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Philosophy of Divine Personality: How Christ is with us

BY J. A. SWARTS, Editor of Mental Science Magazine, Chicago.

Depending on divine spiritual aid we submit a few thoughts which may tend Science who so stoutly deny the person personality.

to find a personal God or a personal present with me." Satan aside from the one and only per-

is seen in too great a recognition of the conception or error. body by believing it to be real; while the apparent mistake by very respected workers in our science is in denying that there two extremes, personal and impersonal. make growth or attainment desirable.

pain, disease or death; while to sense-mind only, the contradictory term "matter," all these and much more seem real. The real is invisible and is ever at work in this be used with approval, but with the same to be the real. There can be no progress evil, ignorance or Satan. If our thinker that toward which it progresses is the the body, which body is naught but mind, ideal or real. While then the ideal is to This immortal spiritual essence is the be attained or sought, that which strives omnipresent Life, or intelligent Principle to attain must be something; and for this called Soul or God, and hence of infinite reason we regret that many of our friends extension. It is not the sense body, yet it | ently in a few thoughts.

Principle within these bodies is the es- no separate reality is anywhere. sence shared by the body and by all-extencistence; but it is not wise to call these thought which we call Being the AM or visible forms "nothing."

solution of the problem claimed to be mor- ideas in phenomenal or mind objects. places. While inspiration has represental and immortal, personal and impersonal When these ideas formulate or assume ex-Mind. Looking at the beginning of mortal or manifested man, we always see per- sonal ideas. Now as this personality that these two thoughts were distant in ing conflict in this personality, it has been est idea, thought or manifestation; and ideal.

personal man. While in the past the the ancient or first pair could have been personal expressions were claimed to have been there. As the highest and best form is the human, it has ever been claimed that the other two personagesper Year, strictly in advance. Two Dollars God and Satan-were like the human in and Fifty Cents to any Foreign Country in the form. No higher idea ever appearing, that the person or form of God was the same as the person of phenomenal man.

Opposition is the true law of spiritual per line thereafter. Special contracts for long growth, and hence a seeming strife has, for wisest purposes, prevailed in the human personality from the first. To inaugurate and maintain this strife or war-SAMPLE COPIES from our latest issues, but a fair sample will be sent to all applicants, without regard to date. It is a pleasure to fill such orders. or evil belief is yielding rapidly now that the age of Science has come, or the under

But was there no personality formed at first? Yes, it is the one we see and hanas honest with those in our Mental divine and the carnal mind of our personality. It is that meant by Paul: "The ality of God that they also deny human flesh lusteth against the Spirit, and the Spirit against the flesh." Again, referring Wisdom is obtained from correct re- to that which he called a law in his body, cognition of personality, but not by trying he said; "When I would do good, evil is no human form because it is divine.

that from the plane or bar of judgment both are seeming opposites. The har- throughout the body. exercised by sense, the body is the real, mony or Divine Philosophy of this conchange, to rise to greater heights, and the same. The carnal or sense mind is from this fact of its changability neither separate nor distinct from the which must, from its sluggish sensuality, it is proper to call a stone by its other To truth or reality there is no evil, that visible or sense objects are mind which is a statement of error, will never It is right to teach that the invisible everywhere, and because it is everywhere

reme Intelligence assuming identity or sense calls "nothing." Eternity is the NOW. This is the Mental or Spiritual To our candid readers we offer that Scientists' claim for impersonal Spirit or has looked in Oriental lands only, and yet which commends itself to us as the best God. It expresses its myriad invisible the Bible has named it as in various istence, you have the manifested or personality. While we dwell upon the seem- which we call the human form is the high-

those who hold to the doctrine of a per- this are the highest forces of good and the it ceases to cherish its ancient, mythical the end of material means for salvation sonal Ged have been obliged to reason greatest forces of so-called evil, Both are notion, and ceases to believe that a river or for cure, This science is the key to fied condition of mind will be reflected the form that both extremes claim, just as land or country. the two poles of the earth rightfully claim. The first or ancient races were not body believes. The divine speaking in

this produced manifestation is the highest or personality that will never be subject the human divine personality is the highidea or manifested thought of the pro- to pain, disease or decay. Anciently the est manifested form; but the highest of all, standing that the ideal, or spiritual, is the ducer. God has created no object that days of man were extended to hundreds of or that to which we should aspire, is the shares his wisdom and honor so fully as of years, but through sensualty they have ideal spiritual attainment, mirrored in the does the human personality. This is the been greatly shortened. The envolving mind of a form without sin, pain, disease highest glory of the Supreme Artificer of struggles have brought us on so that todle, and which belief calls us. The nature. Here we have the schism or day we are passing into the new. Through towards harronizing honest thinkers. same forces which strove with the first strife ever contending in this highest ex- the rebound from lower to higher, we Comon thought which claims that God is pair, are in moral strife with us. It was pression. This divine human strife is all hope; we reach out to secure, to grasp impersonal, means well; also we see motives then and is now the strife between the there is of moral good or evil. The seem increality in the body, for we approach ing strife is wise and good, and is for the now the age that the "days of a man perfecting of this supreme manifestation- shall be as the age of a tree." Trees stood the personality of man. It is proper then then a thousand years. to say, there is no divine form because it is human; it is also proper to say, there is mind, is ideal before us. When the laws

The trial is in force to-day with us all. claimed to be separate and distinct from there will be "no more death." When sonality. If you ignore our mortal body The person or personality was then and our phenomenal form; nor does it permit this holy personality is freed from groveland claim that it has no organs or parts, is now, but its only expression is our one human form only to be divine, but ling sensual mind, it will retain its vigor it seems to tend towards neglecting its visible form. In this are the polar or op- claims impersonal Deity everywhere, and forever. "If ye keep my sayings ye shall proper care, else to appear inconsistant posite forces above named, and from the in all, making true the prophetic declara- never die." In this day of grand or by essaying to care for that which is semblance of duality, these give sanction tion to the woman, "Ye shall be as gods." Chris'ly appearing we thirst for that to belief in a seperate personality as God, This same form was the only "garden," it purity of soul which is without spot or I think the mistake by common thought and another as Satan, Such was wrong was and still is the "Tree of Life," also the wrinkle. 'tree of the knowledge of good and evil." If our thinker is ready, he can receive The vital organs of this tree are constructnow the understanding or blending of the ed in true shape, and these are the "trees of the garden" in which the serpent or spiritual entity, was and is immortal. It is a body. A better way might be to say Both extremes are urged as Truth, and carnal mind of man and woman is hiding was the highest ideal; it survived the dis-

while from the plane of science or under- troverted problem can only be seen upon and flowed in four opposite directions. imortality, even the fullfillment of his standing it is not. The ideal of perfect- recognition of the one who is also two, This river is the vital circulation of life science of understanding that said: "No ion held out for our attainment is ever and though two is only one. The organic in this divine human temple. "Out of the man taketh my life from me, I have power causing our mortal or sense nature to visible mind, or mortal body, is one and heart are the issues of life." The two auricles and the two ventricles of the heart it up again." When the sense form pasare the four heads of the "River of Life," sed from mortal sight by the processes of it is not the real. The real must ever body, nor is the body separate or distinct True understanding knows that the brain spiritual natural laws, it did not yield enbe the ideal. The ideal is that spiritual from carnal sense mind. These so-called is north in this human epitome of the tity or being; it simply yielded sense, the essence and form which we are, as reality are a unit or but one. It is proper to universe. The river went out in the four or being; while sense manifestation is that call a rock by its other name, a stone; and directions to water all the garden. Blood vealment and identity, and then of reasunder the magnifying glass, is found to be name, a rock. When all reach the fact three-fourths water and clear as crystal. If our reader cannot see that the brain is have, as he declared, remained with his 'north" while the body is erect, he can followers, even all of us. Surely the fact his case as well as in the former? We regard it so if our man is lying with his that the Christian religion or Christianity head to the north. Then the feet will be our personal body which we have thought disapprobation that we have held toward to the south. His arms now spread eastward and westward we have the fonr op- all adherents to this religion Christ cerion unless there is something to progress is unfolded to spiritual precaption, he can posite directions. All will now see that tainty is. If Christ has not been the rallfrom, and something to progress to. That now see that impersonal Deity is omni- the vital circulation while the form lies ing name for the Jew, the Buddhist, the child when learning to walk totters and which progresses cannot be the real, but present Spirit or Ego within and without thus, is flowing out from a throne or Turk, etc. it has been for Christians. Who is placed upon its feet again with encouragcenter; from four heads and to the north, cannot see how Christ-not the form ing words. It makes a second attempt

through inspiration, and the intelligence tion is in contradistinction to the other rein science call it nothing. We shall res. is in it, and can never be separated from that spoke through John was the same ligions of the world. Christ is not a man, pect all the workers though we see differ- it, because it is the universal creative that told of this river in Genesis. John a visible king, and never was, but is that Force in all phenomenal objects. It is says: "And he showed me a pure river annointing, extended power or saving in of water of life clear as crystal, proceeding fluence founded and perpetuated by the out of the throne of God and of the Lamb." Every visible or sense object is the sum The human heart is the most sacred spirits through Jesus as the instrument. ded Sptrit. It is wise to know that all total of existence; while Being is the sum throne of God, for God is the impersonal Jesus, the body, was not the worker; the phenomenal bodies or objects are visible total of universal invisible Substance. Love, the Life or Spirit of this Divine power was invisible Intelligence, and this nind, even the visible thoughts of Su- Being is the total of that which mortal temple. Again we quote "Out of the has made Christ to us. If this fact apheart are the issues of life."

> Our common theology has never looked in the right place to find the river. It ted God and heaven upon the earth and in the human form, theology has insisted space and local, instead of distant in time

THE BETTER WAY. natural to reason that there must have it is, from this fact a Divine form. It is The best thought to-day claims that the Science. This is the Judge which was to tric light, which has taken the place of the possible for the All of Intelligence to pro- river Gihon meant the early Ethiopic or The laws of the new kingdom are forming visible or sense body has been regarded duce. This thought gives us the best con- dark form of the ancient races. This in our inner natures, even in our minds. equals it. Angels or Spirits, if any there above the head and beneath the feet. them." This is mental or spiritual underbe, are said to result from the human This is the meaning. All should know standing. This day has brought the true There is in fact no other personality; in its search for this "river of life" and its that Jesus, the flesh, "profiteth nothing."

their one center. Here then in our white, but were Ethiopic, swarthy, black. telligence said: "Lo, I am with you al divine or human organism we have the In color the Anglo Saxon can only ways." This spiritual Christ, forever inhighest manifestation of Deity, while claim the "roseate hue" to day, hence we working without and within it is Spirit or must progress to obtain the white or more spiritual body. Through the evolution The body is the thing produced; the ary or progressive march of ages, the thing produced is not the producer, but race is in quest of the ideal form; a form

This body, redeemed through a saved that perpetuate this form, this human or This is not the personal God of theology divine personality, are learned and lived,

While the personality of Jesus passed quickly through the change or transit of so called death, yet the real, the invisible solution of the mortal. The speedy dis-The "River of Life" had "four heads" solution of the body was the assuming of to lay it down and I have power to take "ghost" or illusion. It was capable of re-

suming invisibility or losing outlined form. His name, life and spiritual presence which sprung up after the crucifiction, has remained with us, must be admitted. In divine teaching and works of impersonal pears to your understanding, you then have the "appearing" which is the "coming" long promised.

