First President.

Bradford, Pa.

Mrs. Mary C. Wright writes that for the past two months she has been engaged to conduct the Sunday services of the Spiritual Club of that city. Much interest is manifested, mediums are being developed, and inquiring minds are being generously fed. Mr. Herrick has held a number of seances for physical manifestation and puzzled not a few.

North Jackson, O.

On Sunday, April 28th, D. M. King, of Mantua Station, O., addressed the Mahoning Union Valley Association of Spiritualists at the residence of L. A. Richard. Although the weather was unfavorable we had a very enjoyable time.

On Sunday, April 12th, Mrs. Myrta F. Paine will address the Society, Painesville, O., in Newcomer at the residence of B. O. Barber. Come one and all and partake of the Spiritual feast.

Fraternally,
MISS LUCY J. VAUGHN.

Peoria, Ill.

The Spiritual work here is progressing finely. The regular circles for the development of mediumship are meeting with most encouraging success, and the spirit world is indeed active in the generalization of the spiritualistic sentiment among the people at large in this vicinity. The lectures are well attended, and by people of superior intelligence and culture, and if the future be judged by the past, we may safely conclude that Peoria will rank among the most active centers of spiritual developments. The children's Progressive Lyceum is also in a promising state of prosperity, and is being aided by spirit children through different mediums engaged there.

Fraternally, M. THERESA ALLEN.

Alliance, O.

The Independent Club of Alliance adopted the following:

Whereas, Mr. Frank T. Ripley, of Boston, Mass., lecturer and platform test medium, has been speaking and giving tests for this society for the months of March and April; therefore be it

Resolved, That the officers and members of this society finding him an able teacher, lecturer and test medium of the subjects of Spiritualism, extend to him their warmest congratulations for his work done among us. We cheerfully recommend him to all societies as a logical lecturer and fine test medium; further be it

Resolved, That his many friends here will welcome him back again; and that a copy of these resolutions be sent THE BETTER WAY.

J. E. MAINER, President.
H. G. SMITH, Vice-President.
URAH WHITACE, Treasurer.
ALF. E. VANESS, Secretary.

Bridgeport, Conn.

My appointments are the Sundays of May at Saratoga N. Y., Queen City Park, Vt., August the 4th and 6th, Senapee Lake, N. H., from August the 10th to the 19th. The Sundays of September in Albany N. Y., Stafford, Conn., in October, and in Bridgeport, Conn., the two last Sundays of December.

During the past season I have given upwards of ninety addresses in the following places, viz: East Alstead, Keene, Concord, Manchester, Washington, Frametown, N. H., Glens Falls, Saratoga, Troy, and Albany N. Y., Greenfield, Northfield, Mass., and Bridgeport, Conn.

I feel very grateful to my inspirers for the assistance they have rendered me, and I would take this opportunity to express my thanks to the good friends who have assisted in the most glorious of work.

The progress that Spiritualism has made during the past year is highly gratifying to the honest worker. Even the traitors to the truth have only strengthened the work.

Societies desiring my services can address me No. 40 Woodland street, Worcester, Mass.

J. W. KENTON.

Chicago, Ill.

Mr. Pratt's Temple of Science is a beautiful, substantial, ornamental, good-sized brick building, fit up and furnished in the best modern style for almost any purpose, either speaking, sleeping or eating; there are, I think, twelve sleeping rooms on the top. Next below is a large hall which will hold 600; other bed rooms on the same floor. Next below is a hall as large as the upper and bed rooms and living rooms on the upper. Below again are other rooms adapted and fitted up for all these people to cook and dine. The cost will be when completed from twenty and thirty thousand dollars, all for the benefit of the people of free intellectual thought. It was dedicated Sunday, April 28, 1889, for that purpose.

We had a grand time in the three days' session in this ornamental and I believe a blessing to the town of Whitewater. The hall was pretty well filled at every session, and three of them to overflowing. At these it was estimated that two hundred had to go away, as they could not find standing room. Prof. A. C. Luther, Professor Lockland and Mrs. W. W. Lockwood were the speakers. Mr. Rodgers, Dr. J. C. Phillips and Mr. Jackson were mediums. Mr. Pratt and wife have spent neither time nor money to make the temple comfortable as well as useful.

Topeka, Kas.

The Religio-Harmonical Society was addressed last evening by Will C. Hodge, the subject being "The effect of capital punishment upon the spirit and upon the mortals and our duty to criminals from a spirit standpoint." The address contained much matter for thought. He was followed by Mrs. S. R. Stevens, this being her last appearance here for the present, as she leaves here for Washington, D. C., on the 1st of May. She has succeeded in establishing in this city a new society on the basis of a platform of principles of love, wisdom, truth, justice, freedom and harmony. At the close of the meeting the following resolutions were passed:

Resolved, That in parting with Mrs. Stevens we deem it not only our duty but a pleasure to say that during her nearly eight months' stay in our city we have found her on all occasions, whether on the platform, healing the sick, or in private intercourse, a very able, sincere and honest woman and medium. As a speaker she has few, if any, superiors, and as a healer her powers are wonderful, she being used as a battery to heal the sick, those not only in her presence but at a distance. In her personal intercourse with us she has led us into a higher plane of spirituality and all her acts have been of nature to harmonize all discordant elements.

Resolved, That we commend Mrs. Stevens to the Spiritists wherever she may be, and that she is an instrument to those in other spheres through whom great good will be done.

Mrs. Stevens' address for a short time will be 1121 Tenth street, N. W., Washington.

Mantua Station, O.

We are as usual much gratified with the present outlook for a season of real progressive spiritual progress. Our genial and intelligent president, Lewis King, after a few weeks' absence was again with us, to the evident satisfaction of those present, and gave an account of his experiences in Cleveland, O., and the effort to form a society there, also a test given Mrs. Ammon of that city, with the discussion that ensued, ending with the formation of a permanent society.

The guides of F. G. Wilson gave an opportunity to the audience to present subjects, with the following results: "Religious motives; their diversity and influence on our lives and purposes." Some few persons in every age were so superior in development as to be fitted as leaders. We should study to know and understand each other. The laws of mental and psychic harmony and charity should be better known and cultivated in order that a true progress be secured to this as well as the higher life. Every religious idea has some one or more to lead in the extension and on whom others depend. We can criticize, but would rather enlighten in our efforts to improve the mental and spiritual condition of all people to utilize and harmonize conditions that are necessary for the improvement that is wanted. We can illustrate some spiritual truths by the use of smiles and comparisons drawn from conditions and experiences of the earth plane, as was frequently done in times past; much more so than now. We do as we can, not as we would prefer in our illustrations of spirit life and its character and conditions and spirits do not always understand why the friends yet in the physical body do not seem to know of their frequent presence.

After an organ selection an exhibition of singing and speaking was given by an Indian chief of the Seneca tribe. The conference and the very satisfactory meeting adjourned to meet in King's hall again on Sunday, May the 12th. All are cordially invited.

Respectfully, OTION.

Muncie, Ind.

Miss Jennie B. Hagan is with us and engaged in her usual good work. Besides holding parlor meetings at different points, Miss Hagan was given a reception at the residence of Mrs. Fannie Turners, the first house in which spiritual meetings were held in Muncie.

