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THE ROSTRUM

Stenographically Reported for The Better Way.

SHOULD SPIRITUALISM APPLIED INDIVIDUALLY AND UNIVERSALLY?

The subject of our thought will be: Iow should Spiritualism be applied

Individually and Universally? There is a meaning in Spiritualism to those who have accepted it and have made an application of its principles to the individual life. It is not here to answer an idle fancy; it is not here to answer alone an idle curiculty nor to call attention by appealing to this element in the nature of mankind. It is here because there is a deep and long-felt want in the human family. It is here because in the past and up to the present time death has been a mystery unsolved and little understood. Ιt is here because it is possible in this day and at this period of time to be here in its present phase or form. It is not the advent of a new thing entirely; because as old as man is, as old as death is, as

old truth.

have already given you, that it is no new thing; that its manifestation or penomena lie along the ages of man's experience, but with its newer phases and latter day interpretation it is new. In all the phases and demonstrations of the past there has lacked this definition of the term, the understanding of what it is, and that which is given now shows clearly these demonstrations are of individual spirits—not gods, not an gels as of special creations, but men, I will challenge also any one to deny tied mortal bodies such as you jubabit.

Putting in comparison the teachings. ited mortal bodies such as you inhabit

like sorrows and have experienced like pleasures; spirits who have made the who have tasted of its bitterest waters and who have gone out through the same portal way known as death. in the definition of Modern Spiritualism, when it was understood to be returned spirits, then the inquiry was from those who became investigators

called hell? Right here lay the funda-mental doctrine of Christianity. The accesses coming in were conflicting of the thought. We ask your hearing, sponshilty. I have tried to measure with the dogmas and doctrines with this system of religion. This caused, teachings of the past hold up to view Spiritualism with its teachings goes naturally, opposition, enmity, hatred, salvation through grace and belief in down to the life of the individual in ill-will; for man is not yet leady to ask the merits of another—that other, whom such a way, that if the individual will the question, What is truth? but he they have been taught to revere as a but make an application of it, it will be must compare what he receives with God and whom they have been taught in every instance elevating and ennow but he has cherished as true—not to worship as the second person in the bling and purifying to the individual. weighing it in the balance with all the Trinity, and they have been told that And I have known instances, many of it touched the heart of a poor man in an evidence that is offered him to-day, and "As long as the lamp holds out to burn, them, where in a family there had bumble home and it came to uneducat

We have then a contest, a conflictthe religious conflict of the present age, perhaps, in reality, as a thing of power of all thinking men and women-something that has caused the overthrow of more superstition—something that has that life is continuou—that death is undermined more of these dangerous but a change—that what we do not word; and who have realized that that doctrines that had been held as true in reap to-day we are to reap sometime the past-more, perhaps, than any oth our time. I do not believe that you can put your finger upon the pages of bistory anywhere and find forty years ecture Delivered by Mrs. R. S. Lillie at 6. A. R. Hall, to the Society of Union Spiritualists of Cincinnati. Oct. 20, Spiritualism and its growth—and find 1889. forty years, I say, that contain as much of change—radical change—of thought, as expressed from pulpit and press, as has been in the forty years which is covered by the experiences of Modern

Then, we say, undermining thes doctrines in a measure, causing antag-onism as it does, then we ask, is there an application of principles that may be made to the life which are equal in moral tendency to that which is taken away by these measures and by this teaching.

Our opponents immediately say, or nave said, at least, all along the way, that the tendency of Modern Spiritual

ism is immoral. Now, we need not refute this, for yo have heard it again and again. Those who are afraid to come up to hear the teachings of Spiritualism have had this as old as man is, as old as death is, as old as truth is, so old is Spiritualism.

Modern Spiritualism—or its present form which we term Modern Spiritualism—ls but a modern expression of this am going to compare for a moment only the principles which have been taught and are taught through the ministration of spirits. I am taiking at

The Post Office, Circinnati, Obio, as now-spirits who have passed through we say, of those that have preceded us, when he starts to go into a saloon it and that of Modern Spiritualism, a few may be, he feels the pressure of a little moments, we will hold them up to you hand, or the thought comes to him same mistakes, who have passed I wish in the first place to ask every from the spirit side of life and some through the vale of time as you are; one here to lay aside projudice, whether times clearly and forcibly impresse

mind and then I want to give you the to those unkind words harshly spoken, fundamental doctrine which has ever and who have found in Spiritualism been advanced by all returned spirits that it has a hold and influence upon and which is emphasized in almost their lives, with the realization that the something that arrests the attention every message that you have ever reality thinking men and women—some ceived and it is this, "Whatsoever a man soweth that shall be also reap" and somewhere-that the law of com - sud that is about the time of M xlern abiding and eternal law and that it is mother on the spirit side of life is made impossible to get away from this.

Now, you take the two and we ask you then, what would be the natural result if applied to the individual? Would it be to make him turn suddenly about and begin to be the man, realizing that he as a man must meet in every instance the cons quence of his acts? I don't believe it will take a reasoning man long to answer this question. Now some one immediately—as a friend, perusps, and a critic-says, "Well, look at your Spiritualism or at reality anything good in this?" not unlike the rest of the human fam-ily." You will find among them these careless and who do not make this application of its teachings to their plication; you will find those who are daily striving to be notice, better men Now I want to speak of Spiritualism and women and you will find those who strive to put these things into

The before they hear the entire carrying out upon the individual and the law of recting of the thought. We ask your hearing. sponsibility. I have tried to measure then d-ciding what it is; tut taking what he has cherished as true and then if what he has cherished as true and then if what is offered conflicts with this, he becomes immediately antagonistic.

The single she tamp holds dut to during them, where in a rampy there had been the condition of this is an instance of mercy as held out harmony which had been the outbroomes immediately antagonistic.

The single she tamp holds dut to during them, where in a rampy there had been the condition of the single she with the single she was instance of mercy as held out harmony which had been the outbroomes immediately antagonistic.

The single she tamp holds dut to during them, where in a rampy there had been the condition of the single she in a she will be the she with the she of the single she in the she will be the she outbroomes and she will be showing God's infinite goodness, mercy and kindness.

The she in the she will be the she will be a she will nd kindness. man, perhaps, with an ungovernable I ask you right here to bear this in temper heretofore, apt to give way to and who have found in Spiritualism vacant chairs were occupied by the silent ones, that some sitting silent and happiness called heaven is not attained in a day or at the moment of death, but happy or otherwise by the deeds of her children. The loving parent or friend has a ray of sunlight in this new home if we do well on this mortal plane, and a shade is cast over the highway of their life of glory if we do otherwise

Tell me then, friends, has this not a tendency to morality and to goodness and to the higher life that men should ever walk? You may take the simplest message that has been given through the least of these, and you will find breathing through all of it if in the your Spiritualists; are they any better than a Christian? Are they any better than the so-called world's people? Who every instance "Be men, be women." made them any better, and is there in And these messages may come from reality anything good in this?" And the lowliest spirit lives that have taken our answer is, "That Spiritualists are hold of mortals. In almost all instance they breathe the divine message of lov ily." You will find among them, those that is uplifting and has been for the making an application of principle to betterment of these who have accepted living, and you will find those who are it and who have made anything like

and of this power as an educational When we look upon it and realize the whole have been thanked are taught through the weather the consideration our relation to the rest of mankind and the way they look upon us, and so forth, we realize that we stand in a measure alone; that we stand in a measure alone; that the general feeling is against usand we say "against usa", "a process and its application here. We are aware, and you are also, that it is, or origin of this message. Isn't it won-derful when you take into considera-tion what forty years has done? Isn't it wonderful how this message has throbbed through the hearts of the na noment and be with

Ask the father who

It up, until it has found a response in this successfully.

Putting in comparison the teachings, bas because—and appetite—and found to meet their want? millions of minds that have echoed

We say, in this, as in some of the older messages, it has come among the ower class. The fishermen of (fallies lower class. were called to leave their nets, by their eader, who, stepping up, seeing that you are a Christian or a spiritualist. We him, which pleads, "Pipa, don't do they possessed other powers, said, ask an individual opinion with an unithat." Do you think that would have Leave these and I will make you fish-That he ask an individual opinion with an unitary of the appear these and I will make you inspect the projected mind as far as possible and any influence over the man? Yea, verers of men. Leave these and follow me ritual-come with that spirit which has a will by; and in so many instances we have longuess of mind to hear, whether it seen the drunkard reform—the man pleases or not. Sometimes, when it is who had been given to the appetite—gators and endowed with like power. Now what was this? It was simfrom those who became investigators necessary in defense of truth to give a and we have heard a great many times. Now what was this? It was simulated that time, first, What is heaven? Pretty broad statement, whereupon friends who have found out this view of Are you happy? Where is it? And somebody gets up and walks out. They things say, "I haven't even had a collect out the individuals that already where is that other place that has been called hell? Right here lay the foundation of the action of the of preaching this gospel to mankind. It did not go among the haughty Jews with pomp and ceremonial and in their grand temples. They would have re-jected it. It came to the lowly son of a lowly carpenter of Judea and it came to the lowly fishermen and among the

laboring classes. Again Cama this later-day wave and ed childuood. And I want to eay right here that it has always been necessary, as far as I can understand, for truth to come in this way. It would not be accepted, and has not been accepted, when it has undertaken to come in any other form. In this lowly way then it has come in this latter day among the untutored and among the lowly of earth Talls I not the only place, but it started in this way and therefore it has found uneducated or unprepared vessels nec esary sinc ; and we have had this criticlem of Modern Spiritualism. A polished student, a minister, a lawyer, or one of the learned and wise ones of your age, enters one of the congregations perhaps, and in latening, what is he doing? Is he listening for the message and what it contains? No; he is there as a critic; he is weighing them and measuring the sentences of his knowledge of grammar, and he says "Why, it is ungrammatical in construction, and crude and undeveloped and unworthy of a school boy of to-day" and then he says that this comes from spirite.

Now I wish I could take you bick along the centuries and flud some of these apostles that came as the sp stles of truth from the side of Galilee and Jordan, who left the fisherman's net and became preachers of the gospel, and if you have been a proud old Jsw of that period I presume I should have heard the same criticism that you have made of modern mediumship. is the meaning of this? The meaning That unto the lowly and thowho have not much to lose the truth can come and expect to be accepted; but he who sits in high places and may lose his position-he who occupies the holy of the holies and may be cast out if he received this unpopular truth—is not ready to make the sacrifice. Now we extol the apostle, we look upon them as at least holy men, but when you stop to think of it, it was just as it

Then, coming in this way, what has it been? I ask you that are observers of Modern Spiritualism to come with me over its forty years and you will find -taking the best of its exponents to-day, and I will make no exception— those who have been taken by the spirit. Who have heard the call as those spirit, who have heard the can as mose-others, those older ones heard, 'come and I will make you fishers of men and give you this gospel' and they answered it. It has been to them, what? A school of discipline and growth and an educational process in every instance, (To be Concluded.) written for The Better Way. HONOR TO WHOM HONOR IS DUE."

