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THE BETTER WAY

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- - October 12, 188

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THE ROSTRUM.

QUESTIONS AND ANSWERS.

urm Delivered by Mrs. Nellie J. T.
cham, Before the First Society of
itualists, at Adelphi Hall, New
k, Sunday Morning, Sopt. 16, 1889.
ily Reported for The Better Way.
IS THE SOUL AN ENTITY?

There was a time-and not long ag ere was time—and not long ago— is questions concerning the sout, it earl, the spirit, were soldom asked le knew they had a body. They yield, and religion tought that the resomething undying within the—that when the body was dust the lived on. But their bleas of what it of how it existed and what constitute in the interests of its life after death all wage—nothing clear—nothing were all vague—nothing clear—nothing behind. And probably that was one of the reasons why people dreaded and feared death so greatly. It was like going luto a great sea of gray mist where no object was clear to the perception—a sailung out upon the unknown. They held their loved one while they might on earth, and when in a moment's time the change came and the eye gave back no answering clasp, they said, "We do not know where our dear ones are." Daughter and sou, father and mother, sister, brother, husband, wife, friend—they go away from us. We say good bye to them and we feel that we have lost them. So one of the words used in connection with death was the word "lost." We have lost our friend. Did it ever occur to you how sad that word lost might be? There is an infinite sadness in it when applied in this particular way. You say, "I have lost my mother—I have lost my friend." How sad to lose them. To feel at first that we have them and hold and love them, and they give us love for love, and in one minute they go out from us. They do not answer us. We may break our hearts above their graves—those who could not bear to see a tear dimming our eyes—to whom the quiver of And probably that was one o

there.

Friends, do you remember, some of you who have listened to us before, that we have told you that you are destined to be beautiful sometime. Nature's spiritual librals are all beautiful. Though we see here children and men and women who are not lovely to gaze upon, it is only because of arrested development—because of something in the life of the father or mother or of some other individual that has arrested its progress to ward the beautiful here on earth, and the consequence is a certain degree of physical unloveliness.

But the time will come when you leave this covering and thon you can round this circle of spiritual fullness and loveliness, and the only thing that obstructs you is that which distorts the inclination, that fetters the moral consistions that light leaves and to that heat seat the limitation that leaters and the only thing that

luclination, that fetters the moral con litions, that binds and holds you from that ultimate vision of eternal lovell

ness.

Is not this a beautiful thing to be lieve? You may not believe it, but it is reasonable. Wherever there are conditions of de'ormity physiciams a splan that it is because of arrested development. Nature had her lideal and did her best to build it up, but under certain conditions of disease or imperfection she could not do it. If this is the idea of the physical things, why not say that it may be the idea of the greater physician in spiritual things? Friends, it is true, whether you accept it or not. Now this spiritual entity is the real individual, this is your friend, and this becomes disentangled from the body at last and goes into the land where everything is adapted to its conditions. As time goes on, as you measure it, they do not say, "We progress, we grow more refined, and we find ourselves, as time goes on, blo-soming, developing, reflicing, becoming radiant in the light of the everlasting."

wering touch of the cold hands, the everlasting."

In the eyes wide open—that boom much—and then we say we set them.

Within this spiritual body of which is set them.

We have told you, this body which is the representation of the man or woman, there is the innermost. That increment is the soul. Now, if you wish could you bury her love, could to call the external spirit the soul,

you bury her devotion? You may have burded a friend in the grave of your own selfishness, unjust carefessness, and the soul the spirit, you have the cold cruelly that sometimes springs up in the heart, and buries that which ought to be resurrected, but your friend, who cares for and remembers you, who loves you, you cannot bury. You may bury the body, but it is not your friend. It is what your friend lived in—more than that.

Three sand, familiar words come back in taking un these questions which seek to pierce the mist, to go beyond the gray vail—this vail and change which men call death.

When you ask if the soul is an entity we can only answer in the old statement that man's life is triune. There is a sacred human trinity, and the first of that trinity is that which you sethebody—the outside—the busk to the corn—the shell which covers the young life of the bird which covers the young life of the bird which evers the young life of the bird which were the young life of the bird which words and thought and through. How very difficult it is for some to escape. They cling to it year after year, and we can out understand how life can be prolonged. They are so Immeshed in the material cyes (which are only for met to see material things). Within this material covering dwells the spirit, which is quite invisible to your material cyes (which are only for met of see material things). Within this material covering dwells the spirit, which is quite invisible to your material cyes (which are only for met of see material things). Within this material covering dwells the spirit, which is quite invisible to your material cyes (which are only for met of see material things). Within this material covering dwells the life of the spirit which is your friend—that better the condamed. It is cannot be commend. It is cannot be commend to the progressive life of immortality, but it is deathless—it is element. That will be are no trace of earthly deformity there.

Friends, do you remember, some of you whin have listened to us before,

CAN THOUGHT EXIST WITHOUT BRAIN

Friends, suppose we teach you by ex-ample or by comparison, for we do not know a better way to teach occul-things.

know a better way to teach things.

Take a goblet, cle rand perfect. You know its shope. We can hold it where the crystal water flows and fill it with this liquid that is clear as light. What is that goblet made of? You know its shape, you know how much it can hold. What is it made of? Have you ever watched the process of glass making? Do you know how they gather the sand where it lies under the burning heavens, how they take this sand and with other substances subject it to flerce heat, and there comes out at last a liquid they can make into any form they please? So the goblet is made. So we say that in the sands of the Infinite every grain and pebble throbs with in telligence, if you can understand that saying. For we believe in Infinite thought, in unlimited wisdom, in the

body, there has been an organization, which, although in the pathway of progress, gives the individual life, and in the spirit life it has its counterpart for within

and the soul the spirit, you have the same right to do so as we have to use the terms as we do, but it seems to bushes appropriate to use the terms as we do, but it seems to bushes appropriate to use the terms in this way.

For instance, if a clairvoyant perceives a spirit with the spiritual vision, would it not be most natural for him to claim, "I see a spirit?" rather than to say, "I see a spirit?" rather than to tay, "I see a soul?" The sentence itself seems strange and unnatural. But is it as natural if we have the spiritual vision within us to say, "I see a spirit," as for you to say, "I see a spirit," as for you to say, "I see a flower or a tree."

In the long ago, when the disciples of Jesus were tossing to and fro on the spirit. That it is that reasons, waves in a ship, and all around seemed dangerous, they looked out upon the

Do you remember that we have told you a great many times there is a great difference between thoughts and ideas. Thought is the stir of the mind working through the material mechanism; but an idea is an entity. An idea is the thing that can be grasped—a reality. Emercon said once that ideas were in the sir. It is so. And there are those who are redy to was them. Some

DID GOD SPEAK TO THE BOLL IN EDEN

Where was Eden? You cannot locate to ographically if you try. You will have to take this great story of the garhave to take this great story of the gar-den of Eien as an allegory. Some of you are prepared to do this but all are not. Some of you exclaim: "Do you mean to tell me that the story of the garden of Eien is an allegory." We say: "Do you mean to accept it as an allegory, or do you believe it as a story." Some say: "Certainly we believe the story, we have been taught that by our church and we have never questioned or doubted it. Let us ask you a ques-tion.

on doubted it. Let us ask you a question.

In the first place, do you think there is any tree in the world, in the forests or orchards called the tree of knowledge? You have the arbor vites called the tree of life, but does it bear frui? Do you find among the peaches and apples, among the ferns and thousand fingered plues any tree of knowledge? What a beautiful thing it would be to find that tree. We would advise many to live on the fruit of it. (Applause)

Fine story of the garden of Eden applies to the human body—to the individual life. And it is the most ingentious and wonder of allogory that we ever heard. The temptation comes from the selft-h and lower elements of the nature, whispering to the higher and intellectual. It is perfectly natural and when you consider it in this way. When you read that an angel was placed at the gate with a flumly sword, turned in all directions to keep them away, what do you think it means? If God knew all about it don't you think it would have been better to have had the angel stationed in front of the two trees so that the fruit would never have been easten? Would not that have been wiser than to have him stand at the gate after they had been gathered and eaten? It would seem so if we believe

wiser than to have him stand at the gate after they had been gathered and eater? It would seem so if we believe in the divine intelligence.

But friends, let us take it spiritually and you will see that it is true of life wherever presented. Take any misdeed of your life. If you have acted improperly can you go back, can you return, can you revail that which mischlevous fingers have encovered? Why friends, wherever you go out of your truthfuness, out of your nobility, out of your better manhood, or your nobler womanhood, right there stands the angel with the flaming sword to keep the way and

into a garden so good. Leave the flaming sword behind you, go reform wherever you can. The great foture lies before you, and within you is the power of the divine architect to build the state llesst manston of glory; in you is the power of the divine sculptor to make white and fair the noble statue of man or woman that shall shine in the etermal light of heaven.

D d God speak to the soul in E len? Certainly he did. He speaks to you in the innocence of your Eden—he speaks in the wilderness. The voice of God is always in the soul. Do not imagine that to hear the voice of God you will see an individual a little larger than yourself with his countenance terrible with scorn and anger, and that you will hear a voice like the thunders of the tempest. Listen! In your heart is something that speaks to you in accepts; soft and low. That is the voice of God. It comes to you through your conscience, through your intuitions, it is comes through all that is noblest and best and purest. Oh, friends, do you not know that God is as near to the world to-day as he ever was? Close to the little child that looks up to the sky and sad, to the tried and tempted, close to the mourner whose eyes are dim with bitter tears; close to the warry and sad, to the tried and tempted, close to you that your very heart-beats and heard sads formed into waters divine. Reach out to word of God will still be heard.

WHAT KIND OF WRATH CAN BE CALLED RIGHTEODS?

WHAT KIND OF WRATH CAN BE CALLED

Cardinal Globons says, "The unvalling at Rome of a monument in memory of Bruno caused feelings of righteous wrath in every Catholic heart," and then you ask the question, "What kind of wrath may be called right-

kind of wrath may be called rightcous?"

When we look over the world it is remarkable to flud how the thing that
one man praises another man condemns. Why is it that this great Cardinal said this thing? Why should it be
possible that it should produce wrath in
any Catholic heart? Was it because th
they still think Bruno was mistaken?
What did he teach? This man was a
scientist—a student of the heavens. He
believed that those shining points that
quiver through the shadowy stillness of
the night were many of them worlds,
and there was no reason why they
should not be inhabited. That was the

opinion that roused the righteous wrath -no-the Ignorant, superstitious and bigoted wrath of an unawak-ned people. Why did this disturb them? Because they wanted to monopolize all the knowledge; because many questions were roused, and that church does not delight in questions, it is opposed to mentions.

delight in questions, it is opposed to questions. What were the questions? If there are other worlds than ours and they are peopled are those people sinless? If so, why are we not sinless too? If they are not sinless, did Jesus go to those worlds and die for each one? These questions are disturbing. They caused a great deal of anxiety, so they denied the whole thing. They said this world is the only world, the sun is made to light it by day, and the moon and stars by night. "The stars also," the Bible says, as though they could be disposed of with an also. As though they were made of the particles or fragments of

the later days, when she rose in all her political maj-sty, she chose the engles for her banners. The engle, with its

WHAT KIND OF WRATH CAN BECALLED

RIGHTEOUS?

You may suppose there is no wrath it hat is righteous, but we have seen anger that is a good and glorious thing if We have seen wrath which we have seen wrath which we have seen it is a good and glorious thing if We have seen wrath which we have seen wrath which we should call righteous wrath.

But against whom or what should it be directed? If your wrath is toward the individual, if you hate the person, then it is righteous wrath. Let your anger flume up agaiost that hate, the cause of wrong; but not that through whose ignorance that wrong shows. Do you remember that most disgracefu seen in Washington where a man was attacked by a brother man and caned before many witnesses. "Why," they said "will Somner bear this most terrible insult? Will be bear all this." He will shoot the man." No, Charles Sunner, in the peculiar majesty that marked the man, sxid: "I will have my revenge; not on the min, but on the institution that made him do this thing." It is then the ignorance that makes people do the wrong, that should rouse in you this burning indignation. The righteous wrath flame out against the individual. That is what we call ighteous wrath. With this explains to the individual. That is what we call ighteous wrath. With this explains to we turn to Cardinal Gibbon's remark.

Cardinal Gibbons says, "The unvail.

rouses the righteous was.

day.

Never mind, we know that this old feeling of bigotry will wear away, it is going as fast as it can. Iron is hard, but blood and tesrs will rust it until the from bar itself will bresk with the slightest pressure. So bigotry may be as cold and hard as from but the tears and blood of sges, and the springing waters of eiernal life will rust it, and superstition will bresk after a time and bigotry crumble into dust

Written for The Better Way.
THE TRUTH

The results of caudid inquiry, close investigation and diligent research into spiritual science are satisfactory indeed. It is delightful to stand free from all the creeds, theories and embar-rassing opinious of men; where one can look into the grand spiritual truths revealed to mortals in these times of great achievement, simply with a view to understand them. We regard these truths as invulnerable, as unquestion-ably right, as capable of the most irresistible advocacy, propogation, defense and demonstration. We welcome truth in all its forms and present it to the world, trusting that it will win its way to the confidence of meu and women who understand its value, who receive it into good and houest hearts. solicit open investigation and close criticism in the things we teach and practice. or lose from careful examination, but the more it is investigated the brighter with a brilliancy and power to dispel darkness and dissipate error, scarcely realized by thousands who are them-selves the subjects of it; and it is destiped to shine on through ages to come with not only undindulabled, but with increasing splendor. It will survive all its foes and stand erect when every It has been often cast down, but never destroyed. For ages past it has been gathering strength and pre-paring for mightler conflict than any time records. It has passed through fire and flood and tempest, and is as fair and beautiful and powerful as ever.

foundation and cannot be moved or dislodged from whence it first breaks forth as an indubitable fact. Such a fact is Spiritualism. It is a practical, absolute and extremely serious fact, Summerland, Cal.