Sunday morning services were held in Hummel's Hall. After a most beautiful invocation the following subjects were disposed of: What is the difference between mind, soul and body; and between mind, soul and spirit? How can we best develop our clairvoyancy? In how far do you consider the Christian belief in the future removed from punishment correct? Is there such a thing as luck? What is the dividing line between matter and spirit? Wherein does Spiritualism conflict with the Bible? Is there suspended animation and people buried not dead? As the platform was profusely adorned with beautiful flowers and the audience very attentive the speaker was in a happy mood.

In the afternoon Miss Hagan lectured for the Blue Ribbon Club and Gospel Temperance Society at the skating rink. A vast audience greeted her; and after a fine temperance lecture, she recited a poem on "The cast of the glass," this subject having been given by one of the audience. The delight was so great that a vote of thanks was tendered the speaker at the close.

Owing to the immense crowd that manifested an interest to hear Miss Hagan speak on Sunday evening, the same hall was taken. The subjects were: Are the spirits of our dead always with us? If so, are they made sad by our grief and sorrow? Will we in hereafter be confined to this earth; if not, where may we roam? Will natural gas be a permanent fuel in this locality? Why does it require darkness for spirits to appear? Was man created perfect? What is a soul as understood by some persons? Who shall live eternally, and the word "Kiss" was combined with it. What is the origin of Easter Sunday and how long has it been observed? For poems were given spiritual love and eclogues, the last one being odd and especially interesting.

Monday evening she lectured on Evolution and as usual closed with improvisations. The closing lecture was given at the Opera House.

During her presence at Muncie, Miss Hagan received many attentions, a notable one being from Mrs. Helen Stuart-Richings, who sent her an exquisite basket of rare flowers—a mark of admiration and love from one medium to another, and as Spiritualism teaches.

Onset, Mass.

We are now located at this delightful place. We have no doubt but what our angel friends are much interested in the development of Onset, and of those persons coming here for health and a higher unfoldment of their medial powers. There has been held here a few noble standard bearers of our beloved faith, who, during the winter months, lay their plans and hold the spirit forces, seeking earnestly to lay a foundation of true spirituality, so that when the great influx of summer visitors come they shall be made to realize that Spiritualism is something more than a passing sensation. Here may be found all the year around Spiritualists who for forty years have stood by the truth as it has been revealed to them, and are still active in doing all they can to help those who are but just entering into the vestibule of this, which is destined to bring light out of all darkness and to sift the truth from all error and superstition that has ever enveloped it.

These advanced thinkers are oftentimes made painfully aware of the gross materiality and sensualism of many persons who have come into our ranks. Some of them we may well say are obsessed; for wherever there are mediums that give themselves up entirely to the use of spirits, before they are enlightened enough to discern their real character, they will find the lowest order of selfish and undeveloped spirits flocking to this ever open

door; and this is why mediums had themselves breaking down in health. I have, in my business as a healer, carefully to discern as to how much the sickness of my patients is caused by these selfish spirits.

It is a fact that the unclothed spirit feeling the use of its body, cast off too early, can find no rest until it finds another suited to its purpose.

Spiritualism is a broad religion; its ample folds can deal with all the idiosyncrasies of human nature, but much suffering can be avoided by a medium's understanding of the fact that sometimes the person denouncing the idea of a mere belief in Christ as having a saving power, but at the same time these persons are feeling upon a mere time themselves—expecting Spiritualism to bring them peace and prosperity. No! my friends, this condition can only come by a knowledge of the perfect life, and the power to live it.

Many years ago I was urged to enter the field as a Spiritualist lecturer, but could not do it, for I feared that I might in my ignorance sow tares along with my wheat, and I said I do not wish to put forth anything that will not stand the true scientific test, and so waited, and now I seem to see the divine law, which is an orderly and natural evolution out of the darkness into the light. Jesus said: "If that light in you be darkness how great is that darkness! so we might say to some calling themselves Spiritualists, you claim to have the truth, but your works are of the darkest kind and you sow desolation and strife where you go. Such persons should go to the Bible and read what are the fruits of righteousness, and that we do not gather good things from thorns and thistles."

SARA E. HERRICK.

New York City.

This morning, after an absence of four weeks, Mrs. Nellie J. T. Brigham, the regular pastor of the society, returned to take her place upon the platform, and her sainted presence was given a royal welcome. The questions given by the audience to form the basis of her remarks, were as follows:

"In passing from this life to the next many persons appear to experience extreme suffering; are any conscious of it?" "Is not the doctrine of correspondences involved in that of evolution, and would not its application to the latter greatly illustrate it?" "What becomes of the spirit of an entranced medium while under control?" "If the human body becomes diseased to that extent that suffering attends each moment, is it consistent with true Spiritualism to pray for the spirit to remain in the body?" "There is no conscious eternal entity existing antecedent to our birth into mortal life, it must follow that life is evolved from matter without antecedent life." "The effort of spirit manifestation upon the thought of to-day."

Speaking upon the effect of spirit manifestation upon the thought of to-day, the speaker said, The first effect is through the impulse of earnestly, but if you stop there you have been but little benefited. But go on through your astonishment up to something grander and better, by which the best elements of your nature may be roused and quickened, and the highest faculties of your thought to spiritual things. It gives proof to the doubter.

The spirit of an entranced medium sometimes leaves the body, sometimes visits other persons and sometimes is interblended with the personalities speaking through the medium. One answer would not apply to all cases. Just as a rose is evolved from the green garden of the over-soul so our souls are evolved through nature. Evolution does not shut out God.

Mrs. Brigham spoke in the evening upon, "But of the depths of the earth I cry, lead me the rock that is higher than I." At the meeting for spirit manifestations in the afternoon, Mrs. Henry J. Newton read a poem that well illustrates the popular position of church life in a great city like this: "It is called, 'The Cost of Religion,' or 'The Sinner and his Pew,' by Dr. Wm. Todd Hestmouth. Mrs. Newton is one of our finest poetical readers, and she dramatized this to the best advantage, and applause followed.

There are eleven verses to the poem, and too long for a notice like this, but that the readers of THE BETTER WAY may judge of some good things, we place our hearers in at these meetings, will copy the first verse:

There once was a sinner disgusted with sin, Who, resolving a new mode of life to begin, Thought the church, of all others, the place where to learn How virtue to seek and how wickedness spurn.

Perplexed in his mind, he sought out a friend, A vestryman old, one on whom to depend, And was told as an answer to, "What shall I do?" "Why, purchase and pray in a well-cushioned pew."

Song by Miss Maud F. Pleasants.

[At the afternoon session, Mrs. E. H. Bennell delivered a fine address, on Spiritualism as a fact, which cannot be denied or overthrown, but which time and space prevent us from reproducing on this occasion.—ED.] Mr. Henry J. Newton spoke of the advancement made in the development of the materializing medium, Mrs. Etta Roberts. Mrs. Newton also spoke upon the same subject. Mrs. Henderson gave numerous satisfactory psychometric readings. Mrs. M. E. Williams spoke of a seance, held last week in a haunted house here in the city, with some friends, and the spirit that had caused the manifestations in the house materialized and spoke, saying he passed from earth 11 eby an accident while building the house; further developments are promised in this matter at an early date. Whistling solo, by Miss Mamie Horton closed the afternoon services at late hour. Fraternally, PATTERSON.