Looking from this culminating power to certain human personalities it is producing, and soon to be known, we will have the ideal, example or personification of wisdom with the plans or laws for the new kingdom. The laws are engrafting in the minds of millions who await the acceptance of truth under the "new name,"

been two other personalities acting upon the divinest, best or highest that it was Ethiopia which was compassed by the come quietly as a "thief in the night." tallow dip of our grand-father's days; the the real, it was impossible to conclude that ception of Divine Personality. It is, how- vital river in the arm and hand "com- Speaking for this day now upon us, in- placed the flint and steel. The world is ever, human or mortal; but we also call passeth" the whole body or earthly man, spiration said: "I will put my laws into growing wiser and better, and we shall in acted upon by invisible force, hence other it Divine because there is no other that for it encircles all; it sweeps a radius their hearts, and in their minds will I write time experience the full measure of goodform; this gives it pre-eminence in per- that a mere river cannot flow around a solution of being which knows the Christ, der to shoulder, for the redemption of mannation. Theology will find a hard task the spiritual, to be the real; and knows kind, helping, not condemning, blessing there never was and never will be. In four outflowing rivers or directions, unless This understanding of Divine Science is in seeming conflict and in possession of ever could compass or encircle a tract of life as the Christ in Jesus comprehended it, but not as theology in its worship of invisible to mortal eye, yet in all, is the ideal or highest thought, and can only be comprehended as the pattern by which we are to try and judge our spiritual growth.

The personality we have presented as or decay. This latter is the spiritual

As Jesus, viz: the body, disappeared, dissolved to indiscernible Spirit-which meant his going to the Father-so our sense body will go; but as his goodness was his greatness, so our immortality will have a form and will be as certain as the eternity of Good.

Special to The Better Way. Onset Letter.

The children shall suffer for the sins of ted that her vote should be sworn in. She the parents unto the third and fourth gen- was indicted and found guilty, and the eration. Let me see: Here is a boy, the Supreme Court of the State, and she spiteful, malicious, cruel to dumb beasts, says: "If we don't get j teasing his play-fellows, breaking his neighbors' windows, destroying property, a perfect terror to the neighborhood. Look into his pre-natal conditions. He was an unwelcome child. His mother tried by every known means to destroy the germ without succeeding, and this is the consequence. Is the child to be condemed for the result? Ought we not rather to exercise charity and patience towards such who are less fortunatety born than

Again, here is a man wrecked by strong drink; a man of good sense and judgment when sober; of excellent business capacity; but rum has been his curse, and his compliance with this request, Colonel Inlost opportunities as he looks back over the way of life are many, yet he cannot said: overcome that intolerable thirst which overpowers at times and leads him to shadow of the great mystery-a shadow as sacrifice anything for drink. Is he to be condemed for this curse that has come down to him by inheritance? Who shall condemn him? Ought we not to exercise the greatest charity and forbearance in who have never been tempted in that direction. Is he not our brother, a spark of the infinite, an atom of the great whole, like ourselves? Shall we not stoop and put him on his feet wherever he falls? A south, east, and west. It flows in the same general direction when the body is erect.

The book of Revelation was given The book of Revelation The book of Revelation The book of Revelation Was given The book of Revelation The book of try from time to time to overcome it. It is said that there is more rejoicing in heaven over one sinner that repentted death; never part again from those she than over ninety and nine just persons who need no repentance. And again, will not the shepherd leave his sheep and go to look for the one that was lost? If we can be instrumental in saving one poor lost sheep by kind words, patience and forbearance, regardless of what Mother Grundy may say, who cannot see our motive, how great shall be our reward.

Society is sensitive-a bundle of deli cate nerves that have been so often shocked, they have become weakened, but facts are stubborn. They rise before us at every step like a wall of rock. We may beat our poor heads against them until torn, mangled and bleeding we pause exnausted. Still they stand firm and immovable as ever. This is the age of the elec-

age when matches that do not remind one of the orthodox future homes have reness, and all will be well with us. Then let us work together, hand in hand, shoulnot cursing, our fellows for their sins, mis-Then shall we feel that life is worth the living, and joy and peace and a satisapon our faces to attract, not repulse, hose whom we daily come in contact

The Ladies Industrial Union met Jan th, at the residence of Mrs. King, for the purpose of choosing officers for the ensuing year, with the following result: President, Susan L. King; Vice President, Margaret L. Union; Secretary, Gustie P. Howe; Treasurer, Catharine L. Wood-

Catherine L. Woodward, Amanda F. Butterfield, Catherine Reynolds and Ellen M. McIntire.

Dr. Abbie E. Cutting, proprietor of Wicket's Island Home, left that place on a lecture tour Thursday, the 5th. Her first course of lectures will be given at Plainfield, New Jersey. Thence she will proceed to Nashville, Tennessee, and then to Kansas City, where she expects to meet engagements that will occupy her time till July next. Dr. Cutter lectures principally upon Physiology, Hygiene and the laws of health and good motherhood. There is no subject so little understood by humanity at large as the laws that govern heir own being, and we hope those who have the privilege will attend her lectures

Lucy Sweet Barber, of Alfred Center New York, is a "brick." She has voted When her ballots were refused she insiscase will be carried to the general term of will carry it to the Supreme Court of the United States." Ten other ladies of refinement and intellect have followed Mrs. Barber's example. We shall watch with interest the progress of the trial. Yours for Truth,

ONSET, MASS., January 9, 1888.

Colonel Ingersoll's Tribute to a Dead Friend.

Mrs Ida Knowles, of Peoria, died in this city on the 15th ult. She was the wife of Howard Knowles, and a daughter of Richard H. Whiting. Colonel Robert G. Ingersoll, being an intimate friend of the family, was invited to say a few words over the flower-covered bier on the eve of its removal to the West for interment. In gersoll made one of those eloquent utter-ances for which he is celebrated. He

"MY FRIENDS:-Again we stand in the deep and dark as when the tears of the first mother fell upon the pallid face of her lifeless babe—a mystery that has never yet been solved. We have met in the presence of the sacred dead to speak a word of praise, of hope, of consolation. Another ife of love is now a blessed memory-a lingering strain of music. The loving daughter, the pure and consecrated wife, the sincere friend, who with tender faithfulness discharged the duties of a life, has reached her journey's end.

"A braver, a more serene, a more chie valric spirit--clasping the loved and bythem clasped-never passed from life to enrich the realm of death. No field of war ever witnessed greater fortitude, more perfect smiling courage, that this poor, weak and and all the good loved her. But there is this consolation: She can never suffer more; she can never feel again the chill of loves. Her heart can break no more. She has shed her last tear, and upon her stainless brow has been set the wondrous sea

of everlasting peace.
"When the Angel of Death—the masker and voiceless-enters the door of home, there come with her all the daughters of compassion, and of these Love and Hope remain forever.

"You are about to take this dear dust nome-to the home of her girlhood, and to the place that was my home. You will ay her with neighbors that I have loved, that are now at rest. You will lay her

where my father sleeps.
"All I can say is:

'Lay her in the earth, And from her fair and unpolluted fleah, Let violets spring."

"I never knew, I never met, a braver pirit than the one that once inhabited this ent form of dreamless clay."-[N. Y.

WOMAN'S SPHERE.

Should Women Earn Money Out-side of Their Homes?

Fomeo Who Long for the Plandits of the World A Word to Stingy Hashoods—
The Grandest and Truest Sphere
Possible for Woman.

According to my creed, a woman's place wherever circumstances leavond her outer have situated her, weits Elia factor Wilcox, in the St. Leais Globe smore good than the core registly and does more good than the more register than previously.

It is not chart the more than the more reg

praphs of ridicale or advess to women o stay at home and attend to their amilies.

If every man who takes upon binuself he voluntary obligations of matrimony serformed his whole duty as husband and ather, there would be fewer women before the public to-day. The girl or write who has to tease, beg or pout in order to obtain a few dollars for her own use, naturally lies awake nights planning some mathod of carning money.

Iknew the daughter of a man whose ishes were counted among the hundreds of the same of the same whose ishes were counted among the hundreds of the same of the same of the same allowed to run large bills, which her ather scanned and anotheratized item yiem each month, but he did not confider the female members of the household competent to carry a pures. When he daughter ran away and went on the lege as a third-class actress, the world was shocked that she should leave her legant home and davoted parents for the large of the footinghts.

I overheard a well-dressed and fine-coking man recently, in a railroad car, colding his wife for an extravagant purhased, she showed him the sample of a new dress she had purchased, and asked with a timid look if he thought it was reity.

"How much did you pay for 157" he

"How much did you pay for it?" he saked, and her answer, given with a deprecenting giones, brought forth such a growl and sneer that the poor wife's pleasure in her purchase much have been instantly ruined. I am quite sure I should have put the dress up at amtion, and presented Sir Growler with the proceeds of the sale, and then I would have joined a circus or a minstred troups, if I could find no better method of earning a dress for myself.

etter method of earning a dress for elf.

To woman, who are working outside of as for a livelihood, told me recently, tears in their eyes, that they would ider themselves the most bleet of tals to be shut within the walls of a humble cottage, where only faint see from the world could reach them, in women were driven from their is by the skeleton of poverty. And I have heard one of these women mented on severally as "a bold ser after notoriety." She is simply gwhat she is compled to do to keep wolf from the door, here is cocasionally born into the life a woman whose whole mature has the the tide of a mighty occan to the first the tide of a mighty occan to the short own of these, the first elfdoors was one of these, the first elfdoors was one of these women the sanction. In each of the swomen the

was another. In each of these woman the force of her peculiar genius was so great that no perfection of home life, no opulence at wealth could have kept her from ruffilling her destiny. They did not choose a career, a carreer choose them. Many other cames could be added to the list, yet such rightly and remarkebly dowered women are the exception.

The rule is, that the women who persue the hard path of a public career, which deprives them of a quiet domestic life, are women who have been driven into it by storn necessity.

To be queen of a happy home, loved and appreciated by a kind husband and little children, to live only for their approbation and respect, surely this is the grandast and treest sphere possible for woman. It is the only genuine happiness which septia for an expect, and the lands of the country of the land. But this work is not given every women to do. How the minuber of happy homes in the land. But this work is not given every women to do. How the minutes of happy homes in the land. But this work is not given every women to do. How the minutes of happy homes in the land. But this work is not given every women to the wives and daughters, do not stand on avery shreshold ready to lead all women in the list work is very woman's duty to be proposed to mean it is worked and therefore it is every woman's duty to be proposed to mean it is worked and singles.

port as religiously as I should teach her to love food. But my daily peaver would be that she might never go forth from the sheller of the parental resoft are at a queen of a good husband's home.

HUSBANDRY HINTS.

the corn crop of last season. An effort is being made to make the burning general.

VARIED crops, all kinds of stock, plenty of good reading, and association with neighbors are to the farm and farmer what the ropes, sails, compass and crows are to a good ship. As the ship can not cross the season without its proper equipment, as cannot the farm successfully perform its mission without its proper equipment, as cannot the farm successfully perform its mission without its proper equipment.

It pays to hire brains rather than brawn, and the dearest man to have about the place is the one who has to have the simplest directions pounded into him with a beelle, so to speak; he is unsafe, too, because it is not at all certain that he will not say "I forgot" after an accident, so called, has happened. Here brains and pay for them, and there will be fower accidents.

The weekly country "tyceum" or "literary," which has so successfully taken the place of the old time spelling school, and, in a measure, supplianted the country "hee down," should be encouraged. Many farmers who will some day be legislators, will be able to attribute no small part of their assimility to speak and to work in deliberative assemblies to the practice gained in country school-house debates.

