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PUBLIC SEANCE

By the Independent Club, Berkeley Hall, Boston, Friday, March 22, 1889.

QUESTIONS AND ANSWERS.

Through the Mediumship of Mr. John Wm. Fletcher.

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

"How do spirits move about in the spirit land?"

There are many questions that you might ask in relation to spirits that it would be most difficult for us to answer, being obliged to employ human language and only such illustrations as would present themselves to your human or mundane comprehension. You are on a plane of life where everything is supposed to be essentially practical, where things take the place of ideas; but the ideas to be comprehended must be to a greater or less degree expressed or embodied through physical or material manifestations. Thus it is that we are oftentimes perplexed in our effort to answer many questions that you have asked, not because we have not the ability to do it but because your earthly language is too circumscribed to convey our entire thought.

If you had asked in the earlier time what means man had of getting about, he would tell you that he was obliged to walk. Later on he learned to train wild animals, so he could ride on them, and that was a means of passing more rapidly from one point to another. Then he discovered the great power of steam, and by-and-by the whole country was bound together by an iron network, so that he is able to pass from one point to another, although they might be long distances apart, with great rapidity. He has built ships whereby he has crossed the ocean to distant lands; he has constructed balloons, which are ships of the air, whereby he has been able to pass through the atmosphere also from one point to another. All of these are modes of locomotion; and yet before any of these were invented had you tried to explain the possibilities of them to the human mind of that time, you would have found it utterly impossible to have made it comprehensible. To a man who never saw a railway car, never saw a steam engine, the possibility of drawing a thousand people from New York to Boston or from New York to Chicago in a short period of time, far transcending anything that he could accomplish on foot, would seem an utter impossibility. To talk about ships passing from one country to another laden with human beings and with merchandise, to a person who never saw a boat even, would seem an extraordinary statement; and when it comes to the possibility of persons being able to nav-

gate the air, that was also a thought that was beyond the ordinary comprehension of the primeval man. These things are done without exciting any thought whatever. Not to do them seems strange; to do them is most natural, because you have grown up with the idea, and have been educated with the thought.

Friends in the earth life, when they endeavor to consider the condition of things in the spiritual world, in the beginning placed wings upon all the angels. They thought they must get around the country somehow, and therefore they would have to fly from one point to another, and all the pictures of orthodox angels have wings that are thoroughly well grown just back of their arms, and it is supposed that by the flapping of these wings they are able to rise to the highest heavens. Well, that is quite a pretty idea, so far as the poetical side is concerned, but it is about all that some people can do to take care of their arms and their feet, let alone having to look out for a pair of wings, and graceful and beautiful as these things may look in a picture, they would be utterly absurd if they really existed, because the people who had them would look as if they were a cross between a man and a goose.

As a matter of fact, thought is the power of the soul. You are able, some of you who have developed your spiritual perceptions to a great degree, to pass by the power of thought now from one point to another. Mind holds communion with mind, and while your body is located in one place your mind is able to travel many thousand miles and to live over scenes long distances removed from you; to visit old-time friends and to recall the memory of other days.

Now as quickly as your mind can travel from one point to another, so can the developed spirit pass from one point in the spirit world to another. He does not require to walk, he does not require to fly, he does not require to enter a railway train; he thinks and he is there; as quickly as that.

For instance, you are here at this moment; you have a friend that may be in Paris; in one instant your mind is in Paris. Now, if you were a spirit you would be able to transfer all of your spiritual entity from Boston to Paris as quickly as you have been able to transfer your mind. I cannot tell how it is done; it is simply explained by the transmission of thought, because it is the thought-world, the soul-world, the spiritual world in which physical bodies as they exist now with all their various limitations are not known and in reality have no existence whatever.

"How do spirits travel?"

Well, that is about the same question, but at the same time we can illustrate it a little more fully. The spirits are able to travel from one point to another only when there is some attraction at the other point. I did not touch in the question that I have just answered, upon this law of attraction which is necessary in order to permit the passage of a spirit from one locality to another. As you cannot send a message along the telegraph wires unless there be an office at each end of the wire, so one spirit cannot pass from one point to another unless there shall be a stronger attraction at that point that he is leaving, for the law of attraction is a governing one that rules and controls the passage, the journeying and moving about of so-called spiritual bodies.

Here in the first sphere of the spiritual world you have a representation of all that you have on earth, consequently there the business of the world is done exactly as it is done here; but as spiritual entities all of these limitations and external materialistic expressions and forms of life entirely disappear, and you know nothing of them because you have no need of them.

"Is there death in the spirit sphere?"

There has been quite a strong argument, we see, in regard to that; some

contending that when death comes to the physical body there can be no such change after that. Of course the physical body decays. St. Paul said, turning his eyes up heavenward, "Lo, I die daily," meaning by this, we have no doubt, that there was a chemical change that was going on in the physical body every day. Scientific men have long since held that it takes about seven years for the body to entirely change and become renewed; that seven years from to-day that there will not be one particle in your body then that constitutes your physical body now; and of course that change is going on every day, every hour, every moment of time. We do not consider that this is confined alone to the body, but we think it also relates as well to the spirit, for already you are dying spiritually daily, if you really live. Some people are only half alive, and therefore they only half die; but those who are really alive die every day. I consider that you die the moment that you outgrow and leave behind you any thought or any idea, and those persons who think, who study and who develop, are constantly leaving and throwing aside the old ideas to take hold of newer and more advanced ones; consequently there is in the chemistry of spirit the same change going on in your spiritual body and your mental organization as there is in your physical body and your physical organization; but by-and-by when the body has become so worn that there is no more attraction for the spirit and the power and the law of attraction exists more in the spiritual life than it does in the earth life, then the change takes place whereby the body is separated wholly from the spirit; the body goes down to the earth from whence it came to enter other forms of physical life while the spirit rises to receive newer and richer experiences. It will be in the first place, in the sphere of transition, there to experience all that is still left incomplete on the earth, and when the sphere of transition has been conquered and all its lessons learned, and the power and the law of attraction of the earth wholly and absolutely overcome, then the spirit passes into the sphere of the spiritual world and enters in upon that through a condition that corresponds to your physical death.

But here physical death is attended with great and severe pain, because your lives are so unnatural that you are constantly living in violation of the law of life. By-and-by when you shall have lived spiritually and have developed the laws of the spirit, this change will be utterly painless and you will graduate, as it were, from the physical life into the spiritual life without knowing anything about physical pain or physical suffering at all.

This was so in the case of Elijah, you remember, who was, it is said, caught up to the heavens in a chariot of fire; it is not at all probable that there was any chariot of fire that came down to conduct him up to the spiritual world, but it is possible that a cloud of light descended and he being so spiritually unfolded entered into that cloud of light and was ready for the spiritual world; so you, the purer your aspiration, the holier and the nobler all of your thoughts and purposes are, will gradually pass through a change that will be commensurate to this and will enter into the spiritual world without suffering.

But I would say that at the present time progress or change from one sphere of the spirit life to the other is attended by the same result as the separation of the spirit from the physical body; but the difference is that there is great pain in the separation, while in the spheres there is no pain whatever. Death has been called wrongly, the last enemy. Death is not an enemy; death is the very best friend that humanity ever had. Death is not a destroyer; death is a builder. Death is not the end of life; it is only the beginning of a higher and a better life.

Death is not the last enemy that shall be conquered, but the ignorance in regard to death is the enemy that will be overcome. And when that ignorance is supplanted by knowledge, there will be no fear as to what the future result will be.

I assure you, friends, that you talk about dying with fear and trembling, but many times death becomes a dear friend to those hearts that have never known aught but suffering and sorrow on the earth. They have turned to it as a welcome friend and been glad to lay their head down, feeling that at least when they had entered in the unseen world they would be better understood and more fully comprehended.

This is our answer, then, that there is a change in the other life that corresponds to what you call death in this life; but it is painless as this death will be when life has been lived in accordance with natural law.

"What do you think of Spiritualist mediums going into the church?"

Well, madam, I think about Spiritualist mediums going into the church the same as I do of many Spiritualists going into the church. There are a great many Spiritualists in the world at the present time who have not the moral courage to be Spiritualists. Their knees are so weak and their back bone so flimsy they have not the courage to stand out and say, I am a Spiritualist, and consequently the liberal churches have met the wants of those who have not the strength of mind to walk under the banner of Modern Spiritualism. The church often reminds me of a sort of hospital for those spiritual minds that are so weak they cannot stand the full strong meat of truth, and consequently need the diluted food that the church is able to offer to them. Now, if you have a great many thousand people who have such very weak stomachs as all this comes to, they require equally as weak-minded people to minister to them, and we believe that any medium that can go into the church ought to go and stay there until he can come out and do the legitimate work of the spirit world. We have no faith in those kind of people who possessed of truth, because they can get a larger salary for sugar-coating it, take the larger salary and soothe their consciences with the sugar that the church gives them. It is more "respectable," I know; the world will smile at you, I am convinced of that, and people will say you can do more good to others by being there in that way. I have no objection to that. I think every person ought to do what seems best to him. I cannot decide for him. But I can say this, that a man who speaks less than the truth is less than a man when he satisfies himself with leaving unsaid the truths that his soul has recognized.

We have at the present time a number of Spiritualist mediums who are in the church, many of them who are sincere friends of ours, and they coolly say, "In Spiritualism we cannot earn salt for our porridge; in the church we earn our porridge, and they throw the salt in for us. (Laughter.) So you really cannot blame us." No, we don't blame you at all, but we do say at the same time that while we do not blame you, we have not the power of respecting you as we otherwise should. I would say that the Spiritualists themselves are largely responsible for their mediums leaving them as they do. They are given to running around after wonders that they do not work consistently for the building up of their own truth; and I say this strongly because I mean every word of it. The great trouble about Modern Spiritualism today is, that persons who are in the front ranks haven't any definite purpose to work for, and consequently they are drawn here and there by every chance circumstance that may happen to be around them. What is needed is a direct line of action, a desire whatever may be said or done, to work straight on for the accomplishment of it. You say, "What can we do?" What can

you do? Why, the church spends a large amount of its time and money in reforming the heathen of the Fiji Islands. Supposing you spend your time and money in enlightening the ignorant heathen that are to be found within a stone's throw of every one of your homes.

There are thousands upon thousands of people who know nothing of this truth. What a splendid work it would be to send out your missionaries all through the length and breadth of your land to preach the glad tidings of man's immortal life.

There are thousands in your own ranks who are suffering, who need help and strength and succor. How much you might do for them if you only banded yourselves together for some legitimate, charitable work. No, Spiritualists are not given to things of that kind. The moment they came into Spiritualism they had nothing else to do except to sit down and enjoy themselves. A few do all the work that is done, while the majority sit by and if they say anything only point out how much better it ought to be done but never think of doing one single thing themselves.

Now I would feel to say that much can be expressed by working in this way. Here is your society here, yonder is another, and another, wherever they may be. And what is it for? Not purely for admiring yourselves. We saw a very great compliment paid ourselves in the "Banner of Light" only yesterday, and stop for a moment to explain that to you. It said that Mutual Admiration Societies had gone out of fashion, due mainly to the influence of the Independent Club, who had knocked hypocrisy on the head. I felt that was a very great compliment. We are not here to admire ourselves; we are here to work so hard that the poor and the suffering will turn their admiring glances upon us because of the good that we are able to render to them.

With these purposes in view, charity, education, everything in the various departments of life, there you see, my friends, a great deal can be gained. Then you should have a unity of feeling between your speaker and between those for whom your speaker is working. The only trouble that we have found with the lectures that you have had here before the Independent Club on Sunday was, that your speakers were for the most part strangers to you, and therefore they failed to accomplish the good they otherwise might have done. A speaker needs to feel your pulse and you need to know his heart before the highest truth can be given to you or the best work done by him; so then I should say to Spiritualists, forget and ignore what others may say or do around you, but work together to build up your cause; protect the interests of your speakers and treat them so well that they won't go to the church for better treatment because they cannot find it even if they do.

"Are not ministers very frequently inspired?"

Yes, I should say they were. Ministers are frequently inspired by the power of the holy spirit to utter truths that oftentimes are wiser than they themselves are able to understand. There is scarcely a minister in the pulpit to-day that will not have flights of oratory and sometimes seem, as they say, to carry his audience away up, almost to the very gates of heaven. He writes a sermon, and he will stop in the midst of it to say something that is not written. It is the quickening power of the holy spirit.

Nearly every one that amounts to anything is susceptible to this power of inspiration. The Rev. Mr. Savage, (I don't know how he will like it or how much he thanks us for saying it,) is susceptible to this power of inspiration; and he is inspired to write and speak, and from the ordinary standpoint has given you some wonderfully good Spiritualist sermons. The only trouble was that you had to supply the name for the sermon yourself; but the element, the meat, was there all the same. The Rev. Heber Newton is another illustration, as was also the Rev. Henry Ward Beecher and many others. They are susceptible to inspiration at certain times, but when they bring themselves down, as they do, to preach their doctrinal sermons, I do not think they are much inspired.

You know sometimes a minister will give four or five liberal sermons, and then they tap him on the shoulder and tell him he is getting too liberal, and so he goes to preaching doctrines again, and that is to pardon the things that he has said previously, which brings to our mind that in a little town out from here a minister has just resigned. He was quite a liberal man and he was fond of dancing, and his society thought that it was a wicked thing for him to dance. They could go and dance, but then, he must not, and so he has been asked to resign and he has given up his position as a minister of the gospel. That strikes us as a ridiculous thing to do. Why, do you know that I think that men, if they are honest, can praise God a thousand times more by the end of their toes than they can by the hypocrisy of their tongues when they say things they do not believe. It doesn't matter whether you are in the ballroom; it doesn't matter whether you are in the theatre, or pulpit or home, if you put your heart and your best thoughts into what you are doing, that is praising God, and he realizes it and accepts it as such.

We would say that ministers are frequently inspired by a power that is beyond them, and that by and by all that is given from the pulpit will be the result of direct inspiration and not the gleanings or the husks from the long buried past.

"Does the spirit awake to consciousness directly after the change called death?"

No; there are some spirits that have been dead a thousand years that do not even know enough to know they are dead. They fall into sleep and there they remain. There are others that awake the moment they are born into the spirit world, ay, before their bodies are dead they are alive to all that the spirit world can bring and teach them. It of course depends somewhat upon the conditions that surround the body after death. For instance, a person who passes out of life suddenly will probably not wake up for some time, in as much as if they have been murdered or killed, they were not really ready for the spiritual world, and consequently the life elements or the magnetism from the life elements has not been fully extracted and so they are held to the scene of where they met their death. Thus you often hear of houses being haunted by some person who has been murdered. That is not a mere idle dream; it really is, that before their time, their blood was spilled and the magnetic power that they ought to have with them in the spirit world is still here on earth, and they are back, as it were, seeking to draw it unto themselves; and until that is done they have not the power to rise in the spirit world.

Again, the way which bodies are surrounded has a strong effect upon the spirit. It is a great mistake to embalm a body or to pack it in ice. These conditions affect the spirit greatly. Simply because a man has ceased to breathe it doesn't follow that his spirit has wholly left the physical body; it may be hours, days and weeks, before the spirit will have drawn all the magnetic conditions that it requires unto itself, and to impede those is to make a great mistake. Packing the body in ice is one thing; embalming the body is another, and also surrounding a person with a great many strangers is a bad thing. You should never allow any person who is not a friend to the man that is dead to ever place their hands upon him or even to look into his face, because the element of curiosity will affect the condition of the spirit greatly.

Cremation is a means that will soon be used which will facilitate the development of the spirit. To some of you it may seem unpleasant, but by-and-by it will become the rule, because it entirely disintegrates all the magnetic conditions and at once the spirit will be able to rise unto itself.

Again, spirits that pass out naturally from the earth life into the spiritual world, are sooner drawn unto their spiritual estate, if they have received an education that will fit them for it. That is the great value of an understanding of Spiritualism, it helps persons to understand their own spiritual estate and also fits them so that when death comes they at once begin to think, to aspire, and they at once begin to apply the lessons they have learned. A Spiritualist passing through the ordinary change of life will enter the spirit world at once and be received by his friends and welcomed joyfully by them; but those who pass out suddenly or who are bent down by superstition or ignorance or any forms of folly, will be held there until that is overcome; it may be for a month, it may for a year, it may be for a century; but there they stay, as it were, chained to the rock until that purpose has been accomplished.

Written for The Better Way.

THE PLATONIC GOD.

To generalize the universe, to resolve all nature into some great unity, to find some common substance or principle underlying the substance of things, has ever been, as it is still, the great problem of philosophy.