Friday evening, May 3d, 1889, I attended a circle at Mrs. Stoddard Gray's, 323 West Thirty-fourth street. Benjamin Franklin and George Washington materialized in recognition of the Centennial week. Washington removed a silver star worn by myself in last breast; handed it to a gentleman standing at my side, then returned it to me. This star had been given to him by a friend of his, and he had been told that it was a relic of the Revolution. He had been told that it was a relic of the Revolution. He had been told that it was a relic of the Revolution.

We had four transformations outside the cabinet; first a lady appeared very near the circle, then walked to the front parlor with her husband, and though the piano was closed, touched the keys and produced sound. She then disappeared and a male form, Dr. Baker, took her place; he returned to circle room, went to a table and magnetized paper for some that were present and handed it to them; he then went back of the circle and disappeared, and another male form took his place. He, in turn, returned to the front room, disappeared and a lady returned to us, then she dematerialized. All this was accomplished away from the cabinet.

Amarona, my Egyptian guide, came and elongated himself before us to seven feet in height. A great many forms came to the evening in rapid succession. I feel materialization is the greatest triumph of the centennial year.

The subject belows properly to last week's report of the First Society of Spiritualists, but arrived too late for insertion; thus we introduce it now:

"Mr. J. J. Morse was introduced by the chairman, and he made the leading speech of the afternoon. Referring to the impending Centennial, he said that he expected to see some decorations in the hall, but in that he was disappointed, so he borrowed some articles from Mr. Henry J. Newton and had them put in his position. He presumed that as a loyal subject of Queen Victoria he was guilty of heresy in placing before them the stars and stripes and the portraits of Washington and Harriet, which he had done—but when it came to a love of freedom, justice and equality of rights he was as much an American as any American. A great many forms came to the evening in rapid succession. I feel materialization is the greatest triumph of the centennial year.

The subject belows properly to last week's report of the First Society of Spiritualists, but arrived too late for insertion; thus we introduce it now:

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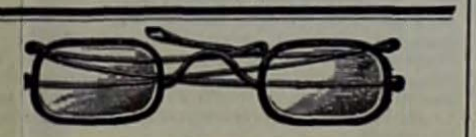
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Revelation.

They are ever near us, though unseen
The dear immortal spirits tread!
For all the boundless universe
Is life—there are no dead.

Can any one honestly and truly think of the last month, the last day, the last hour, the last moment; yea, the last thought, and that last thought annihilation, and feel a comfort, a consolation in such a thought? The mighty soul, great and grand in its consciousness, stands aghast and shrinks at such meaningless destiny. If nature in all her grand and ever varying attire, in all her allurements of beauty for everlasting life, even in this world, can give us ideals never to be attained, and interior aspirations never to be realized, is it not right that we should despise and hate her? We answer yes, for nature has no moral right, no matter how potent, to create in the deep, divine wants and aspirations, and then mock us with everlasting death. No, it can not be so, the Almighty God has destined and proclaimed life as eternal, and as the plodding investigator delves down deep into the hitherto mysterious ways of spirit-life, he finds there food heretofore unknown upon which the mind can find and receive thought that will awaken his trembling soul to the reality of life and enlighten the mind with a bright and luminous light that will lead, if he follow, into realms immortal. Schiller says: "Beings live only in their becoming. Nature is spirit visible; spirit is invisible nature; and living is spirit becoming manifest as nature."

Nature is a conservative prophet. Resurrections are all around us, and death like unto John the Baptist, is proclaiming the coming Christ of immortality.

Montaigne, the great essayist, meeting with a serious accident which left him unconscious, was taken up for dead, but was restored to life, he said: "Methought my life only hung upon my lips, and I shut my eyes to help thrust it out and go. I was extremely happy."

The great Schiller when passing out of this world was asked, concerning his feelings, replied: "Calmer and calmer." When the soul of the Rev. Charles Lincoln was about to pass out of its earthly covering, looking up with a sweet and angelic smile, said: "There is nothing but peace, sweetest peace." When standing by the bedside of a loved one how our hearts are filled with agony at the seeming death struggles, the pains, spasms and anguish; we need not feel so when we are assured that the dying suffer no pain. The so-called death struggle is only the effort of the imprisoned spirit to free itself from its earthly casket.

We have frequently held sweet converse with our loved ones, who have passed through the "valley of the shadow of death" and they have given their experience of parting from the material body, and we will here quote briefly from what they have written, and spoken. We ask the question, "what were your feelings during the separation of your spirit from the material body?" The answer was, "I experienced no bodily pain during the process of the spirit passing out of the body. I was conscious of a great change being made in my personality. I was also conscious of the intense grief of those around about my bed side. Why they grieved I could not understand, but rather felt they should be rejoiced to see that I was not suffering those intense pains which have been my companions for many weary months. I experienced great difficulty in breathing—my respirations became shorter—a smothered feeling of suffocation—the light becoming less and less, until everything seemed shrouded in darkness. My mental anguish became intense, my power of speech left me, and when I found that I could not articulate, a thought flashed through my mind, which seemed to illumine my interiors from my feet to my head—that this was death. My mental anguish became greater as I became aware of this fact, the leaving of those I loved so dearly, and where was I going? My senses seemed to be gaining strength as the physical body became weaker—every act of my life passed before me as a panorama. Finally I became unconscious. How long I remained in that condition I know not. When consciousness returned, I found myself lying on a soft grassy bed whose texture was more delicate than the fluffiest mind is capable of imagining. Light gradually came to my sense of sight, the atmosphere seemed extremely hazy or of grayish hue. I found myself lying on my back, so weak I could only move my head. But, oh what exquisite beauty of landscape met my wondering gaze on each side of me, gardens of lovely flowers whose beauty and fragrance ravished the senses, the landscape of hill and dale, was grandly beautiful and exquisite in color, no words can give you a description in language that would convey to you the scene that met my gaze, it was a scene of enchantment beyond the power of speech to describe. I partially raised my head, in order to see what was back of me. As I did so my eyes gazed upon the forms of two beings, whose halo of brightness was so great my eyes were dazzled to the extent my sight was dimmed. One stood on each side of me, and as my eyes met their delighted faces they came forward, and each exclaimed: "Oh, mama, you have come at last." They raised me up and supported me with their arms, for I could not stand alone, and as I gazed into their loving faces, a mother's instinct told me who they were. I found myself clothed in a light grayish colored garment, corresponding with the color of the surrounding atmosphere, whilst my children wore garments of dazzling white. As they sur-

ported me, while they walked me, the atmosphere began to change and become brighter—more beautiful beings began to hover around us, and with songs of gladness welcomed the new born spirit. A chariot, drawn by two beautiful white horses, appeared, into which I was gently lifted and laid on downy cushions, and the children said: "Now, mama, we will take you to our home, where we live in this heavenly spirit world." I now began to realize where I was—in the summer land of spirits—in Heaven and in the Kingdom of God. We were met on our way by myriads of spirits singing songs of joyful gladness and showering flowers in our path. We passed through garden after garden of exquisitely beautiful flowers—flowers, of such beauty that no mortal mind can conceive of—trees bearing luscious fruits of golden hue; passing houses, the dwelling places of the spirits, of such grandeur and magnificence in architecture they riveted my wondering gaze in astonishment; beautiful lakes and streams of water, which dazzled the eye as their mirror-like surfaces reflected the light of this heavenly world. The water, as it gurgles along, how pure and peaceful it looks! It seems to speak of contentment, purity and joy, and the lovely flowers along the banks, the leafy shrubs, the tapering trees with their spiral leaves pointing upward as if in gratitude to the Giver of life, turn themselves steadily and earnestly to the bright and glorious light and the source from whence it flows.