A. H. NICHOLAS.

which admits of neither speculation nor

which adoits of neither speculation nor argument as to the verity of its existience. Truth, intelligence, love and justice are the elements of spiritual life. Truth knows to favorites, bows to no individual shrine; neither can it be mooked or set aside with impunity. Truths can never antagonize; facts can never be opposed to each other, however much they may appear to disagree. If we cannot reconcile truth with truth and fact with fact, it is no argument against the perfect friendliness of all truths and facts to each other; ness of all truths and facts to each other; it simply shows to us how limited are our powers and how small our knowl-

Spiritualism finds people with their errors, prejudices and intolerance, and it proposes to bring them the truth; but derstand its value, who receive good and houest hearts. We the truth is too great a surprise, and some regard it with fearful suspicion. In the things we teach and The truth has nothing to fear get rid of many things which they from careful examination, but have entertained and adopted, and it is investigated the brighter. The light of truth has shown rilliancy and power to dispel stead, and therefore they firmly resolve and dissipate error, scarcely that Spiritualism shall not come; but it by thousands who are them.

is here; it has come to stay, and it stays.

When a class of men adopt a creed, they have to decide what truth is in they have to decide what truth is in that line, and discontinue all further search after more, but we cannot sford to chain ourselves down by a creed. The only way to continue to progress is to leave the way open for the light to enter, and keep an open book ever ready to record new events and advanced ideas for the hungering multitudes who are crying for more light—the old or past no more gratifying their linuate cravings for more knowledge. The successful person is one who has stored her mind with useful knowledge and brought her spirit under the do-

Written for The Better Way.

Questions.

NY MRS. S. C. ALLEN.

Would our lives more perfect grow,
If there was no sho or wor?

Would our happiness be more complete,
If no sorrowing tears should inser?

Would our loved once be Jast the same,
If to hate was but a name?

Would we prize the gift of life,
If there was no earthly strife?

Would our deeds less noble be,
If no greater spanned eternily?

Would we find the valleys low,
If no mountains high should grow?

Would we find the valleys low,
If there was no rain or storm?

Would be orize the sun-rays warm,
If there was no rain or storm?

Would be over the autumns glow,
If there were no frost or show?

Would becember have its charms,
If then yield to fragrance rare?

Would we miss the morning's light,
If there were no frost or show?

Would we miss the morning's light,
If there we no darksome night?

Would sweet heaven be our home,
If no earth life claimed its own?

Filmt, Mich.

BY MRS. S. C. ALLES

THE COMING CREED OF THE WORL Is There Not a Faith More Sublime and Blissful than Christianity?—A Voice Orying in the Wilderness. By Freder-ick Gerhard, Weshauken, N. J.

To fully understand such a book a the one under consideration, a knowledge of the author and the circum stances under which he wrote is es His personnel is a chief factor in the interest of the reader, and gives character to the matter his pages contain.

better potterning description and present planting for night get content than whether the bangaring and the records. It has passed through the records and the records of the planting of the Mr. Gerhard was born in Prussia eighty years ago. His life has been an exceedingly active and eventful one At the early age of fourteen be engaged

cen for The Better Way.

METHOD OF PUTTING A RELIGION ON THE WORLD.

The reader may not be aware of what to the writer is real, that at this period of the world's growth another change is going to be given to the world of man, which is to be as permanent as the re ligion of Christ.

ligion of Christ.

No one is prepared to give an answer to the question, why does a religion exist so long after it is seen to be naught but a system of false hypotheses?

No one can give a rational solution a to why all efforts to overthrow old sys tems of religion and establish an entire tirely different conception of religion and worship, are failures in every at tempt.

Campbellism could grow out of the Baptist creed as it did, as well as Luther's work could modify the Catholic following into other channels, but the religion was not annihilated nor could be, nor was the Biptist

our cours be, nor was the Explist church destroyed by Campbell. Jewish form of worship is still extant after centuries of attempts to utterly destroy the faith from the face of the earth

I will give you the solution. All re ligious are of spirit origin, formulated by the wiser of spirit life and are con-trolled as to length of existence and spread over the earth's surface by the same power of spirit, and no mortal power can overthrow one of such spirit given religions until the period comes for the complete sweeping of them from the globe; then the edict from heaven removes all spirit protecting power and they are destroyed

The Christian church of to-day points you to the superhuman phenomena which ushered in and caused a belief on the part of the people of now known as the Caristian religion.

Now the proposition, no religion w ever put on the world except by superhuman exhibit of phenomena of powers of nature.

The mere teaching of a mortal of a revolutionary system of thought never yet gave a permanence and established growth among mortals to that teaching.

A power behind it was essential to cause the people to believe in it as a rule; the brain of man does not reach capacitated state as fast as revolutionary operations come, hence a power to cause acceptance without understand

ing precedes the new teachings.

I need only briefly direct the intelligent reader to the giving of the Mosaic order of things to the Jewish people amid the lightnings and thunders of Mt. Sinai, in order to show him of the method of establishing in the minds of the people the necessity of recognizing the authority of the God of Moses.

Look sgain at the superhuman phenomena given authentic record of the advent of Mahommedism.

Toen you, who are familiar with the early history of the Christian church even from an N's view, can see that the same method of superhuman power comes into operation to cause the ple to abandon old creeds and adopt

the new form of worship.

No intelligent mind talks of miracles because a miracle is naught but a natural operation performed by spirit power, and since all religions have been given by the wiser spirits, they have operated in a superhuman method to cause an establishment on earth among mortals a system of beliefs and modes of ship, that could not be established without such operations. The skeptle's view of the claim made

by the church, when asked for its authority that it is founded on miracle, hence its divine authority cannot be questioned, has no significance whatever when it is known that all religions have their origin from a spirit world and evidence of such an organ is the phenomenon of superhuman operation.

The advent of what is termed Mod ern Spiritualism came by the same pnenomena, only modified as to time and change of environment of the people, though Spiritualism cannot be said to be a religion by any means, and all attempts to formulate one are failures because the time has not yet come for the destruction of present systems of

thinking and working seemingly in utter unconsciousness of each other, excent in the conflict of opinion.

No power can unify these workers of every hue of color except a superhuman power, and that power will do!.

Are you ready to admit your power-lessness to accomplish any great and permanent work, only as you are assisted by a spirit?

Are you ready to abandon your hypothesis of things, of nature, of G xl, of religion and of yourself, without having an exhibit of superhuman operation to convince you that your foundations are mere sand?

I think not, a Curistian will be one until such phenomena are given as to convince him that its better to change; a scientist of present conception remains such until a power of spirit teaching convinces him that the hes a soul, that there is a spirit sphere called by Christians heaven, and to that aphere his soul is carried at death.

Be ye ready, good reader, the book of prophecy has been read—see Fuure of People, by H. B. Polibrook—and the fulfillment has about reached the cul minating era in which the powers of nature will be agitated beyond description and the downful of every unworthy concept, and the culture of the people into truth are assured events of this, the new era.

LYCURGUS EMERICK.

Mainmoth Spring, Ark., Oct. 1, '88.

The Paris Congress

The universal Spiritual Congress opened Monday, the 9th of this month under the most happy anapices; a com-pact throng of delegates from all naions were pressing each other and gave to this ceremony a grand aspect. We are now able to state that from this time nothing can hinder us from pro from this claiming our convictions openly, we are no more a little phalanx, but a big army, strong and powerful on which we can count in the future. Them jority of the political journals of Paris have given account of our reunion; all unite in that Spiritualism is an imposing force which nothing can binder in its march from the present. They recog-ulse that we will occupy ourselves with serious things and do them in the most serious things and do them in the most praiseworthy manner. The first seance have been open by the initiative com-mission of Mr. Doctor Chazaraia, presi-dent, Messes. Arnould and Leymarie, vice presidents, Mr. Papus, secretary have been part of the working a-sembles of the commission; afterwards the bureau constituted itself decretory following:
Honorary Presidents: Mesres Charles

Fauvety, Engine Nus, Brissac, Duchesse de Pommard.

Vice-Presidents: Messrs. Alexandre Delaune; Don Bernando Alancon, de

Vice-Presidents: Messrs. Alexandre Delaune; Don Bernando Alancon, de Madrid: Miss Norlend of Stockholm; M-srs. Tulogio Horta, de Cuba; Henry Lucrolx; J. E. erit, delegue anglais; Huet, pasteur a is Haye, Leymarie. Secretarie: Mesrs. Camille Chaignesu; Papus; Gabriel Delaune; L'oonte O, Henrion; Lurent de Taget; Georges Moutere; Le Professor H. Offmann, de R. ome; Lecooq; E. Guillet. Thirty-five of the militant spiritual members and delecats from Belgium, Italy, Sosin, G-rmany, Sweden, Norway, Russla, United States of North and South America, England, all took of the tin the opening of the bureau. Mr. Jules Lerm na, well known as destinguished writer and officer of the Academis, opened the Congress by thanking his assistance for the honour of choosing him as president. His able discourse, full of rap'ure, ingenuity, truth and wit roused the audience several times to a rapturous applause.

Mr. Leon Denes of Tours, among others, afterwards took the word and recieved great applauds. The seances follow their course, morning in the commission; evening in the general assembly. I will give account of the work of Congress when fluished. In summing up the Congress is not only a success, it is a Spiritual triumph.

HENRI TAUSSE "
Translated for the Better Way.

Fritten for The Better Way.

DR S. T. SUDDICK

This question we find ask d and an swered in the BETTER WAY of Septem-ber 21st, from Medium and Daybreak and answered in the negative. Is this negative answer given to cover up and make excuse for the blunders and mistakes that so often occur in the luter communion between the two worlds?

It looks as though it were.

The eyes are said to be the windows of the soul. The spirit builds for itself because the time has not yet come for the control in the first attempt as a notellation of present systems of matured to cheeful disposition of youth. It has made my life shappy and contented one; it has enhanced every ly and pleasure, and in the hours of grief, which is the belinous of spiritual states and comfort of peace I have deposited the results of my many years of reflection in this book.

This it is a legacy of the author in the present and a French translation has been commenced.

Wilkie Collins.

Wilkie Collins.

Wilkie Collins.

Wilkie Collins, the famous novellst, who died in London recently, was been in London they year 1824. He was educated at home and also studied on the continent. After a few years spent in commerce he was entered as a student at Lincoin's Inn, but he found literature more to his taste than law, and first entermore to his taste than law, and first ent a habitation to suit environments while In the fleet, the body being a fortifica-

In our dreams we see objects almost not quite as well as in our waking moments, without the use of our phys cal eyes. Sleep walkers have been known to perform very difficult and complicated tasks while in the condition complicated tasks while in the condition of somnambulism, even to the taking apart and putting together of a watch, when it was perfectly evident that the eyes though open were not being used. A cardboard being placed between those organs and the work being performed, has not interfered in the least with its

progress.

That there are spirits in darkness there can be no doubt, and it is probably to these Carist preached while his body lay in the sepulchre. But this darkness as I construction, is not spiritual blindness, but an opsque atmosphere or aura, which surrounds them. A cork taken from the mire and dropped into a glass jar of clear water will sink be low the surface untill it flads it gravity, more or less deep according to the earthly matter which a theres to it; and make a globe of dirty water to surround it, so opaque that if the cork had eyes it could not see out. As this dirty water settled the cork would gradually rise to the surface. So it is I believe with the human soul who passes out of this ex-istence stained with a life of dark deeds. It must remain surrounded by its earth ly aura, until, through earnest desires and efforts, it rises to better conditions.

and efforts, it rises to better conditions.

But with our guardian or familiar spirits, I think it must be different. The Bible says we are continually surrounded by a cloud of witnesses, and that they have charge over us to keep us in all our ways. Surely such guardians cannot be blind.

One plea made in support of the supposition that spirits cannot see physical of jects, is that if they could see all that transpires on this earth plane, every crime committed would be known to them and no criminal would ecape unpunished, as the spirits through their mediums would inform on each marderer or perpetrator of any other case, and thus bring his deed to light.

But this argument is untenable. In

derer or perpetrator of any other crass, and thus bring his deed to light.

But this argument is untenable. In the first place, neither the evidence of a spirit nor a medium claiming to get information through disembolied spirits would be received as g-nulne in any court; and in the second place, spirit are not supposed to sanction our cruel and barberic cu-tom of taking life for life, or inflicting punishment for evil. They do not "bold pptte" or malice. If a good man is murdered by an evil one he no doubt could inform on his murderer through some medium if he chose, but we have reasons to believe that the spirit of a good man has no desire to render evil for evil.

The spirit of a boy once came to our circle eaying that he was murdered and his body hid under a drift four year before; but he had not told of it unlithen. Both of his nurderers were then in spirit life and he brought theom with him, and asked our prayers in their balf. This incident goes to prive what I have said before; that good spirits do not hold malice toward those who have sent them out of life by violence, for have they not in so doing helped them to a higher state of existence?

W. E. Beed on Trial.

W. E. Beed on Trial-

To the Editor of The Better Way.

May I say a word for Justice to you readers. I am personally acquainted with two of the leading members of the 'defense committee," who are trying to secure means to make it possible to obtain a thorough and fair trial of the merits of this case of the United States against W. E. Reed. They are men above reproach, whose motives caunot be fairly questioned. They know Mt. Reed and have conclu ive proof of his mediumship. I think there is not a person who witnessed his public demonstration, a very real cast M. each the them. stration a year ago last March, that ever questioned the genuinees of that manifestation. It was one of the most re-markable on record; and silenced all eavil from the bitterest ekeptics.

He has probably attempted more than

his time and strength could accomplish his time and strength could strangers and thus shaken the faith of strangers and thus shaken. The in his reliability as a med um. The United S ales arrested him for pretending to get messages from spirits and sending them through the mails. As the prosecution assumes the impossibility of any communications being so rec lved, he is charged with defrau ling the public and using the mails for that purpose. Mr. Reed believes he can—if allowed to do so—demonstrate his power to the satisfaction of the court or any jury. Rut he needs help to secure prop-

THE GULF STREAM, GEYSERS, ETC.