Thus Thales, one of the seven wise men of Greece and the founder of the Ionic school of philosophy, thought that this unity of principle was found in water. Anaximenes assumed it to be air, which by rarefaction produced fire and ether, earth and stone. Pythagoras thought it was number, different numbers representing different natural properties and forces; as, for instance, that the number five represented cold, six represented life, and so on. Zeno thought the core of the universe was some indivisible agency; an unknowable something, which he thought was comprehended in and identified with the visible universe; something which he could not designate as either finite or infinite. Parmenides distinguished between a self-existent and an absolute principle; the one he considered to be mere extension and duration, the other the perceptible phenomena of nature. Heraclitus believed the absolute a mere principle of incessant change; the negation of substance and stability; a power of perpetual destruction and renovation. Empedocles selected the four elements—fire, water, air, etc.—as the primordial principle. From these all things were generated by attraction and repulsion. Anaxagoras thought the Cosmos was made up of an indefinite number of primordial elements, which, by the law of attraction and expulsion, had eliminated the universe from a chaotic state. Diogenes, adopting this opinion in a modified form, considered air the primordial element; while Leukippos deduced from it the atomistic theory. Democritus made the first attempt to solve the problem of external perception on this hypothesis. He assumed that all things were constantly throwing off images of themselves, and that these images entered the human soul through the five senses; but he confessed his utter inability to decide whether these images correspond to the otherwise unknown originals. Pyrrho doubted everything. All that he professed to know, in the true sense of knowing, was that he could not possibly know anything. There was no criterion of truth. Even what was usually considered most certain—as, for instance, self-consciousness—was not free from objections or counter arguments.

The system of Plato was more ingenious and attractive, and still represents to modern Europe the whole scope and compass of Greek philosophy. The distinctive characteristic of his system is its Idealism. He uses this term in contradistinction to realism, materialism or sensualism. He assumes the capacity of forming and using ideas quite independent of matter. Hence it is diametrically opposed to that theory of mental action which derives its stores from without. It has been characterized as a "poetical philosophy;" because poetry, painting and music all grow out of idealism—out of inborn conceptions distinguished from what we call mere "talent." And yet it is also a scientific philosophy; for the purest of sciences—as, for instance, mathematics—is but a science of mere ideas—conceptions of forms conditioned by the intellect which deduces their laws. And it is essentially a moral and theological philosophy; for it makes practice or action the highest aim of man—the ideal of action the highest aim of the human mind. Hence the unknowable principle which we call God, is the ideal of ideals; the one supreme power, virtue and excellence to which all contemplation instinctively recurs, and from which all action and original energy proceeds. The distinctive excellence of the platonic system, therefore, is its union of absolute thought with noble activity, thus forming the model conception of a completed and richly endowed humanity.

And yet the system is defective. It is essentially one-sided. It makes a polemic assertion of the rights of thought against the claims of mere sense. It sets up a standard of stability against the constant changes which characterize ephemeral forms. It rigidly subordinates all that is external or objective to the power of the internal or subjective. It thus ignores the obstinate, persistent and unyielding nature of the external world which the system is designed to regulate. It projects a grand scheme of human society according to what appears, on a superficial view, to be a perfect model; but it loses sight of the conditions to its practical utility. Hence it is very much as if an architect should plan a perfect model of a house, and then forget the homely fact that without bricks and mortar the house would never be anything but a mere ideal or mental abstraction.

Let us look into this system a little further, especially as it underlies much of the current dogmatic theology of the present day. We note first that it draws a well-defined partition between what we know as thought, and what we know

as mere sensation. Thought may be quite independent of sensation. In the process of forming conceptions the indefinable something which we call mind always stands out as the dominant factor; that is, the more active part of the operation is always assigned to it. The formation of what we call knowledge, therefore, nothing but the gradual and systematic elimination of the accidental and evanescent in phenomena from the necessary and permanent; and this is the work of the mind alone, acting independently of the external forms—that is of the five senses.

This process of elimination has been given a scientific name. Plato called it *Dialectics*—a word formerly employed to indicate verbal discussion, but which was subsequently used to indicate discussion logically and scientifically conducted. And the product of such lost discussion is called the ideal; that is, the forms or types of things which are common to all the individuals of a species, to all the species of a genus, to all the genera of a group or family, to all the families of a class, and hence to all generated classification. In other words, an idea, according to the platonic system, is a knowledge or concept of the permanent in phenomena; the term being a mere arbitrary articulation verbal expression of the permanent as eliminated from the phenomenal and ephemeral. Thus, for instance, that beauty is merely a reasonable order, addressed to the imagination through the senses; a mere symmetry of form, or a harmony in sounds, the principles of which are as fixed and certain as the laws of logic and mathematics. This implies an eternal intellect, acting through nature; or, to change the phraseology, an infinite mind acting by the creation of well ordered forms and through well-harmonized forces, through the living flame of the Cosmos. From this supreme intelligence, all human souls emanate. They partake essentially of the nature of the source from whence they proceed. They possess unity as their most characteristic quality, and everywhere attest their presence by a unifying force which impresses a type form on whatever materials are submitted to them. Hence this undivided unity, this unifying force, or "soul," is necessarily immortal, because indestructible. It is not affected by the changes of decay and dissolution to which the complex structure of the material human body is exposed.

The word idea or "ideal" then, in the platonic sense, refers to the doctrine of eternal forms existing in the divine mind, according to which the Cosmos and all sensible things were formed. If we would understand Plato, we must keep up the wide distinction between the intelligible (or what occupies the intellect) and the sensible (or what occupies the five senses). The first represents the eternal, the immutable; the second represents the mutable and fleeting part of the universe, the changeable. Ideal forms preceded matter, just as the pen I am using had an ideal form in some man's brain before it was projected into space into actual form. The actual circles occurring in nature, were produced from pre-existing ideal circles in the infinite mind; the actual man was generated from the ideal man. And hence the pagan concept of an anthropomorphic God. INQUIRER.

Written for The Better Way.

WHAT IS DEATH?

Funeral Sermon.

Death, as the world terms it, has for so many ages held the human mind in the bondage of terror and presented such a fearful spectacle to mortals gazing upon it, but not apprehending its true meaning and purpose, and it has, until very recently, appeared in such a sombre garb to the human heart—coming as an enemy to seize upon the best beloved and bear them from sight, rather than as a friend to deliver the choicest ones of earth from bondage and bear them to a world of freedom—that man has come to regard the death of a beloved individual, one who has been useful and seems to be needed here, as a great calamity. And yet Spiritualism teaches mortals that the "death" or transition of a good man or woman from earthly life is but an event in the experience of such spirits, which is calculated to unfold more fully their best energies and stimulate more powerfully their mental and spiritual endowments. It means something very beautiful—if the human mind could only come to comprehend it; it means that they have been uplifted to a higher plane, into more congenial companionship and grander power, and given more fitting opportunities for the exercise of their own abilities.

The world may mourn when called upon to part with a useful worker; but when the eyes of the world are opened to behold that same worker struggling more gradually and nobly than ever before with the difficulties of life, not for his own aggrandizement but for the elevation and purification of mortals, then the world will recognize the grand fact that so-called death has been a deliverer, a friend—not only to the departed, but to those who remain. They will work unceasingly for the benefit of humanity from their more exalted elevation. If the dwellers in mortal life could understand what it is for a good man to pass on to the reward of his labors, they would not mourn for any loved one, but rejoice that a friend, a brother, a worker, had been uplifted to a higher altitude, where he may gain freedom of purpose, more strength of character and greater opportunities to be a worker for the world and its best interests.

What would our life be without the change called death, or how should we end this pilgrimage without its coming? All things must die to live eternally. Without the change there never could come perfect freedom to the soul, or its

resurrection to the higher glories; and if we see aright, death comes as a dear friend, really to bless. How sweet the rest and how perfect the rewards with grand fulfillments which can never come without this change! Decay, change, sorrow, blight, with sunny cheers and joys, are the law of destiny for created things. Death is the gate to Paradise, where angels welcome us to the summerland of promise. There let us drop the sable garments of woe for the song of welcome to death's blissful embrace, and tell rejoicingly of his love for earth's weary souls.

Men say of death, "It is a leap in the dark." The voice of Spiritualism says, "It is a portal opening into eternal life—it is the morning of a new day." This mortal life is not all of life; what we call death is not death, but only a transition—a passing out of the physical form to the spiritual realm. The spirit life is the essence of which mortal life is but a shadow—a rudimentary state. There is an immortal life of eternal progression and unfoldment for all mankind—a life broad, natural and free for the soul after it parts from its mortal tenement. "Daughter of Zion, awake from thy sadness and put on thy beautiful garments!"

The question "If a man die shall he live again?" has been answered to millions of earth's children by the knowledge that Spiritualism brings, for it declares that man never dies—that physical death is but the birth into a higher plane of being. Death is a stepping-stone to life. It is a grand benefactor, making room for others, while we with our experience and wisdom press onward and upward to shine with the seers, the sages, the philosophers of the infinite world.

When the mourners in the chamber whisper softly, "He is dead," the angels chant the immortal anthem, "Unto us a child is born, unto us a son is given." Life is often made most gloomy because of the dread monster death is considered to be. We have unnaturally, i. e., unreasonably come to look upon death as the one thing above all others to be dreaded. The fact is, to a person of clear conscience and lawfully attuned development, life is a musical harmony, and even death "but a song bearing the soul heavenward" still farther. Death to those who live aright is naught but the lifting of the life. People are learning fast that it is not a curse, is not sent as a punishment from a revengeful God, but rather a blessing really, and a natural process of life. To die is like dropping into a quiet sleep. Painlessly we come into this life and as painlessly we exist. Unconsciousness generally attends the final act of earth life, but whether conscious or not, insensibility is the rule.

When a person fails to see natural justice in the fact that certain individuals are born into the world, to suffer, to mourn, to regret, to sicken and die, which certainly would be unjust and useless if earth life were all; fall to see that it argues another life beyond where justice shall come to all. If there is no such spirit world, then God is most unjust, cruel and brutally vindictive—in fact, life then were not worth living. There is some excuse for such a decision in the mind of the materialist, but none whatever in those who entertain belief in immortality.

We have found in reality that life is more than a mere "journey to the tomb," and further that "probation" ends not with the grave. We have learned and are learning that death is a process in life, an opening of the gate to endless existence, where no vindictive God sits enthroned to receive church saints for heaven and to send the "world's people" to hell, but rather where the race for everlasting progress opens up to all.

Christianity, Mahomedanism, Buddhism only give unproven testimony of a life hereafter, and do not even allow their adherents to doubt what is written in their respective records, for otherwise they would be regarded as unfaithful. Death has no terrors for those who know of immortality, and Spiritualists know of it positively, and in fact are the only ones that prove it.

You may be scarcely conscious that the spiritual perceptions you have today are those which millions might covet, but still will not seek. And if anyone having knowledge of spiritual truth fails to prize it, let such an one turn at the hour of individual bereavement and when death comes on and say, "What could I do if I did not have this light from eternity?" Contrast your state with the state of the materialist who believes that death ends all, and that his loved ones are folded away in the shadow of the senses. He is justified in despair, he should go insane. For what is there that can be a compensation if memory, love and hope can die when the body dies?

And those who believe in a future life, but who pause with still greater horror upon the verge of the unknown sea that may lead unto perdition; who believe that their loved ones may be engulfed, swallowed up from their sight forever, or that any child may be condemned to future irretrievable misery and anguish, what should such persons do? For the sake of humanity, we must think that they do not believe it. But if they do, they are bound to be insane or the verge of the grave.

This terrible thought is gradually being outgrown, and with the greater rise of human thought to a higher level of human charity and kindness, the world is beginning to feel that the future life, as well as the earthly life, may be a state of probation; that the one who has gained light here may gain it in the kingdom of eternity. Therefore with the light that is gradually growing, gradually encroaching upon the night that intervened between man and heaven, the future grows more fair, the earth seems a better place, since it is known that Satan does not rule it utterly, since it is ascertained that the only horror that man must fear and overcome continually is the Satan of self, or ungoverned passions within, which may be conquered by growth and loving kindness of one toward another.

It is the knowledge of truth that sets

us free from the fear of death, the shadow of human terrors. There is a natural, instinctive shrinking from death, a clinging to life, provided by infinite wisdom, which some have misconstrued and called a fear of death; but this is not correct. An apple is growing and ripening; the stem of that apple is green; the sap and moisture going into the fruit, and though the winds may blow, the apple clings to the bough, because it is not ripe. Day after day the storm keeps its place, through all the storms and sunshine, and at last the apple is beautiful to see, rosy or golden, and the seeds are brown and ripe in the heart of the core. On some peaceful day at the end of summer or in the early days of autumn, when not a breath of air is blowing and the waters are not rippled even, the apple drops with its own weight. Why did it drop? Because it was ripe; because its time had come for change. It is by nature's law, not through fear, that we cling to the bough of life. We ought to be willing to stay until our lesson is learned, until we have our education and life is full and harmonious.

Spiritualists do not fear death because they remember that this life is an education to them, and when they have fulfilled their mission and lived as long as they can, when they have clung to the branch of the tree of life as the apple does until at last it is ripe, why should they fear to go? This is a beautiful world to those who make it so, yet it is not the best there is. If you are putting in good thoughts, good impulses and deeds, then life is worth living and it is not a fleeting show. It is because of the good you can place in your lives that life gives something that speaks with a new and glorious tone and a language divine and heavenly, and you find out then why it is that Spiritualists do not fear death. Death is a victory if we so live here that we have no regrets at the close of earthly life.

A. H. NICHOLAS.

Written for The Better Way.

GOD'S TEMPLE OF TRUTH.

ALLIE LINDSAY LYNCH.

Pass under the rod. He that sorrows much And suffereth long shall come forth Strong and valiant for the fray. Brave to meet and overcome the foes That gather around him.

Meet them bravely and, by honest And earnest endeavor, overcome Their oppression and unman their guns: So that shot and shell may trouble you no more.

Spurn their importunings and destroy their barracks. For they are unworthy foes Seeking to trail truth's emblems in the dust.

Undo their arguments, upset their fallacies. Buckle on your armor and go forth To overcome all enemies to progress. March under colors by the angels given; 'Broider'd with wisdom and woven of facts.

Keep in the paths that purity treads, Known as God's highways. Such are free from all thorns, thistles or stones.

Mark well your course for error Have weapons and warriors placed at each course Ready for battle, ready for strife; Know then your pathway.

Tenderly cheerish each friend that joins you. Foes we have many, and friends That are brave are often unskill'd In their treacherous ways.

Gird on your helmet and bear high Your standard, marching to victory, For truth shall prevail.

Truth ever is mighty though its Followers be few. God And the angels are storming its foes Howe'er little the army may suspicion.

Then be not oppressed when wrongly assailed. These are but the stones that lie in the path To oppression.

Stones that the builder Must hew and shape; giving them Placement when the rough edges Are even'd and chipped away.

Place in the structure God is now building; Calling for workmen on both side the line. Chiseling and shaping the rude Fragments of intellect; building them in With granite's pure marble.

Building a Temple With the ages to endure; Towering aloft to the eternal skies, Showing God's wisdom in sending the angels To search for material here among men.

Yea, even here, His media He findeth; A mission to give in this work of truth. Gives them a calling as mortal bearers And masons.

His wisdom He shows in thus uniting The worlds of material and spiritual growth. Upholding humanity by causing man To take hold on time and learn of his future. Thus He works in a manner sublime, Unforeseen, and wholly governed by mind.

'Tis thus the slumbering mind of man Must be awakened from its ignorance, Creed-bound no longer nor blinded by fear.

Out of the rats Of superstition; out of the gross Into the purified wisdom. Seeking And knowing—no longer supposing: No longer seeking light in a cave.

Discarding tradition, overthrowing error; Living in the bright light of knowledge. No more in ignorance or blind tradition. In the light of revealed facts walk Without stumbling. No fainting, No repining, no doubt.

No! never more fearing, cringing, crying, Never more dread of an endless hell. Out of bondage; out of fiction, Unto the paths of purity and peace.

No more despair; no dread of "death;" Only a transporting joy divine. Dwell in this joy. Give of your gifts To those less blessed.

No more let ignorance, blind and degrading, Stand as a bar between thee, oh! I degrading, And purified truth.

Thou art God's workers—true media and worthy—Thou art the called of His spirit clan. His standard bearers for truth and wisdom.

Guard well your colors; ne'er in the dust Trail God-given powers. Noting your exploits, garnering your merits, He will show each, in eternity, The blest which they stamp on His Temple of Truth.

Memphis, Tenn., 139 Poplar St., '98.

Reported for The Better Way.

THE OLD PIONEER.

Inspirational Address Delivered by Jessie W. Lee Before the First Association of Spiritualists, St. Louis, April 28, 1899.

Friends, you will remember that a few Sundays ago in a lecture from this platform the control spirit made use of this expression: "Sweep out the old pioneers—the old fogies—with all other obstructions in the path of spiritual progression!" We must not lose sight of the fact that spirits, like mortals, can be swayed by the tendencies of the age we live in, and in the control of undeveloped mediums may, and often do, reflect the feelings and impressions of the mediums themselves. Spirits may imitate the sentiments of a past age as being in consonance with their own predilections when in earth life; and as we know that they do not cast aside their material instincts with their material bodies and immediately become saints, we must make due allowance for their small vanities, and claims to superior wisdom when they essay to become teachers.

These are they who, in early life, would say, "old woman," instead of mother, and "old man" instead of father. They would "sweep out" not only the pioneers with their ripe experience of their fruitful years, but the recognition also of those sweet and sacred relations of life that have commanded the reverence of men in all ages. We judge the mental calibre of mortals by their utterances; the same rule applies to spirits. Harsh judgment and uncharitable criticism are the products of narrow and uncultivated minds; and the higher and more advanced the spirit intelligences, the more modest are their pretensions, and the more gentle and merciful are their judgments.

