

THE BETTER WAY

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EDITORIAL.

The Bearing Sea question is to be submitted to arbitration.

While some young women may see an advantage in leap year, they should beware of making a leap in the dark.

Europe has 44 of population to a square mile, Asia 47, Africa 14, and America 8. Plenty of room left here.

Newfoundland's continual disagreements with English and Canadian governments will probably drive her into the United States.

The greatest density in population in our country is in the Atlantic plain, it being 74.4 persons to the square mile; and the lowest is in the plateau region, this being .7 of a person to a square mile.

Professor Totten, of Yale College, continues to advocate his belief that the millennium may begin at any time now and must arrive soon. He gives elaborate calculations based on scriptural prophecies.—Oh, for a Noah!

Though unobjectionable as a holiday feature, Christmas, says the "Independent Pulpit," to judge by the debaucheries connected with it, begins to look as if the civilized world were celebrating the birthday of a devil rather than that of a savior.

Among the prominent personages on last week's death-roll were Cardinal Manning, the Khedive of Egypt; Albert Victor, eldest son of the Prince of Wales; Ex-Secretary to the Pope, Cardinal Simeoni; R. G. Rogers, an eminent sculptor.

We have secured an intelligent writer and one well posted in the city of Boston and on Boston affairs—socially and spiritually—to furnish us a weekly letter for publication in THE BETTER WAY. The initial letter in to-day's issue will convey an idea of its drift, and readers generally may look for something worth knowing.

Prophecy may some day be placed after Sir Edwin Arnold's name. He predicts that the United States will eventually govern the entire continent of South America; for he believes that to be the land of the future, and that all great races of the world will in time live below the equator. Probably England has for that reason led the way in the East.

The refusal of a number of Mahommedan women, who live in Austria, to be attended by any but women physicians, has made it incumbent on the Austrian Minister of Finance to recommend to the government that women be allowed to practice medicine. While other countries are in advance of Austria in this respect, it seems that the Islamites recognized a necessity which did not dawn upon the more civilized world until aided by spirit inspiration. Strange!

Sociology as a science is beginning to claim the attention of erudite scholars. Mr. Frank Giddings, an able and profound reasoner, is championing its cause in an article in the "Political Science Quarterly," and points out that any rational development of sociology as a science must be along the line of psychological synthesis, and is also inclined to subordinate all the elements of sociology to its psychological side. As a sequence we may have the question "Is morality a science?" to discuss.

A popular Church paper says that any plan of organic union of the Protestant Churches is as yet very visionary. It thinks the first union should be among the sects per se, though it is solicitous that there should be a strong fraternal bond between all Christians to combat the materialistic spirit of the age which is trying to break down the Sabbath and abolish the Bible.—But for the latter a union might be affected. Organization

to-day in any body of spirits can only be effected on rational or scientific principles—facts that can be authenticated.

WAR may be fun to our Falstaff patriots who sigh for a change or excitement, and to a certain necessary evil known as army contractors who are ever ready to rally round any flag that pays, but it is death to the true patriot, and thus a war with Chili should be avoided if possible. If not, let our government act decisively with the means it has at hand without exciting its citizens into the delusion that its "patriotism" is needed in such, what we might almost term, a child's play. While we believe in demanding retribution for our citizens, we do not think the subject deserves the prominence that has been given to it. There are other and more serious things that could be considered with profit to the nation and the people. "Eternal vigilance" is often more needed at home than abroad. Let us not sacrifice liberty for a trifle.

GRANT ALLEN on "The Education of the Future" in the "London Public Opinion," says the present system educates us (or fails to do so) as though the one business of all of us in adult life would be to read or write books, to make and hear speeches, to discuss abstract points in English, Latin, French, or German. He further says that education in the future will exactly reverse this process; it will deal lightly in books and substitute for them contact with realities—the solid truths of nature. It will also have in view the training of the child's faculties—observation, perception, judgment, and to store the brain with facts, laws, generalizations, and conclusions. No mental gymnastic is so good for the mind as the mental gymnastic of learning about realities. In connection with this he advocates attention to health. In fact, he says, "health first, knowledge afterwards." Then pupils will be mentally stronger, saner, purer, more moral, and will look upon the world from a higher and sounder standpoint.

ON THE subject of women preaching in the churches, Rev. Mr. Sherrill, of Atlanta, says, that men have no divine or other exclusive rights to the pulpit, nor has their success in the past been so amazing as to exclude the opinion that others can do better. He believes that when a woman feels that she has a message from God (the spirit world) that the way should be opened to her. Ordination is not of man, but of God. He also showed that the text of the Bible forbidding women to preach, taken literally, would not only exclude them from the pulpit, but would also forbid a woman from praying or singing in a church, and, worst of all, from teaching Sunday school.—Now, Mr. Sherrill should not shower down so much truth at one time on a community. There is danger of being tried for heresy. Naked truth is bitter medicine for some people and will not go down without being sugar-coated, and our Christian cousin should be more diplomatic in the handling of thunder bolts. Probably he has received a message from the beyond and is unconsciously carrying it out. The spiritual heaven is working.

THE "N. Y. Press," a republican newspaper, objects to the return of captured Mexican battle-flags as it has been proposed in the U. S. Senate, while the "Cincinnati Commercial Gazette," also a republican organ, favors their return if it would be the means of creating a better feeling among the Mexicans for us—it being generally known that they have rather a bitter one.—Now, while we dislike to have a hostile feeling exist between two border nations on account of such a trifle, we doubt whether the demand for, or the proposition to return these captured flags to Mexico is prompted by a healthy sentiment or spirit. Captured battle-flags are not only emblems of deserved achievements, but constitute the proofs or "tests" of historic record, and no sensible nation or people would harbor any such childish notions as to beg for a return of that which has been won in a contest in which both parties had the same aims, desires, and hopes, one against the other. But because we believe in retaining prizes already won, we are not desirous of ad-

ding to them at the sacrifice of human life. Let the past bury the past, but let the flags remain—not as a reminiscence of glorification, but as a reminder of past follies.

EVEN Judaism is moving and manifesting a progressive spirit that is in many respects preceding so-called progressive Christianity. Speaking of it as a religion for the day and hour, the "Jewish Messenger" says, that antiquity may be a strong argument in favor of a system, but age alone is of little value. Herculean baked rolls surely are ancient enough, but they can not be eaten. So a religion of to-day must be more than old. It must be rational and appeal to the most intelligent as well as to the least educated. It must be sunny and cheerful, with plenty of hopefulness about it, dwelling upon the essential goodness of humanity. It must adapt itself to the needs and requirements of the age, and keep in line with every progressive movement for human advancement. It must present the Deity not as a worked-out force, but as a power whose revelation is continuous.—Now, these are significant expressions, and in accord with spiritualistic principles. It shows, however, that the spirit of rationalism is permeating not only the intellects, but the hearts of men, driving out bigotry and prejudice, and permitting a feeling of love, toleration, and liberality to dominate and to govern instead. If there is such a thing as a millennium, even metaphorically considered, it must evolve from just this sort of reasoning and heart-feeling combined.

A SECULAR COMMENT.

As a parting word in his Christmas supplement of "Real Ghost Stories" the editor of the "Review of Reviews" says, if it be a fact, that millions of spiritual creatures walk the earth, unseen, both while we wake and when we sleep, it is impossible not to feel a natural and healthy curiosity as to what these creatures may be; and after reading the evidence, one must have a deeper sense of the reality and nearness of the invisible world borne in upon the mind. He also thinks there is sufficient testimony to justify a suspension of that popular judgment which hitherto has been so hostile to the existence of apparitions, and a refusal to investigate is irrational and unscientific. The cry of fraud he considers a silly complaint. Because the latter exists is no reason for doubting a genuine phenomena. Practical men, he says, never refuse to mine for gold, because a ton of quartz only contains an ounce of gold. He also reminds of the ridicule poured upon Galvani and Franklin, but the results are wonderful; and in like manner telepathy, or thought-transference, may be destined to play as great a part in the world as electricity. But the greatest gain, he thinks, likely to accrue from the study of the phenomena, will arise from the certainty which it gives as to the permanence of the individual after death, which may yet be demonstrated by tests as exact and as conclusive as any of which the science of psychology admits. He also admits that the Psychological Research Society has shattered all purely materialistic hypotheses. Nor does he consider it a bold speculation to believe that careful examination will re-establish the failing belief in the reality of the world beyond the grave, and leave us with as little doubt as to the existence of the spirit after death as we have now for doubting the existence of the Pyramids.

A PEACE MEDIUM.

Though denominated an autocrat, an inside view of the Russian Czar reveals a peace-tendency that may cause many to alter their unfavorable opinion of him to a more deferential one and attribute the unfortunate social and political affairs of Russia to circumstances—the irreparable ignorance and superstition of the masses themselves—rather than to the effects of autocracy or imperialism, which is probably, after all, a boon in disguise when we consider the situation from the spiritual side of existence. At all events, the Czar is said to have a horror for war; i. e., a European war, and in that respect looms up as a "peace-keeper of Europe," provided, however, it accords with national honor and defense of the interests under his care. But he is both an ally by constitution and

conviction of any power that seeks to maintain the peace. Hence his desire for an understanding with Germany and France, which have everything to lose and nothing to gain by war. Personally he is not infatuated with the new Emperor of Germany—his magnetism being too disturbing to the calmer temperament of the Czar; and France is too changeable for him, thus has no confidence in its promises. As a better plan then, he is desirous of forming an alliance between Russia, Germany, and England, and with this combination hopes to maintain the peace of the world.

Now, this desire marks the Czar as a more than ordinary ruler. And that there is no selfish diplomacy behind it, may be sensed from his utter dislike for trickery or bad faith, and which he can neither counteract by reciprocity, for it is not a part of his nature. He prefers open hostility and frank opposition. He honors Germany as a nation and as a people, and feels perfectly safe with any treaty made with them, but can not rest as assured so far as England is concerned; though as an honest diplomat himself, he would accept England's word, but once forfeited no consideration could regain his confidence or even respect.

This is certainly a healthy plan, and must have been the promptings of a high desire—if not higher than himself. Europe as well as America must have her spiritual diplomats, and the higher mental desire of the world generally tends in that direction; and as like attracts like, the Czar may probably become the medium or recipient for influences that will effectuate or lay the foundation for a universal peace in Europe, and farther.

DR. GRAVES AND CAPITAL PUNISHMENT.

The trial of Dr. Graves for the murder of Mrs. Barnaby, of Providence, R. I., has just been completed in Denver, Col., and Graves has been sentenced to be hung some time during the first week in February. We did not hear the evidence or see the witnesses while testifying, consequently we are not as good judges as the twelve men who sat in the jury-box and listened to the evidence. As we have carefully read the daily court proceedings to the close of the trial, we must agree with the opinion of the general public that this is a case of conviction upon circumstantial evidence. There is a possibility, at least, that Graves is innocent of the crime. He asserts that he is innocent. His weakness—and one which bids fair to cost him his life—has been that he has talked too much.

But there is a point which is well worth considering, not alone by the judges and lawyers of the Colorado courts, but by the entire judiciary of the country, and that is, that the cases of purely circumstantial evidence, coupled with a stout denial of guilt on the part of the accused, it appears unseemly, ill-befitting, not to say shocking to one's sense of justice, to railroad a man to the gallows, and thus prevent the rectification of mistakes, should such mistakes be subsequently disclosed. Society could receive no harm if Graves should be held in close confinement for a longer period than a few, all too brief, weeks.

But capital punishment by hanging, or any other form, is a relic of barbarism and should be abolished. Like all barbarous customs which still retain a place in society, it will be abolished utterly when a higher civilization shall supplant the semi-barbarous practices which remain now simply because they have existed. The poorest possible use to which a human being can be put to execute him, thus sending him into eternal existence half developed and filled with hates. If, as we believe, he returns to earth, courts and jails are powerless to restrain him or his pernicious influences and instigations to crime. If he dies as he lives here there will be the added horror of revenge for the manner of taking him off.

But if for nothing else, then for his own sake, the guiltiest criminal should be permitted to live to have the opportunity to work that change in his nature more fitting for an eternal spirit-existence than a bad heredity, a worse environment and a worse debauchment of what little moral sense he possessed.

All that society can, or ought to ask, is that such natures—who are moral lunatics—should be restrained. Society can restrain because it can imprison the criminal classes. Society will yet comprehend the law, which applied, will prevent the existence of such classes. But even as at present administered, what we call intelligent, well-ordered society, can restrain its criminal classes, without sending the worst of them into a broader field of existence for the exercise of their criminal passions and of shutting them out of those natural avenues for the securing of an education which will dissipate the ignorance so largely responsible for their criminal natures.