Following is a special dispatch from the National Park hotel and telegraph center Mammoth Hot Springs, Wyo., Sept. 11. -During the past twenty-four hours there have been convulsions of nature, and the subterraneous explosions of gas and steam in the Upper Geyser Basin. All of the system is in an active outbreak, the large geysers being especially demonstrative The Giant and Giantess are in furious activity, as are many others which have long lain dormant and were supposed to have been extinct.

Scientists explain that this phenomenal outbreak is directly traceable to and connected with the atmospheric and submarine demonstrations of the great storm that are prevailing along the Atlantic

The above dispatch was sent out when the great tidal commotions and coast storms along the Atlantic were at their height. It is now in order to reproduce the fol-

lowing from an editoral headed "Universality of Life," in the Companion Papers of

Along with ocean currents properly belongs geyser action as evidence that the is constructed on regular physiological principles. May not the Gulf Stream originate in some submarine region which, could it be exposed to view, would present scenes similar to those of geyser regions, and disclose natural conditions like unto them? The extent of territory about the headwaters of the Yellowstone over which geysers, eruptive and non-eruptive, are in operation, is about three thousand square Within this radius the volumes of water thrown to the surface are too vas n quantity to make the theory reasonable that it is filtered down from adjacent peak through crevices and subterrenean channels, for the altitude of the geysers is very great, being from seven to eight thousand et, and there is ample surface drainage. Geyser water is thrown out of boiling temperature, and it is of the same "deep indigo blue" as the Gulf Stream water described by Mr. Blodgett-in fact the chromatic plates of geyser water in the first nent reports were con idered ideal rather than real in their deep blueness until the landscape painters on the ground give to their canvas still more intense col-May we not here, as surmised by Mr. Blodget in relation to Gulf Stream water, have earth-blood coming to the sur face for leration, thence to return and diffuse its purifying and reinvigorating influences to all parts of the world-system, like human blood coursing to and fro in the human system? Mark the wide distrubation of the National Park geyser waters goes to all the oceans-through the Mississippi to the Gulf of Mexico, through the Colorado to the Galf of California, and through the Columbia to the Pacific In the American geyser basins are vast deposits of silics, in all manner of marbly and alabaster-like configurations from the pearly bead up to the great cra-ter-cone; and the fact that the geyser re-gions of Iceland, Asia Minor, Australia, and elsewhere, present the same general conditions and characteristics goes far to and esewhere, present the same general conditions and characteristics woes far to prove the same uses and purposes for all in the economy of Nature. Certainly no theory of causation yet advanced explains the presence of silica incrustations wherever geyseric energy is manifested.

Simultaneously with the late tidal and geyser commotions a sharp shock of earth ousle was experienced in and about

quake was experienced in and abou Wilkesbarre, Pennsylvania, and a myste in and about Wilkesbarre, Pennsylvania, and a mysterious force, noiselessly and unjarringly, uplifted a great rock reef at Appleton, Wisconsin, the site of an extensive paper factory—these being diverse manifestations of one impulse of power operating from the low seaboards throughout the intervening regions and on through to the continental summits.

Mother Earth is the all including life or all inhabiting her. The requirment in her part is natural that her children hall universalize their lives with her life. ller happiness and theirs alike depends ther happiness and theirs alike depends upon this. The false assumption of the existence of "chemical action" and "mechanical forces" in natural operations must cease. All forces are moral, all effects have spiritual significance. The One-Life Economy is now giving warning in many ways that all out of harmony with twill be transmitted into good or university.

pers a year and a half ago.

"The great unconscious deep shall part, New firms ment arise. And continents that seas sweep o'er abali spread the sunny skies.

A Palace of Ninevell.

The excavations which were made by Mr. Layard some years ago, and recently by Mr. George Smith, on the site of the ancient city of Nineveh, have rendered it it does not realize the desire for perpetual possible to form a good idea of what must motion, seems at least to be a step in that have been the beauty and style of its royal direction. They are now manufacturing on artificial mounds varying in height winning clock. from thirty to fifty feet above the sur cases constructed of regular rows of bricks, which and in others merely of earth and timber. The former prevail at Nimrud, and the al. latter at the group now known as Kuyun-A solid wall of masonry projected the face of the mound, and majestic flights of broad steps led up to the palace itself. Some of the mounds were of enormous

Happily, when the chief buildings were overthrown, the beams and material of the upper stories protected the contents of the lower stories, and these were further preserved from decay, through exposure to wind and rain, by the accumulation of rubbish under which they were buried. In some cases this layer was twenty feet

In 1845 Layard succeeded in penetrat ing to the ruins under the rubbish, and still later Mr. George Smith continued the search. The reward repaid all the toil and danger. A large number of tablets-nearly ten thousand-were found covered nearly ten thousand—were found covered with inscriptions. The writing had been done on terra-cotta clay while it was soft, and the tablets, which were about a foot square, were then subjected to heat until hard! They were then set up against the walls in the king's palace, and formed the library. One collection was commenced by King Shalmanezer about 860 B. C., and was lavgely increased by Sardanapalus, his successor. After immense B. C., and was largely increased by Sardanapalus, his successor. After immense labor, the writing has been deciphered, and it is found that the tablets contain a continued history of the reigns of these kings. They also bear records of current standitions. Very remarkably, there are two records substantially confirming the Mosaic account of the Creation and the Deline.

Mosaic account of the Creation and the Deluge.

The early history of Ninevah is involved in much obscurity, although there is reason to think that it was one of the cities founded by colonists from Arabia during the later period of the Cushite civilization. It is mentioned by Herodotus, Strabo, and other classical historians, in terms indicating that the origin to them was scarcely known, and that its great antiquity was a matter beyond doubt. In 40 B. C., when the celebrated march which he recorded, he passed over the territory on which Nine to the place of conflect. What remains have been since disclosed show a relation to the Phoenician type of architecture, which was derived, like the general customs of 'hose commercial people, from the size one principle which more than another one would like to see revived, it is mentioned by the control of the control of the place of conflect. What remains have been since disclosed show a relation to the Phoenician type of architecture, the winch was derived, like the general customs of 'hose commercial people, from the size one principle which more than another one would like to see revived, it is in the old Brahminical tenet that all lies in the old Brahminical tenet that all

Modern Cave-Dwellers.

In Southern Chihuahua, Mexico, cavedwellers are found in great abundance, and as wild as any of the Mexican tribes at the time of Cortez's conquest. The abodes they live in are exactly similar to the old, abandoned cliff dwellings of Arizona and New Mexico, about which there has been much speculation. It was almost impossible, said Schwatka, to get near them, so wild and timid were they. Upon the approach of white people they fly to caves by notched sticks placed their against the face of the cliffs, if too steep, although they can ascend vertical stone faces, if there are the slightest crevices for fingers and toes.

These cliff dwellers are sun worshippers putting their new-born children out in the full rays of the sun the first day of their

logical value. He estimates the cave and ces it was deemed best to remove him for cliff dwellers to be from 3.000 to 12,000 ir. number. They are armed only with bows, arrows and stone hatchets.

Seek safety in the Good of All ere it be too late!—The Universal Republic.

Japanese Windows.

Japanese Windows.

Japanese rooms are lighted, not by glass windows, but by a kind of wooden grating, over which a white paper is pasted on the outside. This paper diffuses the sunlight about the room very pleasantly, but it is not proof against rain; in rainy weather, therefore, the shutters have to be put up, which are used to close the veranda and house in the night time, and which are the only doors in a Japanese house that is thought necessary to furnish with a bolt. As the putting up and taking door made in them, which is called "the earthquake," to provide means of quick escape in case of emergency.—Decorator and Furnisher.

A Self-Winding Clock

The New Haven Clock Company, after They appear to have been built and about to put on the market a self

The motive power is furnished by elecrounding plain. These were in some tricity generated by two Leclanche cells. do the work effectually for from I twelve to eighteen months without renew

The mechanism is simple in the treme. Much of the ordinary clock omitted, and little remains save the escape ment wheel. The clock is wound every hour by

current from the two cells of the battery

Some of the mounds were of enormous exent, looking in the distance like natural elevations rather than the work of himan hands. The palaces e ected on these mounds or platforms were of two or more stories, and were built of huge beams and sun died bricks faced with slabs of alabaster.

When Assyria was overrun by the Medes, assisted by the Babylonians, about 656 B. C. Nineveh, its capital, was utterly destroyed, and its people made captive. Happily, when the chief buildings were overthrown, the beams and material of Times.

Life and Death.

Of course it is sensible reasoning to say that death is the natural sequence of lifand its relation thereto depends upon the way in which we conduct our lives, that, it fact, if we take care of our life death will factory to people who are disposed to think out problems which concern themselves Moreover, if we lived in a natural state in which, excepting accidents, old age was the usual preparation for a peaceful end would perhaps admit of less the subject speculation. But considering that a vast proportion of people die of disease, and are likely to do so as long as we live in a state of pinchbeck civilization, where the evils of unnatural social conditions are intensitied by unsound principles of medicine, the subject assumes greater importance Death to most people is an evil to be avoid ed, a devil to be cheated, a horror too great to be contemplated, instead of being a legitimate and desirable termination of a completed life, in the same manner as sleep is the looked-for end of a day's work.

there is one principle which more than another one would like to see revived, it lies in the old Brahminical tenet that all lies in the old Brahminical tenet that all disease was impurity, and was to be regarded as such. All disease, doubtless, is impurity, or rather is due to non-purity of the blood. The fault, the responsibility for this, lies somewhere, though not necessarily with the individual affected. Death itself has nothing dreadful or sort wful—at least to the person principally concerned—about it. The deaths of those who have passed away quietly, in full possession of their faculties, are characterised by a peaceful calm and resignation, not the

session of their faculties, are characterised by a peaceful calm and resignation, not the calm or resignation of one who has made up his mind for the worst, but the acceptance of what is right and proper—a condition no more unpleasurable than, and very comparable to the intelligent semi-consciousness which precedes sleep—Tocsin.

Psychological Influence

Sometime in July, Patrick Galagher felt in his coat pocket for his pipe. It was not many was that all out of harmony with it will be transmuted into good or univer sal uses. Selfishness will not be allowed standing ground.

The plain and unimpeachable records of the earth's surface tormations, cutaneous conditions, show that as great changes have occurred in the past as it would be for the Atlantic coast to sink, while fairer lands for a fairer race would rise to view from the tranquil depths of the Occidental Pacific. His mind illuminated by Soul Communion Spheral Light, "Alonzo" wrote for the Companion Pass pers a year and a half ago.

It is soft the sun the first day of their strained and showing many other forms of a terrible wish. His wife reproved him devotion to the great luminary. They are usually tall, lean, and well formed, their skin being a blackish red, much nearer the color of the negro than the copper-colored Indian of the United States.

Schwatka claims that nothing has here to to been known about these people except by the half Indian mountain Mexicans, and thinks his investigation will be added and archived a stroke of paralysis of immense anthropological and archived. As Galagher was in straitened circumstangles and a specific transmitted by the sum the first day of their strained investing and well formed, their skin being a blackish red, much nearer the color of the negro than the copper-colored Indian of the United States.

Schwatka claims that nothing has here to the person and a paid to the paralyze the man who has my pipe." Before his utterance had died away Galagher felt a severe twitching of the heart and complained of feeling unwall the paralyze the man who has my pipe. Before his utterance had died away Galagher felt a severe twitching of the heart and complained of feeling unwall the paralyze the man who has my pipe. Before his utterance had died away Galagher felt a severe twitching of the heart and complained of feeling unwall the paralyze the man who has my pipe. Before his utterance had died away Galagher felt a severe twitching of the heart and complained of treatment to the home for the aged poor, wnich was done. Dr. Kaiser, the attending physician pronounced the case a criti-

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Innocuous desnetude: Indolence

It is better to serve than command,

Sympneumatism: Dual consciousness Give not with disdain, for it reaps un

gratefulness. The want of light or love is the soul in-

tuitively seeking God. Those who need sympathy most should not forget to extend it.

Through anxiety for a patient, we are often involuntarily warding off the discase.

Healers should carry pure influences with them. Tainted magnetism is exceedingly harmful.

As we bear up to troubles they become lighter. When we become accustomed to them, our troubles end.

Time like space does not exist for puri tied spirits, it is said. If such be true then they must be material.

Statesmanship unaccompanied by "po litical influence" counts for nothing in these degenerate days of national affairs

Knock, and it shall be opened unto you neek, and thou shall find. Not with fiets or bigoted blindness, but with a little

To think that the fire doctrine was stil universally preached not more than thirty years ago, proves the offect that Spiritual ism has had on mankind.

Man's government and all his relations must be based upon that which comes from within, says an Arabian prov-Within where? The pocket? It seems so to day.

Schnorpske thinks that Postmaster General Wannamaker had the Spirit Postjealousy, they being competitors in the same line of business.

Strong sympathy for an ailing brother with sensitives who partake of other's ail-

By narrowing down his belief to a creed man limits his range of thought or his un-derstanding, just as a medium limits his inspirations when he confines himself to a dividualization theory, a hobby or anything that is not of universal interest or benefit.

Happiness is the effect which the action of the soul exerts on its exterior body, the The spirit body being the sensori lifting sensation, accompanied by the desire to love all mankind.

ject to reform, however degraded it may be at the time being. Self-appointed judges often lose sight of this fact, and while combating their fellow creatures for in their to eager desire to extenuate their principles and precepts.

This life is not a bed of roses, and those who look forward to a paradise on earth Contentment is not an ef fect of worldly acquisitions, but of the soul's power of endurance to bear up soul's power of endurance to bear up against trouble. These increase in magnitude as we view them. By laughing a them they diminish in size. Some peop are happiest when they have the most. is the soul delighting in having the oppor-tunity of doing good, as the angels tak delight in aiding mankind or other spirits in need. This impelus of the soul consti-tutes one of the degrees needed for spirit-usl perfection.