From the above it can be seen that the terrors of so-called death are but the errors of our education, and when man gets a true knowledge of the relationship existing between the spiritual and the natural he will no longer dread the dying hour; that hour will have no terrors, but as our knowledge of the truth increases, mankind will feel more like welcoming than dreading it. True are the words of our sweet poet Longfellow that

"There is no death!
What seems so in transition,
This life of mortal breath
Is but the suburb of the life Elysian,
Whose portals we call death."

We shall in future articles relate what the spirits have to say of their homes, how they become possessed of them, the garments wherewith they are clothed, how their time is occupied and the work they do.

Before closing this article I will relate my experience at a trumpet circle. By invitation I attended a private circle given by Mrs. E. of Marshall avenue, Camp Washington, a very beautiful little suburb of this city. We arrived at the lady's house about 3 p. m., and being introduced to the lady by my friend who accompanied me. I found her to be a very modest German lady of refined manners, the German accent being sufficiently noticeable in her language to make her speaking interesting. Honesty and truthfulness is plainly discernible in her countenance. After a few preliminary arrangements she and your humble servant formed the circle. The Lord's prayer was reverently repeated by both. The medium's control, Dr. Hittner, soon announced himself by a hearty welcome and shake of the hand, he promising in a very strong and manly voice he would do all in his power to make the seance a success, and announced that my friend "Wilbur" had come with me, and had a few words to say. Wilbur soon announced himself, and said he found out that I was to have the seance all to myself, and he made up his mind that he would be there to see; he had not much time to spare, as he, too, had some work to do that afternoon; he hoped we would have a good time, and bidding good bye, gently patted my head and face with his hands, and pronouncing God's blessing upon us, took his leave. The next spirit was that of an Indian girl, who said she had come to ask a favor of me, and that was to take what she would give me, a something she had received from a friend of mine a few days previously, at the same time thrusting a card—a business card—into my hand. I promised to deliver it as requested. My spirit wife and children came greeting me with all their love and affection, and we had a lengthy conversation, very satisfactory to all of us. I was highly gratified with the truthfulness and honesty of the manifestations. Mrs. E. is a very sincere and earnest worker, her power is remarkably strong and of an elevating and strictly moral character.

Written for The Better Way.

WHAT IS LOVE?

What is love? 'Tis heaven's brightest gift to mortal man, and none can speak thereof who has not felt its tender touch. There's love of soul to soul—sweet, gentle in its speech; not words, but heartfelt sympathy, makes known its silent powers. Above, the thoughts go flowing on in sweet but soft emotion; not marred by sounds from human lips, nor couched in human language. 'Tis like unto the angel's tread—unheard, but sensed, divined; 'tis heaven come to meet the soul, to fill it with its sweets. 'Tis joy, sweet balm of spiritual hue, which fills the soul with bliss; lends comfort to the burdened mind—'tis purest happiness.

Such is sweet love, sweet, gentle love—tender, pure, sublime, divine, and as man will yet sense it in his spiritual state. Not necessarily as a spirit, but as a mortal, who has freed himself from all that has a carnal hue. Man is but a spirit incarnate, and being in a body, does not hinder him from sensing its sweet angelic influence. Love is but the effect of pure conditions, and none are debarred from reaching a state, in which the same will manifest itself uncalled for. A purified and chastened inner self will place the soul in harmony with spiritual nature—a state becalmed by all that's chaste and pure, and undisturbed by human jars or worldly intercourse. 'Tis being in accord with that world above, called heaven—not made with human hands, but resulting from the emanations of all that has been purified—made perfect by the silent action of the law. And being in accord with the same, the soul inhales its perfumed atmosphere; and being inspired thereby, it lifts itself in holy reverence, to thank for its beneficent effect. This effort elevates, or causes it to penetrate into its sacred realms, and there finds souls who, like itself in thought, consent to centralize their force of being on the visitant. This act, commingling with

kindred spirits, of one who yet is struggling in a mortal garb, creates an intercourse of soul to soul—an interblending of inherent forces, of which the mutual contact is sweet happiness, and which effect is sensed as that which man calls love.

And so it is, for love is harmony of soul, harmony of conditions, harmony with spiritual nature, and with the spirits that dwell therein. Some experience it as a sweet pressure around the heart, having a somewhat sensuous effect, and as if a living being were lodged within the same and there held fast by the soul to indulge its sweet effects. Some experience it as an elevating impulse, carrying the soul above material things and causing it to momentarily feel like loving the whole world. And some as a tender, sweet emotion, lulling the soul to sleep under its peaceful influence—its benign effect.

Yea, 'tis heaven's truest gift to man—sweet, gentle in its speech; not words, but heartfelt gratitude makes known its silent powers. Above, the thoughts reverberate, in sweet but soft emotions; not marred by sounds from human lips, nor couched in human language. But like the tread of angel's feet—unheard, but not unknown. 'Tis sensed, divined within the soul, like truth evolving from its source—proclaiming joy and gladness. And like unto a brilliant ray, of heavenly light expands within; unfolding to the happy one, the merits of bright heaven. Such are the joys of chastened love, made sweet by heartfelt suffering; made pure by earthly trials—denying one's affections. 'Tis longing for heart's comfort, that purifies the soul—that elevates it to that sphere, where love dwells undefiled. And unto those, who in the flesh, have suffered abnegation; is this sweet joy, this heavenly bliss, rewarded as a blessing. 'Tis happiness—that joy of soul which dwells within the realms above; 'tis sensing law—the cause of life; 'tis harmony with God—with love. God is the law, the life, the love which dwells within, which dwells above; and man in harmony with God, accords with law, with life, with love!

Written for The Better Way.

LIGHT.

BY S. P. B.

There's a light that is shining within us,
With its lustre so bright and so free;
Giving life to this dark chilling planet,
And the wave of some far distant sea.

Like the centre of an infinite circle
Its rays and attractions control
The life of a sparkling system,
And the weal or the woe of the soul.

We cannot descend on its beauties,
So rich and refulgent with light,
It wakes the loved system to duties
And dispel all the darkness of night.

Then may we extend our reflections
To that light, the soul, spirit, so bright,
Of beautiful, beautiful expressions,
The soul of true life and of light.

That light is of boundless expression,
Unfolding both cause and effect;
The roses may tell of their beauties—
Emblem the phenomenal fact.

Then may we enlist our devotion
To the light of true wisdom above,
Every atom of space in the ocean
Of infinite, God-given love!

That light, is yet shining within us,
Truly beautiful, expressive and free,
Through the radiance of boundless eternities,
That light, O God, is of Thee!

March '83, revised '89.

Inconsistency.