It matters not what names or titles they bring, whether they call themselves king or councillor, prince or president. We gauge their worth by the sentiments they express, and which must accord with their mental status and the titles they assume. Hence we do not attribute grammatical errors to the learned councillor, nor uncultured diatribes to president or prince. Where would we be to day but for the old pioneers? Where would Spiritualism be but for such men as Warren Chase, and such women as Emma Hardinge Britton? Where does history record lifter courage, holier enthusiasm than that which burns in the breasts of such as they; when braving the storms of obloquy and persecution they unflinchingly put their hands to the plow of progress and turned up the stubborn soil of scepticism? The pulpit assailed them, the press derided them, the ignorant and depraved measured them by their own low standard and cried, "unclean!" but they fearlessly pursued their way, upborne by the matchless strength of moral principle, and sustained by the angel world from whom they had received the fiery baptism of martyrdom. It was a heroic thing—forty years ago to break loose from conventional restraints and the established usages of the churches, and boldly declare the truth of a philosophy, new to modern thinkers of the philosophical and scientific schools, and opposed to their accepted tenets. Materialism sneered when the naked hand of truth grasped the pendulum of their sophistries and swung it back to the grand idea of immortality, but materialism felt the shock that struck to the core of fallacious reasoning—felt it, and trembled, though it presented a defiant front to the world, and took refuge in vituperation and indecent assaults upon the expounders and defenders of the new philosophy. But the pioneers had counted the bitter cost of a departure from beaten paths, and never swerved aside from their self imposed duty. They knew it meant the malediction of the churches, and consequent persecution. It meant injury to business, loss and estrangement of friends, a sundering of old ties that wounded in the breaking; even life was jeopardized, and securely held by uncertain tenure. Scandalous assertions fastened like vampires upon spotless reputations, calumny dragged unsullied names down to the mire and trampled their brightness out. Every species of insult that brutal malice could devise was apportioned to the faithful few whose bruised and bleeding hearts repressed their pain while their steady hands lifted the white banner of truth above the din and outcry, and planted it triumphantly upon the very ramparts of unbelief.

Would you "sweep out" these? These, who gave the toil of their hands and brains, and the strength of their souls for—what? Money? Mercenary gain? No! for principle—and the glorious truth's sake! Rather let us engrave those honored names upon the tablets of a faithful memory, and in the sacred silence of our own breasts rear the monument of eternal gratitude.

But though the invisible intelligences were silently following the iconoclastic plow-share and dropping their tiny seeds of truth and knowledge, though earnest minds were startled out of their incredulity and ignorance by the sublime manifestations of spirit power that poured upon them from all directions, though skepticism was daily receiving blows that weakened its armor perceptibly—not yet was born the moral

courage to acknowledge defeat, and manfully accept the recognition that justice demanded, and while publicly denouncing Spiritualism and its followers, they surreptitiously made their way into quiet corners, consulted the "oracles" secretly, and spoke the bated breath of the wonderful truths communicated to them by the despised mediums. To be known as an investigator of the spiritual philosophy was to merit the contempt of superior mortals, so-called, and a Spiritualist, who boldly announced himself as such, was habitually consigned to the ranks of the demented as being "a little touched in the upper story; poor fellow!"

It was a "ridiculous fad," an unpopular "craze," and worse than all, unfashionable! So orthodox wraps itself supinely in conventional robes, dozed over its stereotyped littles in the morning, and at night stealthily crept to the seance room in search of some secret balm for a troublesome conscience, yet afraid of recognition, and whispering uneasily, "Tell it not in Gath!"

Has the work of the pioneers in the spiritual field been in vain? Have they not fulfilled their mission, gloriously? What has been the outgrowth of their unselfish efforts to uplift and bless humanity? Eleven millions of Spiritualists in the United States alone, who have given to the world thousands of inspired mediums, who have preached from platform and rostrum in every city the new gospel of peace, charity and love toward all humanity. What you "sweep them out" for this?

I myself, Mr. President, owe my conversion to one who was a pioneer to me—your worthy member, sister Hale, who, ten years ago, gave me unquestionable proofs of spirit identity and communication in the return of a dear friend whose peculiarities of gesture and expression were reproduced in a manner so marvelous and convincing that it dealt the final blow to stubborn reason, and sealed the death warrant of my skepticism.

A series of misfortunes had befallen, and embittered me, and like the fox, I said in my heart, "There is no God." Groping blindly along the tangled mazes of doubt and unbelief, tearing into fragments the specious arguments of my orthodox training, despising my soul the—to me—filmy pretensions upon which the idea of immortality was framed, hating the world and scorning myself—the wise intelligence led me to Sister Hale, and my heartfelt gratitude will ever follow her, who pioneered my stumbling feet through the stubble and thorns of doubt and danger into paths made plain by the illuminating power of the Divine Spirit. So I say, God bless the pioneers!

Many of them have joined the innumerable throng. Others are resting from the heat and burden of the day beneath the wide-spreading branches of the evergreen tree their faithful hands have planted. They are

"Only waiting 'till the shadows
Are a little longer grown;
Only waiting 'till the glimmer
Of the day's last beam is down."

May the evening of their lives be sweet and peaceful, and the fragrance of their good deeds ascend like incense to the garden of God. And when at last the silver cord is loosed, and the golden gates for them are opened wide, may the loving angels, whose blessed Evangels they have been, bear them tenderly across the tide, while throngs of angels welcome "those who have come up out of much tribulation," bearing their sheaves with them. Thus may they be crowned with the reward they have so nobly earned in that better land "where the wicked cease from troubling, and the weary are at rest."

A Private Letter, but Good for the Public. To the Editor of The Better Way.

In your paper of May 4th, you all for sentiments and definitions from those that wish to write on the subject as to "What is Spiritualism?" This I appreciate, and hope that you will broaden your call, so as to allow another phase of the same, to-wit: "What god has Spiritualism done me?"

There are, no doubt, many in the body politic of Spiritualism who would gladly respond to this feature of the subject; all they need is the conviction that thereby they will do good to others. Every Spiritualist knows the value of good test experiences when he comes in contact with those who doubt or deny Spiritualism. As Christians, we quote texts of scripture, by which we further our arguments, and when we speak of Paul's conversion we mention the marvelous phenomena of spiritual forces that brought it about, and we quote the names of the chief actors, which in their day, no doubt, made the actual facts all the stronger with their names attached.

So when our friends write up their experiences they should not fail to sign their names to their communications, for this would be the power behind the throne, when such experiences are used in dealing with our friends who are doubters.

In THE BETTER WAY of May 4th a brother Spiritualist gives a wonderful experience of angel presence, who directed him to go out into the street and rescue a poor drunken man from the gutter, who was fast freezing to death, and he did a noble work. My eye filled with tears as I read the thrilling narrative, but when I had finished, there was only the signature, "A Spiritualist." Where he lives and who he is, I do not know (?) hence it follows that we cannot use it as evidence. If what he has written is a truth, it is a fundamental plank in Spiritualism, and I think should have his name attached. We would all be grateful to him, for then we could use it, and say with Paul, "There are ministering spirits sent forth to minister to them that are heirs of salvation." Most Respectfully,

JOHN A. ROOVER.

Philadelphia, Pa.

Extravagant Wife—"Do you think marriage a failure, my dear?" Husband (setting a milliner's bill)—"No, but it'll cause one pretty soon if you don't cut down expenses."—Detroit Free Press.



Written for The Better Way.

LITTLE PEARLDROP.
ALLIE LINDSEY LYNCH.

Dear children: I want to tell you of a sweet little spirit that has visited me a number of times. She controls me. You know that means a spirit uses some parts of my organism, my brain, tongue or hand, that we, who have not yet entered in at the heavenly gateway, called "death," may know the spirit of someone (in this case a little girl), who has passed to the higher life, still lives and has the same manners. I am not unconscious, as many mediums are, when controlled, and I can hear the spirits as they talk through my mouth.

This sweet little spirit girl came to me first two years ago and said her name was Mary Belle Darling Hastings. Now when I tell you that I am more than thirty years old and weigh as much as your mother—unless she goes beyond two hundred pounds too far—you will be able to fancy how I must feel when dear little May is controlling and in her childlike voice is singing,

"I am happy little May;
I sing all the day;
I sing when I play,
For I'm happy little May."

She chatters and laughs gleefully and seems indeed to be happy. Once she said she was eight years old; that was a year ago, and that she had been in the spirit realms for five years. That she could go to her papa and mamma but they did not know she came to them, and she said her papa's name is Will and mamma's name is Grace, and she has a baby brother—come to the house since she passed from it—named Claudie, but she has never been able to tell the name of the town where they are living. This seems strange, but there are many things we do not understand, and it may be that it is not best for me to have known. If I did know, I would want to let her parents know I had heard from her, and you must know that many people will not believe their loved ones can thus communicate after the body has been placed in the ground to decay, and the spirit or life has gone to a brighter land and home. We will all go to that land where little May now roams and "sings while she plays," and you may know her then. I think if you are good and kind, and think of her lovingly, she will come to see you now though you may not see her. Many little girls and boys that are good are permitted to see these spirit folks.

One time when May was controlling me, I seemed to be shown a large store, away up north, and over the door I read, "Hall and Anderson, cloaks and dress goods," and entering I seemed to pass down a long store and at the rear end saw a man seated on a high stool writing at a desk, and I got the idea that the man was May's father.

Again, when I wondered in my mind about little May and her coming to me, I was impressed by some spirit to write as follows:

"Her teacher brought her to you. She is a sweet, little innocent and will benefit and bring much joy to your heart. Cherish her fondly. Keep encouraging her to come and talk of her home here; it will do the child good. She is to be of use to you in your future life. She is called May Darling in her home, but we have christened her Little Pearldrop. She is small for her age, fragile but spry, has golden curls and large, soft blue eyes that mirror forth a world of truth and merriment. Just such a child as you would love."

Once again I was told that my son and little May were much together and were growing up as soul mates—that is, two whose love drew them together through a natural affinity of links. If only those whose natures are found wholly congenial would love and marry there would be homes here almost as happy as the homes over there.

Memphis, May 1, 1889.

Written for The Better Way.

The Accommodating Banty.

Some years ago, while living at Glendale, a friend in the city presented the children with a male and female banty chicken, small and as white as snow. They were very tame, and allowed us to pick them up anywhere. I would take him on my knee or sit him upon a post, and he would crow, with a sparkle of pleasure in his eyes in accord with that of my boy and girl, while his little wife strutted around picking up gravel, proud of her mate.

They were always about the house, and one summer day, when the doors were all open, she went quietly upstairs unknown to my wife, and laid an egg on the bed, but to be more accommodating, another time she flew in the pantry window, hopped on the shelf, and actually laid an egg in a frying pan. We might have roasted her, feathers and all.

Winter and summer they roosted on a tree, through sleet, snow or hail, in preference to any other place, having started the rule at first; except the biddy once got to roosting on a window-sill, where the shutters were seldom open. One night they were there, and, being very dark, my wife went to shut the shutters, when the most awful squeak penetrated the night air, so unexpected as to cause her to fall back and almost faint.

A STUDENT OF NATURE.
Cincinnati, April, 1889.Written for The Better Way.
Good and Bad Apples.

Dear children: Supposing your grandpa called in and presented you with some large, luscious, juicy apples, sound to the core; would you not feel happy, full of good humor and ready to do any little chores, such as helping him to a chair, or perhaps pluck a flower from the garden and watch the pleasure lighting up his face? There is some chord holding you in his company. That is a chord of sympathy woven between you and him, the apples being the sound shuttle that worked this golden web.

Now instead—I don't much like to show this side, but must in order to present the contrast—of these golden pippins we suppose he brings a lot of scrubby, half rotten and sour apples, tell me how would you feel? I guess you would be sour, grumpy and make wry faces. Grandpa would not have your smiles, nor would he find any sunshine in his mind, because he has shut it out by a cloud of selfishness that has grown upon him, and cannot see the true path. Still I would not advise you to do so. It is difficult, but be little men and women, and even superior by taking self control and treating him the same as if he had, and you will dissolve the mist that surrounds him.

These are lessons for better or for worse that will come before you all through your life; never take to anyone—although they may have done some wrong act—anything but a kind word, bright smile, or some material gift. Send out all your work as well done as you can make it, aiming always to do better. Treat your companions fair in play, be sure to tell the truth as faithfully as you would like to know it. Think of it, and you will find falsehood utterly worthless, as it is always found out. Follow this broad way to heaven and you will need no courts for conviction nor jails for prisoners, as you do nothing to make anyone guilty of wrong.

A STUDENT OF NATURE.
Cincinnati, April, 1889.

A school boy spelled d-e-c-i-m-a-l and pronounced it dismal. "What do you mean by calling it dismal?" exclaimed the teacher. "Cause it is," answered the boy. "It's dismal fractions. All fractions are dismal. There isn't a bit of fun in any of 'em."

A pair of scissors was lost, and the little one suggested that a prayer be said, asking that they might be found. There was, however, a lurking consciousness that there ought to be a combination of prayer and work, so the youthful philosopher said, "Now, mother, I'm tired; so I'll pray while you hunt!"

Customer (to grocer's boy)—"You don't seem to be a very energetic little boy. Don't you feel well?" Boy—"Yes, I feel all right, but the boss is out to lunch."—Life.

"Hold on, sis," exclaimed one of the little Rambo boys, as he paused at the door; "don't go into the house. The minister is making a call." "How do you know?" inquired his little sister. "Can't you hear ma talking? She's got her Sunday voice on."

MEMORY—WHAT IS IT?

J. J. MOSSIE.

The registration of impressions upon the nerve centers of the brain, says the physiologist, but how? Now, if an impression is registered upon the nervous centers of the brain, that would imply that the nervous center is capable of receiving something. If something, it must exist. If it exists, who has seen it? If it has never been seen how do you know it exists, for here we have the actual statement of a fact. Does not this bring you in contact with the spiritual side of life, not only with the agency of memory but with the intellect and consciousness as well?

Oh, says the physiologist, "We have nothing to do with that. It is a definite sensation, or accumulation of impressions stored in a certain chamber of the mind." "Stored in the chambers of the mind? What do you mean by the mind?" "Oh, the consciousness." Exactly. What do you mean by the consciousness? "What, the consciousness—of course—the consciousness is the mind." Well, but where is the consciousness? "In the mind." Where is the mind? "In the consciousness."

Exactly. The mind is the storehouse of the memory and the memory is the result of impressions upon the mind. But where do they live? "In the brain." Did you ever see them? "Oh, no." How do you know that they are there? "We reason from analogy." You reason by analogy that there is an invisible something existing inside of an invisible something, but you coolly tell us that invisible something dies. How did it come there and where did it go to when the body died? And when you touch memory you are touching the mind and consciousness and you are getting into the region of imagination. The body is an organism for the use of this higher something, behind it lies a certain power that moves all.

You ask us why is memory. Let us put it this way. Memory is the subjective impression thrown on the brain, of experiences treasured within the domain of the mind, and becoming part and parcel of the mental furniture of your existence, and so exists just as long as its essential spirit is necessary to your well being and progress. To serve its purpose until it is successfully accomplished.

We have also one word to say in regard to the question of fraud. It

is wise, of course, that you protect yourselves, for really it seems to us, after all said and done that the spiritual world does happen to contain a few vile rogues and rascals. We are very sorry to make assertion. Not sorry for ourselves; oh, no, but sorry for you because they come from your world. You breed and educate them, make it comfortable for them, and then they die. And you have given such a mental twist to their nature that it is impossible for them to be straightened out directly they plump down into the world in which you live—they actually do. And you reap the grain that you sowed in this world. That is all, friends. It is a most wholesome and serious lesson. Not only is the rascal in human life a fruitful source of evil, but he is a not inconsiderable source when he has gone out from your midst, and if you would realize the highest and the best of life, someone will have to come and show you that those who breed rascality in the ranks of human life are the enemies of the whole race. It is a question that comes home to your hearts and homes, and the reality that sees the light of day is but the outcropping of the seeds that are sown in the darkness.

Bear with us one moment. Oh, men and women in this world, where the mad rush for wealth and power overwhelms the tender and finer expressions of your lives, you must be aware that many a man and woman will succumb to these myriad influences, and their minds are so biased by these influences of evil that they become really victims. We have no sympathy with wrong as wrong, but we have something of justice to say in regard to the wrongdoer. It is bad enough that evil exists; it is worse that you unintentionally, and sometimes intentionally, further and continue its existence. But it is worse than all, that blinded to your own responsibility, you heap the load of indignation upon those who have done no more than you would have done had you been born and trained and placed and conditioned as they were. Everlasting condemnation for the wrong, if you please, but everlasting and eternal sympathy for the wrongdoer. And if God can continue the vilest and most wicked after death on probation for the possibilities of his future immortal life, if God in this regard can be as good to the vilest as he is to the best, you can take surely that lesson to your lives and say that if the greater God can be so loving and generous, we, the lesser gods, should try to be as good.