When man permits his angry passion to rise, angels weep. When man allows his sensual passions to govern him, angels regard with fear the result. When men nd women delve in worldlyism, angels look with pity upon the actors. But when rush with tender sympathy to their rescue

"Looking Forward", a Magazine start-d in the interest of Nationalism is at contains 16 pages, neatly printed, is published weekly and cost \$2 a year in advance. Address as above at National City or San Diego, Cal. National clubs are being formed in many places, and has al-

having a sufficient force of it to counteract but on our soul forces, from the controled intuition steps in and wisdom leads to victory. Have charity therefore for your enemy, because charity is the

The claim of eminent spirit controls an be best proved by new and original thoughts from the medium or person making the claim; for new thoughts come only from the higher or advanced minds of spirit life. Spirits claiming to be "ancient" or "high" might prove their claim in a like manner; for as well as impressing their mediums with old platitudes, or a rehash of arcient doctrines, they can give them new and original ideas. The proof of the pudding is the eating thereof.

Spirituality, besides purifying the spirsharpens the physical senses, we kno of instances where a knowledge of Spirit salism brought men to a halt in the indul gence of their passions and self-love genrally, and positively asserted that improved their eyesight, hearing, and made them more observant and acute gen erally. This is a fact worth knowing.

Those who are ambitious to become repesentative mediums should not be surprised to find themselves going through a "course of sprouts." It is the spirits' mode of unfolding mediumship. All desire for ruling or of being of personal importance to the cause must be subsided. We-th am-must understand that we are noody. Good mediumship means to serve and not command. As individuals we may exercise our rights and make personal de inands, but as mediums this must be laid aside. There is no "bossing" in mediumnip; no dictating. All vainglory must be quenched, and as we become the humble servants of humanity, we become receptive to spirit light-and spirit love!

The spirit permeates the physical body water does a (wet) sponge. Every fiber, the blood, the bones, the muscles, master Dr. Reid indicted from motives of the nerves are filled with it, and it gives the body life. When withdrawn and disconnected the body dies, decays and dis integrates. Such is the law of nature; and as it is with the human body, so it is with often gives us the cue to his troubles and an animal, an insect, a plant, a world, a the remedy. This is especially the case condition has its spirit, and every such life. Matter is but the medium for its in

Touch upon some mediums' spirit at ractions ungently and you insult the medium. Doubt the assertions of their spirit

Spiritualism embraces the universe withut restriction or limitation as to its claims. ts creeds, or its condition. It does not claim to have all the truth there is to be It does not try to limit its believers, advocates or adherents to a creed when truth is infinite and is needed in propor-tion to man's unfoldment. It is not conditional, but accepts all beliefs founded on truth or good, and is enabled to furnish light sui ed to all conditions of mankind. Metaphysicians, Christian Spiritualists Re-incarnationists, Christian or Spiritual Scientists are like sects unto the mother church, Spiritualism, all believing them-selves to have the whole truth and the truth in a nutshell, because it happens to auit their especial taste. But this is of no consequence—all are Spiritualists never-theless, as all the Christian sects are Christians, and all are brethren in one common cause: seeking truth. IS MEDIUMSHIP A BLESSING

Mediumship is a blessing—especially or those in whom it can be utilized daily true, mediums suffer more than other peo-ple, but this is because they suffer more "Looking Forward", a Magazine start ed in the interest of Nationalism is at suffering in order to be able to better symband, and edited by Geo. R. Moore. It pathize with others and thus give rehef or soul functions are brought into requisition unconsciously as it were, by his struggle for existence, his disappointments, trials and business relations, while the medium ready called forth several publications in has a spirit guide attending to this for perience only, teaches absolutely. All him, namely, by a direct action on the our beseechings for sympathy, charity, be-Even malice may be presented as love sometimes. In defending a cause, a this effect—except in mechanical writing selves; and only the real want can unfold or other strictly material, mention to the sour beseechings for sympathy, charity, because for medial purposes. Spirits nevolence, generosity etc., are but theories without having felt the needs of them our shaving a sufficient or other strictly material, mention to the sour beseechings for sympathy, charity, because of the mount of the real want can unfold or other strictly material, mention to the sour beseechings for sympathy, charity, because of the source of the his hatred, the latter assumes the balance of power in the impulse. Where this is foldment, often against the wishes of the medium or without any personal effort on this state, for such is the soul's destiny, or part of the medium. This is comfortable the condition needed to harmonize with in a measure, and then again not so when the positive of existence—the spiritual of emotion which takes the place of adverse opinion and opens the soul to superior But it is this soul indolence which makes the medium. Unfortunately, though, all cannot be utilized as such. If it were possible, how many a poor sensitive crea-ture could be aided and led into better con ditions. As the soul ripens, it becomes sensitive and thus unable to cope with material conditions, and not having suffident material or eternal force left to fight action is necessary, the incarnate soul not yet being strong enough to act independently, and when it is not gifted or blessed with "spiritual gifts" or those qualifica-tions needed for active spirit work, it is tual body and contenting the soul, also poor indeed and cannot be aided by spir-Thus mediumship is a blessing; or, at least, those in whom such gifts are ready for use, ought to consider themselves blessed and be thankful indeed that they can be used. For such is their salpractice of spirituality (temperance in all vation from sinking amidst the trials of positive reasoning, but such, though happy things and conscientiousness for others) material life with those poor souls who in a measure, may be discontent for the are too far developed to battle any longer, lack of light—the true comprehension of and yet not ripe enough for transition, the spiritual or the meaning of life; i. e and thus kept hanging on to earth life the reason of our sufferings, trials etc. It or her gift and repay nature for this bless-

RELIGION AND POLITICS it was responded to until denunciations became general. Since Spiritualism has ome into existence and taught the Chris tians christianity and charity, this has ceased, but they found a common enemy in Spiritualism and began to abuse Spiritualists, and as long as Spiritualists replied. the fire was kept up mutually. But since the new element has come to the front with hands full enough to attend to their own flocks and no time left to combat Christianlty, opposition has greatly relaxed. If we continue this and mind our own business there is a possibility of it ceasing ments sympatheticall; or psychometric-apprit lives after its separation from the altogether. Abuse should be left to the ally. lost. A counterpart of everything that Religion is supposed to be a moral eleva-once had existence in matter has a future tor, whether founded on theory or fact. A principle is as good as a fact anytime when it has a moral tendency or is intended to unfold man's spiritual nature. Then why should a difference of opinion lead away from morality or spirituality? Let all believe as they feel inclined; for after friends and you invoke the displeasure of all it is but an individual struggle for hapthe medium. Tell them that their spirits piness, and those who love the most will as his combativeness and anger become spirit. The spirit body being the sensori um of the human trinity, it imparts its feelings of joy to the physical body, and is experienced as a temporary buoyancy or experienced as a temporary buoyancy or lacking here, while self-love is yet strong. To such may be prophesied many little quisition of truth or wisdom, whether by troubles, for it takes a deal of pounding to experience or study, and humanity tells the reversing. desire to love all mankind.

"Give me a test and I'll believe", says
Mr. Conceit with a supercitious air. Who
would, or what spirit would or could under such circumstances? Your self-sufficiency would repl every spiritual influences and the enign flow of
severest inspiration will fill the soul to
overflowing, giving light and comfort, and
besides this, Spiritualism is gaining voluntary converts enough without solicitation.

Trials, tribulations, aggravations, worstary converts the sale or gives the balance in favor of the
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stary than there is no perfect mediumship with
such a bad root in the spirit. But let the
supritual. It is neither love, charity nor
humanity; neither good works, good
thoughts, nor temperance in our emotional
nature. A man can be just as intemperate in soul as in body, and a spiritual. Now,
shouse is anything but
spiritual. It is neither love, charity on the
sweets, lead to a better condition; and those
who lead to a better condition. Can be a supritual infespiritual. heades this, Spiritualism is gaining voluntal, the strength to oppose terminant of the land as a drunkard. Politics is not reliminate on the land as a drunkard. Politics is not reliminate of the world's opinion or what is said about their gion. It is simply a combat for spoils, and where this exists, invectiveness is nat spirit friends. ural. For a greed for gain is selfish, and wielding power that is not without influ-selfishness is an unspiritual emotion, which ence. must gratify itself by abuse or indul-gence in the material. The former before gence in the material. the victory and the latter after the same, Now, people who are striving for soul happiness need not be afraid of one getting all the spoils. There is a supply for everyone; and the more they struggle to growth; and so let it prosper.

Leep each other out of it—at least it seems

The Society for the Park. keep each other out of it—at least it seems so to judge by the mutual depreciation of each other—the longer it will take to reach the Politicians are not struggling for the apiritual, but for the material, and thus lay themselves open to abuse. Thus if something must be anathematized, let it be directed at the politicians. They attract it, because they give it, and deserve it because they give it, and deserve it because they carn it. They exhibit no chartity for each other and therefore expect none. They prove it by their newspapers, for abuse is their daily song. By aiding them in this it will help to shorten their career, when honest citizens may step in and take charge of the government.

THE ROAD TO CONTENTMENT It not only instructs personally, but un-folds the powers and talents of the soul low being, and neither pride, convention-more readily than can be done through allty nor custom will hold him back from the ordinary experiences of life. It is doing his duty, from exercising his love or of sacrificing himself beyond his normal atrength or inclination. Sympathy is that quality of the soul which is unfolded

through trials, suffering, heart's troubles and restriction in worldly comfort, and offer consolation. In ordinary life man's those who have suffered the most can sympathize the most, know naught of worldly wants know not of the needs of humanity-cannot know them, for they lack the experience. Exin the soul that which is required for the benefit of others. Either we must act in accordance with reason or the demand, or we must suffer ourselves in order to reach

nature.

The divine principle, love, is inborn in man, but it must be brought into actioninto spiritual activity before he can disconnect himself from earth's environments as a spirit, or even be content or happy as a mortal. Intellectuality or the pospiritual reasoning is an effect of refinement and education, but it is not that quality of the soul which leads to God, as the battles of life, it sinks into a sort of it were, to absolute contentment. It is, soul indolence. To stir such up, spirit comparatively speaking, but the negative condition of the soul, or of the being, unfolded or perfected. Love is the positive quality that must accompany it to make man a perfect spirit. Without it he is unevenly balanced—part spirit and part human, even after the release of the physical body; for death alone does not free man from earthly influences, and without love there is no absolute existence; no real living; no perfect rapport with life itself. Some may obtain positive love before

without the means or power to avoid suf- is the inability of the sour's negative quali fering. Soul activity prevents the sensi- fication to act for a positive or spiritual eftive from feeling the influences which oth- feet. This lack also leaves the being imerwise disturb and draw on him. And perfect. Thus education or refinement is mediums offer spirits the wherewith to almost as important a factor as the develkeep them internally active, and conse quently the power to offset material influmay be readily attained in spirit, the latter ences and discordant mortal influences, is not so easily attained. Intellectual ac-Thus let every medium be grateful for his quirement needs but a passive or willing condition to learn, while love needs active ing by a show of charity and generosity demonstration—doing for others and not for humanity.

demonstration—doing for sell. The opportunities only thinking for sell. for doing is given us in earth life, and those who neglect these opportunities will when one religious sect abused another, have cause to regret in the future, as many spirits affirm, and thus seeking means and ways of making up for los time-many humiliating themselves in a manner which their dignity would have permitted in the physical body. Skeptical mortals may smile at some of the apparent absurdities that are told of exalted spirits of earth (exalted by man) but there is more truth than poetry in some of it. We all may yet want for an opportunity of going into a dark circle as and taking part in some of the manifestations. Let us not be too proud of our spir ituality attained, for we don't know where we may be lacking in spirituality. virtue does not make an angel. It is our freedom from materiality which counts in the balance, every faculty of the outer man requiring to be spiritualized or to act for a purely spiritual effect before they can be exercised in the purely spiritual or positive of nature

Just as man's desire for gross food tem pers for light food, it reaches a still higher impulse or consciousness in spirit life, and emotions, impulses or feelings that need

Life is short and none should fall to remember this, and may be cut off at any moment without warning; and should therefore act or give when opportunity A little kindness or

The Society for the Promotion of Morality in Philadelphia, under the guidance of one Isiah Seeds, formerly of the United Enemies of Sin, are contemplating a cheme of removing or hiding from v the classic statuary that is on exhibition in public places. Because their prudery does not permit them to look upon such things innocently, they are endeavoring to de-prive the public of this pleasure. To the pure all is pure.

liealth of body and wealth of mind, is

others as evil, while excusing that which we do as natural, is quite human. The filesh cater will atigmatize the smoker with possessing a filthy habit or of being filthy, forgetting that tobacco is death to bacterial and the smoker with the state of the smoker with the state of the smoker with the state of the smoker will find something that needs clearing away, and by so doing, let in the light of the beyond. and a protector from throat diseases while meat cating generates them and enlivers the body with a maggoty family, leaving it an open question as to whom the cap fits applied.

Now by studying self-our habits, our actions, our thoughts and feelings in gene ral, we would obtain more information on human nature, on causes, on influences, on intelligence or God, than by looking only for the defects in humanity. None are freed, and in proportion as we are troubled by the evils or discords or weaknesses of others we have them ourselves. To the pure all is pure, and to the imper our own diseased or discordant condition of the spirit.
All life emanates from the spirit or soul

and manifests itself through the body cording to what it is-what it constitutes in being. And this is selfish or noble, sensual or pure, arrogant or modest, animalistic or spiritualistic as we will it sire it, love it, and according to these practices the spirit takes shape and manifests itself through the body again. We may rise or descend in the apiritual scale, or be very spiritual in some respects and materialistic in others. But however we register, things are reflected on us, thus, like spirits, seeing objects aubjectively, i. e., as far as our ideas, feelings and emotions concern life.