It is an understood fact that most noxious insects are guided by their sense of ameli to the places proper for them to feed or deposit their eggs. It is to this peculiarity that many doriferous substances owe their supposed repellant powers. The insect is not, streitly speaking, repelled, but the stronger foreign calor disguises that of its proper fixed and, therefore, it can not find it. Thus any cheep but strong smell-my content of the place of the place of the place of the politary of their organics.

All lands of insects can be destroyed by using hot alum water. Take two pounds of them of them to the organics of them or these or four marks of

more expensive.

All kinds of insects can be destroyed by using hot alum water. Take two pounds of alum and dissalve in three or four quarts of boiling water, let it stand on the fire till the alum disappears; then apply it with a brush while nearly boiling hot to every joint and crevice in your closets, pantry, shelves, beglatends and the like. Brush the srevices in the skirting or mop beards if you suspect that they harbor vermin. If, in whitewashing the usiling, plenty of alum is used in the lime, it will also serve to keep insects at a distance.

COURT GOSSIP.

Tun Prince and Princess of Wales will elebrate their silver wedding March 10,

The radroad train used by the Car in his travels is the same as was formerly used by Napoleon III. It consists of twenty

The Shah of Persia has received an ele phant, handsomely caparisoned, as a gift from Lord Dufferin, Governor-General of India,

THE King of Hweden is a poet, and a vol-ime of his compositions has just been pub-ished at Stockholm. His nom de plume is Dacar Frederick.

Datar Frederick, Emizaton Panno, of Brazii, takes the regu-lar rate of pay from the various scientific magasines to which he contributes articles, but hands all the money thus carned to an ornhan asylum.

but hands all the money thus carned to an orphan asylum. QUEER MANDAMET, of Italy, has had capable Jowish instructors, can read the Old Testament in Hebrew with ease, and has collected a large Hebrew library with the latest works on Jewish librature. PRINCES CLEMENTINE, of Orleans, mother of Prince Ferdinand, of Bulgaria, is said to be the real ruler of the principality. She is a woman of great reachilion, much wealth, and resembling in manner and features her cousin, Queen Victoria.

This Queen of Portugal wears the Paris

authing at Cascase with her sons, Charles and Affonso, cleven and nine respectively, she awam out to save her children from drowning. A large wave suddenly swept the children off their feet, and their mother, in trying to rescue them, came near drowning also.

Os all the German railroads—and the Emperor, he it stated, slways travels by extra train—the pays the regular tariff fare for his person and suite, as well as for the bageage. The average rate is six marks per kilometer for every axie, and in view of the fact that his Majesty travels many thousand kilometers in the course of a year, the railroads bays a good customer in him.

COLD WEATHER HINTS.

A reason should not go out in cold weather immediately after imbiling hot draks. It is debilitating to persist in toasting the back at the fire. Simply warming to a comfortable heat is advisable.

Wins the chest and back are well pro-lected from the cold it is not a difficult thing to keep confortably warm other-

The voice should be used as little as pos-sitie when a person is hearse, as there is denger of incurring threat difficulties or loss of the voice.

* settled conviction with all close objet-1 and potential and potential

DOMESTIC MISCELLANY,

DOMESTIC MISCELLANY.

A SPEEDRISON of flour when trying greatly in protects cold silical potations.

Fou children take tou pounds of each back, put it in a least of our pounds of each back, put it in a least of each pour on it six quarts of water. Let it, bell down to four quarts, foods the feet in it and it will offect a certain core.

Porato Roules Five large potators masked while warm. Add one quart of flear, sait to ecason; one teacop of mith, sit can't light; make into rolls; let stand two hours, then bake.

Errovers is an art worthy of profound study by every aroman who is at the head of a Rousehold Festravagance in style of dressing or rather "over dressing" has more to do than any other cause with the fall of woman, the bankenptey of husbands, and the rim of families.

Take redd beef, veal, chicken or any other meat, the more variety the better. Hash it fler and mis with two eggs, two crackers rolled fine, a little greated onou, mosted but iter, people; and sait, to tasts, form in cakes and fry in butter or nee drippings. Grated onion is sleer for hash than chopped.

Those who suffer from cold feet will derive great benefit from an evening foot bath he force the five, after which a thorough rubbing with a rough towel. Hefore retiring the feet should be thoroughly dried and a pair of fresh hose drawn on. This treatment facilitates the blood circulation, the cossalize of which causes a lack of warmth.

Grown persons generally require seven hours sleep in the sounder and eight in winter, few, indeed, except invalids, will fall to sleep well who go to bed at a regular carly hour, on a light support, in a large room and clean, confortrable bed, if there is no sleeping in the day-time, and not more than seven hours in twenty-four are passed in bed.

no sleeping in the day-time, and not more than seven hours in twenty-four are passed in bed.

A PRETYL follet set is one made of white Turkish toweling. Buy it by the yard and cut bureau scarf and mats the size you wish. Crochet around the edges of each one a pretty scalioped edge in red cetton. Make a tidy and splasher to match. Ornament the tidy with a bow of red satin ribbon placed in the center or at one of the upper corners.

time and balle.

Spoone Hiselvit.—Take balf a pound of four, three-fourths pound sifted sugar. Beat the whites of six eggs by themselves, and the beaten yelles and toss them togrether. Put in them a little grated formon peet, then the sugar, and flirt well with an egg whisk. Stir in the flour with a wooden speen, and put the mixture in small patty-paus to bake, with sifted sugar to glaze sprinked over the ton.

put the mixture in small patty-pairs to ballo, with sifted sugar to glaze sprinkled over the top.

A rown, should never be put in the wash until the edge has been overcast. If when towels are washed the fringe is shaken well before they are hung to dry the fresh appearance will be preserved for a long time. If vigorously shaken that is all that is necessary, otherwise it is beat to have the laundreas whip the fringe over the clean back of a kitchen chair. This is much better than the combing process, besides it does not wear the fringe so much.

Henn are some general thing soft A sugar is best. If it is lumpy crush it with the rolling-pia before mixing with the butter. Flour should always be sifted once, and if the eake is to be extra fine and light two or three times is better still. Cream the butter and sugar until nearly white. Beat the eggs very light, yelks and whites separately. If you follow these directions, choosing a reliable recipe, you can hardly lail of having a cake that will melt in the mouth.

For a fancy work apren take one yard of

muit of having a cake that will meit in the mouth.

Fon a fancy work apron take one yard of ecru pongee and a hem each side with an inch wide hem. Across the bottom make a hem of the same width but on the opposite side from the others. Turn the bottom up one-third the length for pockets. Stite separations down to make pockets as you wish. Outline a pretty design in scarlet upon each and just above them across the upron work the motto: "A stitch in time saves sinc." Turn a hem as the top wide enough to run a ribbon through to tie it on with.

Jalux Pan Carra.

and resembling in manner and features her specific survey. The series of the series of

STATISTICAL SLIPS.

STATISTICAL SLIPS.

In the laundries of the United States there are employed ever half a milition women. These haist that the "Chinese must go."

The woot-lealers and west-growers of the United States represent a capital of over 1500,000,000 and a sonstituency of 1,000,000 west-growers and west-dealers.

Its easy statistics show the force of the Christian church in the United States in the following figures: Of courches there are 18,000; ministers, 00,000, and an aggregate membership of 19,000,000.

A FAIR estimate of the business of the Post Office Department may be obtained from the report that nearly sign,000,000 was transferred by money orthers in the last year, \$2,00,000 of which was sent abroad. In addition to this amount 12,000,000 in postal notes was issued.

one of real records yield of new one pai every year.

The American dairy interests are said to represent an investment five times greate or than the earlier bank capital of the country. The value of our dairy products for the last twelve mention was nearly from the country to the last twelve mention was nearly from another the said of the american products of our another than the value of our another the distribution of our another the most valuable of our farm products. To oppose this influence dairy large industry. The most pasture hand are required, worth 40,000,000,000.

PHYSICAL ENDURANCE.

How Clear Grit May at Times Pro-long Human Life.

"Physical endurance is largely mental," said the doctor to a Chicago Hersisi re-

porter.

Every body applianted the paratics, without knowing what the speaker was driving at the big man who can coduce the most, he continued.

All the anal men assented and all the lig men dissonted.

"I am ied to make these remarks," said he, "by the fact that I have received a letter from a friend of mine who is now abroad, in which he describes the services of a wrecked released to the the views of a wrecked released. If a service that, to his surprise, they are not men of the greatest strength min circ. but were many of them steeds and far from released them are not heart of the greatest strength min circ. but were many of them steeds and far from released them are not them are not the striking in the case of those men who had been compeled to float shout for howe in it has been compeled to float shout for howe in it has been compeled to float shout for how energies to keep thou from drowning. It was their stick to it-venese which kept them alive. You can't tell by looking at a man whather he can stand the strain of expoure, disease or injury. It is largely in his mind."

"Physical andurance may be a matter of expoure, disease or injury. It is largely in his mind."

"Physical mutrance may be a matter of expoure, disease or injury. It is largely in his mind."

"Physical mutrance may be a metter of expoure, disease or injury. It is largely in his mind."

"Physical mutrance may be a metter of such and the stream of an analystances of hardship and danger. They know what it is to suffer and will not give up, for they have learned something of the ultimate possibilities of human endurance. They would give up mentally before they were conquered by will be the total of the mind?"

"It may be a matter of inheritance," he replied. "You can tell a great deal about a man's power experienced such physical affilton as comes from sickness might well believe that their sulf-rings, when the index of the mind?"

"It may be a matter of inheritance," he replied. "You can tell a man's ago to the replied of the forces that wil

the relief of his laryngial trouble. It was before the days of intulation, and I determined upon trachectomy—or the cutting of an opening into the windpipe for the admission of air. The patient comented to the opening into the windpipe for the admission of air. The patient comented to the openation and was removed to the hospital dispensary, where it was performed with every indication of a favorable result. The patient was atomes greatly releved, and said that he felt very well. This was on a Monday afternoon. The next day every indication was fassociable and on Wednesday squally as. I saw him is the afternoon and he was feeling greatly improved. Going down stairs from the ward in which he was I met one of the hospital physicians and speck to him of the case. He visited the man, and a few minutes later spoke to another doctor who also saw the patient. Both regarded his chances as good. Almost immediately the surse summend me in the greatest haste and I responded at once. I found the patient wesk and ghastly pale. His pulse was low; he was dying. In a few minutes he was dead, though from what cause I was greatly pussient to determine. I had not in the least anticipated sudisordenth, The other physicians were equally astoulained, and we described to make careful preferred by were all in a condition to perform their fourties for some years. It was a mystery, I questioned the attendant more carefully set.

damp

AMERICAN DIAMONDS.

As Export Work Deposit to Find Profits to Mark Mix services professional in Market Profits of The Control of Market Profits of The Control of Market Profits of Market Profits

rended the obsequies, and three of their from Brooklyn want to the cluvely, and, shanding to the vestibule, beard the cogynian smeak of the mether of the discussed, and one of them said "There must be some mistals, as one relead to this mother years ago; in wever, we will you." As it usual, on such occasion, the consensation were in formed that they could rice the conformal was and on doing an low index said to another. "Why, that is not the face of our departed from!" It which was replied "Oh, you know, death makes a great change in the looks of a person."

The next day appeared in the religious paper of the denomination to which Mr. Furf es, was attached a long and well-described to the religious paper of the denomination to which Mr. Furf es, was attached a long and well-described to the relation in its "line."