The seven great religions of the world are divided as follows: Buddhists, Confucians, etc., 400,000,000 to 600,000,000; Mohammedans, 207,000,000; Roman Catholics, 201,000,000; Brahmins, 175,000,000; Protestants, 106,000,000; Greek Church, 81,000,000; Jews, 7,000,000. Now, according to the advanced ideas of civilization that a majority or a plurality should rule, we find that we would all have to submit to be Pagans. Even if we would require a majority, we discover that the pagan religions (Buddhists, Brahmins, etc.) have a majority over all the rest. We want to see some of our Republican and Democratic Christians stand up and say that a majority is ALWAYS right. If the foregoing comparative statement doesn't knock the Rep-Demo-Orthodox heresy endwise, it is because that class have such an infinitesimal atom of a comprehension that it is entirely indiscernible under the highest microscopic inspection. If this same class were compelled to submit to the dictation of this Pagan majority, there would be, to say the least, a mild protest. Yet, on the other hand, in this country at the present time, every one who does not accept their doctrine is denounced as a blasphemous, and an attempt is promptly made to suppress him. Is there any justice in this? If the majority is right, why doesn't Christianity promptly announce that as Paganism greatly outnumbered it, it will henceforth adopt that religion? Would not this be consistent with their present belief? If not, why not? From this standpoint we assert that every person should have an undisputed right to believe what he pleases; should not be denied the right to induce others to believe as he does, and the means he uses to accomplish this should not be prohibited so long as they are not of a lecherous or invasive character. Construe this to include the privilege of sending sealed matter through the mails—which are for the private use of everybody, and are not amenable to the censorship of one that may have an alleged right to inspect the mails and decide what is fit and what is unfit, morally, for transmission. When we undergo persecutions of this character without complaint, we submit to a far worse tyranny than would our so-called Christians were they compelled to accept the religious beliefs of the Pagans simply because the latter are the more numerous.—Voice of the People, Kingman, Kan.

The greatest fool of all is he who fools himself.

Nothing elevates us so much as the presence of a spirit similar, yet superior to our own.

Every beautiful, pure and good thought which the heart entertains is an angel of mercy, purifying and guarding the soul.

MEETINGS.

Cincinnati, Ohio.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45. All are cordially invited.

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

Douglas Hall, N. W. Sixth and Walnut streets, lecture every Sunday at 3 p. m. by Mrs. Adah Sheehan. Admission free. Strangers cordially invited.

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street—Seances are held every Tuesday and Friday (intermission Feb. 3) 8 o'clock. Admission free. For further particulars see notice on sixth page. L. H. Wilson, Chairman.

The Temple Spiritualist School, Berkeley Hall, Lectures by able speakers Sunday at 10:45 a. m. and 7:45 p. m. Richard Holmes, President; Albert F. Bing, Treasurer; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Essex streets—Spiritual Fraternity Society will hold public meetings every Sunday.

The Temple Fraternity School, W. Chalmers street—Lectures by able speakers Sunday at 10:45 a. m. and 7:45 p. m. Solicits correspondence from mediums everywhere, through whom interesting phenomena may occur, suitable for a public platform. J. E. Hall, President.

Children's Progressive Lyceum No. 1—Sessions every Sunday at 11 a. m. in (large) Paine Memorial Hall, Appleton street near Tremont. All seats free. Every one invited. Benj. F. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

1031 WASHINGTON STREET—The First Spiritualist Temple, Seances every Friday, 7:45 p. m. Seances, for members only, first Friday in each month. Public meetings every Friday evening at 7:45 p. m. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10:45 a. m. and 7:45 p. m. Eben Cobb, Conductor. EAGLE HALL, 418 Washington street, corner of Essex—Sundays at 2:45 and 7:45 p. m. also Wednesdays at 8 p. m. Able speakers and test mediums. Excellent music. Dr. E. H. Matthews, Chairman. America Hall, 744 Washington street—Services each Sunday, 11 a. m. and 7:45 p. m.

A Public Social Meeting will be held every Thursday evening at 7:45 in the office parlors of Evans House, 175 Tremont street. Eliza J. Bennett, Conductor.

The Spiritualistic Educational Association hold their meetings in the Lyceum Hall, 1031 Washington street. It is the hall above the Ladies' Aid Hall.

Chelsea—Spiritualist meetings are held in Pilgrim Hall, Old Fellows Building, each Sunday evening at 7:45 o'clock.

Meetings at Grand Army Hall, Sundays at 2:45 and 7:45 p. m. All mediums invited. G. F. Elight, Chairman. The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 195 Chestnut street. M. L. Dodge, Sec.

Cambridgeport—Meetings are held every Sunday evening at Old Fellows' Hall, 545 Main street. H. D. Simons, Secretary.

New York, N. Y.

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

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

Spiritualists who are disposed to aid the American Spiritualist Alliance can do so by sending subscriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remittances.

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. JOURNAL, Secretary, 212 W. 40th street, N. Y. Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritualist meeting. Services every Sunday at 2:45 and 7:45 p. m. Mediums and speakers always present. F. W. Jones, Conductor.

Arcahan Hall, 67 West 25th street, N. E. corner 6th avenue.—Meeting of the Progressive Spiritualists is held every Sunday at 3 and 8 p. m. Reliable speakers and test mediums always present in spirit phenomena given. Prof. G. G. W. Van Horn, Conductor.

Adelphi Hall, corner 52d street and 7th avenue.—First Society of Spiritualists holds meetings every Sunday at 11 a. m. and 7:45 p. m. Admission free.

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

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday at 2:45 p. m. at 139 Congress street. Mrs. G. Dorn, Secretary.

Philadelphia, Pa.

The Second Association of Spiritualists of Philadelphia meet every Sunday at 3 p. m. at their hall, Thompson Street, near 4th street. T. J. Ambrosia, President.

Cleveland.

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

E. W. Gaylord, Conductor. Spiritualist meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 p. m.

The Young People's Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10:45 and 7:45. The best speakers and mediums are always engaged.

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

Brooklyn, N. Y.

Johnston Building, Flatbush avenue, corner of Nott Street, Brooklyn, N. Y.—Progressive Spiritual Conference every Saturday evening at 8 o'clock.

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

Albany, N. Y.

First Spiritual Society meets in Van Vechten Hall, State street (first floor), every Sunday at 10:45 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. m. J. D. Chalm, Jr., Secretary.

Brooklyn, Mass.

First Spiritualist Ladies Aid Hall, Bay State 57 Centre street, Meets every Wednesday at 2 p. m. Sundays, lecture at 7 p. m.

Peoria, Ill.

At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational and trance speaker, commencing promptly at 7:45. Seats free.

Chattanooga, Tenn.

First Spiritualist Society meets in Odd Fellows Hall, Market street, every Sunday at 7:30 p. m. M. D. D. Higley, President; J. Seaman, Treasurer; J. W. Poyner, Secretary. Geo. A. Fuller, M. D., Regular Speaker.

Grand Rapids, Mich.

The Spiritual Union Society meets Sunday and Wednesday evenings at Kennedy's Hall, corner Water and Grand streets. Admission free.

The Religio Philosophical Society meets every Sunday, 3 p. m., at A. O. U. W. Hall, 44 Canal St.

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STARTLING DISCLOSURES.