None are perfect who can be affected by the little discrepancies of humanity. Graver evils like those coming under the Dan of state laws are not considered here. We are only alluding to those habits or impulses of the spirit that seem to be wicked in our sight because they happen to be the property of somebody else. Our habits and emotions may seem just as bad in the sight of others and therefore it is hest for us not to find fault. For as we do this we call attention to our own defects, in fact, lay a foundation for a search after them-like attracting like, or as we give out we receive in return.

Angels do not tread the earth in material garb, (except for a few moments at a seance for spirit materialization) and therefore we are all brothers in one com mon cause—all but human beings, or spirits encased in a fleshy substance and navigating in a sea of matter, individually seeking an outlet or endeavoring to rive above its darkened shores to the light of radicalism, if such it can be called, is beautspiritual day where love, happiness and ifully modified by the female element of peace are said to prevall and awaiting the her being, making it just what it ought to weary traveler of earth; the ripened soul; be-truth practically demonstrated. Her the spirit budding forth from its veil of husband, Mr. John T. Lillie accompanies matter-its sea of darkness, suffering and her, and delights with his song. He has turbulancy.

It is not death alone which constitutes perfection; not the simple act of getting and place him in the ranks of genius, out of the physical body which leads to gether they constitute a welcome the light; not the passing from the visible happy couple. into the invisible (although this is a paradox) that makes the spirit happy. But it is the freedom from materiality in the spirit itself that constitutes all this.

The spirit of man, though never visible in a material sense and always dwelling in the spiritual, is simply disconnected from dy that is visible in matter or to the physical sight, and finds itself just where it always was-only that it is conscious of the fact, and often as much unconscious of the existence of matter as it was formerly unconscious of its apiritual surroundings.

But once disconnected from the physical we see things differently-so the spirits say and which everyone may individually experience when viewing life from a spir-itual standpoint, or intuitively, as it were it not being exactly necessary to be a spir it to understand something of spirit life, and as all mediums can testify. Inspiration is also an aid, for it is the action of a disembodied spirit on the spirit of one emhodied, and this can only be possible when the incarnate spirit has somewhat out-grown its materiality and therefore partially disconnected from its material on house, thus always having a subject in itself to study--seeing itself as others see it. At this period man begins to comprehend life from the positive or spiritual ide of existence, and in comparison as he knows his own weaknesses, he sympathizes with others, knowing how difficult it is to struggle with the passions of the flesh, and knowing that the whole philoso- time; for error often takes years to or phy of happiness depends on this struggle grow or to discover, and the one who -on his mastery of mind over matter. makes use of another's past belief Who would then censure a brother mortal ing his present ones to be different, in or because he has not achieved this aim? der to laud himself, is a sorry historian in who knows but what his interior combat may not be greater than ours? The greater the material force to overcome the more soul energy is necessary to overcome it, and the grander the spirit in the
end or at the close of its material career.
None are lost. Every soul has its coad jutors in spirit, and who look after the welfare of their charge. Some may have but a single friend, but there are spirits enough on the other side to let us claim nore than one apiece, and thus we may speak of our spirit friends with impunity. These love their mortal charges, be they ever so "wicked", as we love our children, and sympathize or pity rather than cen sure for wrongdoing or a surrender to human passion. Then why should not we have compassion—we who are endeavoring to become one of them.

Let us look within and see where we

To regard that which we dislike in There are none without columning others.

All lems have their cranks. So Spiritualism is not exempt, and while they do some good at times in boldly proclaiming advanced truths that a man in his sans condition would hardly venture, they bring ridicule upon a cause, too. But probably this is necessary to advertise it, although unpleasant to the more judicious and modest ones of a cause. But as they cannot be extinguished, we must tolerate them, or they, the various causes, must tolerate them, for there is the Christian crank; the Theosophist crank; the faith-cure crank; the Christian science crank, et cetera. No doubt the Jews in the year 25 or thereabouts regarded all Christians as cranks, and so to-day all Christians regard Spiritualists as cranks. But oldfogyish opinions never stop the wheels of progress. Cranks en masse constitute the progressive element of life, while the individual crank is generally a nuisance, and as such his absence is rather solicited than otherwise. Spiritualism has sufficiently progressed to get along without cranks, and we can now afford to lose them even if they renounce the cause! Let the cranks therefore be quieted or requested to go. We have had enough of them. There are plenty of good mediums and lecturers in the field open for engage ments, and if they be kept busy and i the skeptical public, it will not be long be-fore Spiritualism will be as much resp cted in all the smaller towns as it is already in the more cosmopolitan centes. Here and there we may find a newspaper crank who still throws slura on our ism, but it is seldom done with the consent of the proprietors of the paper. blatant reporter or asinine editor, beier ing himself to be favoring bis readers tries to make himself heard, but mostly to tries to make himsen neares, and injury of the disgust of his readers and injury of Thus let them bellow. The the paper. Thus let them bellow. press must have its cranks too, and without them we should not have the advantage of free advertising. Let the newspaper cranks therefore live as long as they

Mrs. R. Shephard Lillie is in Cincinnati. She is a wonderful apeaker eloquent, poignant and interesting throughout. To appreciate one must hear her and this increases with attendance. Her fine baritone voice-full in compass and rich enough to give him the muse's paim gether they constitute a welcome and

It is sheer folly for a Spiritualist to as gue with a Materialist on the science of life or nature or evolution or any o subject except immortality, and close that as quickly as possible by a tangible proof for that effect. In all other cases they hold the argument on the hypothesis that our theory is contrary to science; that it is obscure and confusing; and that our technical mode of expression is nonsense. Yes; because they cannot understand it. And because it is confusing to them, it must be contrary to science. It was once prophesied that scientists would be put to confusion; the time has come, and it is not for us to right them

Let those who will, study our science and make themselves acquainted with it; and let those who desire to argue against it do so-but not in controversy. ualism has sufficient listeners and students to make all our literature marketable; and if secular papers desire to make them-selves popular or notorious with spirituallatic arguments let them pay for it. It should be against the dignity of every Spiritualist to enter into controversy with every braying piece of humanity that feels inclined to argue against something he knows nothing about

The man whose present may be judged by his past has not progressed. His opin-ions may differ from what he once believed or advocated, despite his sincerity at the ler and thus make his work worthless an

If we cannot say anything good brother we will not say anything bad of him, for it is not good to expose the secrets of one's household to the world. If a brother falls cover up his sins with chaity, and simply warn your neighbor again the danger.

The true mission of Spiritualism



Buffalo, N. Y

On Sunday, September Mrs. Lillie and Jno. T. Lillie, ended their engagement with our our society, "Jack" did well, any Mrs. Lei-lie fairly outdid herseif. Under the inspiration of her guides, she seemed fairly radient with intelligence from the spirit life. May joy go with her. Lyman C. Howe sposks for us next Sunday, we are flourishing and nope your are also. DENNIS.

Hart, Mich.

Hart, Mich.

I would like to make brief monition of a first treat we have been having for a week or more, in the way of a very! interesting to caure, and the week or more, in the way of a very! interesting to caure, and well received and appreciated by all. After each fecture descriptions and tests were given, generally very accurate and recognized. The medium of instrument through whom given. Mis. Lean Bible, of Grand Repids, Mich., a hady who is becoming known and rapidity, and will say we tally coming in the front as a speaker, well arealy there as a free, earnest worker in the hands of her guittes wholly any society or interesting work in the line of incident-inp by bectures, I as by clarryogant descriptions, etc., can but be well assisted with Mrs. Lena Bible's work. All such larguages a family on the fine of the Southern Agrandian strongle to kept consantly employed, as the field is large and the useds multitudinous. Finernally.

Topeka, Kan.

Dr. W. E. Reid, the spirit post-master of this city, returned here last Saturday from an extended tour in the East, where he visited Eoston, Philadelphia, New York and other places, meeting many friends, and says that his visit East was an emphasic success. He would perhaps staid longer had not his presence been needed here to a master of contro ersy between himself and one Mr. Wanne-

day make a hell to send you to and a devil to tend you to send you to and a devil to tend you to do woog.

Mr. Rippy remains here until November.—Manchester News.

Temple Fraternity School.

The opening exerche was singing an invocation from The Fraternity School. Progressive Educator was read by one of the pupils, auother read a pretty and appropriate poem of some length, then there were readings by the children from ends given by Mr. Danforth, the conductor. Mr. Ayer announced as the lesson of the day, "The Bigher Npiritualism, its expression and what it teaches." Next came a lesson from the Progressive Educator, that for to day he mg. "Dife's Parposs." At its commence of the month of the progressive Educator, that for to day he mg. "Dife's Parposs." At its commence of the month of the progressive Educator, that for to day he mg. "Dife's Parposs." At its color to the meaning of the children. Mr. decorate the intelligence come from the lesson of the decimal that the progressive Educator, that for to day he mg. "Dife's Parposs." At its color to the meaning of the children. Mr. decorate the mount of the progressive Educator, that for the day he mg. "Dife's Parposs." At its color to the meaning of the children. Mr. decorate the mount of the mount of the progressive Educator, that for the day he mg. The server to important the lesson was asked as to the meaning of the children. Mr. decorate the mount of the progressive Educator, that for the day he mg. The server to import the progressive Educator, that for the day is the progressive Educator and the form of the day is the progressive Educator, that the work progressive Educator is the progressive Educator. The previous of Mr. all the progressive Educator is the progressive Educator. The previous of Mr. all the progressive Educator is the

Haverhill, Mass.

The First Spiritual Society of Haverbill and Bradford had the drat meatings of the session at Unity Hall, on September 29th, at and 7 p. m.

art rang Ageron, consultant, Chicago addressed the audiences, which were unusually large, the ball in the evening being filled to over hwing.

Mr. Algerton, under influence, answer questions given by the audience, many of which were handed in requiring deep thought, all were asswered in an able manner.

The theme for the afternoon was "Retribution, forgiveness and mercy," of which a practical Hustration was given.

After the fecture many convincing tests of spirit return were given. The evening session opened with several selections of music by the home ordineira, Miss Jesse Little, leader, after which Mr. Algartin answere edquestions bright and gave many antistact of the decisions of the desired and the first selections. The many who have listened to him know with what are ability his different phases of medium ship are combined. We are glad to state that he is about to make his per manent home in Boaton, and we feel that he will be gladly welcomed, and we feel that he will be gladly be must be selected as the per manent home in Boaton, and we feel that he will be gladly welcomed, showing an interest in the conditions which the flowers help to make. In commendation with the search we have a Ludies Addition posed of many energetic worn in, which is of great bear aft chancially to the association. The opening day must have brought extent.

On detober 6th and lath Mrs. Kate R. Stiles, G. B. ston, the work known endium will

with Mrs. Leads Bibles and the needs multitudinous. Framerially, GAINES.

Topeka, Kan.

Mrs. F. A. Brown, of Portland. Oregon, closed a very successful engagement of a month with the Religio-Harmonial Society of this city last evening by voluntarity giving her service, a for an entertainment given for the purpose of risising money to furnish the new hall of the society. The bable is to be devoid to Spiritualism and will not be used for other purposes.

At the close of the meeting the following resolutions were adopted. Whereas, Mrs. Brown has for the part month been recturing, giving slittings and clair vogant tests to the satisfaction of her hearers and those who have had slittings with her; therefore. Resolved, That we commend Mrs. Browne. Resolved, That we commend Mrs. Browne. Resolved, That we commend Mrs. Browne has nore phases of meditumship to his more phases.

F. P. Harken.

Grand Rapids, Mich.

Dr. W. E. Reid, the spirit postruaster of this city, returned here lest Saturday from an extended tour in the East, where he visited Boston, Philadelphia, New York and other phases with here; the following resol

president; H. Krouse, Storetary, shall be a conference and medium a meeting were held, and on the 19th the closure that the conference was given to Mr. Colville. The same atternoon camp broke up and every one left happy and gratified at the result.

maker.

It was quite a surprisa last evening when brother field walked into the meeting, the next evening stier his return, leading his little mother/eachid. The doctor was non-insted to preside at the meetings of the Union for the coming month. And siter a free and full consideration of the walked with but three data full consideration of the walked with but three discenting views. Particularly moticeable logs big-hearted nam, whose same I am or spiritualists of this and adjoining towas, the first of the kind ever held in our vicinity, and considering all the unfavorable circumstancies was a decided success. The meeting standing by Dr. Reidi that this Wanneshaker business and the spirit postmenter field none to how leading the season, and last seatiments in the string postment of the project interface. The meeting was the season, and the sample postment of the project interface of the project of the pr

Allegheny, Pa.

Washington Hall was fined to its utmost last Sundays night, comprising people of all denominations, ages and classes, to hear the elequent Frank T. Rip by discourse on the subject of Spiritualism. His main point during the course of the lecture was that no matter how many sins we commit or how grave they may be, we must suffer or atone for the same in the hereatter, while the Carlistian religion teaches there is saivation for the sinner at the last nour, and that he occupies a place by the side of him who has been an upright God-learing Christian all his life. Strange that it should be thus. Mr. Ripley added that the Spiritualist force and the complexes all that is good and its always afraid that he will be sont to held if he fall to intered sittles the last to the last the site of the sont of the life he fall to intered a site of the sont of the life he fall to intered a site of the sont of the life he fall to intered a site of the sont of the life he fall to intered a site of the sont of the life he fall to intered a site of the sont of the life he fall to intered a site of the sont of the life he fall to intered a site of the sont of the last moment. The Christian blances all his miforitums to God, such as the elements ruin, distal and other chaintiles. The Spiritualists believe their food too good much the sont of the last moment. The Christian blances all his miforitum is defended that a set of the sont of the son

The First Society of Spiritualists of New York City.

Mr. J. Clegg Wright occupied the platform of the society at Adelphi Hail, sunday morning, October 6, taking for his aubject, "Inspiration." The speaker said: It is true that this is the first time! I have appeared before you, but that makes little difference. There is not much difference between a peasent and a prince. Tuere have been good things in the plat and there may be good things in the future. We are about all allike We have like necessition and like demands. Love means the same in all hearts.