The verdict of the intelligent humanitarian world to-day demands the abolition of capital executions and the substitution of imprisonment for that old relic of a barbarous condition of society. Of all combinations in society, the followers of the teachings of the Nazarene should be foremost in this demand. But unhappily they are not. They worship the Moses law of "an eye for an eye," rather than the teachings of Jesus.

AND STILL THEY COME.

One by one the props which have sustained a huge system of saintly idolatry are giving way. The light of this age is disclosing to the idolaters themselves their untenable position, both intellectually and morally. If intellectually it is degrading to a true man or womanhood to worship a piece of wood, no matter what its form, or a wafer made of flour, sugar, or any other product of nature's laws, because all such are mere effects and subordinate in worth or importance to human intelligence, it is no less a degradation to worship paper, ink, cloth, leather, or whatever natural substances may enter into the make-up of a book. And yet the Church, both Roman and Protestant, have for centuries worshipped, and are now worshipping, a book.

If intellectually this is degrading, morally this is idolatry, according to the definition of the word given in the book itself. The claims made for the purity, unity, truthfulness, and authority of the book elevate it above all criticism in the minds and hearts of its worshippers. It is to be accepted as it is. Men compiled it, men translated it, men have revised it, men have interpolated and excised portions of the old manuscripts; but the book is sacred and of supreme authority. So say the creed, the Church, and every Roman and Protestant bigot.

Dr. Briggs opened the door but a little and permitted the world of thinkers outside of the Church to look in. And that same outside world stands amazed at the number of professed disciples of the book, and the creed which endorses the book, who, within the fold, are analyzing, comparing, and literally holding an autopsy upon the sacred book. Brains, under training and culture—nineteenth-century and not twelfth or fifteenth-century brains—are the human media through which the higher intellectual processes of this age of enlightenment are wrought out. It is not a good age for the nursing or growth of myths. It is of small moment to an honest thinker or reasoner whether the myth is in the book or not. The book is under as impartial and thorough a scrutiny as are the sacred Vedas or the Koran or any other book teaching morals or philosophy.

The Christian critics are multiplying simply because ignorance is giving place to knowledge and higher reasoning forces in man. Dr. Lyman Abbott, one of the ablest and most distinguished divine and religious editor in this country, is taking a bold stand for the truth as he understands it, and not as Luther, Calvin, Edwards, and others wove it into an iron chain of theology to bind both the consciences and intellects of the Church which should succeed them. In a recent sermon, delivered in the old, historic King's Chapel, in Boston, Dr. Abbott electrified the long-faced Boston orthodoxy by the assertions:

"The law of God is the same in all lands, at all times, and amongst all people. God has been unveiling himself from the beginning of time and to people in lands where the Bible never went. The Bible is unique because it makes a clearer unveiling of God, though that process has been going on in many

lands without it. But turn from the Bible to the book of life itself. What God writes in one book he does not deny in the other. If a man cuts his finger with a knife or burns it in the fire, no matter how good he is, he will suffer. But the moment a man takes his finger out of the fire nature begins to repair the damage done. And that which is true in the natural law is also true in the moral law. There is not a single virtue that may not become a vice, as there is not a vice which may not be turned into a virtue."

Where is the place for creedal substitution in Dr. Abbott's philosophy? Will the zealous heresy-hunters please prepare their instruments of moral torture, their star-chambers and tongue-scourings for our bold friend, Dr. Lyman Abbott? He has taken the liberal steps in advance of Dr. Briggs. The roll of nineteenth-century apostles of mental and spiritual freedom is rapidly enlarging.

CARDINAL MANNING.

The eminent Cardinal Manning died in London, Eng., on the 14th inst. He was born in England July 15, 1808, consequently was in his eighty-fourth year of age. He was a ripe scholar, a very popular prelate in his Church (Roman Catholic), and was respected and honored by the leading minds of Great Britain. His fame was world-wide, for his change of Church relations did not seem to work a change in his princely nature. He was popular with the poor and those struggling against want, because his natural sympathies were democratic.

The "N. Y. World," in its issue of the 15th, gives a bit of history connected with the change from Protestantism to the Roman Church by Mr. Manning which is interesting. We condense the statement.

About forty-two years ago the bishop of Exeter, England, refused the institution of a Mr. Gorman as vicar of an English parish on the ground that Gorman denied the doctrine that spiritual regeneration was conferred by baptism. An appeal was taken to a lower ecclesiastical tribunal, and the bishop sustained. Finally it was carried to the judicial committee of the Privy Council of the kingdom, and the bishop's decision overruled on the ground that Mr. Gorman's doctrine was not contrary or repugnant to the declared doctrine of the Church of England.

This assumption that Her Majesty's Council was the supreme arbiter of what is or is not the doctrine of the Church of England was more than Mr. Manning and his co-workers could stand, and he left the English Church and Protestantism for Rome and the papacy.

The English Church still has a civil head whose Privy Council claims the power of deciding what is or is not orthodox in matters of religious concernment. A very few fly to Rome, but the large majority becoming non-conformists. The heaven of common sense in matters of religious concernment is working not only in Great Britain alone, but throughout the continent of Europe. The time will come when the empty, pretentious shells will lose their gilding; and that time is not so far in advance of the present. Man's relation to his Creator is a matter of personal concernment, and every message from the hither shores of life proclaims the speedy emancipation of man from the thralldom and yoke borne by the race for so many centuries.

The spiritual Whittier wrote:  
God works in all things; all obey  
His first propulsion from the night.  
Ho, wake and watch!—the world is gray  
With morning light!

Republics will make war to save a political party as readily as monarchies will make war to save a dynasty, says "Open Court" referring to the Chilean question, and believes that the same could have been settled ere this, but we have too affectionately petted the tragedy at Valparaiso into a pretext for a "vigorous foreign policy" and a declaration of war. We have shown a disposition to shut the door on settlement, and a nervous fear lest the government of Chili make the reparation we demand. At the same time war is a political expedient for the Chilean government just now. It will establish the ministry in power and quiet the revolutionary factions.

SPIRITUALITY THE KEY TO THE HIGHEST KNOWLEDGE.

A lecture delivered before the Society of Union Spiritualists, Cincinnati, O., December 13-1891, by S. G. Day.

Conscious life has ever been enveloped with mysteries. Our mental horizon seems never to be free from them. There are mysteries in nature and in every department of nature, and all of them are profound in their character.

There are no simple mysteries, else, under the calcium light of this age, their source or sources would be disclosed, their nature ascertained, and they would be mysteries no longer.

There are mysteries in mind, soul, and their operations; mysteries as profound to us and our consciousness as are the eternities.

In the realms of knowledge there are no mysteries. To know is to dissipate them. But as finite and limited beings, with finite and limited powers, we can not know everything.

Nay, the standard of human acquirement in knowledge is very limited and as variable with individuals as it is limited. Our educational processes in youth are simply the adjusting, the developing of our powers so that they can be best used in the acquisition of knowledge and the solution of the mysteries which envelop the life.

It is a mistake to suppose that the highest scholastic training carries with it the greatest acquisition of real knowledge. The training, if successful, teaches us how to acquire knowledge; it puts the tools in our possession; the more complete and finished the education, the more perfect the tools through which we are to acquire.

But the acquisition and the preparation to acquire are two independent states of being and action. It is said of a certain old and well-known almanac-maker, who had for more than a quarter of a century aspired to be a prophet of the weather and who had sprinkled through the pages of his annuals some shrewd guesses as to future barometric changes in each of the months, that on departing from an inn in the early morning, under a sky overhung with clouds and giving promise of a downpour of rain, the hostler bade him good morning with the addendum: "You will have a very fair and pleasant day, sir."

The man of science and weather-predictions laughed ironically over the absurd prophecy of an uneducated hostler and prepared himself for a wetting. To his surprise in the course of an hour the chariot of the sun rose in the majesty of its effulgence and glory; the clouds as quickly dispersed and the whole broad heavens were the highway for the golden god of day and for the diffusion of his cheering light and heat.

The man of science and almanacs turned his horse, returned to the stable, found the prophetic hostler, and interrogated him: "How did you know that it would be a pleasant day when the clouds gave such promise of rain?" "By my barometer, sir."

"Where is your barometer, hostler? Will you let me see it?" "Certainly," said the scientist in frock and overalls, and leading him to the fence overlooking the hotel garden and adjacent meadow lot, said: "There it is, sir. How far did you ride, sir, before you returned?" "Some three or four miles," was the reply.

"Then, sir," said the hostler, "you had a barometer with you all the way; why did you not look at it?" "For, spread over garden and meadow lot, over the sides of the highway and the fields bordering upon it were the tiny nets of the spider fisher loaded with dew, filled in fact, with the tiny shining globules of moisture which the sun was at that moment kissing away like a giant at his breakfast quaffing his distilled nectar."

philosophies and builded syllogisms in pyramids, but mystery has drawn its curtain at the beginning of their researches, and mystery, like an impenetrable wall, has hedged their ending. The untrained, the so-called uneducated, the humble of mind and heart, the bestlers at the inn on life's great highway, have been better observers and consequently know more.

The busy plodders in life's activities, the burden-bearers of its sorrows, griefs, disappointments, and privations have a better knowledge of life because they live more in the heart, in the sixth, or intuitional sense, which has its seat in the soul. The training of the brain, the culture of the intellect, is not always free from a species of scholastic pride and vanity which has become proverbial, while the heavily freighted soul, full of its acquisitions of real knowledge and of forces born of simplicity of nature and harmony of being and action, is modest, unassuming, and free from pedantic weakness and assumption.

And this nature is evinced by the mysteries which lie like a cloud-land around life and is conscious how little it knows. It is the empty head and the empty heart which assumes to know it all, which wears the "fool's cap" and is not conscious of the character of its head dress.

The thoroughly trained nature, the one learned in the school of life and life's experiences, who has studied these as a student studies his books, not read or observed them merely, but studied them, knows more of himself, his relationship, the laws of his being, and has clearer views, a more sublime faith, a larger and firmer set hope, and is in every way the better balanced nature.

The study of any one of the mysteries which surround him leads him back to a study of himself, the greatest mystery of all. Self-knowledge is among the greatest of human acquisitions, nor wealth, nor honor, nor position, nor family, nor life itself can compare with it. It is a library in itself, many-tuned, and filled with suggestions, reasonings, facts, and aspirations.

The nature, thus developed, clothes itself, almost unconsciously, with the forces of immortality; it is immortal, and the whole nature becomes so attuned, so adjusted, that to doubt its immortal existence would be to doubt its own conscious life. The empty prattle of Agnostics does not disturb its calm serenity; the wild eyed and noisy advocates of a godless world of chance, with no creating first-cause or controlling law of movement, never disturb this nature dwelling with immortality while in the mortal. With him the emotional nature, the moral horizon, is as much a factor in being and in life as are physical pain or mental syllogisms.

If, as a certain German philosophy asserts, the mind of man perishes with the material brain which it inhabits and uses the intuitive soul knows that the theory is false and that existent consciousness being is a part of its endowment and it will live forever. If there were fewer empty skulls and more developed and enlarged hearts on the earth to-day, it would be better for the race.

As a clairvoyant sees with the spirit without the organs of material vision, and as the clairaudient hears the voices of the spirit to the spirit without the mechanism of the material ear, so a soul attuned to spiritual harmony, freighted with spiritual knowledge, living in the border-land of the immortal and supernal, the more readily and naturally receives, absorbs, and assimilates psychical knowledge in all its departments. He knows the language, he senses the truth and the harmonies which blend in statement or philosophy. He is an unconscious critic and voices his conclusions to his own soul.

It is this class of men and women who know that the great fundamentals of the spiritual philosophy are true. They are intuitively wise to discriminate between the solid ground-work of spiritual life and action, and the dreamy speculations of the visionary, the empty theories and absurd philosophies of half-balanced cranks, and the simulators who seek to coin the truth of spiritual godliness into sordid gain. They are your true sensitives, and in their lives is to be found that which comes nearest to the solution of the great psychic mysteries which are now pressing upon the attention of the thinking world.

I prefer the judgments of this class upon all spiritual questions; upon all psychic phenomena; upon the true value of any coin claiming spiritual mintage; for a true spiritual nature and experience can, the most surely, tell whether it is solid coin, or whether it rings hollow under trial. And there is greater need for this class of experienced soul-Spiritualists to-day than ever before.

The spiritualistic world seems to be pregnant with theories and so-called philosophies, and there is a fresh accouchment nearly every day. The ignorant and inexperienced Spiritualist accepts, absorbs, and defends the new theory, or claim, simply because it was phenomenal in birth, or claimed to be thus born. The materialistic world points at it as another evidence that Spiritualism is false and all its supporters are fools, or cranks.

who hates children. If I desire to study and analyze paternal love I shall not go to a sour, selfish, and crusty old bachelor for my specimen, but to a loving father whose delight is to cradle his children in his arms, protect them from danger, and scatter sunshine through their daily lives. If I want help in judging of what is really spiritual and a part of the great cosmic economy of the spiritual universe, I do not go to skeptics and rejectors of all that is spiritual and psychic, but to those who know, who have observed and studied; to those who are living in the spiritual.