SUMMERLAND,
—THE NEW—
Spiritualist Colony—OF THE—
PACIFIC COAST
LOCATED—IN THE—
MOST DELIGHTFUL COUNTRY
—AND—
CLIMATE ON THE GLOBE.TWELVE HUNDRED LOTS SOLD AND
BUILDING COMMENCED.

It has long been the desire of many Spiritualists that a Spiritualist colony, or place of pleasurable and educational resort, might be located at some convenient point on the Pacific Coast—a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate," but of the social and spiritual communion that such association of Spiritualists would insure.

Summerland offers all the advantages for such a colony, located as it is upon the seashore, in the unequalled climate of Santa Barbara, and but five miles from that most beautiful city—a spot where the sun ever shines, overlooking the ocean, extending even to its silvered shore, with a background of mountains, which form a shelter from the north winds, insuring what that country has the reputation of enjoying—the most equable climate in the world. It is located on the Southern Pacific Railroad, and is completed between Santa Barbara and Los Angeles, and what in the near future will be the main line of that road to San Francisco and the East.

The site constitutes a part of what is known as the Ortega Rancho, owned by the undersigned. It faces the south and ocean, gently sloping to the latter, where a fine bathing ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast is had from all parts of the site. The soil is of the very best.

The size of single lots is 25x50 feet, or 25x125 feet for a double lot, the latter fronting on a fine wide sandy beach, with a narrow street in the rear. Price of single lot \$30—\$250 of which is donated to the Colony. By uniting four lots—price \$125—a frontage of 50 feet by 125 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers and securing a front and rear entrance.

Although projected but for four months three houses are already built, three more under contract; four families of eleven persons are residing on the site, and many others coming soon. The object of the Colony is to advance the cause of Spiritualism and not to make money selling lots, as the price received does not equal the price adjoining land (and not so good) has sold for by the acre. The government of the Colony will be by its inhabitants, the same as other towns and cities. A prohibitory liquor law is in every deed. Title to property unquestionable.

Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of exchanging with others, without cost (other than recording fee), if they prefer them when they visit the ground.

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H. L. WILLIAMS, Proprietor,
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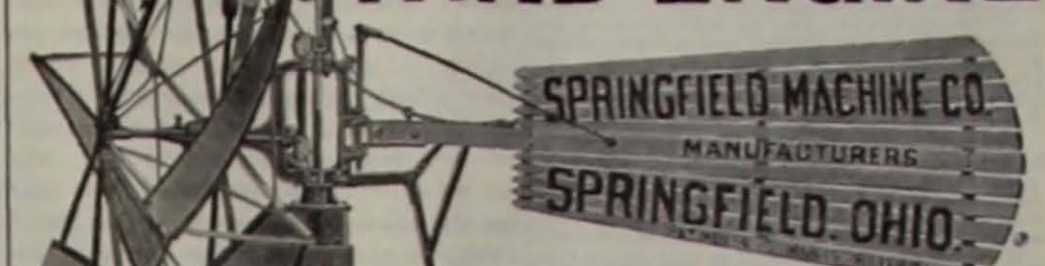
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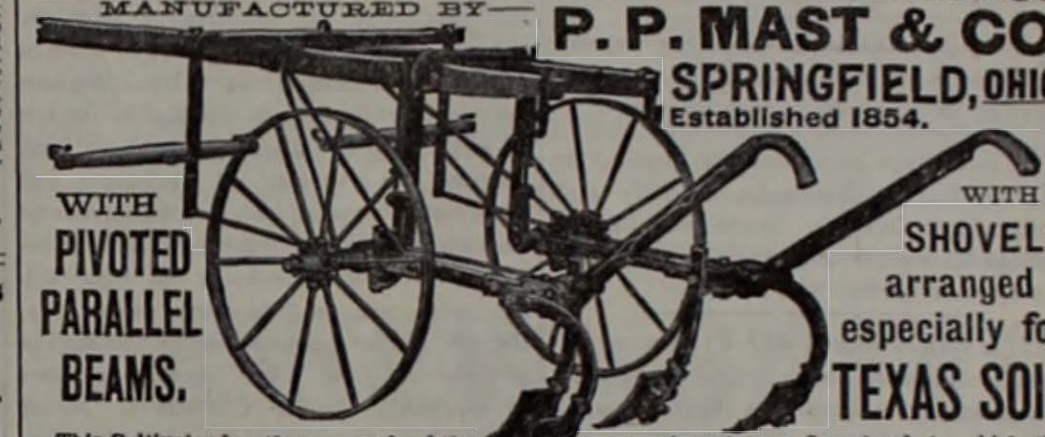
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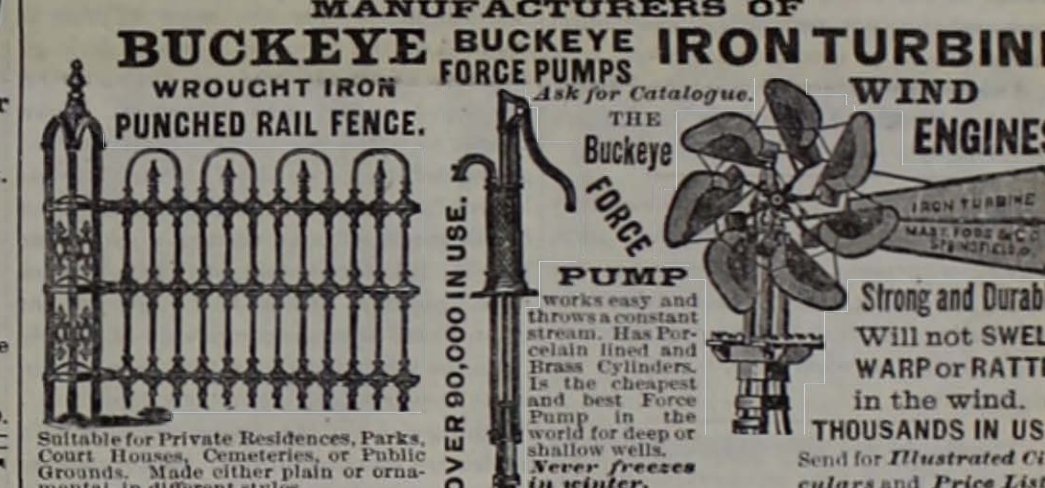
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CINCINNATI - - - MAY 18, 1890

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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.

NOTICES

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.

There is dignity in labor.

Distress follows the blackmailer.

Blind prejudice is mostly due to ignorance.

All forms of genius may be deduced to mediumship.

Anything said in praise of another, when merited, is never objectionable.

Intelligence is the governing power of all effects, whether individual or universal.

The imperfections of youth or the viciousness in children often betray the nature of their parents as they once were.

Man's future happiness will depend on his spirituality, humanity, morality etc., attained in this life. Social standing or power is only of value when accompanied by spiritual purity.

If a man is blessed with a talent or gift and feels himself above ordinary humanity in consequence thereof, he should conduct himself accordingly. Genius without internal purity has no fundament.

Spiritual gifts, as far as mediumship is concerned, are limited in number, but as talents or virtues there is no end to them, and in this respect, half of the civilized world are mediums for some good, spiritually considered.

To be held responsible for the sentiments of contributors from one party and censured for not permitting unspiritual sentiments to be voiced, by another, is a quandary in which only editors find themselves. Which of the above parties are in the right?

Simple truths regarding manifestations or the personal benefits derived from having witnessed these manifestations are more interesting and of more benefit to the reader than fault finding or condemning others for what they believe to be right or true.

The aim of every Spiritualist should be to give as much light on the facts and philosophy of Spiritualism as possible. If it is to be regarded as a science prove it to the world by its phenomena. If as a philosophy, by its higher truths; and if as a religion, by the good works of its adherents.

When an individual gives expression to thoughts, in which his motives are pure and freed from slurs at others' opinions or beliefs, he has given all he possesses and cherishes it as something sacred. He who belittles this, or in reviewing it, does not substitute higher thoughts instead, is neither wise nor spiritual-minded.

People who constantly find fault with others in the present will crave sympathy or approval in the future. But they will reap what they sow. The same influences that were once given out will return as the response to their cravings for sympathy or charity, and they will want to know why the world is so uncharitable. It pays in the end to be charitable, even if undeserved.

The pioneers of any party or ism deserve all the credit that is due them for their past labors, but they must keep up with the times in order to retain their laurels. To voice the opinions and sentiments of twenty-five years ago and expect them to be accepted in the present is detrimental to the cause they once so nobly defended. Sentiments of the past suited admirably to the age to which they belonged, but progress demands new ones constantly.

THE "BETTER WAY" of Cincinnati, has adopted the policy of love in dealing with its fellow man, and in fact the general character of the paper, is quite evident. Its advertising and correspondence columns indicate far reaching influence, and it is doing a grand work in smoothing off the rough edges of a material Spiritualism. Love is the power that moves the world, and the sooner mankind find it out and take advantage of its resistless currents, the sooner will prosperity, happiness and harmony come to all.—Modern Thought, Kansas City, Mo.

THE MIDDLE COURSE.

Some people seem to think because we do not antagonize Christianity we must of necessity be favorably disposed towards the church, or at all events leaning in that direction. What a mistake. Must we necessarily be a Chinaman because we honor the teachings of Buddha? Or must we necessarily be a Buddhist because we honor the Chinamen for holding on to their belief? We never knew what Christianity was until we had been a so-called Modern Spiritualist for some years. Nor are we a convert to Spiritualism who may become converted to something else before earth life ends. We never knew of but one future or of one religion so-called; and that we knew intuitively or were taught by the spirits, we cannot tell which. As a boy we knew of spirits because we remember having felt them, and remember having told our mother what they tried to do with us. But we were told that that was imagination. Whatever others thought of it, we stuck to the spirit theory and never took any interest in churchianity or ever understood Christianity. In our youth we accidentally got hold of a book containing a series of Swedenborgian lectures. We drank them in with eagerness, for it came nearer to that which confirmed our intuitive belief, than anything else we had ever read. But the moment we learned what Spiritualism meant, we were at home in it, and had not a shadow of a doubt regarding anything that was claimed by it. So we always have been a Spiritualist; were born a Spiritualist, and are therefore not a convert to it. As a Modern Spiritualist, or not until we had discovered that others believed as we did concerning the future, did we begin to look into the bible, remembering that it also spoke of spirit manifestation. We then saw that Christianity was also built upon the principles of immortality and the hopes of future happiness through a life of purity and morality in earth life. We saw that its teachings were worthy of respect as were those of Buddhism, and we both admired and respected all Christians and Buddhists who were true to themselves and consistent with the teachings of their religion. We have the same for Spiritualists who are true to their philosophy. But we dislike pretense or hypocrisy in any one of them. We have no reasons to especially dislike Christians. Never having been one ourselves we need not combat Christianity to prevent our "flopping over" again. Never having been "ousted" by them for heresy or other causes, we have no reasons to hate them. And having an opinion of our own we do not intend to develop any prejudices at this late day of our existence, when we have never had any before (except for spirit frauds), and thus shall continue to pursue our conservative course. Radicalism is not Spiritualism either; for the most of that is founded on the opposite of tender feelings towards somebody, and we dislike to be enveloped in any such influences. If we cannot be surrounded by charitable or forgiving influences we should prefer annihilation to immortality. Spiritualism can be advanced without tearing down other people's beliefs or leaning on them, and we have positive proofs that our present course has led to the conversion of people from the Christian ranks that were given up as hopeless before our "new departure". Nothing else but the tender feelings with which we touched on their better natures and the charitable spirit extended their own belief, effectuated this. What more do we want? Is this not our aim? Let us practice what we preach—love. All religious systems were founded on it; now let us erect a structure that shall overshadow them all.

HEALTH, HAPPINESS, HEAVEN.

The materialist says, health is happiness, and the Spiritualist says, happiness is heaven or vice versa. Both are right; for without health—even if only troubled with a strictly physical disorder—it is impossible to be happy. Happiness is a sensation as much as pain is a sensation, only that one is a sensation of joy or beauty, while the other is one of despair, discontent or misery. Ill-health is caused by some discord or impurity in the spirit body, manifesting itself as an effect on or in the physical body—except in arbitrary material cases, as a broken limb, a sprain, a wound, etc., when the cause lies without, but which are all less painful and quicker to heal where a harmonious, or we may say a healthy spirit body exists, than where a discordant or an unhealthy spirit body is attached to the physical. In the latter instance the spirit is in a negative state and does not infuse the physical body with the same magnetic force that a healthy or harmonious (positive) spirit does and consequently leaves the body negative, slack and in an indolent state, while a healthy spirit body vitalizes its physical appendage, causing pain to take an outward flow and away from the sensorium, and healing physical disorders all the more rapidly—a positive spirit body having the same effect on the physical that fertile ground has on vegetation. Under these circumstances we may be happy even during illness. This is called hopefulness or having good cheer—an emotion that is often recommended by physicians to aid in curing a disease or as a restorative to health. But when the disease arises from within, the spirit body itself lacks vitality or a full supply of magnetism and cannot raise the emotion of hope or cheer. Thus the depression that many are troubled with during illness. It is the spirit which is

sick, of which the body naturally partakes; for whatever affects the spirit affects the body—as the cause so the effect—but not everything that affects the body affects the spirit. The loss of a limb or of an organ, through a material accident leaves the spirit body unimpaired; but an impaired organ through internal causes is a different thing. If blindness, for example, is an effect of internal discord, it must have existed in the spirit ere it reached the physical body; and as well as many spirits find themselves very ill after reaching the other shore (effects of bad liver, consumption, dyspepsia, etc.) they might find their sight, or hearing impaired. Not the sense of sight, hearing etc., but the organ in the spirit body through which this sense (of the soul) is manifested, sensation being a manifestation of life itself—of the soul. Nothing affects the soul; this is perfect—all incongruities that apparently arise from the soul are effects of passing through a discordant spirit condition.

Thus absolute health is dependent on a healthy or harmonious spirit, and such is synonymous with happiness. Ill-health arising from external causes are not lasting, being but temporary disorders of the physical body. Chronic diseases of the organs are only curable by spiritual purification. Selfishness, hatred, vindictiveness, lust, intemperance, false pride, excessive vanity, uncontrollable anger or passions are diseases of the spirit and are often the prime causes of organic troubles. Mental cure in these instances means to control ones passions or weaknesses, and when these are subdued, the effects—physical diseases—also vanish. Happiness is thus an effect of freedom from spiritual discords, and when the spirit body has been "rounded out", health must follow, except, as before stated this is lost through accident or carelessness, in the form of disjointed limbs, colds, over-eating or excess of any kind—strictly physical disorders. And health and happiness constitute heaven. A sick spirit, whether in or out of a material body, will find heaven nowhere. Christ said heaven was within, and if he meant anything he must have meant a clean spirit body; for the soul is a part of heaven or God itself; incorruptible and absolutely pure, and whatever man weaves around that heavenly gift is to his advantage or disadvantage. However dense or dark, it is not forever. It may be ages in spirit life before it is purified of its dross, but all will be made happy finally—whether by working on the earth plane for the benefit of mankind; by continued suffering; or by obsessing mortals, who are in the same state, or reincarnation so-called, the future will reveal to each individual. All life is immortal and is destined, at some time, to reach heaven or happiness and health—spiritually considered, whether in or out of the body at the time being. This same Christ also preached charity or love, and if many of our ailments are due to selfishness, the practice of charity or love may yet prove to be the greatest of healers. Thus to become happy—forget self. Let love be the harmonizer of all discords, physical and spiritual; let love be the organizer of effects; let love guide us individually and collectively. Then we may find the kingdom of heaven without as well as within, and Spiritualism will become healthy, Spiritualists happy, and the whole world a heaven.

BEWARE!

At the O. M. V. A. meeting last Wednesday evening, a Christian minister applied for admission into the Spiritualist ranks, stating that he was inspirational and cognizant of occult influences guiding him, but, of course, desired to know if he could be assured a support, he at present holding a paying position under the church. The guides of Mr. Emerson undertook to answer the question and said that if the reverend gentleman thought he was preaching incorrect doctrines, he should boldly step down and preach independently, but did not think he was ripe for Spiritualism exactly, or to become a guide and teacher of Spiritualists. We coincide with these sentiments. The change from the pulpit to the rostrum is too sudden. The majority would bring their soul diffused doctrines, from which they cannot be emancipated in a night, into play, and either tire or offend those who are Spiritualists in the modern sense; and some would probably become imbued with the idea that Spiritualism, as it is, was all wrong and needed reconstructing. Others again might become obsessed and interfere with our mediumistic work, or in this state of temporary unaccountability, blackmail some of our mediums, for which they would have reasons to be sorry later. No; let them grow into Spiritualism gradually, and do not invest them with too much authority or power in the offstart. Man is weak yet, and is readily dilated when becoming conscious of the fact that he is a little superior in collegiate education than those surrounding him, or when made too much of by his constituents. Spiritualists should be gingerly in handling anything ecclesiastical—whether mortal or spiritual. We do not say treat them unkindly or in a spirit of antagonism. There is a wide difference between radicalism and watchfulness. We do not take much stock in serpents' wisdom or doves' harmlessness, but think that we can exercise our own wisdom in that respect and do it without hurting anybody. We only say be careful else there will be a cry of burnt fingers.