Will shortly be made on the strength of sworn affidavits that will interest every Spiritualist in the world. THE BANNER OF LIFE, published at 28 Canal street, Grand Rapids, Mich. This paper is now far advanced in its second volume, and is the cheapest spiritualist paper in the world.

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

Partial table of contents of March 1: "In Sackcloth and Ashes," (Illustrated.) "The Editor's Dream," (Illustrated.) "There are Only a Few of Us Left," (Illustrated.) "Sensational sermon by a Unitarian minister who nearly frightened his congregation to death. Spirit Echoes, (Illustrated) containing spirit messages. Full account of the proceedings of the Michigan State Convention of Spiritualists, held in Grand Rapids, Mich., February 22, 23 and 24. "Latest by Telephone." Able contributions etc. Mentioned and named and address at once.

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A four-page, illustrated paper for the children

A PROMISE TO THE DEAD.

BY JOHN WILLIAM FLETCHER.

(Re-Written by Request.)

Expressly Written for The Better Way.

PART SECOND.

CHAPTER XVII.

THE PROMISE REVEALED.

"You will excuse me, sir," said Madame, as she dried her eyes and strove to regain her composure. "I have passed through so much that I know not what to say or think, only I am so happy, and I owe everything to you."

"To me you owe nothing, but to the unseen everything," answered Herr Paulus. "I am but the humble instrument played upon by those who are wiser than men."

"Let us go below,"

"As you will," and they left the dim conservatory and returned to the dining room, where Anna unbidden, had placed fruit and wine and some light refreshment.

"Now, Herr Paulus," said Madame, "what shall I give you? You look very weary."

"Some grapes, please," and he took the proffered plate of Hamburgs.

Madame poured for herself a large glass of Madeira, which she drained to the last drop. It was evident she was laboring under great excitement, although doing her best to control herself.

"My dear sir, I have a long story to tell you, and I know you will bear with me; otherwise you would not have given yourself all of this trouble for a comparative stranger," said Madame Le Terre, after a silence of some moments.

"I have given myself no trouble. I came to you by command. All the same I shall listen with great interest to what you have to say," answered the young man, still interested in the grapes upon his plate.

"My father died a few months ago, and as he was breathing his last, he called me to his bedside and placing a paper in my hand, made me upon my bended knees promise to fulfill its commands, which were to be held sacred, unless he came back from the grave to release me. I promised, and have faithfully executed all the conditions of his desire, at—well, when you hear it, you will know at what a cost to myself. Strangely enough, I was almost at once brought into Spiritualism, and began to receive what purported to be words of communication from him; and to-night, if I can believe my senses, the culmination has come."

"I have heard of many such things before. Were the conditions of the paper very difficult?" asked Herr Paulus, with a small show of curiosity.

"You shall judge for yourself." And Madame drew from the bag that hung from the chateleine at her side, a carefully folded paper. This she spread out before her, and after a few seconds hesitation, began to read: "To my daughter, Adele Le Terre—I, your father, knowing that death is near, lay this solemn command upon you. For years I have hated Edward Torroni, your uncle, and have sworn to outwit him, cost what it may. By a strange coincidence I hold all the property in France under this condition: 'So long as I remain above the ground.' I therefore command that my body be embalmed and placed in a metallic coffin and built into the conservatory wall, and that my death, so far as possible, be kept a secret. Do this, my child, or by the eternal powers neither rest nor peace shall be thine. If all is not well with me, perhaps, who can tell, I may be able to let you know. Thus will you be freed from all responsibility and Edward Torroni outwitted. My blessing upon you."

YOUR FATHER."

The great drops of perspiration stood upon the woman's face as she finished reading, and she trembled in every nerve. "I have," she continued, "done as I promised. The body was thus prepared and built into the wall. I went to Nice and returned. I cannot keep a servant in my house. They all fear the conservatory, and declare they see ghosts. I have several times witnessed the same thing. To-night, sir, I am told, through your lips, that I am absolved from my promise and that I am to bury my father and of course return the property. The money I do not care for; there is enough of my own, but my duty I would fulfill to the last letter. What do you make of it?"

But there was no answer. Herr Paulus was breathing deeply, as if in profound slumber. Soon, however, it was apparent that he was laboring under a great influence, and several times his lips moved as if he was about to speak. Finally he rose and in a deep, melodious voice said: "My child, we come to you from the unseen world to show you the way of duty. Thy father, in his last bequest, was inspired by anger and a selfish hate. He fondly nourished the thought of vengeance until it became the law of his life. He has now seen his mistake during all of these months he has been an earth-bound spirit, held to scenes and memories that have so tortured his spirit until he has become purified, and now seeks release from a thralldom most terrible in its results. The body is still a magnet, which, to a great degree, must attract

and hold the spirit. The course of nature should not be interrupted, and therefore it should at once be buried, as is becoming in the earth; all property returned to its rightful owners, and the deception and wicked hatred of years ended by the law of justice. Dost thou understand?"

There was an ominous silence of some seconds, and then Madame Le Terre, who all this time had been weeping as she listened, asked in trembling tones, "Most noble spirit, is this my duty? Are you sure there is no mistake?"

"The mistake was made in the beginning; this is but the effort to rectify it. Pray for thy father; prayers are helps to the spirit, and by them many a chain has been broken."

"Shall I pray in the church?"

"We know no church. On bended knees with pure aspirations all places become sacred to the spirit. The church of to-day is but an empty shell, out of which the shining pearl of truth has long since fallen. Every home is a church; every heart a shrine; every truth an emanation of the infinite. You have seen a demonstration of spiritual power; have been able to realize how those who sin on earth must suffer until the result of the wrong is overcome. Take this great lesson to your heart, and when men scoff let your heart rest upon the firm rock of this truth. Peace be unto thee and thine."

As the speaking ceased, Herr Paulus sank back into his chair, and as if by a mighty exertion, was himself again.

"Oh, most wonderful man! do you—can you realize how marvelous the powers are with which you are blessed?" exclaimed Madame Le Terre, in an outburst of enthusiasm.

"This very day I sent for a priest and questioned him of the future life and the possibility of the return of the dead, but he vouchsafed me no answer. This night, without my seeking, the whole great plan has been revealed, and from your lips I have learned the way of life. What can I give you? what may I do for you?"

"Dear Madame, to me the past hours have been but a blank. I leave the results with you. The reward is found in the work, and friends are many who gladly minister to my simple wants. The hour is late; I must leave you. If I can assist you I shall know it, and of course respond." And Herr Paulus rose and gathered his furs about him, like an imperial robe, and bowed his adieux.

Poor Madame knew not what to do; to bed she could not go, for she felt a great task had yet to be accomplished. So she had the fire replenished and sat there alone in the great house laying plans for the morrow. The gray of the early morning found her with pen in hand, and as the butler arrived, she handed him a note addressed to "Alfred Carlisle, Esq., Ins-of-Court," and marked "Immediate."

(TO BE CONTINUED.)

From Our Reporter's Note Book.

LOCAL ITEMS.

J. Clegg Wright lectures to-morrow at 102 W. Fifth street.

Mr. Emerson spoke to crowded seats on Sunday, and elicited rounds of applause by his witty remarks and the beautiful tests given.

At Douglass Hall, Mrs. Adah Sheehan is giving elegant lectures and fine tests in psychometry. Go and hear her.