And this is the more needed now when this psychic force is presenting its new phases of manifestation every day; when its alphabet is crystallizing into a varied language. It is the more needed when our decimated friends are assuming the role of teacher, and are discoursing upon matters pertaining to the supersensuous realms of life. And especially is this wise care needed when the phases of mediumship are changing and disclosing more of the normal and less of the abnormal and mysterious. Spiritualism, in its progress, is pouring knowledge upon the world, and is at the same time simplifying and adjusting its machinery of inter-communication. The time is not far behind us when all messages from supernal realms were received as truths simply because they emanated from that unseen world.

That day has passed, never to return. Then the full hypnotic or trance condition, and possession, or obsession, were required. Now, the possession may be in part, and the sensitive may be conscious and naturally critical and observing while the message is being dictated by a superior intelligence.

This later form carries with it, among all honest sensitives or mediums, a fear lest the personality of the medium shall mingle and speak instead of the unclad intelligence. Among the fraudulent this fear is never observed. But I have not yet met with the honest medium whose work was either in the semi-trance or the normal condition, who did not possess a fear lest his or her personality should find voice and mar the harmony and the truth of the communication. This very fear is evidence of the truthfulness of the medium's nature.

But we are driven to the only real test of all communications from the supernal side of life, and that is the internal character of the communication itself. Our reason and our judgment must come to the throne, analyze and decide. The better and more experienced we are in spiritual things, the clearer our reason, and the more true and safe our conclusions.

We can not know, as true, all that is taught us. We have not experienced the joys and the glories of the spirit realms of life, where mortal environments do not burden us. That belongs with the other mysteries with which our conscious life is inwrought. We do not know the nature, order, and processes of even our material world, and revelations concerning these must also come to the bar of our reason for confirmation or rejection; the same as if they came from a trained philosophical mind yet in the mortal.

We believe from what we observe, that the spheres of knowledge touching every part of nature, spirit, and man will be enlarged, and mystery die as knowledge advances. We must believe that intelligences who have graduated from earth, and are now living and acting in the higher realms of the spirit universe know more than do we, and that they can more intelligently and learnedly unfold and discuss the laws of the universe or universes than when they were here in earth, or can we.

And so we receive these communications, examine, test, acknowledge, or reject them. The more spiritual that we are, the clearer and better our trained and cultivated mental powers will act, and the safer the conclusions of our enlightened judgments. The ministry of our earth angels is not designed to overshadow, much more obliterate, that personal endowment, which is the foundation of personal character. They lived their lives of earth; we must live our own. We separate offered pabulum to assimilate or reject. The standard is within us, not without us, for the building of a personal nature which will receive its assay-stamp, and bear it down the eternities of conscious being.

We do, we must discriminate as to the truthfulness or falsity of the message received, and each for himself or herself must decide whether they are messages from the ex-carnate, or earth-born simulation. To do this with the least injustice to spirit or mortal, and for our highest and best growth, as well as for our peace of heart, we must live in the spiritual. Our natures must daily refresh themselves at the fountain of living waters, and we must abide in the spiritual atmosphere and life.

I am making no plea for asceticism, hermit existence here. I do not believe that cloistered communities are exempt from worldly lusts, or low, sensuous life, that the filthy rags of a religious medicant or the veil and toga of the nun necessarily cover a spiritual nature within. They live unnatural lives, and nature inflicts her own punishments upon the violators of her laws. I believe that these classes find their passion and lusts intensified, and that their spiritual natures are degraded instead of elevated

and quickened. Spiritual mindedness, with all the higher angelic attributes flowing from its nature thrives best when it finds an active field of ministrations and consequent growth, in the midst of a sad, sorrowing, poverty-stricken world of fellow-mortals to which it can minister with a pre-angelic nature. Death crowns the harvest field of poverty, crime, want, sorrow, and human agony. To live spiritually in the midst of it all is to be a ministering angel for the amelioration of its sorrows and woes; is to live in a higher, sweeter, calmer, and more unselfish atmosphere within, while carrying forward the beneficent desires of the angel world, by alleviating distress, and banishing ignorance, which is the underlying cause.

Activity is essential to the existence and continuance of a true spirituality. I think it a law of the spirit-nature running parallel with spirit-existence. That dreamy, eternal rest taught by orthodoxy and theosophy alike, is as unnatural as it is false—to sound reasoning, and to the spiritual messages which come to us from beyond the Jordan boundary of the mortal life. Groveling, earth-bound spirits there do not seek the true spiritual life, found in laboring for their own release, or for the elevation of others. But for the higher spiritual ministry of souls in the brighter and purer realms of eternal life, those lower spheres would be one dark hell of semi-sensuous, selfish blackness and despair. And this earth would be the same.

It is by this higher spiritual attunement of our natures that we discern, we comprehend the glory of spiritual things. It is this nature which alone is gifted with true spiritual vision, and an attuned ear to catch the melodies of spiritual life. It is this nature which welcomes its departure from the mortal, and makes its transition with the soul lifted into the glory-atmosphere of a celestial morning of life. With it death is conquered, life abides. Aye, before the earth-clod breaks, before the eyes are sealed forever, before the lips refuse voice, a glory rests upon the face and form which bespeaks the robing of the soul for its birth into its angel home, by the unseen and loving spirit accouchers.

They come as the white cumulous clouds roll up in beauty and grandeur to grace our earthly firmament. They are spirits; they live in the spirit atmosphere of love, of perfect grace of character, and in a true spirit of helpfulness. One of them swept the dear, dead face of our loved and gone, and adorned it with a spiritual glory of purity, calmness and repose, such as it had never before possessed, and thus the mortal form preached to us of spiritual life, after the world had said, "dead." Living or dying the true exaltation for men and women is a spiritual nature blossoming into a pure, fragrant, helpful life.

Written for The Better Way. THINKING, DOING, WHAT AND HOW. W. WINES ARGENT.—NO. 16. It was my privilege two summers ago to listen to a Baptist minister of wide repute as an able advocate of the orthodox religion. The salient point in the sermon to which I listened was relative to individual immortality and the proofs we have therefor. The disposition he made of the question was substantially this: We have but one proof that man is possessed of immortal life, which is, that Jesus of Nazareth lived, died, and was resurrected into life again, and that he is now standing at the right hand of God interceding for us, that we, too, may enter the kingdom of heaven and inherit eternal life. "I know he liveth because he was crucified unto death, came to life again and ascended into heaven, and because he liveth, I know I shall live also."

It is fair to assume and affirm that the assertions of the minister as above quoted have been sufficient and apparently satisfactory to the subscribers of the organized Church for many centuries. The event relative to the crucifixion and death of Jesus of Nazareth was the real focal point around which the superstructure of organized Christian religion was formulated and constructed. The organized system of worship certainly embodied the aspirations of the human soul in its various periods of development. But the objective point of attainment has ever been indistinctly sensed and the discernments have ever been brightened in the degree that mere faith and belief have been supplanted by rational thought and by rational methods of thinking.

The innate yearnings of the human soul can not be smothered. The inspired truths of the New Testament were those which human nature demanded and which the universal mind found opportunity of giving expression through the organisms of Jesus and his disciples. First came the Bible and then the organized Christian Church, but it should be borne in mind that the Bible was not the author of the Church, for away back of all Bibles, attending all primitive manifestations of divinity in the human form, the principles of Church or religion were woven into the very nature of the human soul. So that instead of the Bible creating the Church, the Church was the parent of the Bible, and hence the errors of mentality resulting from the attempt to square the Church with

special interpretations of the Bible have led to misdirection of energies and misconceptions of spiritual truth and things. The work to be done is to square the Bible to the invisible Church.

Where necessary links are missing in the chain of logic as put forth by the Baptist divine, there must be something inserted, and that something has been faith or belief. From the premise Christ and Him crucified and the ultimate from that premise—immortal life—man is made to balance himself on the slack ropes of faith and belief while in pursuit of his destiny. Attempts have been made at various times to remedy the deficiencies in logic by a multiplication of correlaries and dependent clauses, all of which were virtually creedal in character, yet still a compounding of perplexities as to logic between premise and conclusion. John Calvin proved to be the greatest logician of all in his conclusions wrought from the premise from which he reasoned, as is evidenced at the present time, which all must see that to change his conclusions necessarily destroys the whole fabric, premise, reasoning, and conclusions.

Hence it is the Andover, the McReedy, the Briggs, and a score of other controversies carry with them more significance than any which preceded the present decade, because they reach beyond the temporary patching of inconsistencies and present the trio—Bible, Church, and reason—placing reason over all in formulating the problem and in deducing conclusions as to the relationship of the integral man to God or the universal one.

Now to return to the assertions of the Baptist minister above cited. I call them assertions, for they do not approximate the dignity of logic and at best simply indicate the continuity of individual life and not its immortality. Proof of individual immortality can not come from extraneous circumstance; can not begin at a segment of the cycle of eternity; can not come through the circuitous route of man-made history. The proof must begin at the centre of the universe and that centre, for the time being, is the consciousness of each individual, and from this centre must be seen rays of harmonious truth shooting backward as well as forward, upward, and downward in every direction as far as individual consciousness can fathom. In the immortality of truth lies the evidence of individual immortality.

Eternity antedates as well as post-dates every point which individual consciousness may occupy, whether in time or space. Therefore, for an individual to enter into a realization of immortality something, aye, much more than "so saith the Lord" must be adduced. Briggs and others have wearied of stale cant-phrases and are appealing to royal reason.

To light the pathway through the mist And find immortal in the Christ. Not man in Christ, but Christ in man. The principles of love that span The universe of life and light, Illuminating mortal sight To see thence reason to the truth, That man hath one eternal youth.

It was not my purpose to make this article argumentative on the subject of immortality only so far as to negative the orthodox Spiritualists' position in being content with faith and belief only as sufficient assurances of individual immortality. The force of religion is lost; the Church is floating on the sea of life without rudder, rigging, or righteousness, when the ministerial representative can find no greater proof for life hereafter than that of ex parte testimony or the barren assertion "because He liveth, I know I shall live also."

The Church is the spiritual tree upon which is to blossom the virtues of humanity. Its tendrils reach the essentials of all human existence and by processes of absorption and assimilation develop the generic seed of human life, that it shall be in harmony with the universal mind. The representatives of the Church will offer much more convincing proof of immortality when they can predicate their teachings on the affirmations.

I now have found the line of thought, Which wisdom in its goodness wrought The soul divine. I live in Christ and he in me As parts of our eternity. His life is mine. I live in Christ's er man was born. And living still, the work perform Which he hath shown. Live on I must, immortal soul. A part of universal whole And not alone.

A REPLY. To the Editor of The Better Way. I desire to reply to a lecture by the Hon. A. B. Richmond in your issue of January 2, 1892. The speaker says: "I hold these truths to be self-evident, that all men are not created equal, except in a limited sense" \* but they are equal in a common right of all to use their natural abilities for the benefit of themselves, etc., having due respect for others' rights." Does Mr. R.— consider himself capable of judging for others? Or have others an inalienable right to judge for themselves? If so, and Mr. R.— should happen to have both legs and arms amputated would not he like to have mankind judge him compassionately? Or, if allowed to judge for himself, would he not give a verdict in accordance with his needs; because

nature insensate has been unkind to some of our fellow mortals, is that a criterion for us to take our cue of life from? Not many months since in an argument on the question of interest on loans the following colloquy took place:

Shylock—I would take twenty per cent interest under a contract, and consider it just. Washer-woman—From such as myself? Shylock—From any one! Washer-woman—Then I would like to see you bending over a wash-tub earning twenty per cent interest until your "backache" would bring you to your senses!

Shylock—oh! Under a difference it makes whose dog is under in the fight for life? The man that has acquisitiveness and secretiveness largely developed has no trouble in getting along; does not have to exercise himself to lay up money, and is worthy of no credit for doing so. Who knows what the struggle has been with the improvident? How much greater has it been than with the one that has hoarded up millions? What of the kleptomaniac, who, by the force of organism, is compelled to steal? All things travel in the line of least resistance, and to him that has been in the line of the best circumstances is due no credit for having been in that line. To him there has been nothing to resist; hence no credit is due. Fortuitous circumstances have environed him and failure would be impossible. You can not travel my life road. Man's inhumanity to man is simply nature's lowest developed expression of altruism. The highest expression is shown in man's humanity to man. The eternal agitation of this question is the only means out of the lower and up to the higher altruism. It is a matter of regret that such talented men as the Hon. A. B. Richmond should be endowed with such unhealthy sentimentalism for those that never knew a want, and rebuke him that never knew anything but misery or want. One should study more closely the just dues of man to man, and not forget the skeleton in one's own closet.