In the few years of my labors on the spiritual platform among the many poems read as an adjunct to my lectures, marks of favor than-"There Is No

Death."
I had the pleasure of meeting the author of this poem in Washingto C, in the winter of 1886. Quiet Quiet and unassuming, yet earnes; and self polsed retiring almost to bashfulness in public yet genial and witty at his own fireside

retiring almost to bashfulness in public, yet genial and wilty at his own fireade and among friends; well-informed on all the questions of the day, and possessed of a heart that beat responsive to the great throbbing heart of laboring humany; a lover of justice, a sincere friend, a true Spiritualist, a devoted husband, a tender father and gentle man. As such I came to know bim, and among my treasures prized for their associations, none are more valued than "Sings of Toil and Triumph" by J. L. McCreery, from the preface of which the following is quoted:

"The first poem in the volume has been the subject of considerable concontroversy. It was written late in the fall of 1862, and the next siring was sent to Arthur's Home Magazine. Philadelphia appearing therein in the number for July, 1863. One E. Bulmer, of Ilinois, copied it, signed his own name to it, and sent it, (as his own) to the Farmers' Advocate, Cnicago. The editor of some Wisconsin paper whose name I have forgotten if I ever knew cipped it from the Farmers' Advocate for his own columns: out supposing that there were improved in the signature, changed the "m" therein to a "w" and thus the name of "Bulwer" became attached to the poem. An limmense accession of poularity immediately followed. Copies of p.prs containing it—credited to Butwer—have been-rent me from nearly every state in the Union, and from England, Scotland, and Irelant'; it is to be found in orthodox and spiritual hymn and song books, in a least one school reader in wide use, and in a score of bound volumes of selections; it is to be found in orthodox and several times in the Congress of the United States. * * Every reader can decide for himself whether this wide-spread popularity has its basis in the merits of the poem or in the celebrity of its supposed author."

I cannot close without quoting at least a few lines from the poem.

I cannot close without quoting at least a few lines from the poem.

"There is no death! the stars go down To rive upon some other shore, And bright in heaven's jewelled crown They shipe for evermore.

"Although with bowed and breaking heart, With sable garb and silent trend. We bear their senseless dust to rest. And say that they are dead, — They are not dead they have but passed Beyond the mists that blind us here, Into the new and larger life. Of that serence sphere.

Strike any blows at all at poetry and call it "Irash" from "would-be poets".

The weaker the party the harder the blow to the sensitive writer. Did we not all inevitably have to come through

A STUDENT OF NATURE.

[This writer thinks the weaker the poetry the harder the blow to the sensipoetry the harder the blow to the sensitive. The duller and denser we are to the requirements of nature, the harder she strikes us, and we thereby learn. To encourage such by publishing their versification would be to discourage new subscribers to the paper from coming in, and sout out good poetry; for we can give but a limited space to it, and we have now a bushel on hand from which to select.—ED. Written for The Better Way.
THE LOGIC OF MANIFESTATIONS.

BY HON, A. D. RICHIMOND.

"One thing is because another is not;
One thing is not, therefore another is:
One thing is not, therefore another is:
One thing is not, therefore another is:

Outside of the sphere of mathematical demonstration but few theories can be proven by any other method of reasoning than inferential. We reason from the known to the unknown; the sun arose to-day, therefore it will rise to-morrow; we know that nature's laws are unchanging, and from our experi-ence of the past we predict with certainty the phenomena of the future Our senses take cognizance of the operation of the well known laws of nature and we reason—"one thing is therefore another is"—and we do this with al-most the certainty of mathemathical calculation. We know that life and physical organisms invisible to the unphysical organisms invisible to the un-assisted eye exist in a drop of water, therefore we reason that unseen life and organisms can and do exist in other combinations of matter. In ascertain-ing the existence of physical facts we trust the evidence of our senses, and they seldom bear false testimony to us.

the sounders of our telegraph offices with their various intonations, Translated for The Better Way. and we are as confident that those sound are controled by a human intellect as if we saw the operators, thous ands of miles away, manipulate the keys that open and close the galvanic current. It matters not to us how the intelligence is conveyed to us, whether by sound or sight; if it is there we rec ognize it, and inferentially determine that intellect controls the matter that vibrates the air to our ear, or flashes the light to our eye. Human language itself is but a series of "raps" or vibra-tions caused by the vocal organs. The ber of vibrations, which all English speaking people have agreed should be an intellectual symbol of an affirmation The sound "no" is but another number of vibrations, which, by common con sent and usage, is a negation. All sound is but the effect of the vibration of inanimate of jects on the ear, and ye how readily do we detect a sound conveying human intelligence from that of a senseless, inanimate object.

If we hear the sound of "raps" com ing from a table or other senseless ob ject, we first know of a certainty that it is caused by some invisible force; if we investigate further and flud that these "rape" convey intelligence, we then know that intellect is governing the force that causes the raps, and as we know of no other than human intellectuality that could so control the phonomena, may we not logically infer that it is human intellect that directs

that it is human intellect that directs the force? and although this is only in ferential, yet is it not conclusive?

We visit a medium with two slates bound together, enclosing a fragment of pencil between their surfaces in such a manner as to preclude the possibility of the application of any known human force, and the inanimate fragment of stone writes on the sistes an intelligent communication, oftentimes a correct answer to interrogatories unseen by the medium; what would be a logical inference from this phenomena? We see a manifestation of human intellect, selence knows of no other power that manifestation of human intellect, sel girl, and as it often happens in true ence knows of no other power that love, opposition came between, and the could produce the result, and therefore we reason inferentially that the intelligence that guided the pencil was but the country of the countr

when we have an unknown force and an unknown intelligence writing the memories of the dead, and when that force a-serts its personal identity, may we not logically infer that its utterances are truthful?

we not logically infer that its utterances are truthful?

The whole Christian world believee in a future life; it is the fundamental article of all orthodox creeds. From the feeble inferences to be drawn from hope and faith alone, the fact of a life beyond death is most positively asserted, and when Jacob, in his emblematical vision, "saw a ladder set up on the earth, and the top of it reached to heaven; and the angels ascending and descending on it." Why may we not safely infer that phenomena which nought else will explain is what the unseen intelligence states it to be—the visit ion, at spirits who have descended—the ladder of the laws of spirit life to commune with those they loved on earth.

to commune with those they loved on earth.

Nature's laws tell no falsehood to man, their truthful utterances are as manifest in what science, in its ignorance calls the lastinct of insect and animal life, as in the laws that govern the celestial orrery. The drop of dew on a summer flower is governed by laws as infexible and unchangeable as the planets in stellar space. The germination of the minutest seed is as certain under unvarying conditions as is the transit of a planet or the tides of the ocean. All the operations of nature's laws, though governing the minutest organisms or the most striking phenomena, always tell the truth to inquiring man.

they seldom bear false testimony to us. We see a familiar form or hear a familiar voice, and we recognize them; we set our foot upon the solid ground with the full assurance of our past experience that it will sustain our tread. We approach a stream covered with fragile ice, and we hesitate, because our senses tell us there is danger. The husbandman needs not "The bow of God's covenant in the heavens" to assure him that seed time and harvest will not fail; but from the experience of the past he is confident of the future; yet all this reasoning from the evidence of our senses is inferential.

Our experience has made us confident of the operation of the law of inertia, therefore we know that matter cannot move without the application of force, and when we see it move we know that force is applied to it from some source. We also know that matter alone is not intelligent. Therefore when we see it move matter the sounders of our telegraph offices.

The seuseless cryo if rand and legardemain avails nothing against well established phenomena that have been and are now heirg investigated by the ablest scientists of the world. And to the sum that force is applied to it, and that force is governed by intellect. We hear the sounders of our telegraph offices.

Though poverting the minutest organisms or the most striking procuesal aways tell the truth to incure man. In the so-called spirit manifestations we have, 1st, a force that moves objects; 2d, an intelligence diways left force, that to solve the mystery of to explain its cause and the law that govern the value of like phenomena. Science has sought in value to solve the mystery of to explain its cause and the law that govern the value of like phenomena. Science has sought in the phenomena. Science has sought in value of love the world that solve the mystery of to explain its cause and the law that govern the value of like phenomena. Science has sought in value to solve the mystery of to explain its cause and the law that govern the value of like phenomena. Science has

*Though perched on Alps, pigmies are but pigmies still."

THE NEW SAVONAROLA. A sketch of the preacher father, Agostino da Montefeltro, who has arrived in Rome. The Pope Leo the XIII, who invited him from Florence to preach, has found him more able than he expected. During the fourteen 4000 to 5000 persons. The large St. Carlo church on the Corso was always so full that thousands of people had to go away because there was no more space to be found inside the church. It was necessary to furnish him with a military e-cort. The people followed bim in masses to his hotel, where he found it necessary to show himself on the balcony before they scattered. His sermons were often broken off through obs, laughter and even applause by the people. All the common church cere moules were left out. As soon as he appeared in the pulpit, ("Eccolo! Ecco-There he is! there he is!" were heard from all sides, and at any pause even "bravo!" The preachers attempt to silence these expressions was made in vain, and he gave it up. The people

in valin, and he gave it up. The people called him the New Savonarola, and we hope that he may not have to undergo a fate like him.*

Lust week (and we fear it is the far off rolling thunder forboding a storm) one of R ome's cardinals, called Father Agostino to himself and gave him a sharp reproof for calling down heaven's blessing upon the King, the army and the Pope. He had to ask parton and promise not to repeat it. Who is this man? All kinds of talk about him oirculate. He is a widower who, in despondency over the loss of his loving wife, went into a monastery. He is a Garlbaldian who exchanged his red shirt for a monk's dress. For about 20 years ago a young Italian of good family ifeli in glowing love with a young girl, and as it often happens in true to love, Agostino, took his idol to Switzer. Isand and had the knot tied.

The young pair were wakened from the lover, Agostino, took his idol to Switzer. Isand and had the knot tied.

The young pair were wakened from the lover of the lady appeared, who, with sword in hand, attacked Agostino; but the sword in hand, attacked Agostino; but were all the properties and satisfaction as a trumpet brother of the lady appeared, who, with sword in hand, attacked Agostino; but word in hand, attacked Agostino; but a construct all the properties and between a head to the brother of the lady appeared, who, with sword in hand, attacked Agostino; but word in hand, attacked Agostino; but a construct allate writing manifests and the construction of said that the knop to the head as chance to get that our medium the basis of all our operation, we should therefore aid nor developed them the basis of all our operation, which the same trail to the definition of proform.

We should forget that our mediut the word in the pop of sand the respondence and trustiful our appearation, which our sympaths and our monasters with the continuality opened before them. While they midster unious in spiritual thing, we should not fall to confound it with self-denial. The latter more than the fall

I have had slates bound together, with no pencil or visible fragment of matter between them, hung to the oeling, in the sunlight of open day, and beyond the reach of any person in the foon; written full of intelligent and druthful answers to questions unknown even to myself, and signed with the familiar signature of one long dead.