STRAY THOUGHTS ON MEDIUMSHIP.

Physical mediumship is developed through the senses. Clairvoyance, clairaudience, clairsentience and the diagnosing of diseases are forms of physical mediumship. Materializing mediumship is developed through the organs and senses combined—the blood, nerves, brain-forces, and aural emanations generally being the agents.

Mental mediumship is an effect of brain development—it being naturally understood that the spiritual counterparts of the physical body take an important part in all forms of mediumship and physical or mental (psychical) manifestations. But every form of mediumship operates through its specific channel or in conjunction with specific organs or senses, so-called.

Healing mediumship, though not a strictly psychic form, is dependent on the action of the will for effect; the magnetism infused in the patient being partly taken from the medium and partly from the surrounding atmosphere, and undoubtedly also operating in connection with the organs, senses or physical brain according to the necessity of the case under treatment; for healing mediums have been known to suffer in the same organs that their patients have after manipulation. But as magnetism, or some forms of it, are partly material, and will-power needed to manipulate it, we may class healing mediumship as a combination gift; a sort of physico-psychic qualification, if we may be permitted to give it a technical appellation.

Trance mediumship seems to be one very specifically connected with and dependent on the nervous system for its perfect operation and exhibition, though as it swerves in the direction of conscious inspiration the power of the gift, or that of the spirit operating centers itself more and more towards the brain exclusively.

Intuition has a more interior locality, and it is sometimes difficult to tell exactly where we have become conscious of an impression or occult thought. We surmise it is a direct action on the soul, whether by floating thought waves or by the action of spirits, is perhaps of little consequence to know. Intelligence is intelligence, whether coming from spirit or spirits, only that intuition or these interior impressions are more apt to be correct, or to be relied on than brain impressions, because the soul is a purely intelligent entity itself and could hardly partake of anything that is not strictly pure; and that which is pure must be true or in accord with facts as they exist freed from suppositions, speculations or doubts. Intuition is therefore the highest channel for the admission of light so far as we know, or as far as man is spiritually unfolded.

Inspiration may come from spirits or spirit, but added eloquence is probably the indicator to foreign spirit aid—though eloquence is an individual gift and must be a part of the one exercising it in conjunction with spirit inspiration. That all inspirational mediums or speakers are not eloquent proves the latter to be a fact—a truth absolute.—But whether eloquence is a necessary adjunct to success cannot be absolutely asserted; for some inspirational speakers are extremely spicy without it, and it would probably mar the effects were they to make any active demonstration in the above direction, truths calmly told by the latter often having a more lasting effect than when eloquently told by the former.

Slate writing mediumship appears to have something in common with the phase of healing, and the two are frequently found together in one person.

Table tipping, rapping, the displacement of inert objects, etc., we would denominate strictly material phases; i. e., produced through the agency of the grosser magnetic or electric emanation arising from the physical body—it being naturally understood that a physical body endowed with life is meant; for without this it constitutes but an inert object itself and may be acted upon by other life conditions, even if but to give it temporary nervous action by the infusion of raw electricity, the only life principle as yet in mortal man's power of control. Its higher modification, magnetism, is still too subtle to be handled or manipulated as readily or without spirit aid; but as man learns to know more of his own nature, this too, will yield to his will, and it will be utilized to more purposes than to healing alone.

Mental or spiritual healing, if the attending physician exerts any effect on the patient at all, must be a form of magnetic healing. But if left to the patient to exert his own will, the cure must be accomplished through some process that will bring the interior nature into action. All internal energy generates magnetism which infuses the body with the same, and thus magnetism becomes the agent in the end.

Spirit action is analogous to this form of human activity, and by the exercise of their will spirits generate magnetism, or that fluidic substance used in all occult manifestations. Why a human battery is needed to aid spirit manifestations is perhaps due to the fact that the magnetism generated by spirits is too subtle or refined (spiritualized) to commingle directly with the raw or unrefined electricity that pervades gross matter, and thus the medium or mortal being that furnishes the medium or intermediary fluid between the two. Occult manifestations have and do occur without the aid of a human battery, and from which we may infer that the electrical conditions must be of a higher order in such localities, at the same time giving a cue that even material nature is tending or modifying towards the spiritual, which, as it progresses in this respect, will make mediums useless, for the earth herself will develop into one grand medium, and without the aid of a developing medium, her assistant being law.

REINCARNATION.

Whether true or not, is of no importance to know absolutely. It is merely a theory which has inculcated itself into the Spiritual Philosophy, that virtually does not belong to this lam as it is at present unfolded to man; although every theory has a fundamental fact on which it was brought into existence, only that speculation and imagination are long-ranged, and it is often difficult to ascertain how far away from the real facts of the case we are swerving. If reincarnation is true, there should be proofs forthcoming to uphold it. If not true, it should be so effectually silenced, that all doubt regarding the same be allayed. But as it continues to loom up, as did the intuitive belief in spirits during the past, it leaves an impression that it has a future. What that will be is probably as vague to us now, as was Spiritualism in its present guise two hundred years ago. The only logical foundation we can find to-day on which to give it a semblance of truth, is that Spiritualism teaches universally to overcome matter, or that happiness can only be attained by the ascending of the spiritual in man over his material nature. The questions now arise, how long does this take? Do the lower races reach this aim? And, what about children who die even before this struggle begins?—If the unattained spirituality can be reached in spirit life, the question is settled. But who can vouch for this absolutely, if the spirits themselves disagree on it? If there was but one opinion coming from the other side on this question, we could rest as assured on that, as we can on the fact that man still lives after throwing off the mortal coil. But whether he continues to live forever or that all are immortal, has not yet been proved to us absolutely. This also is but theory or speculation built on the fact that many have returned or proven their identity as still living. Reincarnationists claim similar facts in the form of extraordinary talents for music, painting etc., in childhood; for recollections of past scenes supposing to be from a former life time; for the intuitive belief to the effect that has existed for ages in the world; and because the question will not down in the minds of the people. And last but not least, because it finds many believers. Now, the latter may be regarded as the weakest proof. But has any belief in the world with many adherents, been proven altogether mythical? Has not everyone a fundamental fact on which it was erected? Was the Christian belief in a hereafter founded on a mere speculation or theory? Does not history establish the fact that it was founded on absolute proofs of spirit return? And were not these facts at one time disbelieved because they did not repeat themselves? May not the proofs of reincarnation have been lost, or may they not be temporarily hidden from view? And may they not again loom up in the future as did the proofs of immortality? We leave the rest for the readers' speculation, but believe, as well as we shall live in the future, we must have lived in the past, for if life is eternal, and has no end, it could neither have had a beginning—whether as individual or universal life, only we would like to know at what period of existence individual life began. Can that be proven? For the present reincarnationists lack the facts by which they can prove their belief true, and non reincarnationists cannot prove it untrue. That is all we can say about it to our querist at present.

Many of those who were unknown, unsung and unhonored in earth life now stand exalted in spirit. It is neither station; wealth nor worldly power that measures the spiritual being, but experience, knowledge, purity and morality. This being known as a fact and not as a mere speculation or religious theory, it becomes part of our catechism to work, study, abnegate, and be charitable, sympathetic or benevolent—if by morality we mean to unfold our divine nature. Thus Spiritualism as a moral elevator or religious teacher may be readily comprehended; for in the above lies all that is needed for man's spiritual health, and to practice this will lead to future bliss whatever else his belief or expectations to the contrary.

Some people seem to think that editors ought to be held responsible for doctrines advanced by their contributors and for thoughts expressed in lectures sent in as local reports from other places. Why not hold him responsible for telegraphic news as well, or the queen's speech to parliament, which may contain sentiments not in accord with the reader. But it altogether depends on how we wish to view things, or whose ox is being gored, some imagining themselves to be the ox. Well, may be that accounts for their dullness.

Violate the ties of friendship or love in earth life, and the spirit stands alone in the future.

Truth.

Truth is as a mighty irresistible river, whose fountain-head is the heart of the Infinite, and whose waters are ever flowing on into the boundless ocean of human lives. Though man may try to clog its stream with the debris of worn-out theology and senseless creed and ignorance, with error and superstition build mighty barriers to arrest its course; it will avail nothing, for it shall at last sweep all obstructions away, and rush on and foresee more clear and sparkling, cheering the heart of all earth's children with the satisfying and refreshing sweetness of its pure waters.

MRS. W. H. C.

SOCIETY OF UNION SPIRITUALISTS.

Lectures and Tests Delivered by the Guides of Edgar W. Emerson, O. A. Hall, Cincinnati, Ohio, Sunday, May 18, 1890.

Owing to crowded space only a synopsis of the tests given in the morning and evening can be presented to the readers of this week. As to the lectures, suffice it to say they were replete with wit and logic, and there were periods of a true, pure and eloquence. Below will be found the principal points of each test.

MORNING.

At the close of the lecture "Sunbeams" made a few introductory remarks and placed her audience in a good humor as she began the work of describing spirit friends. The first was David W. who was described as a very positive person in earth life and a progressive spirit, extended a fraternal greeting to his friends and was recognized. After describing conditions surrounding the spirit who was endeavoring to communicate she saw conditions, that take me away here and he shows me two brothers who he desires to reach. He gives the name Mike Ziegler and if I say Ed and Will will be recognized. It was acknowledged as correct by J. W. De Hoog, of Covington. Sunbeam here turned to the gentleman and said: "Say you man that spoke. Did you know that you was a medium? Well, you are and you was a stick, too. You used to be as big as a man as you is a man. I hear by your name of Joseph De Hoog. Recognized as also were several other personal students given to the same gentleman, the gentleman said he was not acquainted with the medium.

There is a man passing here who was an eccentric being. He says he will be remembered by the elderly portion of the audience here. He is glad to come and see the many changes that have passed over the good old city of Cincinnati, and he wants you to know that Zach Biggs is here. And with him comes a man by the name of John L. Berry and he brings the name of Caroline and with Caroline I see a very large being, that looks so light from the outside but when you enter the building you find it dark. This and the messages given it were recognized.

A young lady was then described as being present who had died from some affection of the head and heart. With message to her friends she gave the name of Kate or Katie Henshall. With this there came a gentleman by the name Dr. William Glennon and with him Dr. Jesse Judkins. Recognized. Next Tanner gave a message which was recognized. John Roberts came and gave message in which he said he and his companion were united and "tell the children that mother and I are ever with them. He gave his occupation in earth life as a carriage maker. Recognized. Several descriptions without names were given and were acknowledged as correct. The last was a message from Lenora Sullivan of Covington, Ky., which was recognized.

EVENING.

There is an elderly man here who has conditions that I must ward off as he is mental. He says that he will be remembered as Smith Betts, of Hopkins. Recognized. A gentleman was then described as laying his hand upon a lady's forehead and calling her sister giving the name of Henry. With him came children, with whom came the name George and Carrie, calling her mother a him Uncle Henry and the last name Muscroft. Recognized. Aleck Lin came and spoke briefly and was recognized. Sunbeam now said "I see before me a young lady who is clothed in the white robe and through the drapery white there comes a gleam of deep purple. She beckons me toward the door of the room." Here the influence of Mr. Emerson from the platform. Panned to the rear of the hall he paused in front of the friends, the spirit said: "I want you to know that though I was confined to bed when in earth life I have outgrown those conditions and George I want you to know Bertha is here—"; the exclamation in the audience was such that the report could not catch what followed but it was recognized. As he came back through the audience, messages were given from Annie Winterburn and Margaret, full of tender love and sympathy. Sunbeam said that the same spirit that came to the friends at the rear of the hall and "Tell sister Sarah that I am trying to do for your Jacob, what you are doing in my George." The spirit has a bouquet of flowers and she says they are for this lady over here, Mrs. Smith, of Indianapolis. Mrs. Smith said that she was unacquainted with the medium. Henry Bartholomew came and spoke to his brother George as with him came a young lady by the name of Kate Kouts, and were recognized. Sunbeam said to the reporter: "Say, K. Reporter, I want a little fun with you, because I always like to have fun with the reporters. Do you know a man by the name of Jesse? Well, he stands there by you, and he isn't a honey bee nor a blue bee, but a Higbee. I thought he was your father, but I see now he is a father on your mother's side." Messages were given from Will Coleran, Rev. P. B. Win Ed. Seeley and George Whiteside. The lack of space prevents their reproduction at this time. The messages and descriptions were recognized in every instance.

PERSONAL.

Mrs. Elsie Reynolds, the well-known spiritualist medium on the Pacific coast, is our sincerest thanks for the kind and sympathetic labors in behalf of THE BETTER WAY. She not only sends an influence of gentle gratitude and good feelings in this direction but frequently a number of new subscribers accompanied by the cash.

Prof. J. Clegg Wright has opened a class of spiritualistic instruction at Pendergast 182 W. Fifth street, which meets every Tuesday and Thursday evening at 8 o'clock. His Sunday lectures at the same place are highly instructive and fascinating to the soul. Mr. Wright is a philosopher, a scientific reasoner and a metaphysician—an analyzer of thought and humanity.

Mrs. Adah Sheehan speaks for the Anderson (Ind.) Spiritualist Society till end of May. During her absence other good speakers will fill her place at Douglas Hall. Last Sunday Mrs. Annie O'Hall attracted a large audience. Next Sunday Mrs. Teeple, from Louisville, Ky., is expected. Admission Free. Every Spiritualist should attend, as something good may be anticipated at each session, the society being determined to uphold its reputation by engaging only good speakers.

CORRESPONDENCE

North Scituate, Mass.

Frank T. Ripley has just closed a successful engagement at this place, having lectured to large audiences. He will however remain to close the season here, which ends first Sunday of June.

Worcester, Mass.

Mrs. Florence K. Rice, of Boston, lectured here last Sunday and closed with tests. It was a grand treat. This was her first visit to our society, but we hope not the last. Frank T. Ripley follows the next two Sundays.

C. H. BENNETT.

Cleveland, O.

A special chamber lecture in aid of the funds of The Cleveland Hospital for Women and Children, was given at the residence of Mrs. F. Mulholland, 110 Walton avenue, on Thursday evening, May 21, by Prof. J. J. Fox. The price of admission was \$1, and one hundred dollars was realized to be added to this fund.

Detroit, Mich.

Fred. A. Heath, the blind medium, speaker and singer, has been holding successful meetings in Detroit the last five Sundays. Was in Toledo, O., May 12th; will be in Detroit May 19th, and in Toledo again the 26th. Would be pleased to make engagements for week evenings or camp meetings in the West. Address Detroit, Mich.

Atlanta, Ga.

Geo. H. Brooks, under date of 7th inst., writes that he was cheered and refreshed by the hearty reception given him at Chattanooga, where he stopped a short while before proceeding to Atlanta, and wishes to extend his heartfelt thanks to those friends through THE BETTER WAY. To this date he had held two meetings at Atlanta, namely on Sunday morning and evening past. Had good audiences on both occasions, and the conditions were excellent, made so by the good feeling that prevailed in his behalf.

Matamoras, Mich.

The First District Association of Spiritualists of Michigan will hold their seventh annual camp meeting at Orion Lake, Oakland county, Michigan, commencing June 1st and ending June 10, 1889.

An interesting and successful meeting is in progress, with good speakers, pleasant grounds and ample accommodations provided.

All tenters are free to occupy grounds for tents, and the public in general cordially received, with good managers in attendance.

MRS. F. E. ODELL, Sec'y.

Springfield, Mass.

At the Spiritualists' meeting to-morrow Miss Emma J. Nickerson, the eloquent speaker from Boston, will lecture upon subjects given by the audience. Mr. E. Clark and Dr. John M. Temple then endeavored to give positive evidence of spirit return, and answered all questions from the audience not of a personal nature. Miss Nickerson is an educated lady of refinement and culture, and has filled the longest engagement with the society of any of her predecessors and has made many warm friends in this city. As an inspirational speaker she has but few equals. Miss Nickerson will conduct the seances during May, and will reside with the family of W. H. King, 167 Spring street.—Daily News, May 11, '89.

Boston, Mass.

Mr. L. L. Whitlock, formerly publisher of "Facts and the Soul," aided by his wife, who is favorably known as a promising lecturer and medium, extended to Mr. and Mrs. G. W. Kates, the well-known workers on the public platform of Spiritualism, an invitation to meet some of the representative Spiritualists of Boston, at their parlors, Friday evening, May 10th. Quite a large assemblage greeted the guests of the evening, made up largely of speakers, mediums and officers of societies.

An interesting program was observed, embracing songs by Mrs. Clapp, Mr. Little and Mr. Whitlock, and brief addresses by Professor Loveland, Mrs. Whitlock, Mrs. J. T. Little, Mr. Tallman, Mr. Trask, Dr. Mayo, Mr. Craig, Mr. John Collier, Miss L. Barnicoat, Mrs. S. Dick and Mr. J. W. Fisher. Mr. Kates followed with a few remarks and Mrs. Kates, under control, spoke briefly, gave Mrs. Little a spiritual reading and same sang an improvised song and gave several tests. Mr. and Mrs. Kates are being well introduced to the work and workers in Boston and are making very favorable impressions themselves. Another public reception has been tendered to them, which will occur at the First Spiritual Temple, Wednesday evening, May 23d.

x. x.

Whitewater, Wis.