DAYTON, O. THE MEDIAEVAL HELL. Mr. James Mew has an article in a popular magazine which he calls "The Christian Hell," the nature of which may be inferred from his statement that eternal damnation for the Christians is a cardinal tenet of orthodoxy. The article is curious and the reverse of edifying, except so far as it tends to excite in the human mind distrust of the positive assertions of ecclesiastical theories of all kinds. There is a great deal of curious information in the article, as, for instance, that Jean Hardouin maintained that the rotation of the earth was due to the efforts of the damned to escape from their central fire. Climbing up the walls of hell they caused the earth to revolve as a squirrel its cage, or a dog the spit.

A German square mile, it has been calculated by an ecclesiastic, would contain a hundred thousand millions of damned. Another authority states that the devils number exactly 44,435,556. Oliver Cromwell's chaplain, Jeremy White, wrote a book in favor of "The Restoration of All Things," and Origen and Gregory of Nyssa, Jerome, and Ambrose have also maintained the final restoration of the devil himself.

A SPIRIT OF THE LIVING. A very remarkable story, and one in which a "double" appeared, is that of Dr. F. R. Lees, a well-known English temperance controversialist. On communicating with the doctor, the following is his reply: The little story or incident of which you have heard occurred above thirty years ago, and may be related in very few words. Whether it was coincidence, or transference of vivid thought, I leave to the judgment of others.

I had left Leeds for the Isle of Jersey (through my dear wife was only just recovering from a nervous fever), to fulfill an important engagement. On a Good Friday myself and a party of friends in several carriages drove round a large portion of the island, coming back to St. Heliers from Boulay Bay, taking tea about 7 o'clock at Captain —'s villa. The party broke up about 10 o'clock, and the weather being fine and warm I walked to the house of a banker who entertained me. Naturally my evening thoughts reverted to my home, and after reading a few verses in my Testament I walked about the room until nearly eleven, thinking of my wife and breathing the prayer, "God bless you."

I might not have recalled all the circumstances, save for the letter I received by the next post from her, with the query put in: "Tell me what you were doing within a few minutes of 11 o'clock on Friday evening? I will tell you in my next why I ask; for something happened to me." In the middle of the week the letter came, and these words in it: "I had just awoke from a slight repose, when I saw you in your night dress bend over me and utter the words, 'God bless you.' I seemed also to feel your breath as you kissed me. I felt no alarm, but comforted, went off into a gentle sleep, and have been better ever since." I replied that this was an exact representation of my mind and words.

Foolish pride is laughed at by all.

Written for The Better Way. PLANCHETTE ETHICS. CAROLINE E. CARV.

In accordance with your notice to give testimony of spirit phenomena, I will relate my experience in that respect. My first knowledge of Spiritualism was obtained in 1867. Having read a few articles on the subject, I did not hesitate at first to ridicule it as hocus or witchcraft, but was finally led to a more serious consideration of the subject by reading Judge Edmunds' book of personal experience concerning it. This admonished me that I lacked the essentials to form any kind of judgment and therefore needed more light. I then continued to read and began a consistent series of sittings for table manifestations. At first I had but unsatisfactory results, but would not give it up on that account. In 1869 I was requested by a young man, a Mr. C., and a friend of my children, to try a planchette which he produced. I placed my hands upon it, but without results. Requesting him to place his hand upon it in connection with mine, it began to assume various movements, which I concluded were due to electricity. Being Sunday, I asked Mr. C. what he thought the Church people would say if they knew we were trying to get communications from the spirit world. But before he could reply the planchette darted off and wrote "Julia Howe," a friend of mine, followed by writing the name of the gentleman's mother. Immediately after the names it wrote this message:

Do not fear to search for truth, God is with you. This interested and astonished me; and in another moment it began to write again, signing my first husband's name, David Sample, who had been dead over twenty years. The message given by him read:

See the beauties of immortality. Each lesson you are receiving is fitting you for that celestial glory that awaits you. Fear not; be faithful, obey the golden rule, and when earth's jewels are reset in an ethereal diadem, be sure you will each count one among heaven's choicest collections.

I was convinced then that the writing emanated from other minds than our own, for Mr. C. knew nothing of my husband.

On the following day we tried it again, as neither of us could obtain communications separately (it taking the combined power to make one medium). The first name written was "George Washington" with the following beautiful message:

All tears shall be wiped away when earth's jewels illuminate heaven's portals. Every thought is there recorded, shedding a halo of light and beauty, and bids the weary rest, whispermother to the despairing soul, says to virtue: enter, thine abode is prepared for thee. Mr. C. being a Mason, it closed: Shall I picture to you the beauties of the inner temple, ye brother of the mystic tie?

On the following day the same spirit gave the following message through the same process:

The sons and daughters of earth are pleased to give me the appellation of the father; hence I shall address you as dear children. Then continuing, it wrote: Let virtue with all its soothing influence forever abide with you. You are cemented together in one common tie—one that will blend your thoughts with the sacred purity of mother and son. In your communings with the world never lose sight of that obligation, nor prove recreant to the important fact that you are among the chosen ones through whom higher ones communicate.

Here we stopped (by withdrawal of the hands from the planchette), wondering what the obligation was that we should keep in view. I suggested that it probably had a masonic signification. And replacing our hands on the instrument, it wrote:

You desire to know the obligation alluded to. I will explain. The light you were so anxious to receive, has been granted through the assistance of friends. You are assisted from a source that will make scoffers startle and skeptics look on with admiration at the beauties revealed.

At the close of this the planchette suddenly changed its motion, writing "Julia Howe," followed by a few words of encouragement. On the following day a daughter of my second marriage visited me and expressed a desire to witness the phenomena of the planchette. Upon trying we first received a little message from a friend, followed by this one from David Sample:

Had you been my daughter, what love! But like Byron I will love you for your mother's sake, for you are very like the fair blossom I gathered in the wilds of Texas. May you be in soul a counterpart of your mother, and may her heart you cherish ever prove faithful, and may love's downy plumes enfold you both forever, and no chords of discontent ever vibrate in your bosom.

Then spirit Washington again wrote: Cling to that which you know is pure, and try to realize in your inmost soul that God is ever near. Cling to the virtuous and reveal the truth as you have received it—particularly to the young. Take away clouds that may hover over them, and say hope, joy, and love are theirs. The outgushing of their hearts shall be realized in an eternity of love.

More was written, but this suffices to give an idea of the communications received. Many other interesting manifestations are recorded, some of which were not understood. But this is natural with beginners. The essentials, however, are elevating, comforting, and instructive; and that is the mission of Spiritualism. Weatherforce, Texas.

The average man takes five and one-half pounds of food and drink each day, which amounts to one ton of solid food and liquid nourishment annually.

Written for The Better Way. MATERIALIZATION OR CLAIR-VOYANCE? W.M. RUSSEL SMITH.

Many years ago a man by the name of Henry Davis owned and lived upon a small farm about two miles from my home in Defiance County, Ohio. Mr. Davis was an upright Christian gentleman; had a charming family, to whom he was devotedly attached; was heroically struggling to educate the children and keep his family in comfortable circumstances. To his credit be it said that in all his intercourse with the world he aimed to do right. He and I were school-boys together, and a strong friendship grew up between us, dating back to our boyhood days. He became financially embarrassed, and was told by Mr. Jackson, his creditor, that he must have the money owing him right away or he would place his claim in the hands of a sheriff for collection. Greatly distressed and disheartened he called on me one day and craved my assistance. I cheerfully promised to aid him in his troubles. Now, with all his economy, industry, and sobriety, it seemed impossible for him to make the last payment on his farm, which was already overdue, and thus wipe out the balance of the mortgage which was but a trifle over \$1,000.

Mr. Davis was a brave soldier in our late civil war, and during his connection with the army had the misfortune to freeze both of his feet. This affliction gave him great trouble and at times was attended with severe pain. But he bore up under it bravely. The government awarded him a liberal pension. One of his big toes became terribly inflamed and finally split open and had to be amputated. That night he died, either from bleeding to death or heart failure. On the same night my friend appeared at my bedside—I not knowing of his demise. He looked as natural as he ever did in life, and said: "I hope you will attend to the raising of that money without any delay so my family can pay off the mortgage—then I can rest in peace!"

Remaining calm I assured him that I would attend to the matter at once (and made my promise good the next day). At breakfast the next morning I said to my wife (who slept in another room with the two younger children), that Harry Davis is dead—died last night. She wanted to know how I had learned that fact. I told her of my night's experience with him at my bedside, and that I felt confident it was true.

Before we had finished breakfast Mr. Davis' youngest son, George, came in and communicated the sad intelligence of his father's death, which he said, took place at midnight, thus verifying my foreknowledge. It was after one o'clock when the spirit appeared at my bedside and spoke, thus proving that it was that portion of Harry Davis that survives the body, and a proof of the soul's immortality.

THE STAGE AND SPIRITUALISM. The "Philadelphia Times" of December 30, 1891 contains a correspondence from New York, confirming the report that Edwin Booth and Joseph Jefferson are believers in Spiritualism; and to such an extent is this true, says the correspondent, that Jefferson frankly tells his most intimate friends about the spirit of his first wife, Maggie Lockyer, visiting him in material form and sitting upon his knee.

Booth even goes further than this, and insists that he himself is a medium, and in that capacity he has frequently sat as the centre of spiritualistic circles. "Fraudulent mediums," he has often said to a friend, "may fool me, but I can't fool myself." The first communication from the other world which he claims to have received, concerned the death of his father. The elder Booth made his last appearance in New Orleans as Sir Edward Mortimer in the play of "The Iron Chest." He left the Crescent City for Cincinnati on the steamboat J. H. Chittenden, and during the trip suddenly died. Edwin Booth was then in San Francisco. There was no telegraph in those days, and the postal service was so slow that it was six weeks before the news of the great tragedian's death reached the Golden Gate. Yet Edwin Booth claimed then, and claims to this day, that at the very hour of his father's death he, through his mediumistic powers, received intimation of it.

Booth and Jefferson were directed into this singular channel of thought by the one time well-known Augustus W. Fenno. Fenno was said to have been the handsomest man ever seen upon the American stage. He was a student, possessed of a remarkable library, a man of rare intelligence, and his power of an actor so continued with him that when he was a sexagenarian he was considered the leading "old man" in his profession. He married a Philadelphia woman who called herself a spiritualistic medium, and in that capacity was widely known. In time her husband became a believer in her powers and a follower of her belief and with advancing years the creed made such an impression upon him that occasionally he went into trances even when upon the stage.

William E. Burton in his day was the leading comedian of this country. It requires no ghost to come from the grave to tell us that. For him, John Brougham dramatized Dickens' "Dombey and Son," and Burton created the part of

Captain Cuttle. After Burton's death the late William J. Florence was naturally and properly considered his successor in that particular character, and at the sale of old Burton's private library and costumes and other effects, Florence purchased the dress of Captain Cuttle. The following summer John Brougham arranged for a production of "Dombey and Son" in Brougham's Lyceum, engaging Florence for the part of Captain Cuttle and as the star of the occasion; Frank Lawlor to play Carker, and Augustus Fenno to appear as the august Mr. Dombey.

In the advertisement of the play it was announced as an additional incentive to popular approval that "Mr. Florence will appear in the original dress worn by the famous William E. Burton." The night of the first performance and during one of the scenes where Mr. Dombey was seated at the table he failed to respond to his cue, and Lawlor whispered to Florence: "Great heavens, Fenno has gone into a trance." The two actors attempted to fill the lapse by extemporaneous "gags," but becoming exhausted Florence walked over to the old actor and shaking him muttered: "Wake up, wake up. What is the matter?" In a low, spectral voice, Fenno muttered: "The spirit of William E. Burton is present." The impatient and irreverent Florence exclaimed, in a whisper: "What in the devil does he want?" Solemnly and without lifting his head, Fenno, presumably speaking for the dead comedian, said: "Tell that fool, Florence, to take off my clothes!"

That sounds very much like a practical joke on the late genial Billy, but Fenno at that time of his life was incapable of dealing humorously with such a subject, and up to the time of his death, which did not occur until 1872, he insisted that he received the communication from Burton concerning Captain Cuttle's clothes. L. N. M.

THE HUMAN MAGNET. Miss Annie Abbott, the "Georgia Magnet," who is exhibiting at the Alhambra in London, England, is creating much excitement by her performance, and is not only being discussed in the ordinary critical way by the papers, but they go so far as to write leaders on her, while "The Times" has been publishing some correspondence on her powers. The evening papers, too, have fallen in line and devote columns to what must truthfully be declared to be one of the most remarkable exhibitions we have ever had here.