What may we logically infer from this phenomens? Certainly that it was human intelligence, although unseen that guided the inanimate fragment of stone to write secrets known only to one who for years has slept beneath a monument in our cemetery. Science knows no power save that of the human soul, that could thus write of the recollections of the past. It knows no force that could perform the physical phenomena of the writing alone, and

Last year be went to Florence, where be he nearly every day was carried to the cathedral on account of his sliment at y that time. The whole Florence was soon at his feet; all the newspapers of the place sent stenographers to the clurce, and a few hours after he left the place sent stenographers to the clurce, and a few hours after he left the sold to the huggry people. He is a born in speaker, deep thinker, with extensive fereading and so popular with the masses that we fear he may fall upon the rocks on which so many of Rome's celebrated sous have stranded. In Florence ca'hedral he said: "My friends, you wish to go forward; well, then, in the name of your forefathers, believe I call you; no forwards." Such expressions will Rome scouer or later stop with "Non-Possums," which broke Lacordsire's heart, Passaglia intimidated, lamed Montalembert's spirit and soon ruined pure Pere Hyacihthe in Notre Dame.
Agoetino da Montefeltro with instinct, intuition and true spirit, strives to accomplish no less than to change the whole manner of teaching the people from the pulpit. He feels in his immost soul the needs of the people and his tender brother heart aims to help them to advanding with the truth that has come down to our times. He feels that the old manner of preaching is played out. There is hardly any mark left of the old dogmatisms or Roman Catholic theolovy in his preaching. He speaks with full soul in glowing words, acknowledging the religious sumbering in the human breast, and represent their pssions in higher spirit ut light for the benefit of mankind and refrecions of every-day life, and often makes use of lofty poetry; in one word he preaches a high moral philosophy and is attogether fitted with the electric fires coming from a truly noble heart. Father Agostino is in his blooming manhood, full of health and has a well-built body, beautiful face, high forehead, with a finely-formed mouth, on which is a constant winning smile. When he cast his beautiful eyes on the thousand waiting expectants, it seemed as i

*Girolamo Savonarola was born in Terrara the 21st of September, 1452, and was a patrlot, priest, reformer and statesman of Italy, and one of itagreatest men. By the Pope's com-mand he died a martyr's death by being burned ative in Florence in 1403. Note by the

A PLEASING SHOWER

It has been some time since I wrote anything for your very good and read able paper; but there has been such an improvement in its general make up both as to the matter and manner in which it is gotten up, that I feel like saying to all the parties who have con-tributed to bring about this state of things, "Well done, good and faithful servants."

I have been trying to increase your subscription list at this place; have done something in that direction, and expect to do something more in the near future. I have the faith to believe that THE BETTER WAY will be a suc I am therefore willing to work for the success of The Better Way. My confidence in the success of your entriprise is founded on the fact that the principles taught in your paper, and by spiritual people and papers generally, are true, and truth can never die,

"Truth crushed to earth will rice again, The elecual years of God are her's."

Having therefore built on a strong found then which cannot be overthrown and having our souls permeated with that "perfect love which easieth out all fear," let us go on our way rejoicing. The road to etern I progress is open, the words of the Great Spirit that led Moses and his people out of Eventine. Great revolutions never

idence and satisfaction as a trumpet modium.

We are in great want of a good trumpet and independent slate writing madium at this place. Mrs. Seery, of your city, has done more in this place than any other medium to create an interest in Spiritualism, not even excepting that eminent medium. Dr. Henry Slade. A great awakening and epiritual revival follows her visits here every time she comes. Her seance rooms are not only full, but many survious inquirers are turned away for the want of room. There is a rumor that she will be here scou. I hope you will send her along, for no spiritual missionary has ever done so much to advance the cause here as she has.

Fraternally yours,
Evansville, Ind., Oct. '89

Man is the product of a grand, perfect, and harmonious law, of evolution and progression, that governs the entire uni-

Nature, (God) endowed him with all of these to their fullest capacity. He thus puts himself in harmony with the spirit of the universe, and connects himself with those powerful magnetic forces, which, although we so imperfect-ly understant, yet we know are exist-

These potent forces propel him in the right direction, and with little effort he floats along with the current, fauned by the fragrant breezes, cheered by the song of the birds, and the n mur of the stream, and gladdened by the green and flowery banks, whose over-hauging branches and vines kiss the soft bosom of the limpid waters. Contrast the condition of that indi-

vidual with the one who is a victim of self sacrifie. His little forces are ar rayed against the forces of the universe He is vainly trying to paddle his boat up stream. Beho d him firmly grasping the oars with his hard sunburnt hands, while the muscles of his arms stand out like gigantic cords. See the anxious look in his eyes,—closed to the beauty of the world, while his ears are dumb to all his sweet melodies. Should be delay one moment the tide force strive every moment, to just hold his own, and in the end the strong cur-rent will get the best of him, and he will float backward an entire or a par tial wreck.

This principle which is true in the spiritual realm is also true in the material. To put yourself in harmony with the universe is to invite success in material things.

In the first place your business and

all connected with it, should not irritate. if it does not perfectly please, but if it be of that sort that elevates and makes you happy, that very condition links you to a power for success whose extent cannot be circumscribed. Like the petty manufacturer who avails himself of the steam power use I by his more extensive neighbor.

But what can the individual do, who,

through ignorance or circumstance finds bimself unfavorably situated, in business, or domestic relations, and constant inharmonious condition existing, that cuts him off from the great helpful magnetic forces, in short, places him in the position of the boatman pull-ing up stream, or the manufacturer with only hard power.

There is a remedy that will effect a

permanent cure. It is of en harsh, and and there is an opiate, or parcotic that will ease the pain that discord awakens and dull the ears to all inharmonious sounds. Theological teachings recommend the narcotic, the quieting aneas thetic, called self-sacrifice, while the more progressive and liberal thought is put yourselt in harmony with the great whole. It may cost you something-pains and heartaches, pecuniary losses and the loss of friends and public opinion, but is not the gain worth all the cost and effor ?

There is a larger and higher thought: that which helps an individual helps all humanity, and that which binders one, retards the whole.

One man's magnetic force,—which is evolved from his thought,—If he be in harmony with it, adds something to the great magnetic thought-current that

requisition. Now all effort in this patch in up and shoring up process is utterly of futile. Your feeble hands cannot change of the end of the

Responsibilities of Mediums and Investigators.

BY HENRY II. WARNER.

of the student of spiritual phenomena as to the truthfulness of the media em-ployed in the production of these pheare so critically querying as to the morality of the mediums, they ever stop to question whether they themselves, the investigators, come up to the standard of excellence they have created for the

Mediums are not chosen by mortals, so-called, but are chosen by the spirit-world with direct reference to their adaptation to the work to be accomplished. The law of attraction holds good throughout all mediumship. The investigators exert an attractive power as well as the mediums and should be as honest and truthful as they expect as nonestand truthin as they expect the medium to be. Spiritualism is not a one-sided arrangement with the giv-ing all on the side of the spirit world, nor on the other hand does the giving all rest on the shoulders of the earthly operation; mutual assistance. The spirit would need you of earth as much you need them. If they did not need you there would be no medlumship. We say it is not necessary that we should be conscious of direct spirit influence in order to be mediums. The spirit decarnate acts up in spirit incar nate through a thousand avenues of communication and we may never be conscious of the fact beyond a quicken ing of our faculties. This we might unconscious mediumship, but it would cause a confu-ion of terms.

but only about one in seven possesses organized medium for direct communof this fact it behooves us to study care fully and patiently each varied expre sion of mediumistic power, in order that we may undestandingly have recourse to it when necessary. Mediumship is a holy trust, for it is the doorway through which soul speaks to soul and our loved ones are enabled to greet us once again. The nedium who is seek keep pure and clean the temple of the living soul—the body. Thought, word, and action should be cast in the mold of purity, temperance and truthfulness. He who knocks at this doorway to knowledge should approach it in the same manner.

I don't want a spirit to come to me whose breath smells of onlone. whisky, or tobacco;" says one who has been to a materialization scance. Let us ask you a few questions. Who were the members of that circle? Were you the members of that circle? Were you and are you a total abstainer from these things? Do you know whether the remaining members of that circle were users of these things? "What has that to do with the matter?" you ask. Very muon to do with it. In the building up of the material form in such circles, the spirit operators draw from the aura of those composing the circle, and it is as true in spiritual manifestations, as in physics, that the stream cannot rise above above its source. If you furnish such material you must put up with such results.

The konest medium who uses liquor and tobacco to excess la a rarity, for the usual effect of mediumship is to discourage the use of all atimulants and narcottes. Where they have become the

the dimensions of his heavenly harp.

How much better is one smile prompted by a grateful soul, or the smallest service rendered without thought of reward, than a year of reluctant toil, with a frown in the heart covering the ghastly hope of getting even with humanity in heaven. Away with the doctrine that has self-sacrifice for its foundation-stone! There can be nothing more periolous! It is an outgrowth of cowardice, it leads to stoicism, another name for self-shness, and results in a cramped and misshapened soul. And what is the effect upon those whose interests it is supposed to especially subserve? It cultivates in them meanness tyranny and self-shness. It is dwarfed and deformed sprift.

Any situation in life, whether of a business nature or in the marriage relastion, that embraces discord, toat has for its basis inharmony, is a poor foundation to build upon. The structure will topple over, unless a goodly number of shores of self-sacrifice are brought into

one else to do the same: unless the spirit operator is wise enough to check the foolish, aye, positively criminal proceedings, the result will be the loss of vitality and the obsession of the instrument by undesirable influences. The child needs all of its forces to supply its growing needs. If left to pursue gradual development in the home circlinatead of being exhibited as a wonder to open supply the control of the contr

its growing needs. If left to pursue a gradual development in the home circle instead of being exhibited as a wonder to promise usous public circles, the growth of the medium would be co-equal with the growth of the child. The strongest trees in the forest are those which grow slowly but steadily. Hot-house plants cannot stand out door exposure. Mediumship is a holy office, a secred true; and he who feels within himself the growing need of an expression of such powers should approach the temple with counceration, concentration, and patience. Purity, of thought, word, and action are essentials for the unfoldness of the highest and noblest glift; this as essential on the part of the investigator as on the part of the medium. You have no right to enter the presence of a sensitive, a medium, your body realing with tobacco and liquor, your brain stuitified by narcotics, by chlorally. drate, etc. Every act or thought that tends to lower your moral and physical tone is detrimental to your full communion with your spirit loved one. They may come to you and endeavort, raise you from the mud and mire, but they cannot reach you as grandly all you were free from self-ducing magnetic form self-ducing magnetic form self-ducing magnetic forms of spirit power, self abungation, purity, love (charity), press forward on the road to progress and we all and by self-culture, self abungation, purity, love (charity), press forward on the road to progress and we all with the knowledge of immortal lists like the glorious sun illumine our souls with joy and pochamic the knowledge of immortal lists like the glorious sun illumine our souls with the knowledge of immortal lists. The knowledge of immortal lists like the glorious sun illumine our souls with the knowledge of immortal lists. The knowledge of immortal lists like the glorious sun illumine our souls with the knowledge of immortal lists. The knowledge of immortal lists like the glorious sun illumine our souls with the knowledge of immortal lists.

To Spirit Theodore Winthrop To the Editor of The Better Way.

I wish to make a few remarks on the criticism by Spirit Theodore Winthrop in THE BETTER WAY of Oct. 5 h. I have no desire to entertain or express anything that is untrue pertaining to the spiritual realms, and if anything set forth in the article entitled "The Spirit World" is not true, I want to recant as soon as possible. certain things and quotes from said ar ticle: "There are mountains, lake, mineral veins," and he adds, "and terous to think of for one moment.