The mistake occurred from the fact that a man of the same name died, and his friends, destring to bury him in the city, asked the privilege of the freezes performed in its. This was greated, but it led to the wonderful result of a man attending his own function.

Address

Delivered through the Mediumship of Mrs. L. Per
ANDERSON, in Delmon House, at Reeseville, N.
Y., ou Monday evening, August 22, 1887, by Spirit
Doctor Randall.

LADIES AND GENTLEMEN:-I am pleased to meet you all this evening. It gives me great pleasure to see so many is not one here in this room to-night the spirit-world? Would it be so offensive to you if you really understood the this audience but what tears would unless you save yourself. You have got come into their eyes when they think to live Christian lives, and when I say them so. Oh, my friends, stop and mean merely in form or creed; but I think, for one moment, what the spiritworld is, and I am sure you will all want to investigate and know what it that has worshipped you also, and blessed you; and the dear wife, the dear here, if you will try and bring around husband, and the beautiful little chil- yourselves that which will hiess you, dren! Why, my friends, the spirit-a little time. I would advise every one world is full of all these beautiful be- here to give a little time to their souls ings! Talk about spirits coming, mak- every day-half an hour. Closet youring so light of that which is so dear to selves; bless yourselves; look into your your heart, to your soul, I can hardly own hearts and souls, because I am sure of that word "spirit," thinking the soul here. Many of you I can see toloved ones can return here, but way childhood, and I can see many of you say, "God bless such a truth, such a doc tine, such a religion, as spirits communi- Now, if you will every day, or twice a cating with their loved ones!" What can be more beautiful? Do you not, each one here, call your spirit friends friends, when you go to your churches, around you, ask them to come near hear it? I will say churches are a very you, and do not get tired of sitting; fine thing in every town, in every hour; be very puntual to the hour, becountry. There are none too many cause spirit friends all have something churches. You want some one to think to do; therefore make you plans and sit for you! you want some one, I even by yourself alone; take such an hour, or half an hour, and sit in the same am sure, to pray for you! and many, many ministers of to-day preach beau- sit with your faces to the north always, tiful sermons-spiritual sermons, and if you can and may it be your silent the sweet music harmonizes all that prayer, 'O, Father God, may someare in hearing of their music, and I blessed angel loved ones gather around am sure that the words that the minister may utter, many of them, and feel them; O God, my Father, I want many sermons, go deep down into your to know all that I can about thy hearts, and you believe in religion, you through all ages; and O let some of believe in churches. Therefore, my my dear ones come." And after your friends, when the minister tells you o. the loved ones gone to heaven, what do you call that? Is not that spirit? Isn't that the loved ones that have gone; that friends, although many of you might that the loved ones that have gone; that friends, although many of you might see the brightness, and you will say, has claimed you as their own; that you sit days or weeks and never seemingly "Oh, thank God, that I have come nearer have claimed and blest? Oh, my friends, think of it for a moment, and by and by you will see the beauty of Spiritualism. We know the name—the word—

by you will see the beauty of Spiritualism. We know the name—the word—

is they of weeks and the reference of the condition of the condition of the condition of the condition of the angel-world, and the angel-world, and the angel-world has blessed me; did I ever think that I could be so happy; did I ever think I blesses you. You do not know it, but and no harm can accrue so long as we you are tlessed. Your soul understands bear in mind that we are dealing mereism. We know the name—the word— not understand how it is that they have has been abused. There are many socall them, instruments by which the soul that will tell you of the dear little that beautiful home, then there will be angel world can come here and come child that has come into your atmosmunicate to you, who have been sadly phere. You will feel the sweet presabused, misused. Like any other 'ism ence of the dear one, of the dear father, or 'isms, called it not what they should! or the mother, or the husband. I am of you here but what must go into so much in creeds as in doing good acts, fore they come, and Oh how they will live your lives of Christianity. Be in living Christian lives, and a Christian bless you! Try it each one of you, and good to each other; bless each other. in living Christian lives, and a Christian bless you! Try it each one of you, and life is being good to humanity—being good to every one here on earth—the will be mediums. I have not the poor-those who can't make their own slightest doubt many of you will become living, perhaps. Some are destined to fine mediums should you do this. There te poor all their lives here—all through is not one of you but what has a soul under which they were born, that it coming here to control another organ-brings them ill-luck. Yet there may be ism; one that I have controlled for changes. There may be times when years and years. And could you know they become rich and then again poor. what happine s it gives me when I kind word or smile. The poor old man and woman, give them a kind word thanked God, and since that day I supand a hearty "God bless you!" and how to eat here when they are getting oid. possibly do for them, and to-day I am See to them, provide for them, bless thankful, and I come here to-night to upon them. Make them feel happy sure what you have heard of Spiritual-while they are so poor, and so sick and ism that is crude, that is rough; rememweak and have nothing to encourage the hill as they are going down, and by and by, my friends, you will find here, on the great register in eternity, that every kind word that you have giv-en here below, everything that you have done to help another to progress, to bless, will be a crown for you in There is where your wealth lies in spirit-life. By no means can it lie here on earth. You cannot take anything into the spirit-world with you when you go; but by your deeds ye shall be known, and ye shall be blest. And remember every day that you live here on the earth there is not a time in your lives that you can do a kind act but what it is known. There are many spirits watching over you that know it you have helped a poor soul to-day; they know if you have given them a penny; they know if you have given them a kind word or smile, and they bless you for it. Your name is regis tered for that kind act, and when you go into spirit-life, there you will see what you have done, what has blest you, and your homes and friends will be according to what you have made them. If you have done a good work them; they think they are sick. Many

ou. Just as sure as you do anything here on earth worthy of credit, you may be sure you have it in eternity It gives me pleasure to come here tonight, my friends, to see you and to bless you. There is not one here in this room but what is kindly disposed. They There may be all want to do good. in this little room congregated to hear some that have come with a curl-and know something of the world in osity to see what a medium is like; which they are soon to sojourn. There what can be said through that medium; how they look and act. My friends but what is more or less interested in by you will lay off this form and go into the spirit-world; and, my friends do you into the better land a land that you really understand what we mean by have helped to make for yourself. You can, my friends, belong to all the churches this side of heaven, and yet have a very poor place in heaven, I asmeaning of that word? It seems to me, sare you; and you can, perhaps, not be my friends, anything that is so dear long to any here on earth, and occupy and so beautiful as the loved ones when here on earth have been to you, as the dear mother who has blessed you all churches, because I believe there is a ber life from your infancy to your man-hood, as she takes her flight into spirit-life, laying off the mortal and taking on the spiritual, it seems to me that influence over them. It makes them there is not one man or woman here in better. But I do say there is no church, of the dear mother that has blessed that, I mean Christian lives. I do not mean to live and do unto others as you would wish them to do unto you. Live pure and good and saint-like and blest, and then you will have a happy here is, and hear from that dear mother that after. And then when the dear ones call it, our savior Jesus Christ. is, and hear from that dear mother that come around to bless you, On how that you would get nearer and nearer has blessed you; to hear from the father blessed that will be to your souls. If live a true Christian life, and you may you give it a thought, every one that is your heart, to your soul, I can hardly you will find an avenue that has never that make lives miserable for them-conceive of it! I am sure there is none been opened in your souls. You do not selves and their families, take them by here in this room, if they take the sense know what lies hidden in each one's the hand and say, "My dear friends, down deep in their souls they would have beautiful souls, and yet you do not to have a happy home in heaven; you know very much about them really. week for instance, form a little circle, or have a little sitting alone by yourself, you drink." Oh! my friends, can you sit every day or evening at just such an place, on the floor, each night or day; blessed angel loved ones gather around to-night. There is not one of you here me; let me see them and hear them and but what has a beautiful soul. To be power that is governing us through life, sacred prayer keep quiet and sit pas sive, and I am sure that there will be some response to that cry of the soul —to that desire. I am sure of it, my like unto the diamond, then you will sive, and I am sure that there will called Spiritualists and mediums, as you sacred something-a response to your here on earth, and you are called into make you understand any faster than is of little moment whether we express My idea of a Christian religion is not sure it will not be but a little while be- eternity. You want to be Christians. Planetary conditions were such, within you-a spirit, the same as mine, If people could only realize that and help their neighbors! Be kind to them, be just to them! And the poor little be just to them! And the poor little orphans, do not pass them by without a and when I found my medium, whom kind word or smile. The poor old man I am controlling, you may be sure I the mother, the child, come to meet pose I have talked to thousands of peomany it helps up the hill of life when it seems as though they have turned of tests; I suppose I have helped thousand gone down on the other side of ands of spirits to come to their loved life. It is an up hill business, my good ones here on earth; helped them to friends, for many of them to get enough come; tried to do all the good that I could tnem, and speak a kind word, and smue bless you, not to harm you. And I am upon them. Make them feel happy sure what you have heard of Spiritualweak and have nothing to encourage them, perhaps. So you, who have to inhabit your earth. Remember means; you who have everything to there are those who are way down in make you happy in life, think of these the scale of human existence. There poor souls, and help and bless them up are those that soar higher, and higher, and higher up into the spiritual, bright and beautiful; remember that. And remember there must be mediums and spirits to satisfy all people here. Take those spirits that are the finest and they could not come to those people on earth that are the lowest. Therefore there are all grades and all classes. You may be sure that all of us may be glad to return, to say kind words, to do kind acts for the people. When I was here I was a physician; I lived in Boston, Massachusetts, and I passed away in Boston. I had a great many come to me that thought they were sick. Many and many has been the time that I would put my hand in my pocket and give them fifty cents or a dollar, and say "go and get a good meal," "go and get a good beefsteak, then come back and I will see what is the matter with you." Many

medicine at all.

found, after they had a good dinner, they did not feel that they wanted

And now since that time that I controlled my medium I have tried to do all the good that I could by every human being, whether it be physically, mentally, spiritually, or finan-cially. I have tried to help them. There are many souls here on earth that I would help in a financial way, for the very reason I know they would do a great good with their money if they had it. There are others that I would not wish to do that for, because they have enough, and they do not wish to do good with it. Oh! my friends anything that I can do to bless human ity, and, to help them live in this life in any way to make them higher, to make them better, that is what I wish to do. Therefore, my friends, one and all of you, I hope you will realize the great blessings that might come to you from the spirit-world. Gather together while you will find they will come in some way, either in a tiny rap, or influ ence some one that may be in your company to speak, perhaps to sing, perhaps to play on a musical instru-ment. In a little while you will find that you live "Nearer, my God, to Thee." That is all you want. That is what your pastors are all trying to make you sing, "Nearer, my God, to Thee." Do uot think Spiritualism or spirit-return is going to take you further away from that beautiful religion of Christ; as you call it, our savior Jesus Christ. Think be sure that you will be nearer the