The Alhambra itself is besieged for an hour before the doors are opened by an eager crowd which is anxious to secure places in those parts of the house which can not be reserved beforehand, and the result is that Leicester Square, about 7 o'clock, holds a surging, seething mob, good natured, it is true, as a Londoner on pleasure bent invariably is, but eager to take advantage of every possible opportunity that may occur to get into the house before everybody else. The reserved portions of the house are closely booked a week ahead of time, a thing hitherto unknown in London music halls, and during Miss Abbott's performance the house becomes so crowded that its audience is only limited by the impossibility to admit more people without infringing the licensing act.

The "Star" has been publishing what professes to be an exposure of the way she does her "tricks," and one night issued a challenge to Miss Abbott, which was accepted "with promptitude and despatch." Accordingly a reporter from that paper went on the stage and was utterly defeated, while the audience, like audiences generally, which delight in seeing the discomfiture of a would-be too smart individual, simply roared itself hoarse. All sorts of conditions were imposed. After a little while Charley Mitchell, the pugilist, was spied among the audience, and there were loud shouts for him to try to lift the magnet. He accordingly rose and went on the stage. He took off his coat and waistcoat, and tugged and pulled with all his might, but even his tremendous strength availed him nothing in moving Miss Abbott, and he turned to the committee and said: "I can't do it."

Miss Abbott was engaged with several doctors and scientific men on one afternoon for them to test her in all ways that their skill and ingenuity could devise, and she stood them all, although they extended over a period of several hours. She gets \$800 a week, and is undoubtedly the biggest "draw" known here in years.

A GHOSTLY VISITOR. The news-gatherer of the Cincinnati "Commercial Gazette" at Celina, O., writes: "It will be remembered by the many readers of the 'Commercial Gazette'—the murder of a young lad, who was thought to have been young Albert Van Riper, of Kenton, O., but it was developed that it was not the Van Riper boy, he having recently returned to his home at Kenton. It will also be remembered that the tramp who gave his name as John Tougas was indicted and convicted for the murder of a boy by the name of John, whose other name was not known, nor has it up to the present time been learned. The place where the horrible affair took place was in the woods near the Lake Erie and Western Railway, just west of this city. The trainmen on this

road report that they have seen the form of a boy near this place, and at times claim to see a fire similar to the one that the boy was burned up in. The residents of that community have reported the same thing, but nothing was the number of it until the reports became so numerous, and an investigation was made by a young farmer who lives near there, and when he approached the form and fire it vanished. This has caused considerable excitement and the haunted place will be watched."

OBSESSION. HAMILTON DE GRAW.

To the intelligent investigator of the occult phenomenon of Spiritualism, in its varied manifestations to the human understanding, that obsessions are possible and do take place, more or less according to the developed mental condition or sensitiveness of the medium, is well known. And to it can be accounted many of the strange freaks performed by individuals, that a heartless or cold world condemns as criminal or insane. As the laws that govern the spiritual being are better understood, so will the methods of treating so-called criminals be modified and humanized, and brought more fully into accord with the spiritual law, that like attracts like, and those unfortunates will not be punished, but brought under a strong psychological influence, loving and beneficent, demagnetizing and scattering the demonic forces that had bound the soul, compelling it to act out the malignant designs of the controlling power.

Webster defines the word, thus: Obsession. "The state of a person vexed or besieged by an evil spirit." A broader definition would be more acceptable.

There are loving and exalted states of mind in which the besieging and controlling powers are pure and exalted souls that are laboring to disengage the medium from the entanglements thrown around it by a lower order of spirit forces. Such are the true obsessions to be desired and earnestly sought after by every one who has the best welfare of his fellow-beings at heart.

It does not, as may be apparent, destroy the free agency of individuals, nor make them less accountable for their acts; for by a certain line of thought are evolved actions, good or bad. And as they are, so according to the law of attraction, spiritual entities are drawn to the individual, corresponding to the mental state of the person to whom they are attracted.

Punishment for crime only tends to increase the desire for criminal acts. The poor unfortunates launched into the world of causes to satisfy the morbid desire and idea that the world will be rid of their influence, is false. Entering there with the same tastes and passions that dominated their life here, and released from the environments that contracted them here, their scope is enlarged to pursue their evil course. Coming as obsessing spirits, they are attracted to those in earth life of similar desires, oftentimes completely controlling their actions, producing at times the various phases of intentional criminals. On those grounds alone, the death penalty stands condemned as only augmenting the evil it is trying to check.

Dealing with effects and letting the causes remain that are in constant operation to produce those effects, is not remedial, even temporarily. But that is what our so-called civilization of the nineteenth century is doing. To become polarized to that extent, that, conscious of the indwelling spirit of the good and true, the individual can enter the association of the criminally vicious, even with the desire to influence them to a nobler life, without being more or less influenced by them, is a condition very few have ever attained.

That Jesus attained to that condition, is apparent. When he was accused of seeking the companionship of the criminal classes, he replied that he came not to minister to the righteous, but to draw sinners to repentance. Conscious of that exalted atmosphere of purity and truth that enveloped his being, stronger than the malignant forces that surrounded him, he could enter the abodes of degradation, and by the power of that spiritual force that was dominant in his life, inspire them with better aspirations and desires.

Only by a deep and earnest soul travail can this be attained. The common lot of mortals is to be more or less influenced by surrounding conditions. Then the importance to have them exalted in sentiment, to enable the soul to unfold the better part. Only thus will the final emancipation be attained.—The Manifesto.

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Correspondence.

Cincinnati, O.

Both services of the Union Society last Sunday were well attended. Mrs. E. K. Little, the minister for the month, answered questions in the morning, and Mr. John T. Little, the evening minister, sang to the delight of the audience.

Mrs. Little's subject for the evening was "The Devil," the same being born out of the morning discourse and brought forth a lecture that covered a wide field of thought.

It probably arose as a desideratum or a want felt to account for the inconsistencies in the human character—the good and evil tendencies strangely interblended in a race of people devoted to the single individual.

Personalization must follow that which man can not comprehend, and he created unto himself a God and a Devil—a good and evil genius—one to whom he felt naturally attracted as a child to its parents, and the other as an opposing demon to thwart the designs of the Father.

But it seems natural when it is considered that the unknown in nature is greater than the known, that man should be awed by the reflection of it. And though his intuition might have aided him in the creation of a loving deity, the adverse in the form of natural disturbances undoubtedly let in the idea that evil, too, could become angry, and which may have led him to present us with a tormentor.

Thus man found himself at an advanced stage of civilization with two deities on hand. But science has eliminated much of this sort of superstition from the human mind, and reason has concluded that if a God exists at all, he must be perfect and not like man, a whimsical being, who could regret an act.

But, for all that, we will admit a devil in our economy—in fact we should thank Adam for having "fallen," for under no other circumstances could the human race have progressed. It is the knowledge from the tree of life that now leads onward to wonderful results and achievements. Ignorance is our greatest evil, and this is the devil we have most to fear.

So-called sin is the inherent undeveloped and often inherited qualifications that we carry with us, and the devil that tempts them for bad use is an individual desire to be bad. In that respect a man may make himself believe that God can not prevent the devil from using us.

And wherever good training has not availed man any, it is still an individual effort for evil. Much is due to habits formed by association, or cultivating that which is not spiritual. Environments in early childhood, too, may misdirect the inborn divinity in man and lead him astray.

Or, during gestation, unguilely rights may have effected the mother. And it is a wonder, in the face of so much immorality as now exists, that not more are born with evil tendencies, or too weak to assert their goodness. Then see the lower strata of society, where curses are more frequent than prayers—where want, poverty, trouble exist. Can children be born good under such conditions?

Let man study self—to know right from wrong—to know what motherhood means. Let man work out that problem, and he will do more good for himself and the race than to worry about religion that has a devil in it.

Notes From Boston.

Boston has the distinction given it now and then, when, or by whom, of being the Hub of the universe, and the average Bostonian bears it with an air of confidence in the truthfulness of the assertion.

Here is located the "Banner of Light" and its venerable editor, Luther A. Colby. The "Banner" is the oldest spiritual paper in existence, and one that almost all Spiritualists look upon with a good deal of the same feeling of affection with which the Christian does the Bible.

To claim to be a Spiritualist and not receive a weekly visitant the "Banner of Light" is to be a good deal in the background as far as news of the general movement with its large army of workers in various fields are concerned.

Here for thirty years, its enterprising editors have conducted the Free Circle, so wisely and well known, which has proven an open door of return for multitudes of anxious spirits.

John W. Day, assistant editor, a man of excellent qualities, a poet withal, who has given the world some rare gems in this line, and has published a fine collection in the form of a neat little book, together with an able corps of office workers, stenographers, etc., constitute the band on this side, who send forth its mission the "Banner of Light." In some of the rooms above in the Banner building are mediums for healing, tests, etc., among which is Dr. Shelhammer, a fine magnetic healer, and a brother of Mrs. Longley, acting also in the capacity of chairman and director of the Free Circle.

Standing in the book store one can not fail to be impressed with the magnitude of the movement, which, in so short a time, has given the world such an array of literature. Nor can they fail to feel that it is one of the great and important centers of a line of thought which is destined to change, and that marvelously, the religions of the world.

To some of the readers of THE BETTER WAY the items contained in this sketch will not be new, others will, perhaps, be thankful for this pen sketch of the "Banner of Light." In later "Notes from Boston," I shall speak of some of the different societies, places of meeting, workers, etc.

The Helping Hand Society of Boston Spiritual Temple was tendered a benefit entertainment at their place of meeting, No. 3 Boylston Place on Wednesday evening, December 16th, by Miss Lucette Webster. Whatever Miss Webster undertakes to do is an assured success, as her elocutionary powers alone would guarantee a full house. And in this case she called to her aid able assistants. Mr. J. T. Little had charge of the musical part of the exercises. Mr. John W. Lane, who has so kindly and generously assisted on some former occasions presided at the piano with great ability.

The first number on the program was a cornet solo by Mr. Will Boyce, the talented young cornetist, whose solos are always appreciated by the people of Boston. A reading by Miss Oliver, entitled "Flying Jim's Last Leap." Miss Oliver has a bright spiritual face, and wins her hearers instantly. She shows marked talent, and her teacher, Miss Webster, may well be proud of her ability. Next came a song by Miss Grace Smith. Miss Smith has a charming voice, and the most delightfully easy, and natural manner. Without any apparent effort she delighted her hearers, who gave her their approval by a hearty recall. Miss Clara Clark was then announced and was warmly welcomed by her numerous friends after an absence of several months. Miss Clark, formerly a pupil of Miss Webster, is now teaching in Washington, Pa., where she has a large class, and is meeting with unusual success. She gave, with fine effect, a recitation entitled "The Widow's Light," and as an encore a humorous selection, "Milk Time." The audience was then delighted with a banjo solo by a young lady whose name the writer does not recall, but who had such perfect mastery of the instrument that it was a surprise and delight to all. She received several recalls, to which she gracefully responded. It was understood that she was an assistant teacher of the celebrated banjoist, Dobson.

Brooklyn, N. Y.

The Brooklyn Progressive Conference had a very fair audience on Saturday, January 16th. President Bogert having been re-elected for the next term, expressed his desire and hope to be regular at his post, if weather and health permitted.

Dr. Baker being the first speaker addressed the audience with only a few but well chosen remarks concerning spiritual philosophy and phenomena.

Mr. John Eggleston, an old friend of the conference, and a staunch Spiritualist, after a long absence and sickness during that time, made a few pleasant remarks on the different religions, compared with Spiritualism, saying it would be a good plan to turn the torchlight on all of them, and, no doubt, if this could be done, Spiritualism would have nothing to fear, yet it was often asked, why did we get heat of this great truth before the last forty-three years?

Simply because it took time to prepare mortals for the phenomena, and also to put them in a condition to protect the instruments or mediums through whom they are obliged to manifest.

Mrs. Dr. Hervy made some very striking remarks concerning mediums in general, maintaining that it was time to set beyond the common phenomena, that each one gifted with mediunistic power should strive to come within the range of more advanced teachers in the spiritual fold; to reach out higher, to cultivate your own spirit; to know and study your own soul, and enter, if possible, into the divine consciousness of your own inner being, and by so doing draw around you spirits and teachers of a higher and more advanced stage than here before.

Mr. Charles R. Miller favored the conference with the third essay of Professor Henry Kiddle, "My continued experience in spirit life," in which the latter again speaks of the missions given to spirits by coming back to mortal friends, trying to use their influence over them, by bringing them into the paths of virtue, leading them out of darkness into light by their unswerving duty and love. Yet, after all, there are some spirits who do not care to develop, who do not care to act as missionaries, but prefer to remain so-called earth-bound spirits, and thus spirit life is divided, as those of a higher and divine impulse will not tolerate those of impure nature.