The First New Spiritual Church is an organization born from an old one, and is showing signs of healthy growth. Their services are at 3 p. m. Sunday preceded by Sunday-school, and circle on Thursday evening at 8 p. m. Meet at Murches' Hall 278 W. Sixth street.

At the annual election, the following officers were elected by the Union Society. Trustees for three years. James B. Grooms, W. S. King, Frank J. Roth. President, E. O. Hare; Vice President, C. C. Stowell; Recording and Corresponding Secretary, James B. Grooms; Treasurer, W. S. King.

Miss Emma J. Nickerson will be here in June to give private sittings and special work in spirit healing and teaching. She will deliver an address before the Union Society during said month. As a speaker and medium she is recommended by Boston critics. Her guides desire her to pursue her course in medical studies the coming winter.

The following is the program of music to be rendered at G. A. R. Hall, Sunday, May 14th by the Trio Orchestra:

MORNING.

1. Overture, Silver Bells - Schlegel.
2. Waltz - Willard.

EVENING.

1. Overture - Turquoise - Schlegel.
2. Torelay - Paraphrase - Jos. Nasvada.

The annual meeting of the Union Society of Spiritualists passed off without a jar to mar its proceedings and with much merit. Reports were read from the Secretary and the Treasurer. The Treasurer's report showed the society to be \$92 in debt. Mr. James Grisard rose to the occasion and started a subscription. The Secretary of The Ladies Aid Society announced that their organization had donated \$50 to the Union Society. This left \$42 which was soon raised and the society placed out of debt. For a small gathering of people it was a large gathering of money.

Reported for The Better Way.

"RENDER UNTO CÆSAR"

The things that are Caesar's, and to God the things that are God's."

In the intercommunication established, but in no means completed in all its prospects and possibilities, between your world and the immortal heavens, there is a proclivity on the part of many to mix things, to conflict the most important factors that underlie this infinite temple which we are building, and to bring in a thousand questions and experiences, that, at the best, must rest upon uncertain evidences.

For the past forty years, we have been laboring through difficulties to establish some knowledge; first, of the fact that you are immortal spirits; second, that death in no wise invalidates this fact nor divides the souls that love; third, that there is a tangible communication established, but by no means completed, between you in the body and those who have passed beyond the body. And in this very necessary we must touch the spiritual side of your beings, we must quicken and call into play intuitions, fancies, imaginations, because these lie closest to the perception, these are most accessible, these constitute, as it were, the aura through which the penetrating light and truth of immortality can be translated to your human consciousness. But in these flights of fancy, in those far-reaching idealisms, in those supposed manifestations that take on the crudest expressions, having no particular values as a means of testimony, but that satisfy certain imaginations, certain far-reaching speculations of the mind that instituted them in curiosity, this tendency, I say, draws largely from their value as reliable testimony that ought to be brought to bear in the building of this immortal temple for the religion of the future.

Hence, "the merits and demerits," of so-called "spiritual weddings," "Render unto God the things that are God's," Jesus said, "In heaven they neither marry nor are given in marriage." What could he have meant? Evidently, that there was no such crude and literal ceremonies and creeds of marriage as are found necessary in this lower world as a means to secure justice and safety to the helpless and in the interest of all concerned. But the marriage of the spirit in the spirit world requires no such ceremony. In the spirit world it differs widely from what it does in this world because all the habits of life are different, not being bounded by the same external conditions they have no rules to guard against dangers as you have in this world.

Hence while it is very proper for marriages to be recognized and celebrated, and helpful as far as life goes, while it is very proper to celebrate silver and golden weddings, as means of cherishing anew the sweet scenes of affection, reviving anew the memories of the long years that have passed and left their traces in the historic experiences of wedded life, as a means of quickening the power of love's experience in the home and in the family, and in the service of association, it is beautiful indeed. But these have nothing to do with the spirit world except as the spirit world participates more or less in your experiences, in your enjoyments, in your methods of life, by seeing and quickening and assisting you with all that is noble and good, and as far as possible burning away the gross, coarse shadows that bear your spirit from its own.

As to spiritual weddings celebrated in earthly circles, represented through different media, they appear to us too far-reaching, too little inspired, resting upon too weak a foundation of evidence, and such ceremonies should be relegated entirely to those who live in the spirit world, and let you make your own methods and live up to them to the best of your ability.—Extract of lecture from Lyman C. Howe.

From a Grateful Patient.

Dr. A. B. Dodson, Maquoketa, Ia.

You, without doubt, think me either dead or else without gratitude, or true appreciation of what you have done for me. You no doubt remember me as the man given up to die with a combination of diseases from head to foot, that wrote you from Miltonville, Kansas, while you were in Florida last winter. Well, I have been suffering with kidney, bladder, lung, head and skin diseases for nearly six months, and was almost a walking skeleton when I applied to you for help. As the M. D.'s, with their accursed drugs, had failed to do anything, except to make me worse, I had given up all hope of recovery. When I received your diagnosis (which was very correct) and the box of remedies, I obeyed implicitly your instructions and began to feel improved within forty-eight hours, and by the time my month's treatment was through all my diseases had vanished. Still I should have taken it longer, for I was quite weak. Do you think I had better send for another month's treatment? I expect to be at the Clinton campmeeting next summer, and will see you there. I hope you will be enabled to keep your health good for many years, for such a healer as you are truly a blessing to humanity. I am most truly thine.

Liberal, Mo.

D. C. REYMOUR.

BRIEFS.

The Star of Progress has ceased to exist. J. J. Morse is booked at Washington, D. C., for May.

Mrs. E. A. Wells is reported to be stricken down with rheumatic fever.

G. W. Kates and wife may be addressed at 6 Worcester Square, Boston, during this month.

Dr. E. B. Wheelock, a well-known physician of Sprague, Mo., has removed to Liberal, Mo.

G. H. Brooks has been attending the spiritual needs of the Atlanta, Ga., Spiritualists during the past week, and will probably remain there for another week.

BOSTON NOTES.

Mr. Frank Alington can be engaged for the autumn and winter of '99 and '00. Address 6 Beacon street, Boston.

Mrs. Clara Parson, of Springfield, Mass., passed into the higher life from the home of her son April 22. Mr. J. Wm. Fletcher, the eloquent France speaker, attended the funeral.

Madame Dis Debar is advertised to appear with Mr. Herman for three nights each week at a salary of \$1500 per week. What much more than that in a year?

Mr. John William Fletcher will begin a month's engagement in Providence, R. I. He speaks at the Parkland Camp Meeting in July, and in Saratoga, N. Y., during August. He will not attend any of the camp meetings this season, having declined all engagements.

MOVEMENTS OF MEDIUMS.

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

Mary L. French is open for engagements for 1899.

Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y.

Mrs. Carrie C. Van Duzee lectures at Syracuse, N. Y., during May. Address 6 Jackson street.

J. H. Randall will answer calls to lectures on Spiritualism. Address, 229 Monroe street, Chicago, Ill.

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

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

Dr. Rothman may be addressed at his residence, 388 Clifton place, Brooklyn, N. Y., for consultation or engagements.

H. R. Wardell, psychometric reader, clairvoyant and test medium, Address 206 Eleventh street, Louisville, Ky.

Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of '98 and '99.