But I would at have you perfectly happy. If you were you would stop growing. If the vine had no more branches to put out. It would begin to docay.

Great ineu sejdom have great sons. Nature sends up her great men from the masses. From the apirit world thoy shoot across our horizon like a shooting star. Where do they go? Heaven began when the first man died. As time plassed on the numbers there increased, until now there are soutless militions. There is a public opinion among them and that opinion is passed down to us When George III was king, down in a coal mine a dirty-faced boy was eating bit dinner. That boy became these was eating bit dinner. That boy became these seaded own to us when more for man than a i the gods of the past. He was king on the inventor of the locomotive, and rairroads have done more for man than a it he gods of the past. He was king man.

Mrs. M. E. Writams presided at the afternoon meeting for manifestations, and in her opening gave some good advice to developing mediums, some of whom ciain to be in fluenced by the spirit of Jesus Christ. His influence, she said, was not confined to any one person but is active throughout the universe and exceeds to all alike. This idea

his instrument in a way much beyond the calibre of the mortal mind, and sgain will bring her to the other extreme. This is nec-essary in order to make her a perfect organ-

ism for communication between the two ordes.

Why do not the Spiritualisis have fine churches in which to meet? is a question soked by many; and to this she suswered that Spiritualism is a limities spiritocophy of truth. Its followers are the architects of their own souls, and will build churches as tiney are inclined. Spiritualism opens the world and the spirital enter into the sound that there is not the least evidence to show that Materialism has fact. Religion be small is a deinston, if opiritualism is not what is claimed for it, then Materialism is rowned to the spiritualism give the only evidence to disprove the underlatistic idea.

Mr. J. W. Fietoner discoursed in an eloquent manner on the surject of Spiritualism and among other things he said it ist if "Phe nomes are taken out of Spiritualism it with the said of the said of the said of the spiritualism and among other things he said it ist if "Phe nomes are taken out of Spiritualism it with the said of the sai

Summerland, Cal.

Mr. Meguiness has completed his floe, large store and will bring a stock of groceries at once, and has five any rooms above for rent, the verands fronting o'd ocean blue. The inmber will be on the ground next week for the hibrary building, and we vacant list owners who are awaiting the pioneer work to be done ale condainy invited to donate liberally, and we will do the work coerfolly and gladly. Everybudy seems happy, and despite the month and groans of our would be destroyers, everybody seems happy, and how of no one won wishes to minove away,"

I has been so mournfully predicted.
Mr. Nacross arrived direct from Chicago to day, and judging from the smiles on the heavy countenance, he will be likely to stay and not "move away."

O K. SMIFH.

Canton, O.

Canton, O.

Brother Fred Howard Pierce, of Jackson, Mich., has been with us for the last three months, stopping at 187 East Eighth street, where he has been satisfactority ac ving those who called upon him. Some called on him a second and third time, and thus prevented his leaving. But he will leave end long to take a few weeks of needed rost. He slao has been bodding parfor tectures in which much food for thought was given. His music and song while entranced, the latter in diff rent tongues, have surprised many, causing many to investigate Spiritualism. In view of his good work here, a few investigators met at Mr. E. T. Bowman's residence, No. 187 East Eighth street, on the night of September 28th, and presented him

Onset, Mass.

Onset has another marriage to record making the 6fth this acason. The 18th of September Mrs. Mary Whittler, a highly re-appeted medium of this place was regally

friends do can return. But few will deny that there is a something mysterious about the phenomens, but where does the intelliguation of the place was legally that there is a something mysterious about the phenomens, but where does the intelliguation of the place was legally the process of the question of april power as at present. Many orthodox sermons are highly beinted with "prilludials, and we believe the gradual but certain the process of the gradual but certain the process of the gradual but certain the firm of the process of the gradual but certain the firm of the work. Spiritualists over years without their cognate. The potentials are gradually transform the olegation of the work, spiritualists over years and the same of the same of the gradual state of the gradual state of the same of the gradual state of the same of the same

The First Society of Spiritualists of Now York City.

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But I would not have you perfectly happy. If you were you would stop growing. If the vine had no more branches to put out would begin to doesy. Great men aejdom have great sons. Nature sends up her great men from the masses. From the spirit world they shoot across our horizon like a shooting star. Where do they go? Heaven began when the first man died. As time possed on the numbers there in reasons and the possed on the numbers there in reasons and the committee on decorations, Mr. Chas. W. Sullows.

have an eye to business, bad a table arranged at the right of the entrance where were dis played many articles of handlwork, both useful and ornamental for sale, which were

disposed of early Saturday evening. At the left of the entrance lee cream and cake were disposed of early Saturday evening. At the left of the entrance lee cream and cake were disposed of early Saturday evening was well attended and very enjoyable, both to those who took part and by the spectators, of whom there were many. The music was entivening and old-feshioned, and here let me state a most unusual thing that money, musk and Fisher's Horophe were led by Mr. and Mrs. Applin, an old couple, well-known residents of Onset, both of whom are over eighty years of age—one being eighty-three and the other eighty-five. Who says that Spiritualists need grow old?

Our highly esteemed and worthy President, Colonel Crockett, opened the atternoon excribines on Msturday by a few well chosen remarks, welcoming the Red Isau, also spirit of J. P. Greenleaf, their champion and sympathizer and the propounder of these yearly celebrations. A Harvest Moon ang, composed for the occasion by Mrs. Shelbamer-Longley, was then song by the congregation to the tune of Cid Lang Syne. The Colonel then introduced Dr. Richardson, who made a few remarks, followed by Mrs. Ross and Mr. Baldwin in the duet "Come Where the Lillies Bloom." Mrs. Longley was next introduced, who said "we gather together for the purpose of paying tribute to the Red man, and space forbids a detail of her remarks. The Longley Glec Club then sung "I'm glad that I'm Living Here To day." Mrs. Loring, of South Bramtree, was next introduced, who spoke a few words and was then controlled by spirit J. P. Greenleaf, the words and was then controlled by spirit J. P. Greenleaf, the words and was then controlled by spirit J. P. Greenleaf, the together for the purpose of paying tribute to the Red man, to whose power and strength we owe so much.

Mrs. Dr. Sturtevant, a co worker with Dr. Greenleaf, next made some very pleas.

Sammerland, Cal.

A library association has been organized in Summerland with a legally appointed board of directors known as the Free Library Association. Officers as follows: President, M. G. William: Tressurer, N. M. Bowlie; Secretary, Mr. O. K. Smith. A building fund is being raised for the purpose of erecting a building to cost twenty-five hundred dollars, on lots donated by Mr. W. for that purpose. We have several hundred dollars worth of books aiready and are rectiving almost daily donations. Readers of this will please send in their surplus books. Several parties from San Francisco visited Summerland to day. Mr. A. C. Johnson gave plans into the hands of coutractor Wright for a large two-story house to be built at once. A postoffice has been granted to S. L. and Henry B. Allen appointed as postmester, and we are to have a passenger depot at once.

Mr. Meguiness has completed his floe, large store and will bring a stock of groceries at once, and has five airly rooms above for rent, the verands fronting of ocean blue. The immber will be on the ground next week for the library building, and we vacant lid owners who are awaiting the pioners woik to done and exalting the pioners woik to done and will bring a stock of groceries therraits, and we will be like to donate liberaits, and we will be like to the consistent will be more any the control of the ground rest week for the library building, and we vacant lid owners who are awaiting the pioners woik to done and security will be more therefore the propose of the provide for a large crowd, and it was leaded to the ground the week to make the provide for a large crowd, and it was leaded to be a large to be a sound to the provide for a large crowd, and it was leaded to the more and the provide for a large crowd, and it was leaded to the more and the provide for a large crowd, and it was leaded to the more and the provide for a large crowd, and it was leaded to be a supply and it has been granted to the control of the provide for a large crowd and the provide fo

grander if the which shall endure for all eter and the which shall endure for all eter and the which shall endure for all eter and recovery orders that several cottages to the five and flearity will positively currently and recovery orders are all the book by the control of the several cottages to the for the several cottages to the correspondent has several cottages for the correspondent by the Conset Publish for the several cottages and sole of the cottage to the correspondent of the correspondent of the cottage to the correspondent of the cottage to the correspondent of the cottage to the correspondent of the correspondent

MOVEMENTS OF MEDIUMS

Dr. F. L. H. Willis is now residing at Glen

Miss Emms J. Nickerson may be addressed care of the BETTER WAY.

Dr. Dean Clark is ready to answer calls on the Pacific coast. Address care of Golden Gate.

Oute.

Mr. Geo. H. Brooks may be engaged for the winter months. Address care of The Better W. C. Warner, inspirational lecturer, is open for the season of 1800, beginning with February.

Aldrich, inspirational apeaker remed 55 West Exchange street

and November.

Mrs. T. J. Lewis, speaker and feat medium, 25 Harrison Ave., Boston, will answer calls to the Eastern States.

Edgar W. Emerson's engagements for October are as follows: 6th and 18th Lynn Mass. 20th and 27th Frienburg.

F. N. Foater, the applict artist, is now located at Manneleid, Ill., and is ready to take pictures from photographs, etc.

H. R. Wardell, paychometric reader, clairwayant and test medium. Address 28: Eleventh atreet, Louisville, Ky.

Mrs. Cerrie Van Darce is at present in

Jeneva, O., for engagements to lecture.

Mrs. Helen Huart Richings lectures for the holderson, Ind., society during October, and he Pittaburg society during November.

Mrs. Fannie Ogden, 88 Main street, Peoria.

II. Trance, Test and Psychometrio reader and be engaged for the season of 80 and 60.

Mrs. Nature States of the season of 80 and 60.

Mrs. Nature States of the season of 80 and 60.

Arra M. E. Williams, of New York, resulter acanons on the 12 h to continue every theedry and Saturday at 2 p. m., 222 West h Street.

46th Street.

Miss Jounie B lingan will make engagements for fail and winter week evenings for 6, 10 and 12 lectures. Address 2 Irving street,
South Framingbum, Mass.

Bishop A Beals, inspirational speaker,
may be addressed during the months of September, October and November, at No 701.

Third street, St. Paul, Minn.

Mrs. R. S. Little desires angagements.

Third sireet. St Paul, Minn.

Min. R. S. Lillie desires engagements in account of societies during the week in this circums to societies during the week in this circums of societies during the week in this circumstance. The RETTER WAY.

Mrs. Mary C. Knight will be pleased to cerrespond with societies wishing to engage her services as a lecturer and test medium. Address Futton, Oswego Co., N. Y.

Mrs. Mecracken, Medium for prophetic symbols, has changed her residence from Culcaso to Hot Byrings, Ark., where she cas be addressed for written readings.

Frank T. Ripley, lecturer and test medium is open for engagements for November and Decemberany where in Onioor Pennsylvania. Address 316 B. aver Ave., Allegheny, Pa.

Miss Lizzie D. Bailey, trance lecturer

Address 310 B aver Ave, Allegheny, Pa.

Mis Lizzie D. Bailey, trance lecture assembly and the property of the

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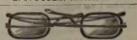
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Mention this paper.

Ask Your Druggist for



ROWLEY'S

OCCULT TELEGRAPH - AN ACKNOWLEDGED -

SCIENTIFIC FACT.

Given by the Guides, Waubenekuhn and Watonowan, through the Mediumship of Henry H. Warner, Cincinnati, Ohio, Wednesday, October 2, 1889.

Thou Infinite and All Wise Spirit of We come to thee this morning Nature—We come to thee this morning filled with a longing for a nobler existence --with our hearts all alive to the beauties of thy work. We hear thy voice whisper ing in the breeze that sighs among the giants of the forest; in the winds that aweep the bosom of the mighty deep; in the thunder that crashes awid mountsin peaks, it is thy infinite voice that speaks. Teach us to look ever for the bighest in nature. Amen.

Well, Maria, you and mother were wishing the other day that you could hear from me once more. I am happy to be able to comply with your request. Yes, I am perfecting my drawing and wish you would attend the camp at Lookout every year if you can. The way will be opened for you soon to a higher development. To Mrs. L. E. Hebberd and Maria Webster Grayeville, Rhea Co., Tenn.

OCEAN BRAVE

My Medium: The snows of time crow your head and you can look back over the past thirty-three years and see the long weary road you have traveled to plant your Banner where it now stands. Thy crown is almost ready, but we need thee yet a little while longer in the earth spheres Do you remember the time when Mrs. Conant was giving messages, and a stranger disturbed the circle in passing out by put-ting his hand on her shoulder? You know you felt the disturbance in your room and asked Mr. Berry about it. Berry brave says, "Tell Mr. Colby, I am often with him." I came to this medium to de- he him." I came to this medium to day be-ceuse I thought it would be a better way d.flerent manner from the one I usually employ. The cause of Spiritualism is above and beyond the enmity or love of any one or failure do not rest with one man or one the world with which all nature pulses and Your old friends, Pierpont, Putnam, and Dr. Gardner, join me in sending you congratulations and wishes for your pros-perity and happiness. To Luther Colby, Boston, Mass.

WILL LAMPS

I do not know whether I will be recognized by anyone or not but I think there are those who are still living who have kindly remembrance of Sergeant Will I come gladly this morning to say that I have outgrown all those painful conditions that surrounded me before I passed to spirit No more wasting away in the grasp of fever, but a continuous growth to higher conditions of soul unfoldment. Mary and George I am ever near you.

MILTON WORKMAN.

I desire to reach Henry Workman and eay to him to be calm and patient and you The work that is before you requires every being to be attuned in perfect harmony. I am ever near you and we are all watching over you and may you ever be blessed by the ministering angels.

CHRISTIAN SANDS.

I passed to spirit life from Marblebead in the state of Massachusette from typhoid fever. Jennie, don't make any changes as Time will bring you a better unfoldment and you need not sacrifice yourself to obtain that which can be at the best only a temporary gratification, not a permanent Your mother and brother welcomed me when I was born to this life.

MASON EWING.