So remember, friends, and be guided by your own true souls. Find out what your soul needs, what it wants, what is What is in your bibles, of Spiritualism? Did not spirits return in bible times? calling you. Try to feel and understand the fountains of your heart, your soul. Feel to live better lives. Those here on earth that are unfortunate, that drink, you do not want to do that; you want to understand nature's laws; you want to live a Christian life; you want do not want to make everyone miserable around you; destroying your life understand this, and will you understand it as I am trying to make you, and you may be sure that you will do a good work a year from to-day. If you you have helped yourself, unless you should commence to morrow or to yourself can understand God's great law. You can see God's great work in all nature. Look around you here in night, resolving in your own souls that you will turn over a new leaf, and that you will begin to-morrow to ask the loved angels to attend you, to bless you, to come nearer to you, to live the life that I am trying to make you understand, you may be sure that in a year But you do know, friends, that you live in a wonderful age. Wonderful! Now, from to-day there will be many Christians in this audience that are not here sure many of them have many coverings. You yourselves do not know what your souls are. You have not got down to the gem. It is rough, like a diamond in the rough, but should they be polished as the spirit-world can polish And when your day's work is done the loved angels to come and meet you. Oh! remember, my friends, there is a Do not say little things, that are like a dagger in one's heart, to each other; but remember should you see or hear some little trifling things of each other, never speak of it. Let it be beneath you to speak and repeat it to any living soul. Just say "they are human, and we do not know what made them do Therefore, forgive as God forgives you. Try to make each other happy, not miserable. And then when that you on that golden shore; come with their little boat and take you in, and carry you unto this beautiful soul-life, and lay you on a couch of roses until your spirit rests. Then they will take you where you belong; where you and they have made their homes; where you will dwell; where you will work then even for humanity. Many of you when you pass away will feel 'Oh! I cannot stay here, I must return to earth, I have left my

can be healers, some of you can be wife, I have left my child, I have left my companion; I must return to earth, I cannot stay here!" But when you see the chord is severed and you stand here in eternity and that you you, that they may drop deep down in-to your souls, for I would have you all happy. I would not have one here in cannot go back in any other way, only to come and perhaps control a medium, then you will say, "Oh, I have heard of mediums; I have heard of this 'ay; how can I get back?" Then you will this room unhappy. I would make your lives better lives. I would put plead with controlling spirits, and say, 'Oh, et me go back to my loved ones; let me control the med um." Then speak these words and bless you, to make you happier, to make you feel that God's law is a just law, a wise law, and that you are all God's children. you will come back with fear and tremoling, my friends. Yes, with fear and trembling you will come back, and per haps you will try to control a medi-um, and you will not know anything about it; you will not know how to control a medium; you will not know how to say one word; how to make yourself known. Then, perhaps, here, as your loved ones wait for you, and visit the medium, trying to get some-thing from you, you will try to say something. They begin to question something. They begin to question you, and what can you do with questions then? What can you do then when you are standing here trembling, go into spirit-life, there you will see what you have done, what has blest you, and your homes and friends will be according to what you have made them. If you have done a good work below, going into spirit-life you may be sure your homes will be fine; if you have not done anything to make you a home in heaven, you may be sure that there is not much of a home for

say you recognize them; try to help them come; guide them, help them; please them, my friends, and you may be sure in a little while they will get so they can talk. The controlling spirits will help them. They will be sure to see you and say something to you that you will recognize in a little while; and then, there of ion will relieve to guide our pathway, to make us better each day by Thy great law of love. Put into our hearts and souls that which we are capable of knowing and understanding. We would ask Thee for all peace and wisdom, for all knowledge. We would ask Thee to guide us as we would wish to be guided, that we then, ohl then, tears of love will relieve to guide our pathway, to make us better each day by Thy great law of love. Put into our hearts and souls that which we are capable of knowing and understanding. We would ask Thee for all peace and wisdom, for all knowledge. then, oh! then, tears of joy will roll can do acts of kindness to every human down their faces; they are so glad to being. We would ask Thee, Father, to see you. Mind you, my friends, spirit- bless each soul here to-night, to guide friends are a thousand times more anxi- them, and as they pillow their heads toous lo come to you then you'are to have night, oh Father, may some of their hem come. Therefore make a way for dear loved angels whisper words of he angels to come. Oh, invite them peace and cheer in their souls. May You know not each day and hour of their souls be awakened, and may they your lives how many angels you are fee! that God is near them. May they entertaining. You do not know when feel that their prayers have been an entertaining. you are speaking slightingly of this swered, and that their loved children grand religion. The grandest of all are near. May there be a revival in religions that can be taught, is Spirit-talism. There can be nothing so beau-understand Thy great works in nature, in little companies if you like, sing sweet songs or hymns, let your loved ones gather around you. make har mony because spirits cannot come if it is not harmonious, and then In a little truth, but they are a little afraid to say too much. Toey are afraid of the con-Sophistry and Illusion. They dare not come out and If a man asks me what the inhabispeak what they know to be true, betants of the moon are, and I reply that gregations. They dare not utter what their souls feel to utter, because the one else have any means, of knowing; congregation will not allow them to do and that; under these circumsrances, I it, for they are not progressed and de- decline to trouble myself about the subveloped enough to allow it. Therefore, for the bread and butter of to-day, the minister has to be guided by his people. Tight to call me a sceptic. On the con-Only think what a state of things! My friends, only think of it! If you stop to think a moment you will see how wonderful it is, and how much you should show a proper regard for the economy

all try to help your ministers, and go

telling you of the beautiful life beyond,

telling you of the beautiful life of Christ.

Read your bibles and see how Spiritu-

alism stood years and years ago, and

think not that it is a bad religion, but

think it is the finest religion; that which

appeals to each one's soul, that which

every one has within them, their own

religion. Oh, sacred soul religion, that

which you have to die by, that which you may live by, for you can. I am

sure there is no one soul can die for you.

Each one of you have got to die for

yourself. You will be called yourself.

No one can die for you. You have got to lay off this form. You have got to

stand face to face with eternity, the

great inevitable, and then who shall

Such a work that no one here can fath-

om, they cannot understand it. They

live here but how little they know!

my good friends, think of the good

ed for them. Think of those loved

children! Bands and bands of them are

around here now. Beautiful angels are here with you. Each one of you here

to-night have brought your spirit

friends, and there are a great many

more spirits here than there are persons,

for each one of you I have no doubt

has a dozen spirit friends with you that love and bless you. Some of you

speakers, some of you can be singers,

some of you have power to bless hu-

Now my friends I hope and trust that

you will give this religion a thought, a

place in your souls. I hope you will seel the words that I have spoken to

you way up on the throne of peace,

love, goodness, greatness, could I do it

Therefore my friends I come to you and

Each one of you belong to God. You are a part and parcel of God, therefore

you must be saved by God. He must

oless you. He will bless you. Now

know that as you are a part and parcel of Him, of the blest, remember that

the dear ones can come and bless you

all. They will guide you, they will bless you from this hour into eternity.

And those of you here that have loved

ones that are hovering around you this evening, oh, my friends, if you could see

them, could you see them dressed in white, many of them, with erowns of

flowers on their heads, with dew drops

in the petals of the flowers, looking like diamonds, they are so bright, I know you would say, "Oh loved angels, come near me, guide my pathway and bless

Oh God, infinite Father, we would look to Thee and ask Thee to bless us,

manity.

help you? Who can help you unless

'I am simply honest and truthful, and of time. So Hume's strong and subtle along with them when they preach intellect takes up a great many problems sermons that are bright and cheerful about which we are naturally curious. about which we are naturally curious, and shows us that they are essentially questions of lunar politics, in their essence incapable of being answered, and therefore not worth the attention of men who have work to do in the world, and thus ends one of his essays: "If we take in hand any volume of

divinity, or school metaphysics, for instance, let us ask, Does it contain any abstract reasoning concerning quantity or number? No. Does it contain any experimental matter of fact'and existence? No. Commit it to the flames; for it can contain nothing but sophistry and illusion."

Permit me to enforce this most wise advice. Why trouble ourselves about matters of which, however important they may be, we do know nothing, and can know nothing? We live in the world which is full of misery and igyour beautiful section of country, and norance, and the plain duty of each of can you not see God's great work? us is to try and make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it. To do this ef fectually it is necessary to be fully pos sessed of only two beliefs; the first, that the order of nature is ascertainable by time you can have in eternity. Think our faculties to an extent which is practically unlimited; the second, that our mother, your brothers and sisters, your volition counts for something as a con-

dren who are fair buds growing to manhood and womanhood, those who experimentally, as often as well as the solution in the course of events. Each of these beliefs can be verified experimentally, as often as we like to will come to bless you, those who come try. Each, therefore, stands upon the to guide you. And know, my friends, strongest foundation upon which any that there is no one of you in this room belief rests; and forms one of our high-to-night that can pillow your heads est truths. If we find that the ascerbut what have some loved angel that tainment of the order of nature is facomes to you when you are asleep, and cilitated by using one terminology, or it. But the soul cannot externalize to ly with terms and symbols. In itself it you can comprehend these things. So the phenomena of matter in terms of my good friends, may you live lives of spirit, or the phenomena of spirit in beauty; may you feel the angels as they terms of matter; matter may be re come near to you; and may each one of garded as a form of thought, thought you feel that you have those around you may be regarded as a property of matthat bless you, and are whispering words of love and cheer to you. Those of you who are in trouble, my friends, remember your angel friends know it. The second you have the progress of science, the materialistic terminology is in a way to be preferred. They try to bless you. They come to It connects thought with the other phe you and try to whisper to you, telling nomena of the universe, and suggest you of the better, fairer land, the king-inquiry into the nature of physical condi dom of souls. They will tell you of tions or concomitants of thought, which beauties beyond. They will bring you are more or less accessible to us, and a sweet messages of love. Oh, how sa- knowledge of which may, in the future cred, how sweet! Those of you who have help us to exercise the same kind o laid away in the cold ground your dear control over the world of thought as we ones, do not think they are in the already possess in respect of the mateground, in the cold, cold grave, do not rial world; whereas, the alternative or think that, but feel that their spirits spiritualistic terminology is utterly barhave gone to the Father God; that they ren, and leads to nothing but obscurity are happy in the place that is designand confusion of ideas .- [Prof. Huxley.

> Nothing is more dangerous than a friend without discretion.

As fire is discovered by its own light, so s virtue by its own excellence.

If from any cause you feel irritated, try the harder to do litttle pleasant things.

The first springs of great events, like those of great rivers, are often mean and little.

Man's grandest study is man; and the best specimen subject is his individual self.

You must love your work and not be

looking over the edge of it for the play to

begin. Do not keep your good manners for company, but be equally polite at home

Adversity does not take from us true friends, it only dispels those who pretend The reputation of a man is like his shad-

ow-gigantic when it precedes, and pigmy in its proportions when it follows him. He whose heart is firm, and whose conscience approves his conduct, will persue his pinciples unto death.-[Thomas

Paine. What then remains for us? Is it not this-the acquisition of knowledge, the cultivation of virtue and of friendship, the observance of faith and truth, and unre-

pining submission to whatever befalls us, a

life led in accordance with reason? One great thought—one deed of good ere night Would make life longer seem. Than if each year might number a thousand days. Spent as is this by nations of mankind. We live in deeds, not years. In thoughts not breaths, In feelings, not in figures on a dial. We should Count time by heart-throbs. He lives most Who thluks most, feels the noblest, acts the best.

Who is blind? He who is bent on doin what he should not. Who is deal? He who does not listen to what is beneficial. Who is dumb? He who does not know how to say kind things at the proper time.

Mr. Whittier is quoted as saying: "Tis a great thing to own a little bit of the Lord's earth straight up to the heavens. A man feels better for it."

Christian Spiritualism. NO. XVI. "As the father bath sent me, even so

end I you," How was Jesus sent?