Now I do not wish to hold preposterous ideas, and will thank any one who can lead me out of such. It would have been a relief if T. W. had explained a few of the "many obs things which are preposterous to this He seems to deny the existent of." He seems to deny the existence in the tworld of such things as mountains, lakes, rivers, gardeus, flywer fountains, etc., which so many other spirits speak of in their messages. This is a discrepancy, but, perhaps, only apparent. We can how one may describe things in his or her experience which another one has not see may describe things in his or her experience which another one has not seed or heard. Perhaps T. W. has teen to much in the fog that he has never bear able to see "mountains, lakes, migral velus," etc. Perhaps he has been to much absorbed in some phase of theological ideas—as his message indicate-for a clear nerreption and conception of appritual life around him. Or the may be located in a place where there are no beautiful scenes and objects.

jerts.

He repudiates the idea of "theater

jevis.

He repudiates the idea of "theater and places of amusement" in this world. My authority for saying that "spirits frequent theaters, attend lectures and places of worship, read, witzeat, drink, ring, dauce, walk, ride, drive and in other ways enjoy life similar to mortals," comes from Spirit Rober Dale Owen. Perhaps he has observed thing in his lavestigations which I. What we learn of the spirit world comes from spirits; but we do not understand that they are infallible, but they, like mortals, are liable to en Many things pertaining to that realm have been of repeated by good and wise spirits, so we have come to regard them as well authenticated facts. We love to learn all we can of spirit world your limits of the spirit world with the same in the spirit with the spirit world world world with the spirit world world with the spirit world w

Written for The Better Way DELUSION.

I know that spirit manifestation is not a delusion. But even if it all a delusion, for the love of all hold dear on earth, let me be de But even if it wer unto the end of life on earth. If death ends all, and utter annihilation and ends all, and utter annihilation and dark, desolate oblivion is to take the place of our hoped for eternal life beyond the tomb, then I say let me be deluded until my useless and helples body shall be burled forever beneath the sod of earth, where I shall never know the deludeins of earth life. Let me be deluded while breath makes this body a sensitive and a comprehensive one. For it is a grandly sublime delusion; a beautiful delusion that I would no part with for all the resilities of earth. This is most delightful of all delusions. And again I say, if our hopes amour knowledge of the future life of spirit is a delusion, then let me be deluded forever and forever.

Buffalo, N. Y.

Buffalo, N. Y.

Written for The Better Way. The Harmony of Inharmony

ELIEA LAND MARTYN.
Life has shadows, lank and long:
Life has song.
Life has auntine, life has song.
Catch the sun and the song divine,
Catch the shadows and make them shine.

There's a little space in this world of ours. There's a little space in this world of ours. That is thine, adorn it with light and flowers had been supported in the space of the whole, And seven if it be coarse and base, You may change it and give it a fluor grace.

The past is dead! Forever ded! But out of the grave the future apring and noble issues from meanest thing The present is better than all the past, it is thine own, and all thou hast.

dod's living water flows for all, With gentle current and living tide, It allows your boat to enfoly ride Over rock and sand;

over rock and sanu;
His loving hand
Will turn if from dauger quickly aside,
And auchor it safe, y above the fail.
Let all the same it safe, y
let all the same it safe, y
let all the same it same it same
frying to padde your bost up stream;
You blame the tide and hate the shore.
And lay your failures at too's own door,
And make film a creature both small su
neam; And in prayer suggest.

ray that is beat, urge Him to change the river's flow, your little boat may the easier go;

Then weary with useless effort you creep pown into the bottom and full asleep, So sound that the motion you cause to feel, Then the you arise, And open you arise, And open your eyes; You see above you in the same, Then the beautiful the same, And open your eyes that the same, And open your eyes that the same, And open some same and feels of grain; App Sainer smiles at the runtie skill of the delight of the same and th

And transformations grand and fair Aregoing on From night until morn, Whether you august them or not in your

prayer.

If the wise o'd sun bedecks the west, in the gayest time as he goes to rest;

Well he knows, down he goes, at the world is better than when he rose, at the world is better than when he rose, devery soul though it struggle and fall, il by changed to his image who made incess all.

Superstitious customs always die hard. Even after they appear to have become extinct one is startled to find them arising here and there, as if from the dead, and ming a form and vitality that are inthough belonging to a clearly defined geological area, yet drag on their dying ex istence far into the succeeding period, they linger still in many quarters, and can be studied in all but their original form.

Perhaps one of the most remarkable su perstitions that find a place in the civiliza tion of the present is that known as corr cre. This rite is as barbarous and horri ble as any celebrated by the rudest savage Yet the belief and the practice of it are still common in many districts of the Scotish Highlands-districts where education and the influences of Christianity

have been at work for ages.

The corp cre, is regarded as a secret and unfailing method of bringing about the it or the death of an emeny. When these cannot be accomplished in an open and direct manner, resort is had to the mysterious and hateful process of corp cre. This, as the expression really means, is 'a body of clay" rudely shaped into the likeness of the person whose hurt is desired. When a tolerably fair representation is obtained, the operator, with the murderous thought in his heart, sticks pins, nails, and broken bits of glass into every part of the fiaure. He then takes it and places it in a running stream with its head towards the current. As the clay image is worn by will, it is believed, waste away in the most body was pierced by invisible probes. Should, however, any one by accident find the corp cre in the stream, its spell was supposed to be broken, and the intended

current. As the clay image is worn by the water the person who it represents will, it is believed, waste away in the most excruciating agony, as if every part of his body was pierced by invisible probes. Should, however, any one by accident find the corp cre in the stream, its spell was apposed to be broken, and the intended fitting, unless too far gone, might recover. About a hundred years ago—in the day when belief in withcraft was generally prevalent—the minister of Farr, in Suth prevalent—the minister of Farr, in Suth relations, that three local witches felt that unless some decisive counteractions were instituted they were in danger of being discredited, and perhaps of being condained and burned. Meeting in private conclave, they determined that they should try the ordeal of corp cre. They forther the procured clay, and shaped it into the stoph outline of their clerical aniagonits. They then studded it with even more than they placed it secretly in a looely mountain rivulct. After their unholy work they placed it secretly in a lonely moun-tain rivulet. After their unholy work

About the same time, and as the result of agrarian strifes and bitterness, the corpere was used in the countles of Ross and of Inveness. It would thus seem as if the Highland land agitator has, in the use of destructive agencies, got as far as the corpere. It is very unlikely that he will make any further advance; for, if this expedient fails, he is not likely to believe in any other.

Buddhism in Paris.

A Buddhist temple is to be opened in Cormed by nine bonzes who have just and returned by nine bonzes who have just and returned by the new pagoda is that which prevails in Annam and Ton quin. The number of Buddhists now in

While children are much more indulged and considered in this age than ever before, they are still the victims of a barba rous custom. I refer to the practice of whipping as punishment. Th long since been largely abolished in our own and other countries as a most inhu man mode of punishment, little children are still besten, cuffed and spanked by fond (?) parents in a most unconscionable

A Disintegrating Comet.

they placed it secretly in a lonely mountain risulet. After their unholy work was done they patiently awaited the result. And not long had they to wait. The minister became auddenly ill; and as the trouble developed, and his body was tortured by innumerable acute shooting pains, it was known that he was under the inflation of the Cornet discovered by Barnard last September of the corp cre. Suspecting the sential set work, he had them summoned to his bedaide by order of his session. When the miserable hags appeared before him, he charged them with the crime. At lirst they denied, but as he insisted on their guilt, they at last admitted it. They further told him he most soon die, as the spell had gone too far, and they could not undo what had been done. Then, it is reported, that the good man having presentment that he should not live to enforce the discipline of the church against them, ordered them out of his presence, assuring them as he did so, that unless they repented, that the good man having presentment that he should not live to enforce the mout of his presence, assuring them as he did so, that unless they repented, that the good man having presentment had been out of his presence, assuring them as he did so, that unless they repented, the mout of his presence, assuring them as he did so, that unless they repented, they abould go to a place where they must endure torments ten thousand times more poignant than those they were able to inflict upon him.

In the same parish, and within the past four passage, there is evidence that this in human custom was practiced. A member of one of the local land leagues had, by his independence of speech and conduct, and developed the product of the conduct of the developed the product of the conduct of th

of Inverness. It would thus seem as If the Highland land agitator has, in the use of destructive agencies, got as far as the corp destructive agencies, got as far as the corp any further advance; for, if this expedient is fails, he is not likely to believe in any other.

any further advance; for, if this expedient is fails, he is not likely to believe in any other.

In one of the villages in the northera case board of Sutherlandshire a number of school children white at play found in an out of the way stream the image of balciul ridiculous twas, when found, a rude and it is length was about two feel; and it was its inches in breath. The head was all but wasted away; many of the plas were washed out; and the only parts that were.

The other example was the work of a tramp designed against one of the worthy dames in the place who was noted for her hard and inhospitable character. His corp re was over two feet and a half in the object of his dislike. It was placed in a river, and in a few days, the action of the water began to destroy the cuttines of the head. At the same time the news went attrouble daily got wer —no doubt as the perpentation believed in proportion to the head. At the same time the news went attrouble daily got wer —no doubt as the perpentation to allogether without a conscience, became alarmed. He told his selection of the construction of the const

promptly retur ied.

This medicine is known as the Globe Pile Cure, manufactured by the Globe Medicine Co., Cincinnati, O. It is not for sale at drug stores, but is sent by mail on receipt of price, \$100 a box, which is enough to cure any ordinary case. Trial or half size, \$1.00.

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Five years.

Dupoint, Ind., September 2, 1889

Gents:

I was a great sufferer of the Piles for thirty-five years. At times I was so bad i was not able to stand on my feel, and had to wear a truss for years. I threw away many dollars trying so-called "Pile Remedies," but got no relief until I used part of the contents of a box of Globe Pile Cure you sent me by mail in the Pall of 1887—two years ago. I have not been troubled one bt since then. It seems almost a miracle that I should receive so much relief from so little medicine in short a time, Very truly, L. C. DAVIS.

A Lady Wonderfully Cured after Thirty Years of Suffering. Bellevue, O., Sept. 11, 1889.

Gentlemen:

I had been troubled with Piles for about thirty years before I saw your advertisement in the paper, and thought I would try it. The Globe Pile Cure proved very beneficial, as it has entirely cured me of the trouble, and I can heartily recommend it to others.

MRS. G. W. BASFORD.

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Dear Sire:

I had a very aggravating case of Esternal Piles which threatened to make me serious trouble, when a friend recommended the Globe Pile Cure. One bis entirely cured me. Yours truly.

J. R. THOMPSON, 134 Vine St.

"The comet nd stress in Kind of Piles."

Caldwell, O., Sept. 17, 1889.

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C, SHAFER, Jeweler.

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was relieved at once and cured in a very
short time. I had tried every doctor
in our town, but all failed and their
medicine nearly killed her. We thank
you a thousand times for the good you
nave done for us. * * Yours truly,
MACK WOODRING,
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THE BETTER WAY

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M. W. Cor. Plum & McFarland Bis.