I come this morning with a message of love to the friends in earth life. There are many things I desire to speak of, but cannot suse there are others who are anxious to communicate, but I am thinking that none of us will say much more. I am happy here and am learning much that I neglected when in earth life.

them once more. Many moons have gone been on a long trail in search of knowledge omitted. and having gained strength returns to give his help to those who need bim. He says swer your questions next week. Conanchet has spoken.

Questions: Answered by Spirit Orontides

Query-What is Heaven? -This can be answered best to some minds by a negation of the popular conceptions of Heaven. Heaven is not a location but a condition. The ideas of heaven are as varied as the individualities, the inhabitants of the globe. To us heaven is not a walled city with golden streets, etc. It is the condition which affords the spirit

be in heaven the soul must be en rapport with environments. The most beautiful surroundings that Thought may paint with Fancy's brush would not be heaven to the soul with no appreciation of beauty; to soul whose sensibilities had become blunted by years of association with vice and deg radation, the sudden birth in a state of absolute purity would be most enquisite torture to the soul so circumstanced. Hence it is that a soul on its birth to the spirit world finds itself in environments suited to its state of spiritual advancement; but it makes and results pour letter in remembrance.

Most respectfully, CLARK ROSE.

Mrs. H. J. Wadsworth.

Mr Editor: May your good paper still continue to increase in circulation and its state of spiritual advancement; but it makes glad the many hearts seeking for its state of spiritual advancement; but it is not condemned to remain forever in that light. May you and Mr. Warner long condition but may advance as the law of compensation is satisfied and as its own as-kind word; act or thought, make some one condition but may advance as the law or compensation is satisfied and as its own aspirations may incline, to higher conditions of soul unfoldment and the surroundings of soul unfoldment and the surroundings of MRS. H. J. WADSWORTH.

2005 Third Ave., South, Minneapolls, Minn.

Given through the Mediumship of Mr. Ned Hanlon, Artist, Boston, Mass.

This is as near as we can answer a ques-tion that properly belongs to the realm of individual soul experiences. Each must

casion. Psychometry-soul-measurementinto play the entirety of the spiritual senses and hence could not be classed as a separate sense. Clairscience is that faculty of the spiritual man, which enables him to come en rapport with the thought of sci entific inspirers, in other words, the clair-scient is one who, perhaps without special education in that direction, possesses the capability of acquiring a scientific education, hence are the rec pients of a scientific

by spirit intelligence in accordance with laws of spiritual chemistry which are as clearly defined as those of material chemistry, and even more so. A complete statement of those laws is impossible because your compreheusion. No rec nciliation is land: needed because the proposition is in strict pulsion of the air in the inter-cellular spaces immediately afficited and its compression into others. Something analogous takes place in these phenomena. Or take a tub of water, full to the brim and place in it a live fish, carefully, so as not to displace any water by agitation and is there any difference in the amount of water or has a change of level taken place?

No. Outwardly there has been no change, but in the internal structure there has, air being expelled and the particles of water compressed into a smaller space. So these phenomena are directly analogous and donot violate any real law of physics.

Erratum—In the answers of last week the following paragraph should read thus: The position which seems to us after careful examination to be the most reasonable, is that which prevents as its fundamental proposition: "A trinity of subtance in a unity of manifestation." The words italicized previous to the quotation having been omitted.

ACKNOWLEDGEMENT.

To the Editor of The Better Way.

In the Spirit Messages in the issue of August 24, in a companying time from Align.

many children of the pale faces asking for him and comes to say he is glad to be with proposition: "A trinity of subtance in a proposition: "A trinity of subtance in a

In the Spirit Messages in the issue of growth and expression." August 24, is a communication from Alice Rose. In reading the message I was im-Rose. In reading the message I was impressed with its being something wonderful and knowing that Pembina County, North D kita was many many miles from Cincinnati, I felt that the father addressed in the message would not receive it. The twenty drops of milk may contain as many many many that I at once see

HYPOCHRATES.

Know dear friend, that as the spirit is individual soul experiences. Each must answer the question for himself from his own experience. We cannot say for you, this is your heaven, or that is your hell. You, the medium's heart, the medium's soul, the medium's new roomment, look upon the snd you alone are the arbiter of your fate; result as shown to the physical senses. As on you rests the burden of defeat or the palm of victors. We have answered as when physical results proclaim the microred palm of vic'orv. We have answered as when physical results proclaim the mirrored our own individual experience warrants, action of the soul within. Do you perand no farther.

Query—What do you mesn by clairscience so used by you in your answer to a
question in lest issue?

According the soul Within. Do you perseive deceit ma querade a thirsty soul
seeking its loved, in paltry folds of meretricious light, do not think that soul is represented truly there; it simply follows the all commanding law of love and seeks its loved one through the miry channel percould not be used to fill the place, as it calls haps of another's physical life stream. Had not these seeking souls a corresponding thread of light reaching from the loved. of their robes of spirit with the mire of an other's physical undevelopment. How car the pure mingle with the impure? see the paltry show go on, where the strug-gling pilot of a narrow channel attempts to lead the seeking one through tortuous Inspiration.

Query—Do spirits pass material substances through each other and if so, how, and c.n you recordie such phenomena with the proposition of physics, that two bodies of matter cannot occupy the same space at the same moment of time?

paths where human weakness is constantly piling rocks of discord, where naught but harmony should reign. Do not despair these borrowed rags, these altered looks, these imbedile murmurs of ignorance, these acrobatic dissimulations, these travestics. paths where human weakness is constantly harmony should reign. Do not despair Answer—Spirits do pass one substance of the all powerful spirit are not the ulti-through another and the substances may be mate results which the honest soul must bith material, or one spiritual and the seek. These kaleidoscopic changes from other material. The manner in which it is doue, appears to us to be much the same the radiant colors of the soul's true harprocess by which the oxygen in the air lob-ules of the lungs is transferred to the blood-infant class and before that time may come vessels of the lungs in exchange for car-bonic acid g s and carbon di-oxide, or by only the mirrored image of poor unfinwhich the liquefied products of the dig stished lessons of humanity and as the ive tract find their way through the walls streams of earth in springtime reflect its of stomach and intestine, where the most clouds, so i irit the raindrops, ruffle the searching microscopic examination has not placid water, but sunlight comes again and yet revealed an opening, into the portal and lace al c reolations. The one is a physical osmosis carried on by the automatic forces of nature, the other is directed their perfect fold.

The Saturday Evening Spectator, Minneapolis, Minn., recently contained a letter from the pen of the poet, James G. of lack ciepace and language which would convey any adequate idea to be grasped by references to Santa Barbara and Summer-

accord with the f.c.s. In the phenomena in question, two substances do not occupy the same space at the same moment of It is a wonderful picture, in which mastime. For example, in driving a sharp pointed nall through a piece of wood, does and the arms of the mainland stretch out the wood weigh any less because of on either side into the sea, while in the the hole in its substance. Not at all. Why? foreground at the southwest the islands Because none of its material has been lost, lift their brown heights above the warm only a closer impact of the fibers and ex- blue and shimmering waters to an eleva pulsion of the air in the inter-cellular tion of 2.500 le t. This is the picture

The Microbes in Milk and Water

Impression was so strong that 1 at once secured a copy of the paper, and sentit to the cured a copy of the paper, and sentit to the address with a letter asking Mr. Rose, if in a number of straight rode; at the end the message was correct in any particular the would acknowledge it to me. Within another hour another division takes place, the greatest amount of happiness. Do not understand us to mean that there is no spirit world, but life in the spirit world is not a condition of happiness to all alike. Heaven is within the soul—an interior condition of peace and comfort—not an external environment of sensuous beauties. To

MEETINGS.

New York, N. Y.

The First Spiritualist Ghurch of Pittsburg has lectures every Sunday morning at 10:45 and evening at 7:45. Children's Lycoup at 2 p m. at their hall, No 6 Sixth street.

J. H. Lohmeyer, Sop.

Albany, N. Y. First Spiritual Society meets in Yan Yechten Hall, 10 Statestreet (first floor), every Sunday as 10% a. m. and 8 p. m. Admission free. Ladies' Ald meets at the same place every Friday at 3. p. a.), suppor served at 6. p. J. D. Chlinn, Jr., Secretary.

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

Brockton Spiritual Instructive Lyceum at 1,16 p. every Sunday. T. H. Loring, Conductor. T H Loring, Conductor,

Pouria, III.

At Union Hall, 430 Main street. Services each innday evouing by Mrs. M. T. Allen, institutional and trance speaker; commeacing promptly at 7½.

First Spiritualist Society meets in Odd Fellows Hall, Market street, every Sunday at 1730 p. m. M. D. D. Higley, Fresident J. Seeman, Treasurer J. W. Poyner, electary (Seo. A. Fuller, M. D., Regular Speaker.

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he seven wonders of the world are: Pyramids of Egypt; Pharos of Aludria; Temple of Diana at Epheaus, Statue of Olympian Jupiter; Mauson of Artemisia; Colossus of R rodes, he seven wonders of America are: gara Falis; Yosemi'e Valley; Mamth Cave; Natural Bridge; Lake Suor; Brooklyn Bridge; Wasbington nument.

Holy Trinity, Forence, 322; Rvalto 98. The seven leading monuments are: Washington 555 seet high; Great Pyranid 543; Torszz y Tower, Italy, 396; Barholdi S'atu- 324; Belfrey Tower, Belfum, 290; Bunker Hill 221; Triumphal
yeh, France, 102 feet high.
The seven longest tunnels are: 8t, 50 thand 48,000 feet; Mr. Cenis 39,000;
Ioosac 25,000, Nochistongo 21,000; Sut22,000; R q iivel 18,000; Nerthe 15,000.
The seven most noted water falls are:

no 21,000; R q rivel 18 000; Nerthe 15 000. The seven most noted water falls are: Cerosola, Alps, 2,400 feet fall; Arve Saroy 1,100; Terat, Rome, 800; Mt. Moreudi, Cauada, 250; Freyer's, Scotland, 900. Niagara 164; Ledford, Eugland, 100 feet fall.

The seven largest canals are: Imperial canal in China, 1,000 miles long; Wabash 374; Erie 350; Ohio 322; Miawi 201; Langedoc 148; Suez 88; Caledonian, Scotland, 60.

Scotland, 60.

The seven principle peaks are: Mt. Evereet, Asia, 29,000 feet; Chimbarazo, S. A., 21,400; Mt. Elbruz, Europe, 18,500; Mt. St. Elias, N. A., 17,800; Popocatapetl 17,500; Fairweather, N. C., 14,500; Pike's Peak 14,000

Pike's Peak 14,000. Seven church spires of note are: Cathedral at Cologne, Germany, 511; St. Stephens, Vienns, 470; Cathedral at Strasburg, 468; St. Peters, Rome, 448; St. Pauls London, 360; St. Patricks, N. Y., 333; Trinity, N. Y., 234.

St. Fains London, 300; St. Fatricks, A. Y., 338; Tholity, N. Y., 254.

The seven bighest attitudes above the sea level of places in the United States are: Fort Garland 8 365 feet; Mt. Washington 6 293; Fort Phil. Kearney 6,000; Salt Like City 4 322; El Paso 3,881; Yankton 1800; Omaha 1,300.

The seven longest lived plants are: D. ciduous cypress 6 000 years; Boabab of Senegal 5,000; Oak 1,600; Orange 1,500; Ivy 60 i; Ash 400; Pear 260.

The seven longest lived autimals are: Eephant 300 years; Whale 300; Camel 40; Horse 25; Ox 24; Lion 20; Bear 20

The seven longest lived birds are: Eagle 100 years; Swan 100; Crow 100; Raven 100. Heron 60; Parrot 60; Pelican 50.

can 50.

The seven longest rivers in the world are: Nite 5,100 miles; Amazon 3.750; Yenisee 3,400; Yangtsikiang 3,320; Misassippi 3,160; Missouri 3.000; Niger 3.000. The seven longest rivers in the United States are: Mississippi; Missouri; Mackensie 2,300 miles; St. Liwrence 2.29; Arkansas 2.000; R.o. Grande 1,500; Re4.1.600.

seven largest islands are: Green

The seven largest islands are: Green-land 380,000 square miles; B orneo 280,000; New Guinea 274 000; M dagasear 234000; Sumatra 177,080; N. phon 109,000; Great Britan 83 000.

The seven greatest seas are: Pacific 78 000,000 square miles; A lantic 35 000 000; Indian 28 000 000; Antartic 8,500 000; Arita 4 259,000; Mediterranean 1,000,000; Cuspian 176 000.

The seven largest countries in population are: Chiuese Empire 434,000 000; British India 250 000 000; Rursian Empire 100,000,000; Unite i States 51,000,000; French R-public 46 000,000; German Empire 45,000 000; Austria 37,000 000.

The seven greates armies in the world

The seven greates armies in the world are: German 2 650 000; French 2,500,-00; Italy 2 119 000; China 1 700 000; Rusia 1 121 000; Austria 1,058,000; Eug-

name 1121.000; Abstra 1,038.000; E9gland 709.000.

The seven largest citles in the world are: London, with 3,850.000 inhabitator, Paris 2 228.000; Soo Choo 1500,-00; Pekin 1,300.000; Canton 1,200.000; New York 1,200.000; Berlin 1 112.000.

The seven largest citles in Europe are: London; Paris; Berlin; Vienna 1,020,-00; Constantinople 704.000 St. Petersborg 687,000; Moscow 601.000.

The seven largest citles in America are: New York 1,200.000; Proiliadelphia, 817,000; Citlengo 749.000; Brooklyn 506.000; Boston 382,000; St. Louis 381,000; Baltimore 332.000; The seven largest states according to

The seven largest countries according to area are: Russian Empire 8,397,000 square milee; Brit'ab Empire 7,890,000. Chinese Empire 4 539,000; United States 3 602,000; Canada 3,372,000. Brazil 3,217,000; Australia 2,971,000.