There is no verse in the bible, either singly or in connection with others, which claims anything different for him than is the portion of every child born, except the gift and guidance of the Holy Ghost in a wonderful and unusual degree. He even reproved a man for calling him "good," adding "there is none good but one; that is God." He does claim to be the son of God, just as all men are; and says, "I go to my father and your father," claiming the same for his followers that he does for himself; nay he says, "greater things shall ye do than these, because I go to my father." He was sent then, a plain ordinary man, only of an exceedingly sensitive nature, upon which holy and pure influences could act; as well as be correspondingly jarred by evil and discord. Of course he became angry very often when deception and injustice met him at every turn. He came to reprove sin and would have all men do likewise. He was sent to demonstrate the possibility of living a life of usefulness, and having a conscience void of offense toward God and man. He did it, and because he kept all law, he was able to "destroy the temple and in three days rebuild it," i. e. He dematerialized his mortal body and made it a spirit body. There is no reason why it should not be as easy to dissolve a body as to make one out of apparently nothing, as every one knows to be a fact who has witnessed materialization. "As the Father bath sent me, even so send I you." It would seem from this that he thought humanity quite capable of living as he did in obedience to law, and yet for some unaccountable reason the pitable, cowardly excuse is dinged into the ears on all sides, that man of himself is not capable of doing good. Even those who call themselves Spiritualists stoop to use this cloak, and say that because they are not responsible for anti-natal conditions which made them weak and disposed to do evil, therefore they can't

I would like to put the question indi-

vidually to each man and woman who imagines he is not responsible, and ask him to tell me honestly if he could not forsake evil if he chose. Granted that they have evil appetites and tendencies for which they were not responsible, and granted that they are surrounded by spirits who do their utmost to gratify old appetites through sensitive organisms, does that release them from the obligation of fighting against temptation? Has a man, who is free to do his best, any right or excuse to be contented and satisfied with anything less? To what end are we living? How are we making conditions of peace and happiness if each one is not responsible for his action? The result is with God; it is ours to do our own part and do it well. "Aim at perfection, and if we fail try again." Around and about us are multitudes of unfortunate men and women who need kind words, good wishes, and sometimes a helping hand to enable them to take courage and continue their life-work. Jesus thought none too low to uplift. One and all who repented were told to go and sin no more, and those to whom much was forgiven, were those who followed most closely him who had showed them pity. Why cannot each one of us help and encourage those who are trying to turn over a new leaf in the book of life? We would not hesitate to do all in our power to assist a spirit to light and happiness. Why should we be less kind to a spirit in the mortal? Will Spiritualists ever learn spirituality? That men in the body are as truly spirits as they ever will be, and spirits out of the body just as truly men and women as they ever were; that if they do not practice progress and reform and work for it here in this life, they must do it in the other, with this difference; While a spirit without a body has more free-dom of motion and does not have to buy a railroad ticket to get from place to place, yet he must wait to do his work till he finds a medium to suit him and to manifest through. And even then the chances are he will not be re-ceived, but will be greeted from the lips of his dearest friends with; "I have no proof that this is my friend. If it is him, what were his last words to me?" And the spirit who, after passing out, became interested in what was going on about him, neither knows nor cares what his last words were. In nine cases out of ten he does not know the time when he left the body, and has to be convinced that he is dead, and re-quires strict test conditions to prove it, too. All he knows is that he is John smith, and can't imagine why any one could think for moment he did not know himself. Perhaps if mortals could imagine themselves invisible, they could comprehend how the friends feel at the way their attempts to make their loved know them are received. Jesus read thought—a few media do now—and many feel the influence of thought without understanding it. Let us bewithout understanding it. Let us begin the new year with the resolution to be perfect in thought, word and deed, and so let our lives speak for the cause of truth, especially spiritual truth.

C. M. KEITH.

To try to do other work than that to which God has adapted us, is simply to break and ruin some of God's tools and ave our work undone.

THE WAY PUBLISHING COMPANY

Every Saturday.

L. BARNEY, .. Assisted by a Corps of able Writers.

CINCINNATI,

.. JANUARY 14, 1888,

At Two Dollars per Year to Subscribers in the United States; Two Dollars and Fifty Cents to any Foreign Country. No subscription entered till garding her affairs, all dictated by Harry, paid for, but sample copies will be sent to any her husband in spirit life. She acknowlddress on application.

MESSRS. HOWELL AND EMERSON AT GRAND ARMY HALL.

Messrs. Howell and Emerson have inaugurated a genuine furore in the spiritpalistic ranks of Cincinnati, and every sought.

People flock in crowds to hear Walter, and they stay to see and hear Edgar, and even standing room in Grand Army Hall was in active request last Sunday evening. Everybody there was well repaid for going and staying, whether sitting or standing.

At the morning service the attendance was large, and never was there an audience whose apparent interest was deeper. Mr. Howell spoke upon the subject, "Blessed are the Poor in Spirit," and his lecture fairly bristled with logical and epigrammatic points. We have no idea of following him through this effort, nor of making an abstract, even, of its best features; but we may say that the subject was well and eloquently considered. In speaking of people he likes, he said, "Let us have those who will show back-bone in spirit, the treatment of vital questions, and enough of it, so that, if they deserve to go to hell, they will endure it manfully, and not try to sneak into heaven upon the merits of another." * * * "The most regal souls in all nature are those who have obeyed nature's laws most faithfully." * * "The laws of the stomach are as much laws of God as those said to have been recorded by Moses." * * * "If you haven't got the kingdom of God right in here, [slap, bang, slapping his broad chest], you are not going to get it right away. Perhaps you have got hell inside of you, and if you have you will get it pretty hot outside, too." * * * "You are said to be the children of God. Very well. Now if, like little children, you keep your pinafores clean, do you think God is going to reward you for it? Oh, no! he will do no such thing. The fact that they are clean is reward enough in itself for any reasonable man or woman."

There were scores of startling sentences like these, and a pleasing variety of oratorical pyrotechnics through the entire dis-

its place there because it deserves it."

arriving at heaven's court, will calmly

Among the spirits whose names were called by Mr. Edgar Emerson-Edward Roylston, Chas. Hampton, Stella H. and Mussey, Mamie Lambert, Alfred Gaither, Samuel Pierson, Elizabeth Hulbert, Elijah Hathaway, Oliver Perin, Jacob Stevens, and several others, were recognized, and messages from them gladly received by friends present. Several of the tests were remarkably conclusive.

In the evening Mr. Howell treated "The Garden of Eden, and the Drama enacted there," and it was a "treat" indeed. He regarded it as allegorical, and from this standpoint-the only true one-the opportunity for eloquence and word-painting was infinite, and fair advantage was taken of the situation.

"This grand allegory teaches many useful lessons," said he. "Every allegory has instead of the expected proposal she received a present in the form of a rustylooking egg. In her anger and disapointegg came forth, then touching another spring a beautiful golden bird was disclosed in whose heart was the engagement a meaning within a meaning. If we say a man is a fop or serpent, that conveys at all he has fallen upward. The advanced than the world of the bible." * * * "Historically the Garden of

We would gladly publish an, abstract sympathy and love she felt for her friends recorded,"

to command the space.

Mr. Edgar W. Emerson continued the

evening service with some startling and intensely interesting tests. Many spirits were named and recognised by friends.

On the hat of a lady in the rear of the hall he saw the letter "H." "That stands for Harry," said the medium. The lady nodded assent. Then he gave her a long account of Harry, and described her own situation and gave wholesome advice reedged the correctness of descriptions and the details mentioned in her own business tribulations.

There was a gentleman seated in the middle of the audience with side whiskers. He saw the letter "P." on his forehead. Was his name Phillips? It was. He was item regarding their work is eagerly engaged in some business that was like stone. Yes; he owned a quarry.

Then a lady seated under the picture of General Grant, with a high bonnet and matronly looking face, was surrounded with a halo; Mr. Emerson said he knew by this that the lady was a medium, and he

read the name of Christopher K. Wilson. "Was it right?" was asked.

The lady said "Yes." "He died in West Virginia?"

"Correct."

(The lady interrogated was Mrs. J. H.

A message came from Mrs. Arvilla Stone. It was full of tender words for "the Captain," toward whom she was constantly reaching out. "And my heart goes out lovingly to Maud," were the concluding its usefulness, words from this bright and intelligent

Enoch Megrue, Dr. Curtis, Mrs. Kilgour, George Willun, Nick Robinson, Sarah Winterburn, Sarah K. Miller, Steith J. Perkins, and many other well-known spirits, manifested their presence and gave kindly greeting to friends.

Geo. P. Colby was appointed missionary by the Southern Association of Spiritualists to canvass the South. We have no reports of his work, and hope same will be furnished. We want to help on the good work in every section.

Officers and members of local societies of Spiritualists, who expect so much of speakers and mediums in good behavior and character, are just as much damage to the cause by their own evil ways. All this city, on Sunday, January 8th. the rank and file of our spiritual army should be well-equipped with moral habits and untarnished by worldly defilements.

Those who talk so much about organ * * "Give me the spirit which, on | ized effort being deleterious to progress in the cause of Spiritualism, will find that stare God Almighty in the face, and claim failures and futile efforts are made by those who assume personal labor and dictation. Our cause is for the many and should be subject to their legislation and spirit direction, instead of being warped by any personal ambitions of would-be leaders.

The many Spiritualists who affiliate with Unitarians, Universalists, Materialists, etc., Hosea Steelman, C. G. Klein, Dr. W. H. who have good working organizations and individuality, are showing much inconsistency in their affiliation with powerful organizations of aristocratic caste who preach much they don't believe, and only a little of truth as bate for the trap.

To the Editor of The Better Way. In Memoriam.

Passed to the higher life at St. Louis, Mo., December 29th, 1887, Mrs. C. H. Allen, late of Plainsville, Ohio.

The following preamble and resolutions were adopted by "The Parker Spiritual Circle," of St. Louis, of which she was an active and devoted member.

Of the fifty members of the circle there a meaning. It is frequently very deep, and is probably no one whose absence would requires great study. It is often hidden, be more regretted than that of our late There was once a beautiful maiden who sister and friend, Mrs. Allen; and not lived in the expectation of receiving an alone to "The Parker Circle," but to all in offer of marriage from a noble prince, but sympathy with the religion and philosophy we advocate.

Without presuming to enter the realm of her domestic relations, or of the hospiment she dashed it to the ground, and as tality of her beautiful home, of which we the rusty shell shattered a beautiful silver all knew so well, but, as a pure, noble egg was revealed to view. Picking this minded spiritualist; sincere, active, and up and touching a secret spring a golden devoted, we hereby desire to bear testi-

The warm cheerful greeting with which she met every member of the Circle, and ring of the monarch. So it is with the welcomed all who called at her parlors, Dr. Willis; he scrutinizes each page very story of the Garden of Eden. It possesses which were so often thrown open to en- closely, and, in speaking, has a fine deliv- to warrant the assertion that I am well tertain both celestials and mortals, will remember with unspeakable pleasure the a meaning stronger than more emphatic kind, gentle words; the warm presure of language. We cannot say that Adam the hand, and the bright smile that beamand Eve were the first pair. Nor can ed from the eyes that expressed so much, we say that man has fallen from a while they only saw the spirit forms that higher estate. If he has fallen were so often present to reflect upon her sensitive mind the beauties of nature and world of to-day is more progressive and of art, that disease had deprived her of

seeing so many years. While we suffer in precept and exam-Eden is a myth, but morally it is more or ple by the absence of such fine minds from less emplified in every life." * * our circle, we have the infinite satisfaction "The idea that man fell from his high of knowing that while absent in body they estate, and that Jesus paid the debt, is not are present in spirit, and by the exercise largely entertained by thinking people of that faith which we profess, we may now. 'The curse of labor'-that man is always feel assured that our estimable condemned to earn his bread by the sweat | friend and co-worker will ever be present of his face-is scarcely looked upon as a when the members of the Circle meet to curse; the pains which are incidental to commune with loved ones who have our physical condition still afflict us, how- passed to The Higher Life, and to learn ever; yet we are told that Jesus paid the their duty to themselves, to those around debt. Now why are not its evidences them and to society-feeling assured that her advanced position and the deep

THE BETTER WAY. of this admirable lecture were it possible and for humanity, will secure to us knowledge and spiritual influence that delphia and Reading Railroad had a fight will largely compensate for the loss of the

physical presence. Therefore, be it Resolved, That we, the members of "The Parker Spiritual Circle," recognize in the passing away of our late sister, Mrs. C. H. Allen, the loss of a deworker, a pure, practical, Spiritualist—one whose courage and devotion to the cause whose courage and devotion to the cause were equal to her convictions, and one whose loss we should feel irreparable, did we not recognize that the interest she felt within this Circle, and in the friends she left behind, was so great that her spiritual presence will always be felt at its meetings, whenever spiritual presence is invoked, and her genial countenance and sweet songs remembered.