Dr. J. C. Phillips, of Clinton, Iowa, writes: I came here to attend the dedication of Pratt's Temple of Science, April 26, 27 and 28. In the morning of the first day there was a general conference; in the afternoon speeches by Mrs. A. H. Luther, Professor Loveland and Lockwood; and in the evening lectures by Professor Loveland, followed by clairvoyant tests by Mrs. J. C. Blodgett, of Davenport, Iowa. The subject for lecture on this occasion was "The New Instauration of Psychic Thought."

The second day's proceedings were conference; discourse by Prof. W. M. Lockwood, of Ripon, on "The Five Senses of Man;" and discourse by Mrs. Luther, of cream point, Ind., on "Progression."

The third day's proceedings began with a lecture on "Mental action, as a physical energy or force." In the afternoon Mrs. Luther lectured on "The Dedication of Pratt's Temple of Science." In the evening Professor Loveland spoke on "The higher moralism demanded by the status of progress."

The services were a grand success throughout. Mrs. Luther is speaking Sunday through May, and with her radicalism is stirring up this city as it was never stirred up before. Large audiences greeted her last Sunday evening and on Monday. Her husband follows her in June and July, and perhaps longer. Mr. Pratt being determined to engage only the very best speakers that can be obtained.

Boston, Mass.

The exercises of the Temple Fraternity School opened with singing. The invocation was given by Mr. Danforth. Mr. Ayer gave as the lesson of the day, "The life of Washington." It being thought advisable to bring before the children the life of one who at the present time is so prominent in the thoughts of the people. The readings and recitations of the children were good and the selections appropriate, having reference to the marked qualities in the character of Washington. Mr. Randall read a very beautiful original poem, entitled death, afterward gave some good thoughts on the lesson of the day. Mr. Gregory prefaced his remarks with this couplet from Longfellow's Psalm of Life:

Lives of great men remind us
We can make our lives sublime,
He wishes also to impress the thought that it was not the man to whom we should give honor and reverence, but the principles and qualities that were exemplified in his every day life; there had been already too much of hero worship in the world. He referred to punctuality as being a leading trait in the character of Washington; would have the children to understand the importance of contracting this habit.

After a season of song Mr. Ayer invited the guides of Mrs. Shattuck to speak to the school. They gave an earnest and forcible address, evidently under the influence of the spirit of Washington. She was afterwards controlled by a child's spirit who had a few pleasant words for the children; closing with a sweet little poem. After singing again, in which all joined, the school was dismissed.

May 5, '89. Mrs. W. H. C.

East Clairdon, O.

The meeting of the Ober Union Association of Geauga county, O., Sunday, May 5th, was addressed by David M. King, of Mantua, O. It was greeted by a large audience in such harmony and good will toward the cause of Spiritualism as to be commensurate with its true worth and well known merits; in character and ability, standing prominent as foremost in northern Ohio. The marked progress by this society during the past three years is indeed most gratifying, having advanced from a beginning of fifteen, to over one hundred members. Among this number are many young people, vigorous in both body and mind. Fine music in plenty is given the speaker and audience. Some very gifted speakers have been developed in this society already fast gaining reputation. This society was organized only three years since by Prof. D. M. King; this being the third organization as the result of his and Mr. Fox's untiring efforts. This is a fair sample of the benefit that can be secured by thorough organization; yet it requires some means to accomplish this mission work. How can we pay the price of recent objects if each Spiritualist in Ohio would contribute one dollar for this special purpose, as each society very soon becomes self-sustaining. A camp meeting of recent origin is now being considered, to be held in northern Ohio this summer, opening on July 21st and continue to August 5th. The plan of operations have already been matured, and in accordance this association passed resolutions in favor of a camp gathering, as did the Mahoning Valley Society at its last session. We earnestly desire to hear from all interested in Ohio and elsewhere as to the project through THE BETTER WAY, and all communications in reference to the proposed camp meeting addressed to E. G. Wilson, secretary Mantua Society, Mantua Station, O., or D. M. King, will receive prompt attention. The next ten days determine as to whether it will be held or not, also where, where and how, speakers, etc. With proper encouragement it must be a decided success. Hurrah for a grand spiritual home in northern Ohio.

Very sincerely yours,

May 10, '89.

New York City.

At Arcanum Hall, 57 West Twenty-fifth street. The meetings of the Progressive Spiritualists were attended on Sunday, 5th inst. The mediums and speakers' meeting at 8 p. m. was remarkably interesting throughout. The conductor called the attention to mediums and requested those present to respond to their influences. Mr. S. R. Allen recited an inspirational poem (original). Mrs. Harriet E. Beach gave a wonderful account of the materialization at a seance of George Washington during centennial week. A gentleman, not a Spiritualist, related a spirit message given him on his son-in-law some time since at this hall through Mrs. E. B. Newell, of Patterson, N. J., by this medium's control, "Starlight," stating that a spirit would write though not a believer (his son-in-law) of a certain disease. At his home, the young man, jestingly said, "he would try and see if the spirit could write." He was greatly surprised to have written through him, by the spirit physician, the prescription, which he had filled, and to his astonishment the medicine cured him. Since then he has been controlled to write in four different languages. Mr. Hollinsworth, Mr. Burton and an elderly stranger were controlled simultaneously to speak by Indian spirits. Professor Van Horn gave interpretations in English for three mediums. Mr. Hollinsworth had two beautiful poems interpreted for him from a male and female guide. The most astonishing manifestation of Spirit power was presented by Mrs. Blake, a medium, the wife of Dr. Blake, of Brooklyn, who also was present. Bearing the medium's left arm to elbow, there appeared in blood-red letters, on her arm, several names of spirits. A gentleman recognized the name in full, on the arm as above, Benjamin Hicks, his friend (a spirit), aged 44 years which, he said, was correct. Other remarkable tests were given him and others by this medium's control, and by writing. The entire audience so deeply surprised at this writing phenomena, advanced towards the medium and witnessed the blood-red letters and figures appear and disappear to the utter astonishment of all.

L. Fox controlled by Indian female spirit gave tests, fully acknowledged. Spirit power at this meeting was most convincing. Mr. Elsworth spoke at 8 p. m. meeting on "Contrasts in life, and their use." Mr. Van Horn gave very many positive tests of spirit return, on many at each meeting, fully acknowledged and convincing. The good work is progressing in our midst, and ignorance and superstition disappears before the noonday sun of truth, evermore.

This morning Mrs. Nellie J. T. Brigham spoke for The First Society of Spiritualists, by answering the following questions given by the audience: "Has nature no deeper secrets than Jesus revealed in his time?" "Please explain how to develop second sight, or seeing with the eyes closed; that is to those persons to whom it is not natural?" "Why is it that a great many persons want to do and to be just the reverse of what they can be; that is, those in the country want to live in the city, and those in the city desire to live in the country?"

In answer to the first question she said: "There were many things in nature that Jesus did not know, but his grand principle of the brotherhood of God touches all questions. He did not particularize as to notice womanhood or childhood, but gave the great principles applicable to all questions and times. The best way to develop second sight is either to sit in small harmonious circles or quietly by one's self at some convenient hour. Some people do not possess the gift, and therefore cannot develop it. Human nature is restless and progressive, and oftentimes the one is necessary for the other, still it is better to grow quietly and gently as the flowers do. If we cannot better our conditions to make the most of what we have. She improvised poems, "Wheat and Chaff," "The Old and the New."

They opened the meeting for spirit manifestations in the afternoon with congregational singing, "Bringing in the Sheaves." Song by Miss Maud F. Pleasants. Mrs. M. E. Williams read a poem, "A Respectable Lie," by Lizzie Dalton, and delivered a lecture on the Phenomena and Philosophy of Spiritualism, giving an extensive history of a seance held in a haunted house here in New York. Mrs. Williams is rapidly improving in her speaking, and her lectures are sensible and practical, and delivered with that earnest thought that convulses her hearers that she is honest in her convictions. Mr. Henry J. Newton made some practical remarks upon the subject of belief and knowledge as concerns practical Spiritualism. He said that an old Spiritualist told him this morning he did not believe in materialization, saying at the same time he never had attended a seance. Mr. Newton thought a man's opinion upon a subject he knew nothing about was of but little value, not much more than a last year's bird nest. Mr. A. C. Henderson gave a large number of psychometrical readings, some of which were wonderful, and all gave great satisfaction. Miss Mamie Horton gave a whistling solo and encore, and the meeting closed with singing. The afternoon had been well and pleasantly spent. Next Sunday afternoon will be the last appearance of Miss Horton at these meetings until after her summer vacation.

In the evening Mrs. Brigham discussed upon "The Light of the World." The subject was one that brought forth the finest thoughts of thought that convulses her brilliantly illustrated than on this occasion, as the intelligent audience fully demonstrated by their profound attention. Next Sunday afternoon will be the last appearance of Mrs. Brigham at these meetings until after her summer vacation.

Fraternally, PATTENSON, May 12, '89.

Parkman, O.

The last meeting of the Spiritualists of this county was held at the very pleasant and commodious Munford Homestead near Maple Grove. L. King, of Mantua Station, O., was chosen president pro tem. Music, both vocal and instrumental, was followed by an opening address by Dr. Todd on the progress of civilization and thought, giving great credit to the liberal movement of the past century, closing with a noble and truthful tribute to the life and thought of Thomas Paine and his followers, who made it possible to worship God, as that term is comprehended by each and everyone in our religion of knowledge, instead of merely blind faith, closing his remarks by reading a poem in memory of J. Howard Payne. The guides of Frank G. Wilson lectured for nearly one hour on the question, "Do Spiritualists as a class give evidence of the belief by their lives, conduct and language, strongly affirming the necessity of giving a good and urgent reason for the knowledge and consequent faith we claim to have. We should cultivate spirituality and love of humanity to secure true religion and knowledge of spirit spheres and to reach and aid humanity in return with treasures of light, wisdom and earnest sympathy, coming not by heralds of pomp and vain displays, but rather in manner like the quiet little stream, slow yet sure. The founding and progress of nations, as well as societies, depends much on a proper knowledge of duties to perform and by deeds must be known, hence the double necessity of acting intelligently at all times, yet it is by means of the higher functions of mind, that we reason out and make wide and grasp and measure the unseen of the mere earthly senses, confined as they are of necessity to conditions of conditions and intelligent culture of higher and more refining elements of mind are by virtue of spiritual law an absolute necessity with many persons, no matter what their education or special religious faith. The true natural religion of man, based on the positive natural fact of his immortal character, originated and partially developed on the earth plane, supplemented by ample and positive demonstration of his individual continuance must be in consistent harmony with natural science, law, physical and mental, all the universe, seen or unseen. Then why not be positive, firm and aggressive in proclaiming and presenting such religious truth.

These brief extracts does but little more than give an outline of this splendid discourse, so clear, comprehensive, logical, and abounding in fine illustrations and comparisons, freely and most excellently delivered.

After a splendid dinner and more music, the society voted to reorganize, and elected J. Munford president, Miss Munford secretary. Mr. Morse, of Middlefield and sister, Mrs. J. A. Morse, of Middlefield, and other trance speakers were invited to address the large and enthusiastic gathering, and after music each one in brief, giving forth expressions of hope and trust and good cheer. The next meeting is to be held May 26th, 11 a. m., at Mr. Davis's, Parkman Village. Welcome all. JOHN MUNFORD, Pres. G. WELCHFIELD, Secy.

Gauga Co., O.

Lookout Mountain, Tenn.

I presume warm weather has made its appearance in your city, so when I mention the fact that we are enjoying the temperature of summer on Lookout Mountain, it will excite no feeling of envy on the part of the Cincinnati reader.

I wrote some time ago about the flora of this locality; it is simply wonderful. Every day brings us some delightful surprise in the way of bud or blossom. The foliage is also a constant feast to the vision. For many years I lived in a great city, completely shut in from the fields and woods; so it is not strange that I enthuse over my present surroundings so suggestive of freedom to mind and body. It is quite a treat to me also to get away from the five hundred people one falls to find anything in common with. Of course isolation would not tend to develop an individual to the best advantage intellectually or spiritually, for only through contact with the great world can we start into growth certain powers that would otherwise remain dormant. Social life supplies friction for the mind, which acts as a stimulant to physical conditions if rightly toned. Lookout throws open the gate to him who knocks, so there is always companionship even on the summit of a mountain.

Natural Bridge Springs Hotel is now open to the general public, and we (Dr. Fuller and myself), as host and hostess, will be ready at all times to welcome the approaching guests. Many changes have been made, which we hope will increase the comfort and interest of those who may tarry with us for a season. Building is going on in all directions here—private residences, places of business, etc. A magnificent hotel will be built by the Broad Gauge railroad, near points of beauty and interest. The foundation is being laid and the building will be actively pushed. To-morrow (May 15th) the Catholic Knights have a general gathering on Lookout. Yesterday workmen were busy erecting a mammoth tent and other features necessary to the occasion. It will be an event of moment in many respects, and great throngs of Catholics and outsiders will take advantage of reduced fares to visit the mountain. The incline and Narrow Gauge railroads will do the transportation. It is calculated that ten thousand people can be carried to the top of the mountain and back by that road on this date.

I have but little to write in regard to spiritual matters, as the Chattanooga Society of Spiritualists has closed its meetings until September. The members have remained of good proportions, and the interest has not decreased. I am growing stronger in the conviction that organization is the only method of placing Spiritualism on a solid and respected basis. As a rule, the lectures are delivered in halls or places used throughout the week for purposes of a decidedly material nature, and the sensitive must sense these conflicting elements to a detrimental extent. No wonder some of our best talent has drifted into other fields. The average speaker loves a home and its material life, but what chance is afforded him to settle down and dwell with those he holds precious? It is drift, drift, drift, from one place to another, year in and year out, with uncertainty staring him in the face financially most of the time. The picture of Christ going about in a seamless robe, taking no heed for the morrow, is all very well for the period in which he lived, but the way of living differs largely in the nineteenth century. It is a great shadow on Spiritualism, that only rare attempts are made to erect a permanent structure of thought that will contribute to their church-going neighbors more closely.

We have secured Mr. A. C. Ladd, of Atlanta, Ga., for the camp meeting of July and August, who has been a prominent worker in Atlanta, where he proposes to hold independent meetings. Our list of talent is not yet full, so I will wait until some later date before giving a program for meeting of 1889. Cincinnati will furnish our musicians, two of whom, Mrs. Rose and Mr. Cooke, were so satisfactory last season. Reduced rates will be the arrangement with roads bringing parties en route for Lookout Mountain camp meeting.

I will write full details some future date, that the reader may be given that which is to come. Dr. Fuller can be addressed in regard to hotel rates, etc.

I hear many pleasant things of THE BETTER WAY and its spirit editor. Success and good returns to both.

GEORGIA DAVENPORT FULLER, May 13, 1889.

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DR. FELLOWS

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

Lavinia Knowles Douglass, Trance, Test, and Healing Medium, 81 West Seventh st.

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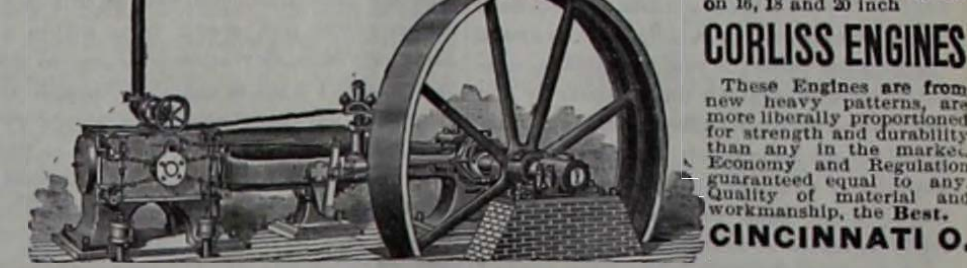
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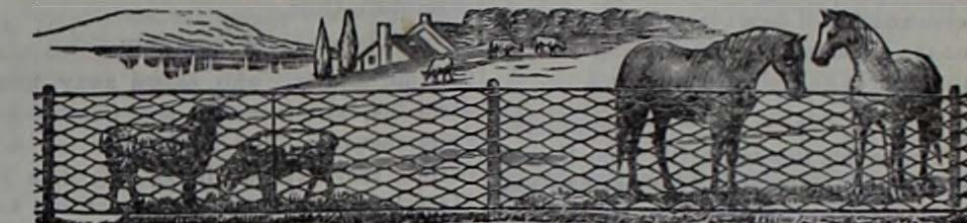


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LETTER FROM DR. DEAN CLARK.

To the Editor of The Better Way.

I have purposed for some time to invite a few thoughts for your bright and ample columns, but a variety of cares and circumstances have hitherto prevented. In the outset allow me sincerely to now gratefully acknowledge your success in the arduous duties of your new position. You certainly present a very creditable paper with a large amount of spiritual food in each issue, which I trust supplies many thousands of souls with pabulum indispensable to their mental and spiritual unfoldment.