CINCINNATI . . NOVEMBER J, 1889

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can use some responsibility for the same, must be addressed and money orders made payable to Bonth West Corner of Phen and Moferiand, Cincinnati, O.

The least said about certain public affairs this is never wicked.

Schnorpske says this is a great country -full of grates

You may judge others by yourself, pro vided you do so by your virtues.

A heart felt wish, however expressed, i as soothing to the soul as when put on gilt edged paper.

Character must be established by practice, not precept only. Hard blows in life add wonderfully to its establishment.

Love is the beacon that attracts the pure of heaven to our, homes and hearts and adds to it truth, understanding and judg ment.

We owe some duties to others before to ourselves which must not be overlooked. Except sickness or disaster prevent, it is selfish to think of self, in the above case

It takes an exceedingly small soul to suppress the truth or a good word in favor of a brother mortal or a contemporary in business because it is in his power or juris

Truth crushed to earth will rise again -attended by suffering to those who sup pressed it, for the reaction of nature has a like effect on man's soul that the indigns tion of a human being has on it, in this re-

spect. Temperance is a natural product of Spir itualism and needs no obligations to bind man to do right. The mere desire attracts influences which destroy the passion that leads downward. This is removing the weed by the roots.

If truth depended on its acceptance by some people to make it valid there would be but little in the world. Some people really believe that an expression of their opinion regarding a question or a problem settles it definitely

THE BETTER WAY is published in the interest of the people-not of the individ ual, in the interest of the cause of Spiritualism-not of the publishers. This is a spirits' cause and not iman's, and as the former direct we go.

The Hilliard case of this city, to which e have before referred, has been taken up in the Court of Common Pleas, argued fore Judge Buchwalter, and subto him for decision. The result of the latter will be known in a few days.

Man would do much more good in this world if not held back by his passions or habits. They often interfere at the most propitious moment or prevent him from ng a kind or benevolent act because he cannot forego the pleasure of their indul gence at that moment, or for a moment.

Love makes man positive, and selfish ness negative to material conditions. former can bear exposure where the latter would succumb to disease. Under an act affect the selfish, while the considerate may brave a storm without injury to health,

As soon as a man has made up his mind to rid himself of a habit or passion it becomes offensive to him-more so, than if it just fits in your affairs, suits your taste he had never possessed it, or to those wi have it not. This is because they can sense what others cannot. Too much af-fectation in this respect often but betrays what we have in us, whether acquired by inheritance or by habit.

"How should Spiritualism be applied individually and universally" is a discours delivered by Mrs. Lillie from a question suggested by this office, and through re quest of the lecturer herself. We publish We publish e half of the discourse on the first page the next. It is a fine production and uld have a wide circulation of readers never in want of a full house wherever sh

One of the physical reasons why an ac life retains a person young and hy looking is because exercise renews lish more rapidly. Wild ducks of life the flish more rapidly. the same age with tame ones are more tender for the same reason. Now if young maidens wish to be regarded as little duckies" beyond their teens they hould take advice by the above. little

When contributors or readers send for back numbers of the paper containing ** ticles from themselves or other authors, they are requested to state the sameer of the paper they want. Should this be imible, they will give the ricle of the ar of the state of th

Notice of Stritualist Meetings, in order to insure Notice of Stritualist Meetings, in order to insure Properties of the Meetings, in order to insure It is strong that people should refuse as of each week, as Tun Barran War good to present the development of mediumship for lear of losing their individuality. Were II mething bad there would be an excus but it is not. Mediumship only leads to good in the end. Now, quarreling with neighbor or permitting the tongue to get the better of reason, is more of a loss of in dividuality than trance, for in most case it is a quarrel between two invective spir it; whether our own or those souls. The ego-the soul's individuality Love is the torch that lights the way to is temporarily lost, and when we speak of ourselves, the soul is always meant. And

> When the Austrian emperor saw the re at Spandau while visiting the Ger man kaiser, he learned for the first time that the smokeless powder which was used with such effect had been invented by ar Austrian apothecary and offered to the Austrian government, but had been declined .- 'Tis the old story. No prophet (or inventor) is valued too near home. spect, or induces envy, and is thus against home if he wishes to prosper, is the ques Many examples, with tions, seem to leave no other inference.

Do not cramp a sensitive, materially or osychologically, if you expect good com munications or good work from him or ner. Sensitives must be perfectly free from worries, aggravations, disturbances and interruptions to labor in harmony with the spirit world; for the influences be tween the two are too subtle to permit of any jarring elther of material or mental action from mortals. Thoughts to a sensitive are as potent as words, and a spirit message from a mortal, or a conflict of a mortal's with a spirit's thoughts is a thing not impossible. Therefore keep your mind off the medium when under inspiration or under control,

Who is not to be a success may hav himself puffed all he minds to; for whatever has no spiritual foundation, or a spir itual cause propelling it, cannot succeed so (ar as official recognition by the spirit world is concerned. The recognition by earth bound or alleged ancient spirits is not considered here. These being but on a par with mortal recognition. The move nent called Spiritualism is advanced by the higher spirit world in which names and dates have no more value, and consequently very rarely are given, and least of all to individuals. When given at all. it is done in circles in which official spiritual work is being transacted.

Modern spirits are preferable to ancien spirits because they know more about the nodern wants of mortals and the needs to free them from the evils of the present such as never existed before on the earth plane; and spirits can only teach which they know by experience. Therefore ancient spirits cannot obtain the experience of a modern mortal except by re-incarnation. But as this theory o doctrine is not accepted it leaves the ancients minus the experiences that those in the enlightened ages undergo-materially or corporeally speaking of course. the latter can be proven, ancient name will not be of value in the practical world.

In dispensing the light, spirits say, take nothing on faith; accept nothing that does not appeal to your reason; and believe nothing that you cannot understand. But because you cannot comprehend a truth, remember always that there may be oth we extend to you. If not, you attract spirits who are equally uncharitable or scoffing, and such are unwelcome guests, mocking you on the first opportunity. We, too would say, accept nothing we say, excep We must give a variety o thoughts to meet the many demands, and often say things to please others, even we do not fully accord with them. I sides this, we dislike to express ourselver truth of to-day only to accept it in to mor row's garb. Truth should therefore al-ways be regarded as relative until we are satisfied with it. Then we may put it down as a guide until good reasons are forthcoming to alter it. To become wise therefore, think twice before speaking once

No man can be free unless he govern himself.

The sins of ignorance are most numer ous; but the sins of knowledge are most

speaker, standing on th her oratory alone, has closed so successfu an engagement for a long time, as Mrs. R. S. Lillie has done in Cincinnati. She has carried the palm that has long been held aloft by our people for the first one that ould reach it; and Mrs. Lillie, though not aspiring for it, inadvertently grasped it in her flights of beautiful inspirations and improvisations, and now triumphantly waves it over her forum. There are others also, who have carried our people by storm, but on different merits. Mrs. Lillie alone holds the emblem that had to be won by appealing to the hearts and intellect of the people combinedly; and that people unhesitatingly and most generously sur rendered to their sweet conqueror. the principle that rules; charity is its disciple. Mrs. Lillie gave the latter full sway, and one by one she drew the hearts together and brought them under the dominion of love-harmony, liberality, open seartedness-and in the whirl of beautiful condition, the flood gate of a pent-up appreciation opened and pour forth its perfumed and sweet-nts. These consisted of many little tokens of regard, esteem, admiration and commendation from individ als. Further, of a certificate of honorary nembership of the Union Society of Spir itualists. And to crown this, a resolution of thanks were offered which gave full expression in words of the Society's appreciation of both Mr. and Mrs. Lillie former adding sweet music to the latter's inspiration by his song and talent in this direction generally. On the whole it was unexpected triumph for Mrs. Lillie, and she will no doubt ever recall the mo ment with much pleasure and satisfaction

SECTARIAN SPIRITUALISM.

It is undoubtedly true that some mediums hold a powerful psychological sway over a number of people and thereby going adherents who swear by them, whatever he peculiarity of their especial belief, theory, or philosophy may be. Some even nolding their little army on no belief o hilosophy at all, but on the mere dictum a single spirit or a so-called band. Thi may do very well as a private amusement nit it should be dropped from the policy of our cause as a public advocate of highe truth. We never see a medium in active public service having a hobby or employing any machinations whatever to make him or herself an individual leader; to advance a special policy, to bring forth the dictum of their controls or bands as the mainspring n which Spiritualism is to be advanced Those that try soon fall into obscurity, ecause they are simply dropped by tha portion of the spirit world that commands he law called Spiritualism. And once Micial recognition is lost, a medium's universal influence is broken. After that he dwindles down to a mere sect compared Then come the big names. Partly an emotion of the medium to invite followers. and partly a scheme of the spirits to en force respect or attention.

Now, such is becoming as obnoxious to practical minded Spiritualists as it appears ridiculous to the outside world, and should be discouraged. There are many really worthy persons in our ranks who are car ried away by this tomfoolery, and it destroys their usefulness as practical work ers. If they would but leave this sort of Spiritism to a special care and not mix it were no drummers in Jesus' time we will with their public work, there could be no not mix the two, and thus close this epistle objections raised. But it seems difficult for some people to outgrow their early mediumistic errors or erroneous concep tions of the Spiritual Philosophy, and hold on to them with the tenacity of an old time preacher to his orthodox text book Some, oh my, dare not be approached by either a difference of opinion or a sugges sessed condition-some self-obsessed, some by self and obsessed by selt deluded spirits. Royal robes, queenly titles, mystical sig natures, symbolic insignia, unpronounce able controls, Atlantian princes. Egyptian philosophers, Indians, statesmen, in mixed profusion, trouble the minds of these undeveloped or imperfect mediums, and with their own self love en deavor to foist this on the public as the

choicest morsels of spiritual lore. Now, such is not practical Spiritualism exceptions, but they are few, and have a decided spiritual meaning—not a personal significance, either in favor of the spirit manifesting or the medium through whom No really elevated or wise spirit places any importance on his own individuality; and certainly not on his medium, for this would be leading him or

CAN COUSINS MARRY?

which is The Legislature of Illinois, which is somewhat noted for passing strange laws has again made itself the subject of criticiam and comment by passing a law mak-ing the intermarriage of cousins a penal offense. The Medical Record in reference thereto

nterferes unduly with personal rights, and next because it is uncalled for. and physique, and especially if they are of different temperaments, is quite free from danger.

We have always disbelieved the theory that the intermarriage of cousins is dar gerous. Where should the danger lie? I the fact that the love between such is per haps more intense? If pure, this canno harm. If lustful, all marriages are dan gerous. The greatest harm lies in the foolish belief that they have done wrong, and the psychological influences throw believers in the crazy children theory, this really producing defective off-pring and eves further reasons for believing it a fact An independence of such foolish theories and mind stemmed against it to ward off psychological influences, insures safety from all harm, and therefore let cousins who love each other, marry.