Resolved, That in the life and char-acter of Mrs. Allen, we recognize the highest type of female excellence as a wife and mother, and a devoted Christian Spiritualist, whose memory we shall at

ways revere. Resolved, That in the sweet, calm submission with which she yielded to the great affliction of the loss of ler sight for so many years, and the strong and beautifu faith she manifested in the constant pres ence of spirit friends, to guide and console her for the loss of that great faculty, wil never cease to awaken in our hearts the

warmest admiration for her character. Resolved, That as a member of "The Parker Spiritual Circle," we owe more to our late lamented friend than to any other member for its organization, its perpetuation and its success. In honor to her memory, to the interest she felt in the advancement and the good that would re sult to its members, we cannot in justice to ourselves, cease our efforts to promote

Resolved, That our warmest sympa thies are hereby extended to the husband daughter, and other sorrowing members of the family of the deceased, with the hope that they are able to realize that while the physical form is absent, the spiritual presence is often in their midst, at the home she loved so well, and where she will so much desire to be recognized by them.

Resolved, That a copy of these resolutions re spread upon the records of this to the people at regular periods, with the 'Circle," and also, that a copy of the same be presented to the family of the deceased aud a copy be sent to Cincinnati, O., for publication in THE BETTER WAY.

ROSALINE L. LEONARD, Secretary.

Gleanings from Philadelphia. To the Editor of The Better Way.

The tall, portly form of Dr. F. L. H Willis graced the platform of the hall of the First Association of Spiritualists, of

His subject was: "The delights, pleasures and occupation of children in the spirit-world." It was a fine scholarly ef fort, calculated to cast a gleam of light upon a very momentous question to those whom the angel of death has visited and taken away their beloved children. Tears coursed down the cheeks of more than one mother, who listened enraptured to the lecturer, as he touched tenderly and sympathetically upon the transition to the higher life of the little innocent toddlers just learning to lisp that word, so harmoniously intermingled with love and home

-mother. "Oh, for the language to describe the who have good working organizations and beautiful panorama of loveliness, which at the same time cry out against the Spir- at times I see," he said, as he was launchitualists organizing and setting aside their ing forth in fiery eloquence upon the oc- in our journey through life. Mr. Pierce individuality, are showing much inconsist. tion. Admitting that children who are cut away from their parents, avoid the trials, the tribulations and sins of this world through which we all have to pass; admitting that they have not attained that period of their existence when they can judge right from wrong; it does not show that they attain that exalted sphere wherein the wise, the pure and the good death of a brother-in-law with a de-criphave their homes. They are obliged to learn, from what we term object teaching, that which is pure and good. These little waifs who are cast from the world are to He also, on other occasions, went back be taught and reared just in the same manner as the children of earth are. For this branch of work teachers are selected, immediate vicinity, giving names of parwhose love for children, and knowledge of their wants, are appreciated. No mother who has lost her babe need mourn or worry for its welfare-it is in the best of hands, and it will receive the best of care. his predictions have been verified as time

He concluded his lecture by delivering has passed, some upon the very day which a poem of exalted thought and elevated he had set for them to transpire. Duraspiration. Dr. Willis is the only speaker who reads his lectures, so far as the writer parties have thought over the matter a knows. It reminds one of the good, (?) old ministers, who sit up for five nights in the week writing their sermons; the intermediate day being employed in raising Though some being afraid that people will carrots, talking crops and temperance, and know it, are careful not to commit themcarrots, talking crops and temperance, and attending singing and husking bees, and Mr. Pierce at first as the next thing in when Sunday morning arrives, scarcely morals to an imp from the infernal reglancing at the manuscript before him gions, now delight in attending his circles 'because he is inspired." But not so with ery. Dr. Willis will be retained through- acquainted with him and consider him a out the entire month.

Perhaps it may be of interest to some of the readers of THE BETTER WAY that two years ago, or thereabouts, it was predicted by the controlling intelligence of that well-known medium and lecturer, other shore may use him as an instru-ment through which to shed the rays of Mrs. Hattie B. Robinson, that a revolution was fast approaching in labor circles; light and truth upon the earth. such an uproar, such confusion as was never before heard of:

"Bear in mind," she said, "the time is rapidly approaching when each individual will be asked the question: 'On what side are you?' Each man will be compelled to stand shoulder to shoulder, hand to hand, in this mighty struggle for supremacy between those constantly opposing parties: monopoly and labor. We see a mighty pent, as it were, surrounding the city of Others will be added, and a great camp-meet-Philadelphia-the crisis may not be in one year, it may not be in two or three, or even five, years; but it is approaching. Masters will try the patience of labor, and vice versa, until rebellion will break out; the like of which has never before been

One year ago the employes of the Phila-An Interesting Communication, To the Editor of The Better Way.

ing a shutting down on account of a scarc-

ity of coal, thus throwing out of employ-

ment thousands more of workmen, swelling the ranks to still greater proportions.

Does not this carry the conviction that the

Ha, dear reader, the city of brotherly

love is the headquarters for brotherly hate

and tyrany. Think not that each indi-

vidual is willing to aid another in distress

alas, 'tis too true, the noble and wise teach-ings of William Penn, have long since died

out, and in their place have been sup-

planted the quick growing weeds of ty

rany, despotism, hate and monopoly

I fear this prediction, emanating from wise,

influential, exalted intelligences in the

summer-land, will, in the end, prove too

this revolution. Hosts upon hosts of in-

visible intelligences are banding together, forming, in their far reaching ranks, a bar-

rier which cannot be surmounted by the

monopolists. As far as the eye can reach,

over mountains, rivers, lakes and valleys

extend the mighty hosts. Shining in their

glorious armor, they await the final signal.

when on, on! is the word, responded to by willing souls, anxious to aid their fellow

And thus concluded one of the most re-

markable, far-reaching predictions I ever

Fred Howard Pierce,

The above named gentleman, now mak-

ing his third visit among us, made his ad-

vent here two years ago. I wish none to

infer that he found a community of heath-

en. Far from it, for we have been blessed

for years with three church buildings

within a radius of five-eights of a mile,

where the bread of life has been dispensed

customary cheerful allusion to the sulph-

urous fumes of the station where all bad

people, ie., unbelievers, finally leave the

train which conveys the children of Adam

to their final destination. Consequently

it would seem that the people should be

well posted in regard to spiritual matters;

though when we consider the real founda-

tion of the teaching which they receive,

that the lost state of humanity has been

caused by the eating of the apple by our

first parents; that our only hope of future

happiness depends upon a blind faith in

something, of which we have no direct

evidence; and that those who exercise the

required faith are the most acceptable dis-

ciples; who try to inform themselves and

exercise their reason the least, it is not

to be wondered at that the instruments

of communication between the two

worlds should be looked upon with sus-

picion by those whose ignorance is only

equaled by their bigotry. How little

all the creeds and dogmas ever known to

the world amount to when placed in the

balance and weighed against one direct

simple evidence, that the spirits of the

departed yet live and help to cheer us on

minds of this community such evidences.

Upon his first arrival, before he had been

here an hour, he told the names of all my

father's family, some of whom have been

dead over forty years; also described my

wife's triends and gave an account of the

tion of the horse from which he was

from ten to thirty-three years to a murder

and suicide, both of which occured in this

ties, with descriptions of events which were

unknown to those present, but which were

proved to be correct when the older resi-

dents were consulted. The majority of

ing his visits here he has been consulted

by many, at first out of curosity, and as

spirit of inquiry has seemed to get the bet-

ter of their motives, and the consequence

is that quite a number are thoroughly con-

vinced of the truth of spirit return

selves in public. Some who looked upon

and listening to the beautiful thoughts

which are given through his mediumship. I have had opportunity sufficient, I think

gentleman of refinement, well worthy the

He leaves here soon for Muncie, Ind.,

on his intended tour through Indiana,

Ohio and Kentucky, and I am sure his

many friends here wish him a prosperous

journey, and that the invisibles from the

Yours for Truth,

Erie, Mich., Jan. 9. CYRUS BRADFORD.

Lookout Mountain Camp Meeting.

This excellent place of meeting in the sum-

mer, and its well-managed association, will

be in highly successful operation during the

month of July, 1888. The committee have

secured the services of Mrs. A. M. Glading,

Mrs. A. S. H. Talbot, Geo. A. Fuller, and Dr.

H. F. Merrill, as speakers and mediums,

ing ensue. Two railroads will be in operation

up the mountain. Added hotel facilities and

only a few hundreds, as heretofore. Arrange

to attend this camp if you want to see gran-

deur in nature and be refreshed spiritually

essened expenses every way to the visitor

heard. Fraternally yours,

mortals in their struggle."

Written for The Better Way.

"But we shall not be in want of aid in

prophesy will prove true?

The following was written by a spirit for supremacy, concerning their wages, and now again the same thing has occurred hrough an unconscious medium, by the five years old, would put his hands on a advice and consent of the medium's hus- chair or stand and it would tip in answer on the same road. Thousands upon thouband, also in spirit-life. It came to me sands of workmen are fighting to the bitter written in pencil, and was sent by mail end, and which will ultimately conclude in without the medium's knowledge. This ting answers that I supposed were true, I a riot-monopoly. Thousands of miners is of itself remarkable, and the experience is quite interesting. Fraternally,

C. M. KEITH.

By the request of Washington A. Dans- was a letter at the post office stating the kin, through the organism of his wife, I fact. I felt quite happy over the idea that have written my autobiography, hoping it I was so situated as to be able to get news will interest some of your readers. We from distant points without the aid of will herein state that she, Mrs. Danskin, Uncle Sam's post office. I lived nearer is clairvoyant, clairaudient, and practices to the post office in the adjoining town treatment of disease from a lock of hair, than my own, and used that office always, I, Washington A. Danskin, can certify to and so I sent to that office to get my letter, the honesty and truth of the man whom and to my suprise there was none there. we place before you.

AUTOBIOGRAPHY.