Mr. La Fumie made a few very timely remarks on materialization, giving an accurate description of one of Mrs. Reynolds' seances, and wanted to know if these beings, who come out of the cabinet, are not inhabitants of the spirit world, who and what are they?

Dr. Weeks spoke very intelligently on the necessity of union among Spiritualists. There were many different opinions, all degrees of mixture everywhere, and yet, after all, the one great characteristic of Spiritualism is that all is natural; life is natural, everything pertaining to this earth sphere moves under a natural law, and so all that comes under the head of Spiritualism must come under the same great law of nature.

I attended Mr. Davis' seance for the first time last night, and to say that I was astonished would not half express my real feelings. About thirty-five persons were present, and they were all intelligent, well-to-do people. Mr. Henry J. Newton, probably the best known Spiritualist in the United States, Mrs. A. Corin, the inspirational speaker, Mrs. Holman, the famous clairvoyant painter, Mrs. S. B. Bogert, the wife of the president of the society here, Mr. Scott, the medium, and many other distinguished persons will all vouch for the fact that Mr. Davis is a medium of a very high order.

Whether the newspaper reporters, anonymous letter writers and other enemies admit it or not, Mr. Newton sat in the cabinet with Mr. Davis and held his hands, and the manifestations continued just the same. Others in the circle sat in the cabinet with the medium; they tied him up with ropes; they dictated all sorts of conditions, all of which the medium cheerfully conceded to, and notwithstanding all this the manifestations were grand. For rapid and startling phenomena under crucial test conditions, Mr. Davis stands pre-eminently, and if there is any professional trickster who can produce these manifestations by trickery, I think I can make up a good purse as an inducement. I send herewith a clipping from the morning "Advertiser."

"W. S. Davis, the Brooklyn medium, performed some very astonishing feats at his seance last night. Three men tied a strong cord around his wrists so firmly that it appeared impossible for the blood to circulate, then his arms were crossed behind him and the two wrists were joined with the cord to the chair-rung. It was then demanded of him to manifest in requiring the free use of two hands should be given, or it would not be considered a test. The very instant the cabinet curtain was drawn a violin was played. Not an instant was allowed the medium for manipulation, and afterward he was asked to manifest in a different way. Mr. Henry J. Newton occupied a seat in the cabinet, and held the medium's hands, then a lady went into the cabinet, strong. Mr. Newton is one of the finest figures of the American Psychical Society, of which Rev. Heber Newton, Rev. Minot J. Savage, and many others are members. Mr. Newton is also president of the First Society of Spiritualists of New York, and his reputation for honesty and business shrewdness precedes the possibility of collusion. Writing was obtained on sealed slates, many ghostly hands were seen, raps were plentiful, a knife sealed inside of a box was manipulated, and without disturbing the seals, and there was plenty of music. It was a wonderful performance. Praternally yours, THOMAS NORTON.

Impressions of Grand Rapids, Mich. Grand Rapids is a thriving town of 80,000 souls. The population has doubled in the last decade. Report says that there are 2,000 Spiritualists in the city. There are probably not less than 20,000 who believe in the central fact of immortality and spirit-communion. But the active workers are limited from 100 to 200. The rest are fossils or drones. An influence that help to extend faith in the occult, and modify the dogmas of the churches they support they probably do some good, but as Spiritualists who use their opportunities for the emancipation and education of a world in bondage and spiritual darkness they are of small account.

Haverhill, Mass.

Although in retrospect the run of the year just closed is anything but luminous from a materialistic standpoint, who can question the advance from a spiritual or true side of it? Surely the world moves on with ever increasing rapidity, as acknowledged by thinking minds. It is true in some localities when a few have been wont to congregate and carry on meetings, they have become disheartened and discontinued them, because the burden financially was too great. Yet look on the other hand and see what other little bands have done in other places; see how the good news has spread to remote corners.

You hear of new societies springing up, and many souls coming to the knowledge, not only that life is immortal, but that under proper conditions loved ones may communicate with us, though the golden cord is severed." This is as it should be. Thanks to our mediums. Look, for instance, to the work accomplished by an order only one year of age. I refer you to the Mediums' Order of Beneficence, formed solely for the purpose of doing the work for a class of people called the sensitives or mediums, through whom all the knowledge of the continuance of life has come.

This order may not have gained especially in popularity for lack of the one thing needful, but it has brought its members into closer bonds of friendship; it has bound up the wounded heart by its kindly sympathy and love; it has relieved physical suffering through its magnetic healers; it has provided for the needs of its members with financial aid as the demands has been made upon it, and we are but a cipher in comparison to what we will be at the close of another year. We have instituted two auxiliary during the year, and they are in first-class working order, with some of the most popular and practical lecturers the leading lights in them. Several more will follow soon, already waiting to be organized.

We hold our second convention February 26th, 27th, 28th, in Red Men's Hall, Haverhill, Mass., where the Supreme Council of the order is located, and we expect many of our best workers in spiritualistic fields to be present.

Any person desirous of donating articles for the fair to be held in connection with the convention, or money for the fund being raised for the building of the Mediums' Home and Hospital can forward it to Mediums' Order of Beneficence, Lock Box 118, Haverhill, Mass., and receive prompt recognition. Any information regarding the work of the order can be had by addressing the same. Yours fraternally, Wm.

Grand Rapids, Mich. The Progressive Spiritualist Society, the only society holding regular lectures, is enjoying the benefit of Lyman C. Howe's efficient work and soulful inspiration.

Mr. Lyman C. Howe is too well known to need eulogizing as a speaker or Spiritualist, but I can not forbear to speak words of praise, for sometimes those whose services we value most we say the least of, thinking they understand our appreciation. Also allow me brief mention of Mrs. Lora H. Hursen, of Chicago, who was with us the last Sunday of December, with inspirational music and convincing mental tests. Very many things that she at that time foretold have already come to pass, and I count her a reliable medium as well as a fine musician. Mrs. F. V. Jackson and Mrs. E. A. Payne of our own society have been doing excellent work in our Thursday meetings, making many hearts glad with the proof given of the continuity of life. Yours for the better way, E. P. JOSELYN.

New Orleans, La. Sunday, January 10th, brother A. C. Ladd answered questions at both meetings of the Association of Spiritualists, 50 Camp Street. In the evening the hall was well filled, despite the inclement weather, and the gentleman surpassed himself, for the concise and satisfactory way in which he handled the various questions. Mr. L. A. Cook read a poem at the beginning of the lecture and closed with clairvoyant descriptions of some of the unseen audience.

Dr. and Mrs. J. E. Kitterer, of St. Louis, have become permanent residents of the city, and are taking an active part in the work. Brother Ladd has received his pictures from Mrs. F. N. Foster, of Cincinnati, and among others, recognized, is that of Mr. F. Pittman, an old resident of the city, who passed into the other life a few months ago. Wm. BRODIE.

Chatsworth, Ill. Prof. G. W. Van Horn, now of Chicago, delivered two very interesting and instructive lectures in the Town Hall to quite a large and appreciative audience, giving many tests of the return of our friends, which were in every instance recognized. Also relieving pain instantly from those that came forward. The deaf were made to hear in several cases—one of twelve years standing. Another of one year. These could not hear ordinary conversation, but their ears were opened; so that they could hear as well as we. We feel that the professor has done a good work here, and should be kept busy. Yours, E. A. BANON.

Quincy, Mass. J. P. Thorndyke, of Haverhill, Mass., occupied the spiritual platform of this place, December 20th, and January 10th. A fearless, radical thinker, and speaker, his manner of treating the vital questions of the day can not fall to accomplish the purpose for which he strives, viz., calling forth the highest thought of his audience. We expect him here again soon, when it is to be hoped his audience will be commensurate with his abilities.

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Contents: Portrait and life of author, method of going under spirit influence, lectures; communications from her patients. Bound in cloth, 26 pages, postage 10 cents.

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Have you read the Doctrine of Emanuel Swedenborg?

In regard to Man as a Spiritual Being after Death? If not, send to Adolph R. Vineland, N. Y., for Catalogues. S. Borg's works and New Church literature, English, German and French in stock.

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LILY DALE, N. Y. The winter term of twelve weeks will Tuesday, Jan. 5, 1892. The academic department will be under instruction of Prof. H. D. Barrett, while W. A. Mansfield will have charge of the department of physical culture and elocution.

An Excellent Opportunity to Obtain a Liberal, Practical Education.

Tuition only \$5.00 per term. Board from 10 to 15 per week. Rooms from 50c to \$1.25 per week. Location excellent, with the very best opportunities for study. Social clubs every week. A fine library, and good papers and periodicals are at hand for the use of students. For further particulars address H. D. BARRETT, President. Box 74, Lily Dale, N. Y. or, A. B. GASTON, Utica, Pa., Pres. Board of Trustees.

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SPRIT QUETOGUAS' PSYCHOMETRY. Consult with PROF. A. R. SEVERNANCE in all matters pertaining to practical life and your spirit friends. Send lock of hair or handwriting and \$1.00. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth street, Milwaukee, Wis.

Women's Department

Written for The Better Way Spirit Presence. CELIA LOCENA. The shadows of night were creeping apace...

GERMS OF A GREATER RELIGION

Written for The Better Way. LENA INGRAM GIFFORD. What the world is asking for to-day is a greater religion...

But what we ask is a greater religion, and every devout and earnest soul expanding with the growth of a spiritual life responds earnestly to this call...

We will first consider as a germ which has reached remarkable growth and prominence in the latter part of this century the dissatisfaction of thinking minds...

It is over a century since one grand, luminous, earnest mind coming to our shores dropped into the fertile soil of the American intellect this germ and sent his magnetic forces thrilling throughout the land...

Thomas Paine, typical man as he was, of generations unborn, found both political and religious limitations too restricted for his spiritual development...

But Christians went on preaching and dividing into sects and occasionally singing, although under the especial supervision of a Trinity, until mankind or the liberal portion of it became disgusted...

But Christians went on preaching and dividing into sects and occasionally singing, although under the especial supervision of a Trinity, until mankind or the liberal portion of it became disgusted...

LITERARY

Frank T. Ripley thus writes to Miss Judson regarding her new little book, "Development of Mediumship by Terrestrial Magnetism"

"It has given me much light, and will do great good to those who read it. It shows higher intellectual thought, controlled by high spiritual mind or soul. Will-power will be developed, too. It works to high spiritual realms. Your book is a teacher of man's spiritual faculties. I shall do all I can to cause many to get it. May God's blessing be upon you, and a holy inspiration ever be your guide."

It is not to be supposed that others following in the wake of those gigantic intellects, who suffered ostracism and martyrdom for the promulgation of a newly discovered truth, could keep on their wave of illumined thought. The great ocean of knowledge lay open before them and fearlessly they embarked without a pilot. Denying a God they compromised with conscience by bending before the shrine of a goddess whom they called Nature, and then with all the

earnestness of a Christian zeal they entered into her divine mysteries, and lo! there was developed the scientific brain that made the rocks, the trees, and the dead fossils speak as with inspired tongues. All this time the religious world, as were termed the Christian Churches, looked upon the irreligious Materialist with horror or disdain, knowing not that his widening forehead could not be confined within the priestly cowl or cardinal's hat. But the Materialist coolly, regardless of such epithets as infidel, unconverted, lost, and that other pet name used by all conservative religionists—"free lover"—felt within his breast and brain that he had reached a grander and diviner calling than could ever be conceived of by those who were limited to environments of creeds, tenets, or vicarious stonements. Did the Christian never think of the advantage it is to a man to realize that he can work out his own salvation, even though his merits or demerits are believed to extend no farther than his present state of existence; that it makes every inch of his stature show its best possible advantage; that when he stands forth a man, responsible for his own acts, he soon strives to make those actions creditable to himself and to those that love him, and though he can not bend the knee to an unknown God, he looks abroad and pays obeisance to the goddess Nature, whose realms he has explored with understanding and whose revelations have filled his mind with reverence and love? The religion of the times is too narrow for him. His soul expands and he must have something greater; credulous, progressive, soulful unfoldments of the divine are his needs and nature's expression satisfies him best. Some one has beautifully said of truth:

"In the infinite deep of everlasting soul her strength abides, From nature's heart her mighty pulses leap Through nature's veins her strength undying tides."

So liberal thought developed the scientific brain, for the more man became familiar with the natural world around him the less use had he for the supernatural or undemonstrated, and he demanded facts supported on a pure scientific basis.

But the human heart must be something to worship; the brain something superior to itself as an ideal excellence to reach, and the Materialist was unconsciously reaching out for a greater religion than the world had yet known, for a broad universal kingdom of human sympathy which no creed could compress and no change divert. Then springing up from this most fertile soil of free thought and scientific unfoldment came another germ, the growth of liberal views in the Churches.