EVERYDAY PHILOSOPHY

Drumming, peddling, canvassing, continued to increase in practice as in the past few years, will reduce who esale busi ess places to mere warehouses with sim ply an office for deak-work, as it already is with agencies to a large extent-except it it may be adjudged a nuisance before this takes place, when the original method will have to be taken up again, by purchasers calling in person at these resp. business places and selecting what they need. tail houses are following in the wake o the wholesale by sending out solicitors and peddlers, and will also weaken their store trade finally by this process. Whether this is to be recommended or not, must be seen. Some people dislike to disturbed in their homes by attending the door-bell continuously, and may be finally tempted to shut out friends under the belief that some peddler or agent is present. Others may find it convenient have such call-especially on rainy days or when their household duties will not permit them to 20 out to make pur chases. Then again it opens up an indus try to many, without whose temptations much money would remain in old stock ings and never get into circulation. And that a free and rapid circulation of money a preventative of hard times, need hard be told here, for every child realizes this-except these old fogies who hord it up for fear of enriching their neighbors by nvesting it for industrial pursuits. or she becomes but a personality with an such should be the ones that drummer individual following, and their policy and peddlers and book agents should pes ter-such who hold fast to a dollar until with the movement as a universal cause, it becomes old enough to vote. But they are difficult to find, for like selfishness, the like to hide, and seldom have their door bells in order-having probably sold the wire to an advantage--and thus never hear the drummer's bewitching appeal or the book agents stereotyped speech. Such are in worldly affairs as ungenerous as an orthodox is in spiritual affairs, and belong to somewhat the same stripe-only worse for they do not even profess a anyone, while the orthodox at least professes a love for Jesus. However, as there

SENSITIVES LOOK WITHIN A reluctance to sitting near certain perons is due to mediumistic sensitiveness

But it is not always said that all the evil lies in the one that repells or repulses us: for if angels were troubled with this sort of sensitiveness, few of us would have their company-nearly every mortal hav ing something that is strictly human in his make up, and for that are we mortals; for when we become so purified that there ensitives become so positive as not to be affected by their mortal brethern, neither will inhabit a physical body any more To be affected in a spiritual sense therefore, only proves that we have something on with the one so affecting us and by a little perspicuity or discernmen we might learn a lesson from it. Strictly material causes like uncleaniness or liquor ers that can, and therefore you must also respect others' opinions or belief. Accord and should be dispensed with as far as the public is concerned. There are no doubt that exceptions but they are faw and have a like for filth. But care should be exercised not to make this an excuse, when there are really deeper causes prevailing. Often we hear people say they cannot account for their dislike for a person, and thoughtlessly suggest something wide of the true reason. This is because they never gave her downward. A forgetfulness of self only can make perfect conditions and aid a medium personally, while self-importance destroys this and makes obsession a sure thing, selfish or arrogant spirite employing these means to gain a foot-hold on earth in order to promutgate their pet doctrines, or to enjoy earth life over again. Love for matter is the incentive, and to reach it, they must possess a mortal or material instrument to operate through. Such conditions lead to sectarianism within the ranks and ridicule without, and it's a pity those engaged cannot see beyond their own narrow conception that it is not true Spiritualism and only damaging to the cause. But we suppose self-delusion is the most difficult of all delusions to efface and thus we must forbear in the hopes that with time they will outgrow it. themselves the credit for a little unspiritdegree of spirituality because of their sensitiveness. Of course, they must have spirituality in order to be sensitives, but for all that they may have discords or dorment evils, which they are intuitively struggling to free themselves from (probably never having once indulged them, nor aware of the fact that they possessed any such), and by aural contact with others who have them a little more active, or are indulging them, they become disagreeably affected. Whatever we have not in this respect, does not affect us; and by our dislike for others we may guage our angelhood. As angel love every body, being freed from discords and therefore positive to mortal influences, we suppose universal love will contaitute angelhood. Let us strive for it; Spiritualism advocates it; let us practice it. IMAGINATION.

hers and meta While poets, philosophers and me physicians advocate the development imagination, scientists, business meand mathematicians condemn it-in fact treat it as a nonentity; or, at least that effect of the imagination a having no foundation in fact. Later-thinkers, who partake of both species of the above qualifications tolerate it to an extent, on the hypothesis that we cannot imagine nothing; that every theory must have a fundamental fact to rest on; that every vision must have a basis; that every image man may be able to create must be the part of some other image-even to the wild phantasms of the demented.

Such are the facts and the simplest philosophy regarding that which may be known as imagination. Has it a science—a higher and a lower aspect, an elevating or debasing tendency?

Some philosophers insist upon its culti

vation as a necessary adjunct to author-ship and speak of it as emotion. If the latter it may be treated scientifically; for emotion is a human attribute like sensation and may be exercised for a higher or lower effect. Anger is an emotion; so is sym-Both are diametrically opposed to each other. Enthusiasm seems to be a medium between the two, for it may fall or rise, and take a combative or loving Now, the mind, when acting d spassionately, expresses itself without notion or as simply as intelligence can be expressed-either through speaking or When in connection with either of the three above named emotions, it takes on other forms, and in addition has an effect on the reader similar to that which existed in the writer at the time being. Anger or bitterness irritates, enthu asm excites, sympathy or love pleases.

Now, as well as anger etc. can be amal-gamated with our intelligence or reasoning faculties, concei', arrogance, hatred, sent mentality or self-love, which are also emotions, can also mix with it, and express itself in conjunction with it, giving it a colouring accordingly. From the latter, no doubt, imagination so-called, fell into bad repute, and principally from the fact that this form of reasoning contained no uni versal application; no truths that could be universally applied; conceit being a lauding of self, arrogance being a form of lying, halred an uprising of invectiveness against another being, sentimentality mo. bid love condition, and self-love a vain desire to please self-all perverted forms of intelligence in which, whatever truth it contained, was so far buried from sight, ar to be lost to the casual observer, or those who only reason from effect or a material standpoint as it is generally the case with scientists, business men and mathematicians. These of course, then gave to such forms of intelligence the appellation of imagination, changing the meaning of the word to a creation of images that have no basic standard. Philosophers, poets and metaphysicians on the other hand, reasonworth cultivating without pointing out its intrinsic value. Being inspirational mediums, they simply accept as truth what they felt coming to them from the beyond without having the individual faculty of proving it as such. Now, inspiration fer e is not accepted by those of opposite temperaments; and although honoring those so gifted, regarded their thoughts as mere petty illusions, while condemning those whose inspirations or spiritual rea onings were perverted by the lower emo-True poets and philosophers are tions. those whose reasoning faculties are moved or intermixed by the higher emotions, love sympathy, charity, benevolence, genero ity and humanity generally, while, what we may call talse prophets are those of the other category. But they are mediums for all that, only that they are troubled with discords which lead them astray by false reasoning and a love for self instead of a love for humanity-the former being

Virtue, purity, liberality etc. have a re verse effect, and together with the gift of inspiration, make the literati of the world Scientists and mathematicians fill the gap in a material way. The first lead to mors and the latter to mental progress. Be tween the two they have laid the founda tion for Spiritualism. Out of this law have evolved human beings endowed with the combined gifts. These are the modern mediums and those persons glitted with mental clairvoyance or intuition. word psychometry may fill the bi The fill the bill, for besides receiving inspirations the modern mediums have the faculty for proving these inspirations or occult thoughts true If not altogether for the benefit of the world, at any rate, for their own satisfac-And this is a step in advance of the older mediums-from Bible times to with in fifty years ago. Davis was one of the first who combined philosophic inspiration with the scientific, and not only received a as an individual also-thus reasoning or effects and causes combinedly. Without the emotions or the so-called imagination acting for a higher effect, a perception of es is impossible, for cold mental rea oning cannot penetrate beyond effects.

Thus imagination as an emotion is corth cultivating, but it will bring forth effects according to the tendency or incli-nation we give it. Love is the highest in Love is the highest in nich we can clothe it; therefore let love be the incentive.

The strongest man is he who is the most gentle, yet most resolute.

Must a man necessarily

of all the evils he is enabled to discourse

No more so than to possess all the v tues that he may cognize in humanity

A student of human nature overlooks noticing that belongs to man or is a part of his soul nature, and it becomes as natural to him to watch every gesture, ever movement, every emotion and every glance mortal being as it does for a botanist to take notice of every plant, shrub, flower or blade of grass that he passes by.

Human nature is an interesting study for those who have accustomed the to it, and like astronomy or geology or chemistry becomes a life's passion fecting itself by practice.

No field offers a wider scope for exambetter specimens than that of human better specimens than the bank a chap-nature; every specimen furnishing a chap-hook worthy of perusal. Not one ter or a book worthy of perusal. is too unimportant or insignificant to overlook, and everyone, when properly anala ed, will be found to contain something of interest to mankind or to the student in this branch of science.

Life, in whatever shape or form, is a manifestation of God or nature or intelli gence or spirit, or by whatever term we choose to designate the germ-the cause if there be a cause so-called. Probably we are yet the cause, and the effects wil be manifested later; or probably we never get out of this cause condition and may be ever looking forward to an effect, or a greater one than the present. bly we are the effects. If so, then we can speak, of a cause with authority. Bit it is hardly worth while to incite a controversy on the subject; for as we grow spiritually we outgrow old opinions, and often look back on our past with disdain or self-reproach. So it is often with very great nluctance that we like to give an opinio or make an assertion-not knowing what the morrow may bring forth. However, we can speak of the present, and give facts as we find them surrounding us, and so greater book of facts exists than man his So let us study human nature, beginning with self, for self is the camera which reflects the outside world to us and as we see ourselves as others see us, we will learn to see others as they have been looking at us. If we don't like to be looked at unfavorably we must do something that will make the world look at us in a better light. And so mote it be

BOOK NOTICES.

When we notice a book it is generally final, except when financial reason cause us to do otherwise or to repeat a book no but when authors are in a hurry to have their notice appear in print, we take w granted that they prefer a simple notice's a review, and oblige them accordingly ten-cent pamphlet though must not expect a five dollar notice when space is worth ten cents a line. Full credit can be given a book in a dozen or fifteen lines as well as in half a column; for those to whom the book is written naturally sense it and manifest a longing for it, while a long winded advertisement will only be read by the minority. This is an age of hurry, and most purchasers of books to-day are just as much in a hurry to know the contents or a book notice, as the author is to have it published, and thus will not read long reviews.

THE FIRST THOUSAND

been added to THE BETTER WAY has since the new departure, the 26th of January this year; or rather since the 1st of following, at which time they February began to flow in. Our former subscription ist is about as we found it, only a few having dropped off. But as it is not wise to expose too much of your business to the outside world, we will hereafter keep our circulation increase private or for those interested. Our statements so far can be vouched for by a reference to our books or by affidavit, although we have no reaons to think that anyone would doubt our assertions in this respect.

Space is but attenuated matter; inertia

out a slow form of motion. Spirit lies

behind this and before it-within and without. Whether too slow or too active for our consciousness to perceive or realize is the question. Probably both-too alow for our attained spiritual state, and yet too active for our flesh bound condiedium state; and probably animals are enabled to cognize things that are too slow or too minute for our consciousness to realze-just as spiritual objects are too attentuated, and spiritual forces or sounds too active for the non-mediumistic eyes and ears to cognize. As well as mediums have foreknowledge, why should not the lower creations possess an anterior consciousness of things, and either unable to express it or we are unable to understand them. Probably when we become enabled to read or psychometrize animal con-sciousness, and thus come in rapport with something worth recording,-they may serve as a microscope and audiphone. Of course, this is only a passing thought, and do not even offer it as a theory nay strike others as an interest for further contemplation, and may po-

bly lead to something worth discussing He dines sumptuously who dines out of debt.

about.