The seven greatest fires in the United States were: Chicago fire in 1871, destroying property to the amount of \$195,000,000; Orlowed by Biston, 1872, with \$73,000,000; New York in 1835 that a fire loss of \$20,000,000; Portland, Me., 1808, \$10,000,000; St. Louis, 1851, 41,000,000; New York, 1839, 10,000,000; Pittsburg, 1845, \$6,000,000.

The seven coldest citles in the United States are: St Paul, Minn, Montpelier, Vt.; Helena, M. m.; Madison, Wis; Augusta, Me.; Concord, N. H.; Sitka Alaska.

The seven highest salaried officers in the United States are: President \$50,000; General \$13,500; Lieut. General \$11,000; Chief Justice \$10,500; Asse. Justices \$10,000; Chief \$1

RUINS OF THEBES

RUINS OF THEBES.

The city of Thebes, the capital of Upper Egypt, is one of the oldest cities in the world. Its ruins are about 450 miles from Cairo. According to Strabo, the city extended on both sides of the Nils. It is about equal in extent to the site of ancient Rome or modern Paris. The eastern quarter of this auccent city contained the mass of population, while the western side was covered with cemples and palaces, with avenues of sphinxes, and the rock-cut tombs of the kings, the whole in grandeur almost eclipsing all that art and power have since that time produced.

The greatness of Thebes was known to Homer, who speaks of its hundred gates and 20,000 war clariots. One of the kings took the field with 600,000 infantry, 31,000 cavalry, and 37,000 war-chariots. But after the destruction of the city by Ptolemy Lathyrus (86 B. C.), it lost its commercial and political importance, though it remained the eacerdotal capital of the worshippers of Ammon.

On the eastern or Arabian side is the

mon.

On the eastern or Arabian side is the spleudid temple of Luxor, erected by Amusoph III. and Rameses II., which contained a sanctuary, a great court, pyramidal towers and many oblisks and statues. It was conneced with Karaak by a broad, straight road or street two miles in length, guarded on either side by a row of sphinxes. The interior of the rules of this temple is grand, presenting to view upwards of two hundred columns of different dimensions, most of them ten feet in diameter, and many of them in an entire state.

mensions, most of them ten feet in diameter, and many of them in an entire state.

But the great pal-ce temple of Karnak surpasses in grandeur every other structure in Thebes, and is certainly the most magurificent architectural affort ever made by min. On the northeastern entrance the Egyptisns appear to have lavished all their magnificence. The approach by the long avenue of sphinxes above referred to, leads to a succession of portals with colossal statues in front. These structures are distinguished by their grandeur and variety of materials. A calcareous stone, compact as marble, a verlegated silicious limestone, beautiful rose colored and black marbles of Sycue, have been severally used. Most points of view present only the image of a general overthrow, rendering it difficult to distinguish Karnak as a series of regular edifices. Across these vist ruins appear only fragments of arcitlecture, trunks of broken columnumitiated colossal statues, oblisks, immense halls; whose roofs are supported by a forest of columns, portals, propy ince, surpassing in magnitude all simil lar structures. The temple itself is 1,180 feet long and 330 feet broad, and from the pavement to the summit of the roof nearly 100 feet.

On the western or Libyan side of the Nile, there are monuments of the granders of these is the M-monum, or the Rame-eum. Here rived the great Rimeses He designed it, built it, and made it his home.

The temple-palace of Sethos, the father of Rameses in the semaler than the Rimeseum, the subjutures are grander. The third temple-palace is that of Rameseum, the subjutures are grander. The third temple-palace is that of Rameseum the subjutures are grander. The third temple-palace is that of Rameseum is the season of Thebes, covered by inscriptions made by travelers.

MOUNT ETNA.

This is the largest burning mountain in Europe. Its elevation above the sea is 10,874 feet,—upwards of two miles On clear days it is distinctly seen from Valetta, the capital of Malta, a distance of 150 miles. From its sides other mountains arise, which in different sges have been ejected in seperate masses from its enormous crater. The most extensive lavas of Vesuvius do not extensive lavas been celebrated as a valcano from the remotest antiquity. Eruptions are precorded by Diodorus Siculus as having happened 500 years before the Trojan War, or 1993 years B. C.

In 1069, the torrent of burning lava inundated a space fourteen miles in length and four miles in breadth, burying beneath it a part of the city of Catania.

In 1809, twelve new craters opened about half way down the mountain, and threw out rivers of burning lave, by which many estates were covered to the depth of thirty or forty feet; and during three or four successive nights a very large river of red-hot lava was distinctly seen, in its whole extent, running down the mountain.

In 1811, several mouths opened on the castern side. Torrents of burning natter, ducharsed with the greatest force from the interior of the volcano. Huminated the horiz in to a great extent, and spread terror and death in all directions. In 1852, an eruption took place, which lasted eight mounts. Two new mounts opened on the eastern flux of the mountain, from which was streams of lava issued. One of these streams was two miles broad and 170 feet deep. It moved at the rate of 90 feet an hour, and when it descended over abrupt cilifs on the mountain-sides, it formed fiery ca-scades.

Do unto othe seas would
That they should do to you;
Go, love your neighbor as yourself
And to your faith be true.

As angel- strive to lift you up, So strive to help thy brother. The highest law of God le love; No love ye one another. —World's Advanced Th

DECLARATION OF PRINCIPLES

First Adopted by the Nationalist Club of Boaton, Mass.

The principle of the Brotherhood of Humanity is one of eternal truths that govern the world's progress on lines which distinguish human nature from brute nature.

which distinguish human nature from brute nature. The principle of competition is simply the application of the brutai I is of the survival of the strongest and the most cunning.

Therefore, so long as competition continues to be the ruling factor in our industrial system, the highest development of the individual cannot be reached, the loftiest aims of humanity cannot be realized.

ment of the individual cannot be reached, the loftiest aims of humanity cannot be realized.

No truth can prevail unless practically applied. Therefore, those who seek the welfare of mau must end-avor to suppress the system founded on the brute principle of competition and put in its place another based on the nobler principle of association.

But in striving to apply this nobler and wiser principle to the complex conditions of modern life, we advocate no sudden or ill considered changes; we make no war upon individuals; we do not censure those who have accumulated immense fortunes simply by carrying to a logical end the false principles on which business is now based.

The combinations, trusts and syndicates of which the people at present complain demonstrate the practicability of our basic principle of association. We merely seek to push the principle a little further and have all industries operated in the interest of all by the nation—the people organized—the o ganiculty of the whole people.

The present industrial system proves itself wrong by the immense wrongs it produces; it proves itself about by the immense waste of energy and material which is admitted to be its concomitant. Against this system we raise our protest; for the abolition of the slavery it has wrunght and would perpetuate, we pledge our best efforts.

[Most of the Nationalist Clubs that have since organized and are now or gauzing, adopt the above as their Declaration of Principles.]

Written for The Better Way.

Thought.

How little understood is the power of thought and the value of right thinking. Thought is the Archimedian lever that moves the world. The thought of a great invention must always precede its accomplishment. The thought must first be born in the brain to make it a possibility. The realm of thought is vast and exoansive: it is illimitable.

must first be born in the brain to make
it a possibility. The realm of thought
is vast and expansive; it is illimitable.
Thought is ever going out for good or
ill; the good and pure thought that elevates and pleases, that goes out in good
wishes and aspirations for the benefit of
all humanity. What a power of good
it is, and how it blesses him in whose
heart it originated, making iffe sweet
and wholesome and his presence a joy
and benefit to those with whom he
comes in contact.

Thought has a mighty and a terrible
force; it is as tangible to spuit as the
most potent deed. The unkind and
suspicous thought that is wafeed to
them on magnetic waves from the
earth plane, is left with a power that
oftimes baffles their attempt to manifest their presence. When seeking
communications with your sprit
iffleods, cast all suspicious thoughts as
in an individual to the sprit asking that more light be
given to guide your steps to the road
that leads to knowledge and truth. The
nure, mususpicious thought is as sweet
and be sure thought as with the celett. I harm miles of the bright world of
sprit descends upon the heart from
which it arises, making life for it one of
sprit as an inhabitant of earth, and in spirit life
the good and pure will be your coman an inhabitant of earth, and in spirit life
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"As for spirits, I am so far from denying their existence that I could easily believe that not only whose focusitries but particular persons have their tutelary and guardian angels. It is served as a hypothesis to solve many doubts whereof common philosophy affordeth no solution."—Sir Thomas Browne.

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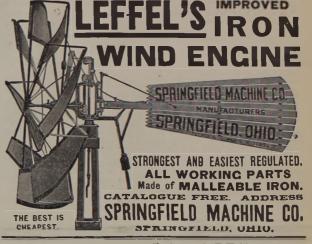
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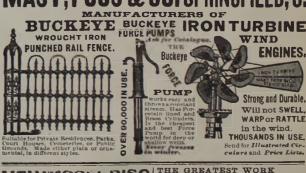






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THE AMERICAN ECLECTIC MEDI-

THE AMERICAN ECLECTIC MEDICAL COLLEGE

commenced its annual collegiate year Theeday. October 1st. Prof. J. Clegg Wright, M. D., Dean of the Faculty, made the welcoming address Wednesday evening at 7:30 o'clock. The college hall was well filled with the students and their friends. Prof. Wright's remarks were well filted with the students and their friends. Prof. Wright's remarks were well filted for the time and place. He gave to the incoming class a cordial welcome and laid out before them the work of the present year. He told them that while their task was a hard one it was also a glorious task; that when the goal of their ambition was reached no door could belosed against them. The physician, said he, is admitted to the palace or the hut. He stands by the sick man be he king or peasant. We meet him at the cradle of laughing love and at the deathbed of old age. Welcomed by the high and the lowly, by the aristocrat or the beggar, they maintain a relationship to humanity grander and of more responsibility than that of any dignitary in the land.

Medical science is advancing and Eclecticism is being recognized as its ablest exponent. We shut out no truth because of its origin. We take the good wherever we find it. The man ner of healing is not our concern; the question is, Will it heal? If so, we want it.

Atticle II—Our congregation shall be known as the Spiritual and investigation reveal new truth, thereby leaving every individual free to follow the dictate of reason and conscience in spiritual as in secular factors in glving evidence or proof to mankind of a continued intercourse and reasons in the fact has a continued intercourse and reasons in the fact has a continued intercourse and reasons in the fact has a continued intercourse and reasons in the fact has a continued intercourse and reasons in the fact has a continued intercourse and reasons in the fact has a continued intercourse and reasons in the fact has a continued intercourse and reasons in the fact has a continued intercourse and reasons in the fac

of his predecessor, Dr. B. K. Maltby. He charged the students to remember his upright life and grand attainments Though he had preceded them to the glorious land beyond the setting sun, his memory should remain with them all; and when they stood among their fellow men the thought of his integrity should make them more true. That grand mind could no longer impart his knowledge to them; those silent lips could no longer move to words of wis dom, but the liftuence of his noble example would remain shaping in its own strange way their destiny while they knew it not.

At the close of the lecture the students were made acquainted with the all; and when they stood among their

At the close of the fecture the adents were made acquainted with the professors present, and a social ten minutes followed. Thus was commenced the Fourteenth Annual Lecture Course of the American Eclectic Medical College. We wish it God speed.

From Our Reporter's Note Book LOCAL ITEMS.

Cincinnati Camp: June, 1895.

Mrs. Lillie's lecture will appear next

and bring your neighbors.

More consecration to the work.

ton Workman, for Henry read Andrew. Henry is the spirit brother of Andrew, the father of Milton. This correction is made at the request of the spirits.

The Society for Psychic Research held its first meeting on Sunday at Douglass Hall, Mrs. Sheehan being the speaker The lecture was forcible and earnest. The solos by Mr. Bemis and Miss Smith were finely rendered.

Mr. Lillie would be an injustice to the audience as well as to him. His voice is rich baritone and penetrates to every part so you know what is being sung.

Organizations to be successful must be the support of both old and young. Recognizing this fact, the Society of Union Spiritualists have arranged for a series of social parties, held on alternate Wednesday evenings during the ensuing season, and on the other Wednesday evenings, choice programs will be given consisting of literary and musical attractions.

The talent engaged by Society of Union siritualists for the ensuing season is as

October---Mrs. R. Shephard Lillie and Ir. J. T. Lillie. November---G. H. Brooks. December and January----Mrs. Adeline I Glodine

l. Glading. February—J. Clegg Wright. March—Mrs. Ada Foye. April—Mrs. Itelen J. T. Brigham. May—Mrs. Itelen Stuart-Richings. June—Edgar W. Emerson.

On Sunday morning last, Mrs. R. Shep hard Lillie spoke to a large and appreciative audience at Grand Army Hall. The subjects were chosen by the audience. Each in itself would have furnished the theme of an entire discourse, but under the master hand of her guides tiley were woren together in a discourse that sparked with gems of logic and el quence. The evening discourse was heard by an audience that occupied every available seat and listened with close attention to every word, applauding at frequent intervals. Mrs. Lillie is a clear and forcible reasoner, and her words penetrate to every part of the hall.

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Mrs. Lillie's lecture will appear next work.

Turn out to the meetings at the Hall, and bring your neighbors.

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In the message on sixth page from Millien ton Workman, for Henry read Andrew, Henry is the spirit brother of Andrew, Henry is the spirit brother of Andrew,

Albany, N. Y.

Mesopotamia, O.

May—Mrs. Helen Stuart-Richings.
June—Edgar W. Emerson.
On Sunday morning last, Mrs. R. Shepmorning and evening by one of the abost interesting lectures ever
given in this locality was given Sunday
morning and evening by one of the abost

Mrs. Carrie Sawyer is at present in Elgin,

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Many thanks to you and your spirit band for curing me, and I only regret that I had not known of You before.

HORACE BAKEE, Aliantic, lows.

Orthodox propie were present who seemed two seemed to the propiet were present who seemed to prove the proposed two seemed to prove the provided that the provided the provided that the provided that the provided the provided that the p

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