Mrs. Mott Knight, independent slate writing medium, is at present located at 40 Commercial Hotel, Room 3, Kansas City, Mo.

Judge Featherstone is ready to answer calls to lecture. Terms moderate; correspondence solicited. Address for the present Henrietta, Tex.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

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

Mr. J. W. Fletcher, lecturer and public test medium, Address No. 6 Beach street, Boston. Mr. Fletcher accepts engagements in New England only.

Mrs. Mary C. Knight will be pleased to correspond with societies wishing to engage her services as a lecturer and test medium. Address 41 Chestnut street, Bradford, Pa.

Miss Emma J. Nickerson will accept engagements for New England for the coming season; one month's engagements preferred. Address 123 W. Concord street, Boston.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAbey, 727 Twelfth st., Louisville, Ky.

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

Henry H. Warner, inspirational-trance lecturer and test medium may be engaged by societies within easy reach of Cincinnati. Address in care BETTER WAY.

Mrs. Sophronia E. Warner-Bishop may be engaged for the summer of 1899 at 421 First avenue, North, Minneapolis, Minn., or in care of H. H. Warner, care of THE BETTER WAY.

Dr. D. M. King will respond to call for lectures and psychometric readings, attend funerals and form new societies in Ohio, and also give dates for camp meeting engagements. Address Box 45, Mantua Station, O.

Mrs. Myra F. Paine, Painesville, O., would like engagements to speak for societies in northern part of the State the first and 4th Sundays of May, June and July. Present address, care of C. G. East, Clearport, Pa.

Frank T. Ripley, the platform lecturer and test medium, can be engaged for grove and camp meetings for June, July and August, anywhere by addressing him at Alliance, O., until April 29th; thereafter care of Banner of Light.

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

Dr. James A. Bliss, the developing medium, on and after May 7th, by special engagement, will give private sittings in Detroit, Mich. Engagement book now ready for names, and can be found at 18 Park place, Detroit, Mich.

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

Mrs. Edith E. R. Nickless will lecture and give public tests in San Francisco, Cal., during April, May, and June. Address during that time No. 108 McAllister St., San Francisco. Can be engaged for Tuesday and Wednesday evenings of each week in a room of 100 miles of her residence during those months.

Mrs. H. S. Phillips is doing a good missionary work as a platform test medium at Trenton, N. J., Philadelphia, Pa., and surrounding towns and cities, and will occupy her cottage at Parland during camp meetings at that beautiful summer resort. Address 563 Spruce street, Camden, N. J.

Dr. J. R. Nickless, Spiritual Healer, is meeting with wonderful success in San Francisco, California. Every Sunday evening, after lecture and tests, by Mrs. Edith E. R. Nickless, the Dr. calls all to the platform who are suffering and gives them treatment. He has performed some wonderful cures.

Dr. Loucks and his Cures.

A genuine Bible miracle performed in this 19th century by Dr. J. S. Loucks, now of Worcester, Mass., who is using this same miraculous power and is performing many miraculous cures in all parts of the United States and Canada, also in different parts of Europe, England, France and Denmark. Send for circular with testimonials. See our notice in this paper for examination by lock of hair.

In justice to the cause of truth and to Dr. J. S. Loucks, and for the benefit of the suffering of earth mortals, and with a heart full of gratitude to our kind benefactor, we do solemnly and unhesitatingly state the facts just as they are. Our boy, Farmer Gorman, was taken sick with the dreadful disease, cerebro spinal meningitis, and was confined to his bed about twelve (12) weeks. During this time we employed a great number of the best physicians, but they gave him no relief, and he was so reduced in flesh and worn out that he was a dreadful sight to behold; nothing but skin and bones; and suffering intensely constantly, and the doctors all told us they could do nothing more for him and left him to die as we supposed without hope, and we were daily and hourly expecting this to come. But business called me to Potsdam, N. Y., and while talking with a friend, Stephen Grover, we told him of our boy then dying at home, and he told us to go and see Dr. Loucks, for he had saved a boy of his son's family from death from the same disease. I went to see Dr. Loucks and told him my story and wanted him to go and see him, but he said he could not go, the distance was too great, it being twenty miles away, and my sadness and disappointment began so great he said to come with me and we will see what can be done. We went into cellar with two rooms in it. He told me to sit here and he went into the next room and shut the door and in a short time came out and said to me: "We have treated your boy and he is better, and will get well, and to go home and to find it so. We went home and found that Dr. Loucks's pains all left him and he rose up in bed and began telling stories to his mother not knowing what had caused all this improving rapidly, and going out too soon he took cold and had a relapse, and again we went to Dr. Loucks and again he restored him, and the disease did not return again. He has remained well since, and his mother was cured, for we had given up all hope in this direction. Now this is unexplainable by us as well as marvelous, and only being equalled by Bible miracles of old."

THOMAS GORMAN.

H. E. HUSH, witness to signature. South Colton, N. Y.—On the 1st day of May, 1887, before me came Thomas Gorman, known to me to be the individual who executed the above, and acknowledged that he executed the same.

L. ROBINSON, Notary Public.

Removal.

The office of THE BETTER WAY has been removed to the south-west corner of Plum and McFarland streets, between Third and Fourth streets, where the managers will be pleased to welcome their patrons and friends henceforth.

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OUR HOBBY. A genuine Bible miracle performed in this 19th century by Dr. J. S. Loucks, now of Worcester, Mass., who is using this same miraculous power and is performing many miraculous cures in all parts of the United States and Canada, also in different parts of Europe, England, France and Denmark. Send for circular with testimonials. See our notice in this paper for examination by lock of hair.

In justice to the cause of truth and to Dr. J. S. Loucks, and for the benefit of the suffering of earth mortals, and with a heart full of gratitude to our kind benefactor, we do solemnly and unhesitatingly state the facts just as they are. Our boy, Farmer Gorman, was taken sick with the dreadful disease, cerebro spinal meningitis, and was confined to his bed about twelve (12) weeks. During this time we employed a great number of the best physicians, but they gave him no relief, and he was so reduced in flesh and worn out that he was a dreadful sight to behold; nothing but skin and bones; and suffering intensely constantly, and the doctors all told us they could do nothing more for him and left him to die as we supposed without hope, and we were daily and hourly expecting this to come. But business called me to Potsdam, N. Y., and while talking with a friend, Stephen Grover, we told him of our boy then dying at home, and he told us to go and see Dr. Loucks, for he had saved a boy of his son's family from death from the same disease. I went to see Dr. Loucks and told him my story and wanted him to go and see him, but he said he could not go, the distance was too great, it being twenty miles away, and my sadness and disappointment began so great he said to come with me and we will see what can be done. We went into cellar with two rooms in it. He told me to sit here and he went into the next room and shut the door and in a short time came out and said to me: "We have treated your boy and he is better, and will get well, and to go home and to find it so. We went home and found that Dr. Loucks's pains all left him and he rose up in bed and began telling stories to his mother not knowing what had caused all this improving rapidly, and going out too soon he took cold and had a relapse, and again we went to Dr. Loucks and again he restored him, and the disease did not return again. He has remained well since, and his mother was cured, for we had given up all hope in this direction. Now this is unexplainable by us as well as marvelous, and only being equalled by Bible miracles of old."

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