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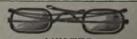
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the morring I started for my accustomed mork at the depot, and at evening they brought my body home, crushed by the cars which had come upon me in making a flying switch. I passed out from Wooster, Obio. Love to all. ABBY CURIS.

My Desr Niece: I come this morning with your father and Electa, to bring you words of consiont and love. Buby is with us and we shall cherish her tenderly for you, that she may welcome you to your applit home, in the long years to come.

We have one night sears to come.

I this case is the senvitired plate requiring treatment at the hands of the spirit operator. The photographer having premark to parather having premark to parather having the parather having premark to make the mecassary expenses and the position of the object to be thotographed, he makes the necessary expenses of that the sun's rays may print the image upon the sensitized plate; then closes that plate away from the light and carries it to his dark room, where he described to the lowest the plate and we shall cherish her tenderly for you, that she may welcome you to your applit thome, in the long years to come.

SPIRIT MESSAGES

Given by the Guides, Waubenekuhn and Watenewan, through the Bredumahib of Henry H. Warner, Chrehmati, Ohio, Wednesday, Getober 23, 1899.

INVOCATION.

Through the long ages man has been incquiring of the universe of phenomena of which he is a part as to his future and particular to cane to know the glory of the immortal life; to hear the gled storr, "Man never dies." Thus through the untural law of progress, man has been led by thy hand, life prince of the price praise and thanksgiving. Guide and lifect us, forevermors, Amen.

OLIVER LOVELL.

I will be remembered by many as one of he pioneer Spiritualists. In Cincinnati, being President of the Spiritualists Society rome time. I want to be resumehered all the friends with the best of wishes and am landeed glad to see so much activity noughts workers. The two societies can and will do a grand work for the case of the of Spiritualism not only in this city but toughout the state and country. The the of Spiritualism only grow more glow as the days go on and may experience.

Journal of the price of the two societies can and will do a grand work for the case of the order of the progress of the societies can and will do a grand work for the case of the order of the progress of the societies can and will do a grand work for the case of the order of the progress of the order of the progress of the order of the progress of the spiritualism only grow more glow as the days go on and my experience of the progress of the darker side. Don't do this for it will mary on the price of the progress of the medium and the activity of the time of Spiritualism only grow more glow as the days go on and my experience.

Journal of the circle of the progress of the progress of the medium and the pro

group mouse of the management of the control of the

I want to say to my wife and children that though I was taken from your midst so unddenly, yet I am watching over you and whall ever endeavor to aid you in the work that lies on before you. Summy, Charles and Justus, srebere, and Lizzle Mortin, and she says tell Nors. I am caring for her as well as Harry, and not to be siarmed, all will come right.

When I passed into the spirit life, I was a tissucch Presbyterian. I remember the day of my birth to spirit life so well. In the morting I started for my accutomed work at the depot, and at evening they brought my body home, crushed by the care which bad dome upon me in making a flying switch. I passed out for a will be added to the morting and the surface of the morting the common of the same reason that the body of my birth to spirit life on my accutomed work at the depot, and at evening they brought my body home, crushed by the care which bed down upon me in making a flying switch. I passed out for the morting that the production of certain with bad come upon me in making a flying switch. I passed out for the morting that the production of certain the body home, or used by the care which bed down upon me in making a flying switch. I passed out for the morting that the production of certain the body home, or used by the care which bed down upon me in making a flying switch. I passed out for the morting that the production of certain the morting I started for my accutomed well as a making a flying switch. I passed out for the morting the control of the morting that the more into the morting that the same reason that the bed on the production of certain the bad come upon me in making a flying switch. I passed out for the morting the control of the many described out to the morting that the form the control of the many described out to the many the morting the control of the many described out the morting that the production of certain the control of the many described out the morting that the production of certain the control of the many described out the control of

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THE THREE YOUNG PILGRIMS

There was once a company of little ildren who started out together upon long journey. Their home, since they first saw the light, had been in the midst of a wide plain, where fresh een groves, filled with singing birds and clear streams whose banks were liced with the sweetest flowers, had een their constant delight from day ovely blue and yellow violets that grew u the damp, or zy moss by the edge of the white birch bark, and see them sail down the dimpling streams wreathed with wild roses, and ladened with tiny cups of acorns, which they honey for the king, Thinkumgood, who Dreamidell beyond the mountains of

This was the name of a long, bold bain of mountains that stretched like mighty wall quite sround the sunny ain in which stood their pleasant

Everything about the little bouse was right and sweet as loving hands could cake it. The windows were wreathed he floors were scoured as white as soan ould have all the strawberries and ream they wished for tea, and pick up rchard as they could carry, all in their eason. But this did not content them.

They thought that beyond those great mountains they should find grand s, where the floors were laid with velvet and the tables were always set with a promiscuous array of purple rapes and frosted cakes and candies; ind pearls and rubles every day, if they hat lay under the rippling water by heir coltage home. At night, when little beds, close under the sloping roof, tree their father had planted, tap, tap, tapping against the window, and it ded to them like a voice that said : Come, come, come, my children, it is time for you to be up and away toward the mountains of Happiness.

But in reality the beautiful tree was saying, if they could only have under-stood its voice: "L'e still, my darlings. in your dear little nest; I guard you from all trouble; I will not let the sun scorch your sweet rest nor the winds blow too roughly upon you; lie still, my birdies, dream sweet dreams and be con

O, that dear old tree! why could they

Every evening and every morning they watched the far-off mountains flaming crimson and golden in the suu-

Now, these little children, although

they were of one family. differed very much in looks and disposition.

The eldest boy, whom I will call James, was a good studious boy, who loved to see others bappy as well well as bimself, and he would always give away the largest half of his cale or his apple, as the case might be. He loved his books and was never so happy as when he could slip away unnoticed to read some wonderful story about gnomes or fairies, or the exploits of some famous person. Indeed he was often quite selfish in his enjoyment, for he would sit still and read on and on pretending not to know that his little

pretending not to know that his little brother or sister wanted his help about the evening work, and often had to do the duties that belonged to him because he could not be found.

All this was certainly very wrong, and it was making all the time an ugly black stain upon his ouracter. But he did not think of this

The second brother, Arthur, was bright and smart and active. He did not like books, and used to look rather scornfully upon those who liked to "mope," as he called it, over such dull things. For himself he preferred a pocketful of pennies to auytning else, and he was always digding in the sandy bed of streams and turings over great boulders in the hope of discovering a gold mine.

The third child was a girl, named.

and he was always digding in the handy hed of streams and turning over great boulders in the hope of discovering a gold mine.

The third child was a girl, named Jennie She was very fond of flowers and music. She used to wander for hours by herself, gathering the wild sweet brossoms in the woods and by the streams, listening to the birds or nurmur of the water as it purled over the stones in the bed of the stream.

The winds to her fancy stemed ever sluging grand anthems through the green branches, to which they sway in solemn time, while the lovely leaves danced and clapped their tiny hands for joy continuously.

She used to imagine, too, sometimes, that she could see faces of angels peering down at her through the freecy clouds that hovered above the mountains, and she thought if she could climb to the very tops she might then see and talk face to face with the angels.

Now these were very happy fancies and gave the little girl much pleasure. But she ought not to have been so peevish and cross, when her mother catled her sometimes right in the midst of them to rock the oradle, or to get her some chips to make cakes for supper.

So, you see, they all had their faults as well as their virtues. Now, what do you suppose they each selected to carry up the mountain?

James chose only books, "for," he said, "we may have to rest sometimes up in the way, and there is nothing like a good book to make one forget that he is tired." So he gathered up one and and another of his treasures until he had so many he could hardly carry them.

Arthur, who thought himself much wiser tuan either his brother or sister

had so many he could hardly carry them.

Arthur, who thought himself much wiser tuan either his brother or sister took care to secure the contents of the small purse, which his father had left to be divided between them, as he said he should have no need of money in the king's country.

Netther James nor Jennie cared to be bothered with their portion, Arthur readily agreed to be purser for them, saying "he thought he could make it last much longer than either one," which was probably true. He also took with him a quantity of pebbles which glittered in the light very orightly, and which he believed to be genuine pearls and diamonds.

which glitters in the ignivery significance in the pearls and diamonds.

As for Jennie, she would have nothing but a very sweet-toned harp, which she had been taught to play upon. Tois the fastened about her shoulders by a pretty ribbon; and then gathering a handful of the dear roses which grew by the old home, the three little wanderrs set about their jurney.

They thought that they should so meach the mountain top, where they expected to find everything needful for their comfort, and a great deal more beside this they had often been told in pretty dreams which they believed fully.

"Comrade, you framer is worn and frail, Your vital powers begin to fail; I long for life, but you for rest, Then, Body, let us both be blest. Body, I pray you let me go.

Thus strove a being; beauty fain ne message that would comfort Death.

WHEELS OF PROGRESS

The wheels of progress still keep moving and as we gain a step still there to stop and consider and try to advance as much as possible in the right direc-tion. Sometimes from listening to a and expressions as given through differfrom unveen intelligences, one is lead to see and feel how few there are in the wast army of humanity that realize or understand much of anything of these great truths and the laws and conditions of obtaining them, and many there are who care but little, so absorbed are they in the material affairs of life, that the spirit is uncared for; and as one goes slong the crowded street seeing the multitude drifting here and there, and to one whose tendencies are to the spiritual, the thought arises whither are they drifting and how much do they understand in regard to the life, or the laws governing that life in the B-yond, to which all are drifting; and how much do they consider these tuings, and how little do the majority think that each thought, act or deed is to them like brick and mortar in the hands of the mason as he adds one to another, thus in the end completing a structure wherein dwells humanity both in the form and those out of the material form; so are we all each day adding, as it were, by our acts, deeds and thoughts so much to wards that eternal structure from unseen intelligences, one is lead to

form and those out of the material form; so are we all each day adding, as it were, by our acts, deeds and thoughts so much towards that eternal structure which is to be our habitation in the Great Beyond, after passing through transition's door.

And is there not a great work to be done to help and aid struggling humanity to a better understanding and know ledge of that which is to every one of such importance. And how many times are those who have the light of this great truth shining within their souls in regard to the immortality and continued existence of the spirit, or in dividuality and the possibility of the intelligence of those gone through transition's door, of echoing back to earth mortals knowledge of their life, of its beauties, its realities, and of the still continued love and sympathy for those remaining out this sphere of existence it say again, how many times are those who have the courage to express to their fellow mortals something of this truth, been called cranks or some thing else because they do have the courage to stand firm and fearless of the consequences of expressing that which the spirit world and its inhabitants have made known to them in regards to these things. But still there are those who have the numbers are gaining, who is have courage to express this

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BY JOHN WETHERBER.