"The law of creation is motion; its manifestation, progress," has been well said. It was impossible that the Christian Churches, with their narrow religious views, should stand against the mighty on-sweeping tide of progressive forces.

Liberal thought was felt throughout the land and when the pious, devoted soul went out from the sanctuary he was met by a new magnetism that thrilled all his finer senses. A heart-felt desire for larger life and grander purpose was the result. Without discarding or modifying the religious sentiment of the Christian world has undergone a marvellous change. Not that they are less true and devoted or less firm in principle, but they have arisen from the posture of fetish worship and given to those outside the fold the privilege of their own convictions. A decided step in advancement you will say. And when the old fang of bigoted theology are brushed away there will come newer and fresher accretions to the spiritual life of the Christian. Vitalized thought, as it were, which gives new life and breadth and scope to the conception of a universal brotherhood.

Some loath to follow in the path that others make At last will yield to truth for deeper conscience sake, And lead the restless crowd to open wide the road Where first intrepid feet a narrow path have straddled.

To be Continued.

make it true or untrue. All truth is but relative to the finite mind, and the most profound can not proclaim absolutely who has or who has not the truth. The innocent often have a higher conception of causes than the learned, and the stability of all theories depend on the spiritual or intuitive penetration into causes. So the author of this book may have an interior illumination, of which only the intuitive can judge. But as an ideal even is not without a basic fact, the reader may be entertained with something that will furnish him a cue to individual investigation or reasoning, and then feel that he is in debt to the author after all for subsequent results. The book also treats of spirit, matter, force, etc., the formation of constellations, suns, planets, etc., the origin of man; the soul; clairvoyance; intuition, and morality. The book contains over 350 pages of reading matter and will prove a good mental agitator to the young student of spiritual science.

STRAY THOUGHTS.

It is more divine to serve than command. Evil thoughts may force themselves into the mind, but they will not stay and ripen if they find no welcome.—Progress. It doesn't always require worldly wealth, power or influence to make one's superiority felt over those who imagine themselves superior because they have a good material foundation. Genius governs in spirit, and thus becomes a law in matter as well. It may be temporarily conquered or humbled by circumstances or conditions, but the reaction will be all the greater, and often to the destruction of its opposers, as pent-up nature does to its resisting surroundings. The cure for unfortunate misalliances is not to be found in the courts, says the "Cleveland Plain-Dealer," but at the altar. When sense instead of sentiment is permitted to make the selection of a life-partner better results will be attained. Higher criticism, says Henry McDonald in the "Twentieth Century," is that method by which the better educated classes of Christians apply common-sense principles to elucidate the tangled skein of contradictions in the Christian scriptures. To live for fame or power may be a higher kind of selfishness than to devote your life to money-getting, but it is no nearer the true spirit of Christianity. Greatness is not gain or honor, but usefulness. He that would be great let him become a servant. We are here not to attract attention and receive promotion and honor, but to help and bless; if used be to die for others. It is a good thing to have ambition disappointed if it brings us back to this better purpose.—Cumberland Presbyterian.

THE GENIUS OF APPRECIATION-UNCONSCIOUS INFLUENCE.

There are men and women who have a genius for drawing the very best out of all their associates. A sensitive nature feels unconsciously the personal atmosphere of another and the cynic or a satirist shuts up such a nature as completely as the cold or the night closes a sensitive flower. In the presence of a cynic or a satirist a sensitive person is dumb and helpless. In a genial and appreciative atmosphere, however, such a nature opens as freely as the flower that was closed opens at the touch of the sun. There can be no happier function in life than to so act upon people that they think their best, speak their best, and do their best, as there can be nothing more unfortunate than to silence, paralyze, and discourage others. This faculty of evoking the best in another is in its way as rare a kind of genius as the genius of expression. It has happened more than once in the history of art that a turbulent, eager, and dumb spirit, struggling with itself, has suddenly become clarified and found expression through the hope, faith, and love of one of these appreciative natures, and so appreciation has become the mother of creation. To possess this quality of appreciation one must have a certain purity and elevation of nature. It is impossible to awaken the ideal in others unless we first possess it in ourselves; impossible to make others believe in the best and highest things unless we ourselves believe in those things. Unconscious influence is, after all, the greatest and most subtle form of expression. To inspire others when we are not conscious of it, by the mere expression of ourselves, has an element of the divine in it. It is the overflow of a high nature, which, by its mere contact with lesser natures, inspires, builds, and endows. Nothing was more beautiful in Mr. Emerson's character than the respect which he paid to every human being. It seemed as if he always expected to receive from everyone he met some new message of life, something which should lay him under perpetual obligation. He treated everyone not only with courtesy, but with the profound respect which one would accord to the messengers of a king. It was very inspiring to others, this sort of attention, but it was pre-eminently beautiful in the man himself and was the lasting evidence to the nobility of his soul.—Christian Union.

MEETINGS. Brooklyn, N. Y.—The Brooklyn Progressive Spiritual Conference meets at Broadway Hall, 200 Broadway, every Sunday afternoon at 2:30 p.m. and 7:30 p.m. The Brooklyn Spiritual Society meets at Broadway Hall, 200 Broadway, every Sunday afternoon at 2:30 p.m. and 7:30 p.m. The Brooklyn Spiritual Society meets at Broadway Hall, 200 Broadway, every Sunday afternoon at 2:30 p.m. and 7:30 p.m.

Chicago, Ill.—P. O. R. A. Hall, corner of Washington and Ogden avenues, Mrs. Cora L. V. Richmond, speaker, at 10:45 a.m. and 7:45 p.m. The Chicago Spiritual Society meets at Chicago Hall, 34 South Dearborn st., at 2:30 p.m. and 7:30 p.m.

Detroit, Mich.—The People's Progressive Spiritual Society meets every Sunday at 10:30 a.m. and 7:30 p.m. at 36 Miami Ave. Grand Rapids, Mich.—The Union Society meets every Sunday evening at 7:30 in Kennedy's Hall.

Indianapolis, Ind.—The Indianapolis Association of Spiritualists meets every Sunday morning at 10:30 and in the evening at 7:45, at Lorraine Hall, cor. Washington and Tennessee streets. Louisville, Ky.—The First Spiritual Church meets every Sunday at 11 a.m. and 7:30 p.m. at Mt. Euclid Hall, West Jefferson street above.

Los Angeles, Cal.—The Los Angeles Spiritual Society holds meetings Sunday afternoon and evening at 7:30 p.m. at 415 S. Spring street. Alfred R. Street, president; H. C. O'Brien, sec'y. Minneapolis, Minn.—The First Spiritual Society holds services every Sunday morning and evening at Odd Fellows Hall, 12 and 14 Washington Ave., North, at 10:30 a.m. and 7:30 p.m.

New Orleans, La.—The New Orleans Association of Spiritualists meets at their hall, 174 Poydras street, every Sunday evening at 7:30. J. W. Allen, President. Oakland, Cal.—The Mission Spiritualists meet every Sunday at Native Sons Hall, 918 Washington street, at 11 a.m. and 7:30 p.m.

Omaha, Neb.—First Society of Progressive Spiritualists of Omaha holds meetings every Sunday at 12:30 p.m. and 7:30 p.m. at Twenty-fifth Avenue and Cumine streets. Mrs. Julia E. Montgomery, president; Geo. O. Richardson, secretary. Philadelphia, Pa.—The First Association of Spiritualists meets every Sunday at the corner of Eighth and Spring Garden. Joseph Wood, Pres.

Pittsburgh, Pa.—The First Spiritual Church of Pittsburgh meets every Sunday morning at 10:30 a.m. and in the evening at 7:45. Children's Lyceum at 2 p.m. at their hall, 634 Third st., J. H. Johnson, sec'y. Portland, Ore.—The Portland Progressive Association meets at 2:30 p.m. and 7:30 p.m. at Union Hall, corner Main and Madison streets. J. C. Johnson, president; Dr. C. T. H. Benton, secretary.

Santa Cruz, Cal.—The Unity Spiritual Society holds meetings every Sunday at 11 a.m. and 7:30 p.m. at Euclid Hall, corner N. Euclid and Bank streets. Sociable every Wednesday evening at 10:30 p.m. Salt Lake City, Utah.—Progressive Spiritualists Society meets every Sunday evening at 7:30 at the Temple of Honor Hall, Main street. San Francisco, Cal.—Circle of Harmony meets every Sunday at 11 a.m. and 7:30 p.m. at 1007 Market street. Mrs. E. A. O'Connell, president.

St. Paul, Minn.—The Progressive Spiritual Society meets every Sunday at 11 a.m. and 7:30 p.m. at Euclid Hall, corner N. Euclid and Bank streets. Sociable every Wednesday evening at 10:30 p.m. St. Louis, Mo.—The St. Louis Spiritual Society meets at 2:30 p.m. and 7:30 p.m. at 1220 Olive street. Mrs. J. H. Johnson, president; Dr. C. T. H. Benton, secretary.

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EVIDENCE OF SHAKSPERE'S MEDIANSHIP WANTED.

The reply which my friend Mr. Hammond makes to my article in THE BETTER WAY of October 21st concerning the mediumship and authorship of Shakspeare...

With a desire that only the truth should prevail with reference to Shakspeare as well as to all others, I fraternally greet with thanks to the journal that permits the discussion of this subject in its tolerant columns.

PUNCTENT PARAGRAPHS. What drunk again? Yes-he made a mistake and asked for whiskey-he had you know-for chloride of gold. Better luck next time-hic.

MOVEMENTS OF MEDIUMS. E. J. Bowtell may be addressed at Greenfield, Mass. for engagements. Miss Nellie Brigham lectures in Washington, D. C. during January.

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A SPIRIT REMEDY. H. W. Kates will resume active platform labor in February before the First Association of Philadelphia. B. F. POOLE'S MAGNETIZED COMPOUND FOR THE EYES. It will cure sore eyes. It will strengthen weak eyes and make them strong.

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EVIDENCE OF SHAKSPERE'S MEDIUMSHIP WANTED.

The reply which my friend Mr. Hammond makes to my article in THE BETTER WAY of October 31st, concerning the mediumship and authorship of Shakspeare, appears in your readable journal of January 21 and 29th. It differs itself through six solid columns. From its extent and openness it suggests a Newfoundland fog-bank and its effect is like unto it—to obscure the light.

To simply catalogue the various subjects he writes about without touching the real issue would require more space than could be safely granted. His mental colt ambles up and down the roadway, breaking first into this potato patch on one side, then into a flower garden on the other, trampling down everything indiscriminately—evidently to his own amusement as to the regret of his best friends. Only through excessive cavortings does he finally succumb. Whatever else he succeeds in accomplishing by these extravagant capers, besides occupying space, amusing himself generally with ground and lofty tumbling, etc., he certainly fails to dislodge or affect a single point of my argument, which still remains intact. What valid reply worthy of serious consideration can be made, to the fact that the reputed author of the world's highest literature, the bright particular star of the Elizabethan age, a man who wrote not for a day, but for all time, who freely mingled with the best minds of his time at the metropolis of the world for a full generation, going in and out among them for thirty years, and yet all the actually known writings which this "god of our idolatry" left on record consists of his five crude signatures, three on his will and the others on papers of litigation, no two of which are spelled alike. That among the great literary lights which ruled in his day scarcely one of them makes mention of this wonderful genius whose marvellous plays contain the wealth of all the ages.

Though these plays have been commonly attributed to the play-actor Shakspeare because of a similarity to his name, purposely designed, under which they appeared, they were never claimed by him while living, nor in dying did he make any allusion to them as being his although he was particular in specifying in his will every item of his property.

While Spiritualists can not safely nor logically deny to any man a measure of mediumship, this faculty being immanent in man, it is held that extraordinary claims in this direction require extraordinary evidence for their successful maintenance, yet in the case in question even the ordinary rational evidences are wholly wanting. When one dogmatically asserts that so and so was the greatest medium that ever lived, we simply say where and what is the evidence? The testimony on this point should be unquestionable in character as well as overwhelming in weight.

Now it is respectfully denied that the writings popularly known as "Shakspeare's Plays" were the production of the unsavory Stratford runaway and actor. Driven from every point of material evidence as to his being their legitimate author, my friend boldly announces that he wrote these immortal works by virtue of his being a medium. So far, so good. He did or he did not. Apart from assumption and association how does he know as to the truth of his assertion? Calling for the evidence, he says that the spirits told him thus and so, to which it is replied that other spirits, through reliable media, have told widely different, if not contradictory, stories as to this matter. To apply a bit of his own reasoning—false in one, false in all—of what value is his statement?

By the same token I know those to whom Shakspeare purports to come and gratefully gives thanks for every such effort as this, however humble it may be, that seeks to set him right before a world which has long paid him unjust honors.