Without question the press has become the greatest factor in the education and enlightenment of this world. The ink that flows in such a tiny stream from an editor's pen carries not only the germs of truth to millions of minds, but also bears the fidelity and stimulus of youth which gives them development, and the thought which first pulsates in his brain may never cease to agitate the great ocean of mentality, for its vibrations outreach the limits of time and space and traverses as the "Ocean of Eternity." I am well aware, from a brief experience of my own, and from a somewhat intimate association with the heads of most of our able and invaluable spiritual journals, of the hardships, cares, annoyances, and often discouraging labors of the editorial fraternity. And it is but the mode of honor a thousand-fold deserved to say that no class of men or women on earth deserve more the gratitude of mankind than those who furnish the brain-food of the millions who daily and weekly demand it. Especially do the orators of our spiritual illuminators deserve the warm sympathy, the genuine appreciation, and the unfolding support of every soul loyal to the great truth for whose promulgation they live, labor, and suffer, for no other mental caterers have such various, and such capricious appetite to minister unto. Surely, whoever succeeds in such a difficult and perplexing situation, deserves canonization among the saints of earth, and apotheosis among the gods of the empyrean. This is not "flattery," but may be taken as "soothing syrup," or "nerve tonic" after the fatigue of getting out your last issue, Mr. Editor.

I am now filling my fourth month's engagement, and my experience confirms my previous belief that it is much better for the cause and all concerned in its promulgation, to have longer than monthly engagements.

Where real spiritual growth and intellectual culture is sought, rather than a sensational entertainment (as have been too often the case) long engagements bring the speaker and auditors into better rapport, and enable each one to get the supply of his own personal needs far better and more surely than by the usual regime. Itinerancy may be a necessity for some time yet owing to the sparsity of public teachers, but when a speaker has versatility enough to reasonably meet the mental and spiritual wants (ignoring the whims of chronic growlers) of sensible audiences, it is far more economical and generally more profitable to keep such a speaker from three to twelve months. It would be just as sensible to change our public school teachers every week, or once a month, as to change lecturers as often as some societies are wont to do. My winter's service has been quite as successful and as satisfactory to myself and my employers and audiences as has marked any period in my career of nearly twenty-four years. But the recent increase of expenses in securing a new hall, and the delinquency of some subscribers to my support, render my compliance with the invitation of the trustees to "stay all summer", rather dubious, and having staid already as long as I anticipated, I may, or may not, soon go on to some other waiting field.

The peculiar dry, light, and sometimes dusty atmosphere has given me an annoying bronchial irritation and that may decide me to a change of climate, if other considerations won't hold me. Anniversary passed off successfully and to the enjoyment of all who attended, but there was not as much enthusiasm to honor the occasion as I had hoped for, however we had good audiences and the enthusiasm of those who listened to my special lectures and poems was expressed by hearty applause and a vote to have one of my lectures and poems in the city papers, but for reasons best known to themselves (which you can guess as well as I) they declined to do so. Two of them however published the resolutions, which I enclose for the option of the Editor of THE BETTER WAY to do likewise. I have invited my audiences several times to subscribe for THE BETTER WAY, but they have preferred those papers with which they have been familiar. Some of them may conclude to change when present subscriptions expire. Wishing you the cordial support of all to whom you have thus far ministered efficiently, I am fraternally yours,

DEAN CLARK.

Denver, Colo., April 11, 1899.

The Planet Mars.

Astronomers claim that they know Mars has aqueous vapor in its atmosphere, but they do not know which part of its surface forms this by evaporation. Their theories follow their observations rapidly, and very few theories come to be substantiated. From the days when Dr. Dick wrote, and suggested plans of opening communication with the supposed inhabitants of the moon, to the present, the wildest ideas have constantly attended the steady, practical investigation of astronomers. Yet the astronomer plods on with the instrument maker, and each century adds its results to those of what has been attained before, and though many wild theories attend each discovery, the discovery itself remains, while most of the theories die.

However, there is some reason for inferring that Mars is composed of land and water. The water seems to be always connected. Even the so-called canals connect with the seas, being of the same color, and no canal ends in the center of a continent.

Written for The Better Way.

SPIRITUALISM AND THE CLERGY.

Under the title, "Journey to the country of recollections," Mr. M. Delanne has published in Le Spiritisme, Organ of Union Spirituelle, a very interesting and instructive article from which we extract the following: At one of our seances our friend, Mr. Ledoyen, librarian at Palais-Royal, member of the Spiritual Society of Paris, introduced two strangers who were received on his invitation. This gentleman assisted our seance only from curiosity. Among a number of writing mediums present, one of them, Madame Palet, received a communication which she could not read, and in consequence thereof this hieroglyph was handed from hand to hand, but none of us could decipher it. One of the two strangers also requested to see the communication; great was his astonishment, and all of us, when the stranger told us that it was a dialect of Italian, such as is used in Piedmont, which he translated to our great astonishment. It was plainly seen that this writing struck the strangers seriously because at the end of the seance they begged earnestly of us to let them be present at another and particular seance (that will say to receive them alone in our family), which was granted them. The 30th of August, 1862, we received them and they presented their cards without any titles. For to be well convinced, they desired to evoke a spirit mentally. We consented to their demand, only added that for to be more sure and exact they should write their demand on a piece of paper. They did so in a foreign language, folded the paper up in four parts and laid it under the foot of the lamp. Madame Delanne, the medium, took her pen and the spirit wrote mechanically the following phrase: "You demand of me why, during my lifetime in the body, I was opposed to the publication of Charles Albert's book although he had such a talent? The reason was that he combatted the abuses the higher clergy committed to which I belonged. To-day I regret it and suffer for it. Pray for me. Your cardinal to day is a simple spirit. Reserve the title of eminence to one more worthy than myself. Signe: LAMBROUSQUINI."

Immediately after the seance was over, we asked this gentleman to translate for us their demand in writing which was under the lamp. Here it is word for word: "We pray the spirit of his eminence, the Cardinal Lambrousquini, to tell us why he opposed the publication of the book which Charles Albert intended to publish."

Our visitors became stupefied of the indisputable proof of identity. This explicit answer made us understand that we had to do with members of the clergy. These gentlemen, seeing their incognito spoiled by the spirit, excused themselves for not having made known their professions before, and this time presented their true cards. We read on one, F. H., honorary canon of St. Torree; and on the other, Monseigneur X., archevêque de T. (Italy). Their reserve was now explained. We must confess that the strangers in the face of this unexpected manifestation seemed dazzled and charmed by this light coming from heaven, as they said. The seance continued. The canon persuasively begged if the spirits would reveal the name of his guardian angel. The response was short: "St. Francois d'Assise." "Ah," cried he immediately, "thanks, thanks," and the tears came in his eyes. He now told us that he was born on the day of the festivity of St. Francois d'Assise, and his parents, in token of joy, gave him this patronymic name for to attract to him the blessing of this illustrious spirit. He was ordained a Catholic priest on the very day of festivity of this holy personage. He wrote in his lyric, "O, God of beauty and justice, I am happy to have always believed in your infinite mercy and having always talked of your love, and never have presented you to my hearers as a cruel and revengeful father." The happy canon renewed his visit to our house several times during his sojourn in Paris. Translated from the Liege Messenger of the 15th of March, 1889, by

C. G. HELLEBERG.

Cincinnati, Ohio.

Written for The Better Way.

HOW I BECAME A SPIRITUALIST.

JAMES H. YOUNG.

How can one condense the experiences of a lifetime in a "few short essays?" as you request in your issue of April 27th.

I was born a Methodist; named for a pioneer Methodist preacher; brought up in a home frequented by the early exponents of the Methodist doctrines. These men were mediums, acting under spirit influence, preparing the way for the advent of Modern Spiritualism, tho' they knew it not. When a child, I have sat on Mr. Rushing's knee when he would pick up a pencil, dash off a poem or a song, the same as a writing medium of the present day, but ascribing the power or force to the holy ghost. I accepted the doctrines and teachings of that church until the winter of 1843-44, when Dr. J. Bovee Dods came to the city of Newark, N. J., and gave a series of lectures on mesmerism. Invited by a friend, I refused to hear him, on the ground that if his experiments were not by the aid of confederates, they were from the devil, (a gentleman in whom at that time I honestly believed.) I, however, yielded the point, and listened to a lecture which interested me very much.

Among those used as subjects were acquaintances and friends whom I could not accuse of collusion or fraud, and at the close, after most of the audience had retired, I asked the doctor to explain more fully the law by which the experiments were performed. He replied, "I teach that to classes; but I see you are somewhat skeptical; please close your eyes." I did so, and could not open them. At his

request I extended my arms, and could not use them until he released me from the control. I said that no man should have such power over me and I not understand it. We formed a class right there, and no one afterward regretted either the time or money given to the study.

I soon found a fine subject in the person of my sister-in-law, being able in a few minutes to place her in an unconscious mesmeric sleep. A lock of hair or a scrap of writing would place her in rapport with any individual, no matter how far separated by distance, and she would describe their physical condition and surroundings, or relate the conversation of the hour.

One day in January, 1844, I controlled her in presence of a lady friend who was in very poor health. To my astonishment she passed from my control, her countenance changed, and speaking in a male voice she addressed our friend, giving a perfect diagnosis of her case, and prescribed remedies which Dr. M., who was present, said were worth trying. (The trial restored her to health.) She then turned to me, saying, "I am Dr. Bery Rush, of Philadelphia, and with your permission I will come and control your medium, and help to relieve those suffering from disease, but in no case must she or you accept pay for your services. I can only control after you have put her to sleep, and will return her to your control to be restored to her normal condition." Dr. M. became much interested, and we made the facts known to the members of the class, but not to the public at large.

Miss S. (also a Methodist) became a remarkable clairvoyant and clairaudient medium, and in all my varied experience during forty-six years, I have not met one who excelled her in her peculiar phases. We left the church, and continued (in private) to do all the good we could, placing Dr. M. in the foreground. Dr. Rush would prescribe for patients through a lock of hair, they knowing nothing of the source from whence the prescriptions came, and as Miss S. was fully unconscious, she knew only that told her, and often laughed at our folly, as she termed it, declaring that she could have no knowledge of peoples' condition or the medicines necessary for their cure.

All this was contemporaneous with the development of Dr. A. J. Davis, and fully five years before the Fox girls were heard of in connection with Modern Spiritualism. Then why should so much stress be placed upon the manifestations occurring at their home, or astonishment at their attempt to make money by proving themselves to-day to be frauds?

Intellectual Spiritualism, introduced by A. J. Davis, needed the phenomenal, or lower conditions in order to make it acceptable to the masses. Their curiosity needed to be excited in order to induce them to investigate and receive its higher teaching, and the Fox mediums were chosen for this purpose. Their mission fulfilled, Spiritualism can thrive without their aid or that of any medium living. When one falls another can be raised up to fill the place. All mediums are instruments for spirit use, but should not arrogate anything to themselves, but give to the world that given to them and let it do its true work for humanity, their reward being sure "over there."

Unset, Mass., April 28, 1889.

MY "EXPERIENCE."

To the Editor of The Better Way.

As you have invited recital of personal experience in becoming Spiritualists or mediums, I will respond by giving a brief history of how we became Spiritualists.

First, I would say, Spiritualism came to us because we had urgent need of it, as it comes to nearly all those who are content to live in ignorance of it, knowing there is such a belief among men, yet in no way understanding or comprehending its importance. Not opposing it, but indifferent, deeming the subject unworthy of consideration or investigation. I being for many years a member of the Universalist church and well satisfied with that doctrine, because it taught the love of God, that appearing to me to be the most rational of all creeds, was content, and had no desire to seek any new ism. Spiritualism came to us as an angel of life and mercy in a dark and bitter hour when the future seemed filled with an unending care and torturing anxiety that as far as we could see could end only in death.

After having had the very best of medical advice and attendance for our child for over two years without avail, the physicians declaring the case hopeless, we were led by seeming accident to call on Dr. James A. Bliss, a magnetic physician and developing medium, at present of Detroit, Mich., at the time located in Boston. The guides of the doctor gave a perfect diagnosis of the case, besides telling us many things connected with it that surprised us. The Little German Doctor, who controlled Dr. Bliss, assured us they could affect a cure, limiting the time to six months. This assurance was, as you can readily imagine, a grand relief and joy to us. We at once placed the case in their hands. Once a week for six months we took the child to the doctor for treatment. At the end of each treatment the German Doctor would control the medium and talk with us upon the subject of Spiritualism; would tell us what the spirit world was trying to do for mankind, and explain many things that we did not then understand. In this way we became much interested in Spiritualism, and anxious to learn more of its divine truths. A most faithful and wise teacher did this good spirit prove; by him we were led to see and know that spirit return was indeed a glorious truth; that immortality was the birthright of all. These little lectures so full of instruction and kindly sympathy and advice, gleaming with pearls of wisdom and truth, have been of more real value to us than all the riches of the earth. They have opened the door into new realms of thought; they have taught us many truths, and have been the means of our ability to learn more spiritually considered. They have been of untold benefit to us, for it is by the light that came to us through them that we became Spiritualists. I would add that the guides of Dr. Bliss were most successful in the case of the child. In six months the terrible malady from which he had been suffering was removed; he has since had no return of it. That is now five years; this wonderful result is due wholly to spirit power and treatment, as no medicine whatever was used.

Fraternally,

MRS. W. H. CHURCHILL.

MEETINGS.

Cincinnati, Ohio.

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

The Lyceum for children and adults meets at G. A. 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 Snowball. Admission free. Strangers cordially invited.

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bowdoin street—Seances are held every Tuesday and Friday afternoon at 3 o'clock promptly, admission free. For further particulars see notice on sixth page.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall, lectures by able speakers Sundays at 10:30 a. m. and 7:30 p. m. and Wednesdays at 7:30 p. m. F. Ring, Treasurer; O. L. Rockwood, Corresponding and Recording Secretary.

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

The Temple Fraternity School for children meets at 3 p. m. after school hours at 2:45, and Wednesday evening social at 7:30.

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLORS, 1031 Washington street—Sunday meetings at 3:45 and 7:30 p. m. Solicits correspondence from mediums everywhere, through whom interesting phenomena may occur, suitable for public platform. J. E. Hall, President.

Children's Progress Lyceum, No. 1—Sessions every Sunday at 11 a. m. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. One invited to each family. W. Westcott, Conductor; H. O. Torrey, Corresponding Secretary.

1031 WASHINGTON STREET—The first Spiritualist Ladies' Aid Society meets every Friday. Private meetings for members only, first Friday in each month. Public meetings every Friday evening at 7:30 p. m. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary.

COLLEGE HALL, 94 Essex street—Sundays at 10:30 a. m. and 7:30 p. m. Ellen Cobb, Conductor.

EAGLE HALL, 610 Washington street, corner of Essex—Sundays at 2:45 and 7:30 p. m.; also Wednesday evenings at 7:30 p. m. Solicits correspondence from mediums everywhere, through whom interesting phenomena may occur, suitable for public platform. J. E. Hall, President.

Excellent music, Dr. E. H. Matthews, Chairman.

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

A Public Social Meeting will be held every Thursday evening at 7:30 in the office parlors of Evans House, 170 Tremont street. Ellen J. Bennett.

The Spiritualistic Phenomena Association holds 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 7:30 o'clock.

Meetings are held at Grand Army Hall, Sundays at 2:45 and 7:30 p. m. All welcome. Inquire of the Light Society.

Light Society—The Ladies' Social Aid Society holds its meetings every Friday afternoon and evening at 190 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 219 West 42d street, New York City, on each alternate Wednesday at 8 p. m.

All Spiritualists are cordially invited to be connected with this Alliance—either as a student or non-resident members—and to take an active part in its work.

Spiritualists who are disposed to aid the American Spiritualist Alliance in its work, should send their contributions 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 communication can be had between the living and the so-called dead," and all such are invited to become members.

NELSON CROSS, Pres. dent.

J. F. JEWETT, Secretary, 231 W. 46th street, N. Y.

Columbia Hall, 878 6th Avenue, between 19th and 50th streets—People's Spiritual meeting. Services every Sunday at 2:45 and 7:30 p. m. Mediums and speakers always present. F. W. Jones, Conductor.

Arcanum Hall, 67 West 25th street, N. E. corner, 6th Avenue—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 p. m. Reliable speakers and test mediums always present in spirit phenomena gifts. Prof. G. G. Van Horn, Con.

Adelphi Hall, corner 52d street and 7th Avenue—First Society of Spiritualists holds meetings every Sunday at 11 a. m. and 7:30 p. m. Admission free.

A General Conference will be held every Monday evening at 190 West 36th street, at the residence of Mrs. M. G. Morrell.

Newark, N. J.

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

Philadelphia, Pa.

The Second Alliance of Spiritualists, of Philadelphia meet every Sunday at 3 p. m. at their church, Thompson Street. Seats free. Public invited. T. J. AMBROSIA, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Meets every Sunday at 10:30 a. m. in G. A. Hall, 170 Superior St. Spiritualists and Liberalists earnestly invited to send their children, and the public cordially invited to attend FREE.

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

Children's Lyceum every Sunday at 10:45 a. m. E. W. Gavford, Conductor. Friends and public cordially invited.

The Spiritualists' Progressive Thought Society meets every Sunday at 2:30 p. m. in Probek's Hall Franklin Avenue. Admission free.

Toledo, O.

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

Chicago, Ill.

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

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

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 7:30. The best speakers and mediums are always present.