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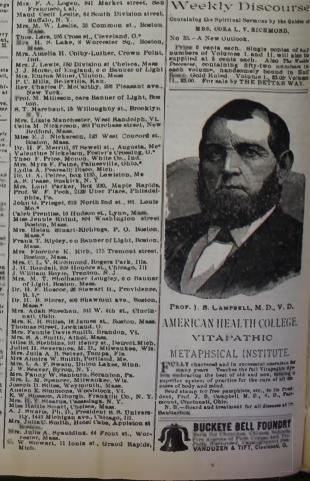
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THE THREE YOUNG PILGRIMS

THE THREE YOUNG PILGRIMS.

BY MES. S. E. MACKLEY.

There was once a company of little children who started out together upon a long journey. Their home, since they first saw the light, had been in the midst of a wide plain, where fresh green groves, filled with singing birds and clear streams whose banks were lined with the sweetest flowers, had been their constant delight from day to day. How they loved to gather the orely blue and yellow violets that grew in the damp, or ay moss by the edge of he wood, or to make fairy little ships of he wood, or to make fairy little ships of he will be the bark, and see them sail way down the dimpling streams recathed with wild roses, and ladened with wild roses, and

iappiness.

This was the name of a long, bold hain of mountains that stretched like mighty wall quite around the sunny ain in which stood their pleasant

Everything about the little house was bright and sweet as loving hands could make it. The windows were wreathed with morning-glories and hop vines, the floors were scoured as white as soap and and could make them; and they could have all the strawberries and cream they wished for tea, and pick up as many of the ripe rosy apples in the orchard as they could carry, all in their season. But this did not content them. They thought that beyond those great mountains they should find grand houses, where the floors were laid with velvet, and the tables were always set

et, and the tables were always set velvel, and the tables were always set with gold and crystal dishes and heaped with a promiscoous array of purple grapes and frosted cakes and candies; and they expected to pick up diamonds and pearls and rubies every day, if they wished, as they did the pretty pebbles that lay under the rippling water by their cottage home. At night, when they were all sough tucked in their little beds, close under the sloping roof, they could hear the leaves of the maple tree their father had planted, tap, tap, tapping against the window, and it sounded to them like a voice that said: "Come, come, come, my children, it is time for you to be up and away toward the mountains of Happiness."

But in reality the beautiful tree was saying, if they could only have understood its voice: "L'e still, my darlings, in your dear little nest; I guard you from all trouble; I will not let the sun scorch your sweet rest nor the winds blow too roughly upon you; lie still, my birdies, dream sweet dreams and be content." th gold and crystal dishes and heaped

O, that dear old tree! why could they not have heeded its voice?
Every evening and every morning they watched the far-off mountains faming crimson and golden in the sunset light, or flushed with the delicate rose and pearl of the coming day; and they said, sighing: "O that we were old ecough to begin the journey."
So the days and the months and the years slid away, until one morning the dear father said to them with a sad smile: "My children, you have often wished to climb those mountains, where you imagine lie hilden so many strange and beautiful things. But I would not suffer you to go, at which you were sished to climb those mountains, where on imagine lie hidden so many strange nd beautiful things. But I would not after you to go, at which you were ten quite impatient. I would be glad a keep you with me still, but I am alled by the king of the upper country of come to bis domain. I have talked ith his messenger who is waiting to ake me to him. Now you may each ursue your way as you like; take with no what you will from my house; only member that as you choose you must arry to the end of the journey. And now good by, my dear ones all; I shall ope to meet you again, at some future ay in the king's country; for it is writer that "He shall gather his own from all lands."

Then the children all cried and obbed, and hung upon their father's resst until he was taken from them by the king's messenger. This individual was of so dark and stern a presence and frowned so terribly upon them that they were frightened, and shrank away as jutckly as possible saying among themselves: "O how dreadful he looks! How can our father bear to go with him? The king's messenger also left a token with the methors."

as safe to follow, and would lead to the top just as soon.

Jennie, also had her choice, for she had observed along one side of the mountain more flowers and birds, than there were on the other side.

After she had gone, the children, who at first had cried very bitterly, and laded, thought they could never be happy again, began to wipe their eyes and to look about them to see what they could take on their journey up the mountains.

As safe to follow, and would lead to the top just as soon.

Jennie, also had her choice, for she had observed along one side of the mountain mover flowers and birds, than there were on the other side.

So it happened at last that as they could not agree, they decided, each to take his own way, doubting not that hey would be found nearer together urther up the mountain.

Now what befell these three young travelers, how they fared and what they saw must be reserved for another chapter.

(To be continued.)

Now, these little children, although they were of one family, differed very much in looks and disposition.

The eldest boy, whom I will call James, was a good studious boy, who loved to see others happy as well well as himself, and he would always give away the largest half of his cake, or his apple, as the case might be. He loved his books and was never so happy as when he could slip away unnoticed to read some wonderful story about gnomes or fairies, or the exploits of some famous person. Indeed he was often quite selfish in his enjoyment, for he would sit still and read on and on pretending not to know that his little brother or sister wanted his help about the evening work, and often hal to do the order that he is readered to him because.

he would sit still and read on any on pretending not to know that his little brother or sister wanted his help about the evening work, and often had to do the duties that belonged to him because he could not be found.

All this was certainly very wrong, and it was making all the time an ugly black stain upon his coaracter. But he did not think of this The second brother, Arthur, was bright and smart and active. He did not like books, and used to look rather scornfully upon those who liked to "mope," as he called it, over such dull things. For himself he preferred a pocketful of pennies to anything else, and ne was always digging in the sandy bed of streams and turning over great boulders in the help of discovering a gold mine.

The third child was a girl, named Jennie. She was very fond of flowers and music. She used to wander for hours by berself, gathering the wild sweet biossoms in the woods and by the streams, listening to the birds or murmur of the water as it puried over the stones in the bed of the stream.

The winds to her fancy seemed ever singing grand anthems through the green branches, to which they sway-in solemn time, while the lovely leaves danced and clapped their tiny hands for joy continuously.

She used to imagine, too, sometimes, that she could see fances of angels peering down at her through the fleevy clouds that hovered above the mountains, and she thought if she could climb to the very tops she might then see and talk face to face with the angels.

Now these were very happy fancies and gave the little girl much pleasure.

is tired." So he gathered up one and and another of his treasures until he had so many he could hardly carry them.

Arthur, who thought himself much wiser tuan either his brother or sister took care to secure the contents of the small purse, which his father had left to be divided between them, as he said he should have no need of money in the king's country.

Nether James nor Jennie cared to be bothered with their portion, so Arthur readily agreed to be purser for them, saying "he thought he could make it last much longer than either one," which was probably true. He also took with him a quantity of pebbles which glittered in the light very orightly, and which he believed to be genuine pearls and diamonds.

As for Jennie, she would have nothing but a very sweet-toned harp, which she had been taught to play upon. This she fastened about her shoulders by a pretty ribbon; and then gathering a handful of the der roses which grew by the old home, the three little wanderers set about their jurney.

They thought that they should soon reach the mountain top, where they expected to find everything needful for their comfort, and a great deal more beside this they had often been told in pretty dreams which they believed fully.

Now these dreams were only the whisperings of certain miscolevous fairles who were invisible, who fitted about very bus ly, especially when the could not easily mistake.

But when the little ones had crossed the plain and were come to the foot of the mountain, behold there seemed a multitude of crooked paths, leading in every direction, so that they knew not which to follow.

In this extremity they sat down to debate what they should do, and to take an iltule refreshment. There was pleniy of clear little streams oozing from the side of the mountain, and several kinds of sweet berries and juley roots which to follow.

Junes opened one of his tooks and began to read, saying, "he often had ideas come to him in that way." And Jennie threw herself down upon a mossy bank and began to pick the spiration.

strings of her harp, looking up for inspiration.

But Arthur, after looking earefully along several of the paths, declared his intention of taking one that looked quite straight for a time, although it looked pretty steep and rocky; but Arthur thought there wasso much more glory in climbing it; he liked to be thought strong and energetic.

James would not hear of it, for he said the shady, pleasant ways were just as safe to follow, and would lead to the top just as soon.

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ially Reported for The Better Way. IETY OF PSYCHIC RESEARCH. Opsis of Lecture by Mrs. Adah Shee-han, Sunday, October 27, 1889.

Psychic Research, for whom she speak until January. Cincinnati the should be proud of her as she has oped her mediumship here and ef sithfully in the cause here, a speaker she has grown to be a strong the strong of the ual philosophy. While she may call in flowery metaphors, she apto the reason by a simple and sit manner of expression, and is always tood for thought in here. Her psychometric readings markably correct.

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Bro.ks, needs no introduction to the
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eleomed back. He is an able trance
saker and paychometrist and will
we readings at the close of each lecture
d all abs uid turn out to bear him.
Mr. and Mr. Lillie, closed, their en.

nd all she uld turn out to bear him.

Mr. and Mrs. Lillie closed their en agement with the Union Society last unday evening. The Society adopted sesolutions commendatory of their ork and presented Mrs. Lillie with a criticate of authority, from "The Regions Society of Union Spiritualist." thich gives her all the rights and priveges possessed by the ministers of any burch within the state of Ohio. Mrs. lillie made a few appropriate remarks acceptance. She takes with her the est wishes of all.

best wishes of all.

From a Grateful Patient.

Dr. A. B. Dobsou, Maquoketa, Iowa:
You, without doubt, think me either dead, or else without gratitude or true appreciation of what you have done for me. You no doubt remember me as the man given up to die with a combination of diseases from head to foot that wrote you from Mittonvile, Kansas, while you were in Florida last win ter. Well, I had been audering with kidney, bladder, lung, head and skin diseases for nearly six months, and was almost a walking skeleton when I applied to you for help. As the M. D.'s with their accursed drugs, had failed to do anything except to make ne worse, I had given up all hopes of recovery. When I received your diagnosis, which was very correct, and the box of remedies, I obeyed implicitly your instructions and began to feel improved within forty eight hours, and by the time my month's treatment was through all my diseases had vanished. Bill I should have taken it longer, for I was quite weak. D you think I had better send for another month's treatment? I expect to be at the Clinton camp meeting uext summer, and will see you there. I

witten for The Better Way.

ROMANCE AND MEDIUMSHIP.

A Scofer Turns Lover and Medium.

About five years ago one of Canton's young sports formed the acquaintance of Miss ida Bowman. One evening, d when calling on her, he was invited by her parents to attend their meetings for the development of mediums.

Through curiodity he attended but left disgusted, (for they used the stand), with the demonstrations, laughing and sooffing at them. But by the earnest requests of Mr. and Mrs. Bowman, he attended their meetings, and ere long there came a change. He seemed to see the dim outline of forms passing to and fro in front of him, and in a short time those dim forms appeared almost as natural as life, he recognizing some as his former associates that the world calls dead.

The opening of his spiritual eyes gays

JUSTICE.

I am reading that grand book, "Review of the Septert Commissioners' Report," by A. B. R. chm and. R. cently I read an article in another paper, wherein it says of Mr. R'chmond: "I was somewhat confounded by the want of logical method in his speeches, and surplised that he should look on an inference as evidence."

A noble woman, nobly planned;
A mother, with unfaitering hand
still leads and goldes through love
The bads that blossomed from her:
Not dead, but only gone before
To dwell on life's immortal shore.

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