I respectfully submit, in all reason and conscience, that no medium such as was necessary to give birth to those regal thoughts and imaginations which everywhere abound in Shakspeare—no medium could have created in private and produced in public plays like Hamlet, Lear, Macbeth, Othello, The Tempest, etc., by the wholesale—no such medium could have lived and written those plays 300 years ago without that fact becoming universally known. Such miracles did not take place then nor do they now.

With my opponent's frequent indulgence in side issues, his relation of spiritual experiences similar in kind to what thousands, including myself, have often had, his aspersions of Lord Bacon's character growing out of his great lack of knowledge of the real life of this philosopher as given by such conscientious, impartial, and critical biographers as James Spedding, Hepworth Dixon, Mr. Church, et al; his calling of hard names, his unjust reflections, his specimens of wit where the wit was absent, etc., may have been very diverting to my friend if he wrote them, but all these extraneous subjects only serve to weaken his case and is a virtual confession of judgment. I decline to further notice them.

With a desire that only the truth should prevail, with reference to Shakspeare as well as to all others, I fraternally close, with thanks to the journal that permits the discussion of this subject in its tolerant columns.

The concessions that tender gambling the lawful and official program at Monte Carlo have about twenty years more to run. The proprietors, meanwhile, are netting several millions of dollars a year in dividends. When the end comes at Monte Carlo it is understood that the scene will simply be shifted across the Mediterranean to Algiers, where an enterprising Connecticut company has already secured the needed charters and concessions, and where, a quarter-century hence, they will open a new gamblers' paradise, more alluring and magnificent than any yet known.

Albany, N. Y. Perhaps a few remarks from this old conservative town may not come amiss. I am glad to again welcome THE BETTER WAY, with its clean, spry columns full of good, solid thought. I have again subscribed after a lapse of about two years. Allow me to offer my congratulations upon the great improvement you have made during that time. Our spiritual papers are getting right down to a business basis, and I predict not only financial benefit to the proprietors of the publishers, but great good to the mass of the people who can now afford to take one or more publications at the remarkably low price at which they have been placed, considering the large amount of reading matter contained in each issue.

Well, as to the progress we are making here. After five years of organization we have settled down to business, and are meeting with grand success. During the first three years we endeavored to conduct our society somewhat on the charity plan, i. e., anyone could be a member with all the rights and privileges of membership by simply placing his name on the roll, and subscribing whatever sum they chose to pay, weekly or monthly, as they saw fit. This worked charmingly for a little time, members were plenty, but the sicums of war, cash, was scarce, very few members subscribed any definite amount, and fewer still by far paid what they had subscribed, consequently the treasury became bankrupt and causing a sense of dissatisfaction and irritation to pervade the very atmosphere of the meetings. A few earnest but misguided persons bore the brunt of the expenses for a time, or until the mistake was apprehended, then a reaction came, the old charity society was disbanded and a new society formed to be conducted on business principles.

Every member must pay an equal amount of dues weekly, or be suspended. The object was to form a nucleus of these persons who could work more nearly in harmony and unison than a promiscuous association, which would be forever at war one with the other, and the results justify their expectations.

We are the sole lessees of a hall, one flight up, on our main street, with a seating capacity of 450, with two large side rooms, one of which is used as a parlor and seance-room, the other as a kitchen, with dishes and all appliances for furnishing the banquets that have made us popular, even with the scoffing public. We own all our furniture, including a piano and organ; have a fine choir of eight persons, with a remarkably earnest and capable leader. We have developed excellent local speakers, and, if we get "left," as we frequently do at the very last moment by a public lecturer, can entertain the audiences quite satisfactorily. For our literary and musical entertainments we have more volunteer talent than we can use. In a word we are highly successful in every way. Each officer and member unconsciously breathes forth a feeling of confidence, inspiring to the highest degree. What a wonderful change from two years ago, and what has brought it about? Then a general air of shiftlessness pervaded every meeting. Now a perfect system is followed. One of the first points we determined upon was not to engage lecturers on salary, unless the state of the treasury would guarantee the expenditure. Many of our meetings were conducted by members of the society who never dreamed of having the ability to do so, and thus we developed local talent, entertained our people, and replenished our treasury. We had many unpleasant struggles with what seemed insurmountable obstacles, but we saw the light of success beaming brightly in the distance, and never gave up. To some the above account may seem to be fanciful or overdrawn, but it is the experience through which we have gained useful knowledge as to how a society of Spiritualists may be conducted in a successful manner. And if any young, struggling society will profit by our oft-times bitter experiences this will have answered the dearest wish of the writer.

I fully believe that "organization" is possible, and the way to organize is to organize. Let some one of our spiritual papers publish a call for a committee to be appointed by the various societies throughout the country irrespective of State lines. Let this committee be composed of well-known practical Spiritualists. The choice for such committee to be made by each society selecting five names to be communicated to THE BETTER WAY, for instance, and those having the largest number of votes to be declared elected. Then this committee to examine the plan of organization and constitution, by-laws, etc., of various societies, and after careful analysis select or compile what in their judgment may be the most simple and practicable. This committee may not necessarily be obliged to meet personally, but the whole matter could be arranged through correspondence. Without doubt many societies would fall in line after the project proved successful. Some persons may say that organization is not desired, but many years experience in the Masons and Odd-Fellows and other powerful societies has proven to me that in unity there is strength, and that individual liberty is not necessarily swallowed up by organization. I have many times thought about these matters, but not until now have I felt impressed to place them in form. While I feel they are very crude, still they are a starting point for others to enlarge upon. I also feel impressed that THE BETTER WAY is the one paper having the largest number of qualifications to start this ball rolling. With a trust that you will see some merit in the above, I subscribe myself your earnest well-wisher, J. D. CURRIE, JR., Treasurer Spiritual Alliance.

Elgin, Ill. Brother Geo. H. Brooks writes that he has been appointed State lecturer for the State of Illinois and is now ready to assume his duties. Mrs. Brooks will accompany him on his tours and will aid in the organization of societies or ladies' aids. Brother Brooks has already succeeded in forming a stable organization in Elgin, of which we are promised further reports next week.

No STAMPS taken in payment for either subscriptions, advertisements, or books.

PUNGENT PARAGRAPHS.

What drunk again? You—hic—made a mistake and asked for whiskey—hic, habit, you know—for chloride of gold. Better luck next time—hic.

Rev. Howard Mayberry has again taken a step upward. He has been married. We congratulate to his success, though orthodoxy was in his estimation a failure.

Squire Timothy (publishing newspaper in New York hotel)—See here, landlord, I think this is a low-down swindle. Yer haven't put my name in yer paper as an arrival?

Clerk: Why should I? Squire Timothy: Jehoshaphat! When I go to the Squeedunk Hotel an' pay 'em seventy-five cents, I'm mentioned as a "leading citizen," an' here I've paid you fellers three dollars for nothin'—Puck.

GOOD CAUSE FOR COMPLAINT. Major Murgatroyd—No, sir, I do not like the papers of to-day? Let me give you an illustration. Last week I met a reporter of the "Moon," usually, you know—and told him a good story about Judge Bangstar's visit to my house, and the time we had. Made him promise not to publish it. See?

Pompano—Yes, he promised? Major M.—He did. Then what do you suppose? Pompano—D'no. Major M. (savagely)—He didn't publish it. Not a line, sir, not a line!—Smith, Gray & Co.'s Monthly.

"Paper, sir," asked the newsboy. "No. I never read," was the blunt answer. "Hi, boys, come here," called out the gamin; "here's a man as is practicin' for the jury!"

"I sh'd think after your paying that newspaper feller ten dollars to write a speech for you agin the corporations, that you would either delivered it or got your money back."

"I did better'n that," answered the Hon. H. Seed. "I traded it to the president of the P. D. U. & N. G. R. R. for an annual pass."—Indianapolis Journal.

Somebody has well said: White hair is the foam which covers the sea after the tempest.

THE DRUMMER. The drummer has an EZ way When he SA's to sell; No exprobs before you an RA Of samples that XL.

Then talks and talks with NRG Until you DZ grow, And feeling he's your NME, An IC manner show.

You say you don't want NE thing; No PT he displays, Then, getting mad, say UL flug Him down in KC stays.

He'll SQ then to tak a "smile," And tells HS nut tale, And thus LA your anger while In FC makes a sale.

If you should CK place to hide With glee he'll CQ too, And when in EV leaves your side, He's sold his goods—& U.

A drummer can not CA snub, And will XQ's a kick, Like YZ doesn't fear a club, And to UE will stick.

—H. C. Dodge, in "Dry Goods Retailer and Jobber."

MODERN SCIENCE. Gilhooley—It is astonishing what progress has been made by science during the past ten years. It is wonderful in how many instances, thanks to science, that the genuine article can be imitated.

Gus de Smith—Yes, a New York firm advertises for artificial flower boys. How will an artificial boy do for a triumph in modern science. —Texas Siftings.

MOVEMENTS OF MEDIUMS.

E. J. Nowell may be addressed at Greenfield, Mass., for engagements.

Miss Nellie Brigham lectures in Washington, D. C., during January.

Dr. George A. Fuller may be addressed at Houghton Street, Worcester, Mass.

Mrs. Helen Stuart Kichings speaks at Elk's Hall, Grand Rapids, during February.

Mrs. M. C. Culler may be addressed at 33 Ryle Avenue, Paterson, N. J., during January.

Mrs. Maggie Stewart is filling months' engagement for the society at Stuttgart, Ark.

Geo. H. Brooks may be addressed for lecture engagements at 35 Lawrence Street, Elgin, Ill.

Bishop A. Beals speaks at Kansas City, Mo., during January. May be addressed at 213 McGee Street.

Mrs. Elbe Moss, materializing medium, has returned to Cleveland, O., and can be addressed at 504 Scoville Avenue.

Pierre LeD. A. Keeler is at present in Buffalo, N. Y., but will visit Cleveland and Cincinnati after January 1st.

Mrs. A. M. Gladling is lecturing in Baltimore, Md., during January. May be addressed Box 67, Baylestown, Pa.

F. Lashbrook may be addressed for engagements for the month of February at 127 1/2 East Main Street, Columbus, O.

E. J. Nowell is speaking on Sundays at Springfield, Mass., where he may be addressed concerning future engagements.

The address of Mrs. Anna M. Ivey, independent state-writer, will be at Williamsburg, Calhoun Co., Ga., until further notice.

Dr. F. O. Heubert is prepared to answer calls to lecture anywhere on the Pacific slope at reasonable terms. Address 213 W. Battery Street, Seattle, Wash.

Mrs. Elizabeth Stranger, lecturer and test medium, may be addressed for engagements at 171 Hine street, Muskegon, Mich.

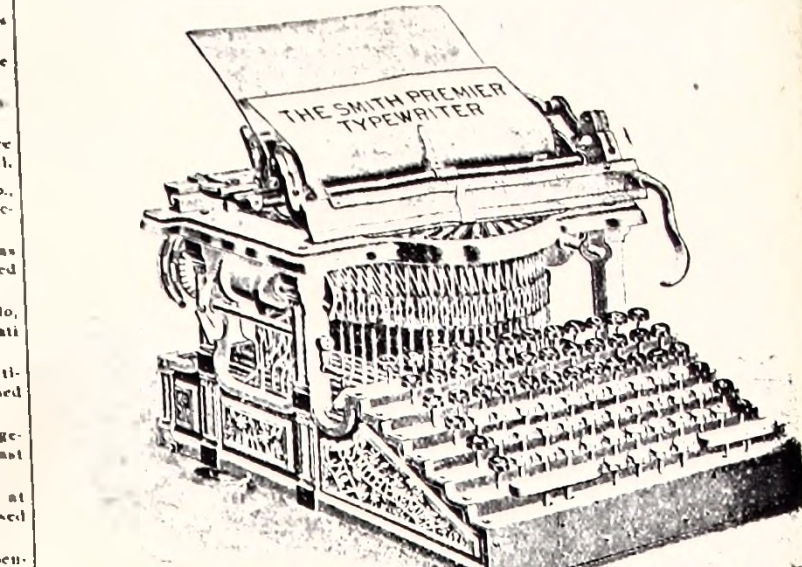
Mrs. Nellie S. Bunde can be addressed for winter engagements at 575 Fifteenth Street, Detroit, Mich., trance and inspirational speaker. Terms reasonable.

Miss A. E. Sheets may be addressed Grand Lodge, Mich., P. O. Box, R. 33, by parties wishing to engage the services of an inspirational speaker. Will attend funerals.

Frank T. Ripley, lecturer and platform test-medium, will start for Boston, Mass., April 21st next. He would like engagements en route. Address 123 West Fourth Street, St. Paul, Minn.

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