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

Brooklyn, N. Y.

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

Troy, N. Y.

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

Albany, N. Y.

First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10:30 a. m. and 8 p. m. Admission free. Ladies' Aid meets at the same place every Friday at 3 p. m.; supper served at 6 p. J. D. Chism, Jr., Secretary.

Brooklyn, Mass.

First Spiritualist Ladies Aid Hall, Bay State Block 57 Centre street, Meets every Wednesday at 3 p. m. Sundays, lecture at 11 p. m.

Mrs. M. H. Fletcher, Pres.

Brooklyn Spiritual Institute Lyceum at 115 p. m. every Sunday. T. H. Loring, Conductor.

Peoria, Ill.

At Union Hall, 430 Main street. Services each Sunday evening by Mrs. A. T. Lister. Instructions and trance speaker; commencing promptly at 7:30. 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. Seeman, 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 Waterloo and Louis 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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ECLIPSE

POST HOLE DIGGER



DOCTOR DOBSON.

The above cut represents the beautiful residence and office of Dr. Dobson, in the beautiful little city of Maquoketa, Iowa. Dr. Dobson's success has been phenomenal. Fifteen years ago he was a wandering medium, without where to lay his head. He has devoted himself intirely to Spiritualism, and is today, probably as rich a man as there is in Jackson county, Iowa. He has never for one instant gone back on Spiritualism, nor refused to put his means into the cause. He is doing more for the cause than any other one man we know.

Where he sees his money will forward the cause it is always ready.

Beside the building represented in the above cut, the doctor owns fourteen other houses in the city where fourteen years ago he used to borrow money to buy a loaf of bread with. Three of his houses are large brick business blocks; two on Main street and one on Platt street. The upper story of the one on Platt street is now called New Era Hall and is dedicated to Spiritualism and reform.

Beside this, the doctor owns the largest jewelry store in Maquoketa. All this wealth is made out of his immense practice. Last year alone he had over nineteen thousand patients, over two-thirds of whom report themselves entirely cured.

The doctor's charities are unequalled by anybody in that part of the community. Advertisements are often seen in the newspapers, that poor children can go to—shoe store and get shoes and have them charged to Dr. Dobson. Children of all nationalities and all denominations have accepted the doctor's generous offer. He has thus given away hundreds of dollars in a single year. He always has his pockets full of bread tickets ready to hand out to any poor person in immediate need of "the staff of life."

We heartily wish there were more Dr. Dobsons in the world.—New Thought.

Dr. Dobson and \$2,000.

Friend Chappel: Like the man in Scripture history, "this day I do remember my fault," that of not telling you of a remarkable cure, performed by Dr. A. B. Dobson, of which I learned while at the Delphos camp meeting in Kansas, last September. A gentleman, learning I was from Clinton, Iowa, asked:

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

"Oh, yes; very well."

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

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

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

Longmont, Col.

LOUIS WISEBROOKER.

Mesmerism and electricity are powers yet to be more understood, and magnetism is but little known as a power to be applied to laws and conditions yet to be understood. The vast discoveries of mind over matter is becoming more and more interesting so far as an investigating mind is concerned. The time is not far distant when thinking minds will take these subjects more into consideration and intelligences will be made more clear as regards the supernatural agencies, or rather, natural laws. The astounding facts as are presented to us from time to time demand our attention more closely. The time has come when people are demanding facts, and as in times past every new idea that presents itself to man has had to suffer and travel the up hill road of opposition. Spiritualism or mediumship is a power and a science. Not only are the minds of the public at large becoming interested, but the scientific minds are searching into it and as the facts are not only presented to the curious but more especially our doctors, lawyers and ministers, the liberal minds are coming on the stage of action and they are quietly sifting the subject of spiritual existence and its laws and as these laws are in existence they must have been from all time, as good laws are unchangeable. Eleven millions of people in the United States and Canada, and 33,000,000 in India and Europe as 40,000,000 more this does not include the Snakers or Quakers.—Franklin, (N. H.) Transcript.

We rather think an exchange tells a crystalline truth when it says that some are born great, some think they are great, and others thrust greatness upon themselves.—Milford Journal.

A PROMISE TO THE DEAD.

BY JOHN WILLIAM FLETCHER.

(Re Written by Request.)

Expressly Written for The Better Way.

PART SECOND.

CHAPTER XVIII.

THE END.

The time passed slowly as it ever does when we wait with impatience, and Madame grew still more restless as the clock tolled the hour of nine and no Mr. Carlisle. She could only sit back and close her eyes and think over and over again of all that had occurred. To her it seemed little less than a miracle that she should be released from the terrible thralldom, and it was not surprising that she should regard Herr Paulus as her deliverer, and to feel like endowing him handsomely for what he had accomplished for her, just as she had seen hundreds of other ladies endow churches, missions, and the various religious organizations that everywhere abound in London. But Madame had not learned, as she probably will in late years, that while going to the recognized religious bodies is a virtue worthy of commendation, to bestow ever so paltry a sum upon a spiritual medium is reprehensible and a sure sign of incipient insanity. Madame made some vague plans, which were at once dissipated, as Mr. Carlisle, the lawyer, bland and smiling, was admitted.

"Good morning, Madame, good morning. I received your note and at once responded in person," he said, as he took her extended hand.

"You were kind to come so soon," she replied absently, and then they both seated themselves with the table between. It was some moments before Madame spoke. She seemed uncertain as to which was the best way to begin, and finally having decided upon a plan, said slowly, "Mr. Carlisle, I tried to speak to you once in regard to a very important subject which you were perfectly incompetent to understand, and I therefore gave it up in despair. Now I am compelled to refer to the matter again, and I beg that you will listen carefully to what I have to say."

"You shall have every attention and whatever assistance I can render," he replied with great sang froid.

"You know that for months I have been laboring under the burden of a promise made my father, namely, that I would not have him buried until I received a command to do so. Although mysteriously embalmed and placed in the conservatory, not one of my servants have been in the house for twenty-five hours without perceiving that there was something wrong about the place. I have sought relief from every known source; the clergy, priest, and by chance was introduced into occult Spiritualism by the Duchess Du Mar, and met Herr Paulus, of whom you have heard."

"A common trickster—nothing more or less, and ought to be tied to the nearest post and flogged," interrupted Mr. Carlisle, with some warmth.

"That opinion is scarcely worthy an Englishman, and a man of the bench at that. Why, has he ever been proven guilty of any crime?"

"Probably not; but he deceives silly women."

"Thanks, Mr. Carlisle, thanks; you compliment me greatly. I have yet to learn that all the intelligence is possessed by the men of this country. You forget that England is ruled by a woman."

"That is all by accident," was the rejoinder.

"Possibly; but to the point. Through Herr Paulus I have learned of an immortal spiritual, and last night at twelve o'clock I conversed with—with my father, and was by him absolved from the promise."

"Madame, you must be possessed," exclaimed the lawyer, rising to his feet, nearly all the blood in his body showing in his face.

"Don't disturb yourself, I pray; there is no cause for excitement."

"Such evidence would not be taken in any court of law."

"I am not likely to offer it there. It is sufficient to me. Now I shall return the money as soon as it can be arranged to Edward Torriani, have the body buried and then make plans for the future."

"What! give up all the property now in France? Are you mad?"

"No, not in the least. I was never more sane in my life."

"But—"

"We will not argue the matter, please," said Madame. "My mind is quite fixed. We will now send the remains at once to France, and have the demands of the law satisfied. Shall we be able to start to-morrow?"

"Ye-es, to-morrow evening."

"So be it. I have much to do but shall be in readiness."

Six months have passed since Madame Le Terre returned from her second visit to France and buried her father's body. She now looks bright and happy; the house has been completely renovated, and no one ever speaks of the hauntings. Mrs. Mulberry Flynn often comes to visit her "convert," as she calls Madame Le Terre, and Herr Paulus, on occasions, is seen in the great

drawing-rooms, where in the presence of the wisest men in the century, he demonstrates the occult force. The Duchess Du Mar, who now resides almost wholly in Paris, is busy publishing a magazine, and is still the centre of an admiring throng, sometimes runs over to London for a few days.

Madame Le Terre, on being asked "what good has Spiritualism ever done?" replied, "Of the world's experience I cannot say, but individually I can speak with much interest. It has taught me 'there is no death'; that human lives continue in conscious existence; that the souls of the departed may sometimes mingle with the children of earth. These ideas have given me great faith in God, in man, in human nature generally; and when they are more fully understood will bless the whole world."

From Our Reporter's Note Book.

LOCAL ITEMS.

Mrs. Adah Sheehan spoke in Anderson, Indiana, last Sunday, while Mrs. Annie C. Rall occupied the rostrum at Douglass Hall.

The First New Spiritual Church has closed its doors until the first Sunday in September, when they will resume their services in a new hall.

San Francisco, Cal.

Though I have been requested by yourself and others to contribute to your valuable, instructive and interesting columns, my time has been and still is so fully occupied that I have had no time to write you an article, though I have often intended to do so. I am glad to see your favorable mention of that charming resort, Summerland, which is just now attracting an immense amount of favorable attention everywhere. It is a bona fide enterprise in every direction, and despite all the falsehoods and misrepresentations by the enemies, it is proving itself daily and hourly more and more capable of winning the confidence, not of speculators to whom no inducements are offered and who are not wanted there, but of the wisest and most refined people from all parts of the country who are constantly testifying after having seen it, to the abundant charms of its situation and the rare advantages it offers to all in search of a pleasant home where the climate is surpassingly salubrious, every prospect enchanting, and the settlers are persons of the most cultivated taste and the loftiest aspirations.

Santa Barbara, only five miles distant, is the most picturesque city on the Pacific coast; for situation and climate it has no successful rival, and Summerland being directly on the coast, and yet sheltered by hills, is even more agreeable and delightful than Santa Barbara itself.

The Spiritualist colony, now in process of establishment there, will be one of the features of the age, and while I do not feel that much of my time will be spent there, I cannot but hope that many of my friends will build homes for themselves, that they may spend where all the beauties of earth, sea and sky bend themselves in richest profusion for the growth of all that is fairest and loveliest in mankind. The air here is filled with anticipations of great and speedy changes in the industrial order.

Edward Bellamy's thrilling story, "Looking Backward," is creating a great sensation; it affords most popular and instructive topics for lectures and debates.

Though I am invariably greeted with large and appreciative audiences, I never see quite so full a house or feel quite so glowing a welcome as when the approaching labor crisis is on, and on special occasions nearly every seat is occupied. The great organ is a magnificent instrument; our music is, therefore, a very attractive feature, and we have an excellent organist in Mr. E. O. Hysar, who has been playing at the organ for the past twenty years, ever since the days of the once popular Kellogg, for whom the temple was built.

The Metaphysical College, 106 McAllister street, is doing an excellent work under the efficient direction of Mr. and Mrs. Wilson. Mrs. Wilson is a very successful healer and teacher, and is always most abundantly occupied. Public meetings are held in the college hall nearly every day. Once a month a fine concert is given.

Across the bay in Oakland and Alameda, also in San Jose and Mountain View I have found a great and growing interest in all Spiritual matters, while Los Angeles and San Diego I have invariably regarded as very important centers of activity. I expect to remain in San Francisco a few weeks longer, then go for a short season to San Diego. I am earnestly requested to visit Lookout Mountain and Casadago in August, but hardly think I shall be able to fill engagements that far East this season. There is an immense field on the Pacific coast, not only in California, but in Oregon and British Columbia. All members who can sustain the interest of an audience or demonstrate any satisfactory facts have a fine opportunity to display their talents, in a manner beneficial to society and conducive to their own advancement.

This is only a little scribble by way of apology for a contribution. I will have an article on Materialization ready for your columns very shortly. Hoping THE BETTER WAY is succeeding in its efforts to bring friends and fellow-workers.

W. J. COLVILLE.

1119 Stuart Street.

BRIEFS.

Bishop, the mind-reader, is dead.

Mrs. F. O. Hysar is at present in Ravenna, Ohio.

New Thought has been reduced in price to \$1 per year.

Lyman C. Howe lectured last Sunday in Chicago.

Giles B. Stebbins lectures at Stafford, Conn., to-morrow.

Rev. Dr. Ed Beecher, who is now in his eightieth year, has had a leg amputated recently.

Fred A. Heath, the blind medium, has been holding successful meetings in Detroit, Mich. He will accept engagements for society and camp meetings.

B. F. Galloupe graduated recently from the College of Physicians and Surgeons in Boston with the highest honors. We wish B. Galloupe success.

W. A. Mansfield, the well-known medium for slate writing, has completed a two years' course of study at the Monroe College of Oratory, Boston, graduating on May 31. He expects to spend the summer at Casadago Camp.

A. E. Tisdale has closed his series of lectures at St. Augustine, Fla. The "Press" that city gives him a very complimentary send-off, exhibiting a spirit of benevolence towards Spiritualism, which should place it high in the estimation of all Spiritualists.

To Whom It May Concern.

Greetings. Some good books have been placed in my hands by friends for sale to those who visit my home and to whom I write. I would accept a few more good books of like merit with Rosa Codman Congar's "Education," W. J. Colville's "Universal Theosophy" and "Divine Science;" Mrs. Cora L. V. Richmond's "The Soul," Mary L. Baldwin's "Home Stories," (an excellent child's book free to all new subscribers for THE BETTER WAY for one year. Subscription price \$2. Send a lock of hair or some article of clothing by the U. S. mail, enclosing price of subscription and five two-cent stamps and address him in care of the Way Publishing Co., Cincinnati, and receive a diagnosis and medicine FREE.

MOVEMENTS OF MEDIUMS.

(All announcements and notices under this heading must be received at this office by Monday to insure insertion the same week.)

Mary L. French is open for engagements for 1889.

Dr. F. L. H. Willis is now residing at 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 Honore 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 to the Eastern States.

Dr. Rothermel 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, 615 Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of 88 and 89.

Mrs. Mott Knight, independent slate writing medium, is at present located at New Commercial Hotel, Room 8, Kansas City, Mo.

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

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 Beacon 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 61 Chesnut 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 character according to the new science of solar rays.

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 a tour of 1889 and 1890 by addressing her at 105 East Fourth st., 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 camps and form new societies in the East, 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 days of May, June and July and August. Address, care of C. Clapp, East Claridon, O.

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

Dr. James A. Bliss, the developing medium, on and after May 7th, by special engagement, will give private sittings in Detroit, Mich. Engagements by book or by letter. He can be found at 18 Park place, Detroit, Mich.

Frank T. Ripley lectures at Worcester, Mass., the two last Sundays in May, and at North Scituate the first two Sundays in June. Open for engagements for July, August, and September. He will attend camp and grove meetings on liberal terms. Address care Banner of Light.

Mr. W. A. Mansfield, the well-known slate-writing medium who spent the summer at Casadago Camp, has returned to his home in June, and will occupy his cottage at Parkland during camp meetings at that beautiful summer resort. Address 563 Spruce street, Camden, N. J.

Dr. J. R. Nickless, Spiritual Healer, is making a tour of the State, visiting 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.

G. W. Kates and wife are located at 123 W. Concord street, Boston, Mass., during May. They speak at Lowell, May 12th, and for the Phenomenal Association, 19th. Will serve as Spiritualists of Montreal, Canada, during June. Their route to California is rapidly being made. Address them at Wheat Street Lane, station E, Philadelphia, Pa.

Marvelous Cures.

By Dr. J. S. Loucks, of Worcester, Mass. Unsollected testimonials.

Dr. J. S. LOUCKS—I feel that I owe you a true account of my case, as you have so faithfully diagnosed it, without a word of complaint to act upon, and your remedies so decidedly acted as cures. I have been a great sufferer for years from erysipelas in my blood, dyspepsia, constipation and catarrhal difficulties, with occasional liver and kidney troubles. The second week of last February I took a severe cold which located on my lungs, at the same time aggravating all those old complaints, attended with the most distressing spasmodic cough, and when I sent I was suffering ulceration in the throat, which defied all treatment on account of the cough. On the 22nd day of March I received your remedies, about an hour or so after suffering at numerous coughing spells. I hurried to read the directions and took the first dose, and, wonderful to tell, I never since had a sign or symptom of a cough, though I continued to take them continued for several days, but performed by simple heming. I was worn out by nervous debility and restlessness, but after the third day's use of your remedies I could sleep like a baby. My system was so cold that I had to soak my hands and feet sometimes two and three times a day to keep comfortable. I am now able to do the most of my household work; have walked half a mile in the morning and back at night. My appetite and digestion is perfect and free from all those old troubles but catarrh, which I still feel. Can you cure that? Many thanks to the invisible hand and yourself for the abilities displayed for the healing of disease, and my best wishes for continuance.

Very truly yours,

TRYPHENA C. PARDEE.

Ellington, N. Y., April 23, 1889.

Dr. A. W. S. ROTHERMEL, of Brooklyn, New York, the noted medium, will give a medical examination and one lot of medicine free to all new subscribers for THE BETTER WAY for one year. Subscription price \$2. Send a lock of hair or some article of clothing by the U. S. mail, enclosing price of subscription and five two-cent stamps and address him in care of the Way Publishing Co., Cincinnati, and receive a diagnosis and medicine FREE.

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