I, Lathrop Burgess, was born in the town of Chatham, in the county of Columbia, State of New York, on the 31st day of August, 1805. At the age of twelve years my parents and I went to live in the town of Malta, in the county of Saratoga, in the aforesaid State. My parents were poor. They had a large family, and as we did not have free schools in those days, I, of course, had no chance for an education, but with the little schooling they managed to give me, I could make out to read a little by spelling every

At the age of sixteen years, I went to live with a man by the name of Elisha Hanford, of the same county, to learn the carpenter's trade, with the understanding that he was to send me to school at least three months of each and every year I lived with him. This he not only failed to in our way to investigate the matter, and do, but did not send me to school at all, and so what little education I obtained was picked up as best I could. Hanford substances. She was a poor orphan and was class leader in the Methodist church, and the circuit preachers generally made talk to me. They told me that I was a the church. Well, I being young and inexperienced, supposed it must be so. They said I must pray to Jesus to forgive my sins, and I prayed as best I knew how, for not see what I had done that was so awful I could not get up any change in my

Arriving at manhood I began to use the reasoning faculties that the creative power gave me, and I could not see where or in what I had committed such great sins as they pretended I had, and I concluded to take the chances and do the best I knew

Some time in the year of 1827 I met a lady by the name of Irene White, and, as our atmospheres mingled, it gave me pleas- consistent as this one: that they are made ure to be in her society, so I made it con- by those who once occupied a human form venient to meet her occasionally, and de- on this planet, and this is why I became a rived great pleasure from each visit, and I think I must be dyed in the wool, for as my presence appeared to give the same to time goes on my faith grows stronger. her. As time passed, and it was proper for me to do so, I continued my visits for about a year. We finally agreed that to enjoy this life we must go through it hand in hand, and on the 30th day of September, 1828, we went before a legal authority of the State of New York to give to the public a pledge of our determination to go hand in hand through this life. As time passed the bonds grew stronger, and we enjoyed each other's society for fifty long years. The children that were living came to our home the 20th day of September, 1878, to have a reunion and celebrate our fiftieth anniversary. My dear three weeks at Peorla, Ill. After her engagecompanion was taken very ill, and on the 27th day of September, 1878, at 4 o'clock, P. M., she left her physical body in my charge and passed out of my sight. My physical organism is not enough spiritualized for me to be able to see a spirit form; therefore I have not had the pleasure of seeing her since, but have enjoyed some satisfaction from the messages that I have received from time to time, that I believe were given through her efforts.

I will now give a brief account of why I To the Editor of The Better Way. became a Spiritualist. As I grew older and began to use the common sense given me by my creator, I could not believe that I was given an existence by a being as I had been taught created all things and of his creation. But I came to this cononfidence of all lovers of truth and clusion: That if it was true he would take pass from it, and came to the conclusion that when man stopped breathing that was the last of him. In the year 1840, or therelecturing on the subject of mesmerism. I went to hear him, and saw him make a few passes with his hands over the boy's lecture for us, but as we are not in a condition face, which appeared to give him full control of that boy's mind and physical body. This put me to thinking and investigating that matter, and I became satisfied there must be something about an individual that I could not see with my physical eye. Soon after that manifestations began at Rochester, in the State of New York.

My companion and myself were much interested in our investigation of that and camper will attract thousands instead of

subject, and I thought that a spirit from the other world could tell me anything I wished to know. My little son, about to questions asked, and, after asking many questions about the spirit world and getthought I would make use of the spirits to get word from a friend living about thirty miles from my house, who was very sick, THE PASSING OUT OF DARKNESS INTO and, through the tippings of the chair, I got news that he had died, and that there Still believing in the truth of the spirits, I thought my friend had made a mistake and sent it to the wrong office. I leave others to imagine how I felt when I learned there was no letter at the other office either. I was so disappointed that I felt at the time that I would not have anything more to do with the spirits if they were going to be so unreliable. But when I got a little over the excitement and began to use the reasoning faculties, I soon came to the conclusion that when man leaves his physical form and takes a spiritual one, he knows no more than he did when he occupied his former body, and has to begin in his new position just where he left off in his old one. About that time there was great excitement about the rappings that were being made at Hydesville. My companion and myseif, being desirous of obtaining all the information we could get on that subject, made use of every opportunity that came after a time we became acquainted with a young girl of about fifteen years of age, in whose presence we could hear raps in inert we hired her to assist in the household duties; and she lived with us something his house headquarters; and as talking to nity to investigate, and we enjoyed many weak-minded people and children was pleasant hours in conversing through inert their occupation, they thought they must matter, with something that, for the time being, appeared to possess intelligence. sinner, and would be damned eternally the rapping; that he was a shoemaker The father of this girl told us that he did unless I had a change of heart, and joined when he occupied the physical, and that when the girl was well and conditions were right, he would make a shoe. He would imitate this by raps, and do it almost to perfection. First a light tap to set the peg, then a heavy one to send it I wanted to go in the right path. I could home, and so continued for a short time. Then, when asked to roll up his leather, any one who has ever rolled up a piece of sinful as to merit eternal punishment, but new leather would not fail to recognize the sound.

It makes a squeaking noise, which would come so natural, that it would seem as though the leather must be right there. We both became fully satisfied there must be intelligence that understood the law through which it could manipulate that inert matter to make those sounds As opportunity presented from that time to this, I have often when conversing with skeptics requested them to explain to me how these raps were made, and from the various answers made. I have never gotten

anything that appeared so reasonable and

LATHROP BURGESS.

St. Louis Items. Mrs. Fairchild is here since yesterday, and will hold seances at 1612 Lucas Place. Her reputation is that of a superior materializing

Henry B. Allen, physical and musical medium (Boy Allen) is here, and has rooms at 2019 Olive street. He has given several seances, and they afford universal satisfaction. The hall of the first Spiritual Society is crowded afternoons and evenings of every Sunday, and quite an interest is being drawn

to Spiritualism. Mrs. Scoville, trance medium and lecturer, has gone to fill an appointment of two or

ment there she hs a call at Kansas City.

Mrs. Kraemer, who left here a short time ago for her home at Los Angelos, Cal., gave several materializing seances, which resulted in very general satisfaction to the friends.

Mrs. C. H. Allen, of Painesville, Ohio, wife of C. H. Allen, of this city, 3212 Washington Avenue, St. Louis, passed to the higher life December 29, 1887. She was a true, pure, earnest and active Christian Spiritualist. She had been blind for a great many years prior to her passing away.

to her passing away.

"The Parker Spiritual Circle," of St. Louis, organized about a year ago, is making headway rapidly—'n introducing the true objects and purposes of Spiritualism.

Girard, Kan.

Just one short item showing how ordinary spirits sometimes remain in the same condi

tion for many years. I had held communication through the planchette with a spirit with whom I had been acquainted in earth-life. The medium knew beforehand what would be the result finally became too positive and he could not communicate any more. Some ten years after, through another medium, he gave communications of no higher order than proper care of me. As time wore on I before. I said to him, "You have not prothought and read everything I could get gressed any in these ten years." He replied, "No." I inquired why he did not. He anhold of, on the death of the body, and swered,"I do not want to; I know enough." when my second son, in my arms, left his These remarks are suggested by Brother physical form, I could not see anything Wythe's idea that spirits on their return to earth should act with more decorum than did spirit Pilmpton. They seem not to have arrived to that point where they could progress. A warning that spirits still in the body about, a man came into my neighborhood should get in a progressive condition as soon

Spiritualists are very scarce here. We have had some offers by speakers to come and

SPIRIT MESSAGES

Through the mediumship of HELEN Mann CAMP BELL, Washington, D. C., by the Controlling Intelligence, King Henry VIII.

I am Emma Haywood Haskell, and I desire to communicate with my husband, William Haskell, who is now in the South engaged in planting. His is a great, noble and true nature, and he has always clung to me. I wish also to thank the dear sister-in-law who has lived a life of such sacrifice for the child. I left my husband from ten to twelve years ago. I was thought lovely to look upon, and he almost adored me, as he does still. Please, dear readers, if you can find his address, send him this communication and assure him of a continued xistence hereafter.

EMMA HAYWOOD HASKELL.

I am William Anna Jones, and I come in order that I may reach Mary Child. I wish to thank her for the observance of Uriah's birthday. We are very happy. There are many of us dwelling together, and I, thinking you would like to hear of me, thus greet you. Tell the sweet medium and instrument for your circle that all shall be well, and tell Mr. Weaver, that Harry will care for him. And now may the blessing of divine truth be showered abundantly upon your household.

WILLIAM ANNA JONES.

I'm Frankie. I'm a big boy, because Laura says I am. Laura's my nurse. I Frank Gleason, my mamma's Emma Gleason. I'm learning how to do lots of things, but I don't want my mamma to give my red birthday. Now, mamma, the high chair limitless growth should be known. didn't hurt me much, and the big bump on my head's all got well. I knowed you, mamma, and I didn't like the big noise the ladies made. Now, mamma, go to the Helen in the pretty city, what makes the people come out, and I'll come. There's a man what's here says I'm a chatterbox, and I won't talk no more.

I'm FRANKIE GLEASOR junior, and Eddie ain't.

I am Joe Eugee, and my home for many years was in Charleston, S. C. I fought for home and country in the rebellion, and lost my life in its desense. I have a brother and many friends both here and elsewhere, to whom I would send a New Year's greeting. I am very happy, and my love for my dear ones and the Sunny South is unchanging. JOE EUGEE.

I am Marguerite Laselle. My home was in LaTrappe, in the province of Loraine, France. I desire information concerning my sister, Anne Theresine I aselle le Brun, who is, I think, a resident of San Jose, California. I would send to her greeting, and would say that Nedine is in the convent at present, but has not as yet taken orders. Save her, dear sister, ere it is too late.

> Very lovingly, MARGURRITE LASELLE

I am little Bessie May Faithful. I come way from the South. I am now just ten years old. I went away from earth about ful, but papa's over here too. He's very mamma knows papa loves her, and we come to see her every day. Mamma, have you got "the little pistopalian" yet? Wasn't Jennie a good girl? I did die like she did, but I didn't have any lamb. Mamma, please give my love to dear Mr. Williams, he give now? and does Mrs. Williams tie the pink bags with blue ribbon? Dear mamm, Jesus

If you can, Jesus will see that I get it. BESSIE MAY FAITHFUL.

I am Dr. Ashwood. I would give my whole name, but am desirous to reach Mistress M. E. N., now a resident of Washington, City. She must write home at once and tell her mother that, no matter what happens, she must not let Arthur influence her. Iva would not be the better for any change other than the present. Very respectfully,

DR. ASHWOOD, of England.

8. From Spirit Rachel Hawkins, through the Medium-ship of Mrs. M. L. B. EWELL, of Ricky Rest, Conn.

How do you do, Mr. paper man? As the folks seem to be waiting to hear another bit of a word from me, I am glad enough to say again the thoughts that crowd along like the people on the high days in your streeets

It's no new story to you how true it is that as the tree falls, so it is; n aning, to be sure, that when you drop the pdy clothes you find yourself inside as material as can of course, just mine to take along and finish, possible, makin' me think all the way how the shanging God of what they seem to the world.

twisted, tired, tremblin' and sick bodies as the brain would make him feel like bangthese, and sure enough he can't, an' that's ling a door or saying a poor word if his wife the matter of it all. Well, the result of said first thing, "Somebody wailing to see this first lesson to me, was the fact firm and you;" when If she was cute enough to wait strong: That no brain could clearly act, no till his warm food had shaken hands with hand could deftly do, and no one of the the gastric juices and the pleasant work of many find a proper place to perfect any life digestion was going on, she'd meet with a work, if they had a cryin' liver with 'em all cheerful reply, and the man would be

cared for as a tree would be, and the grand away, and only the harmony of brain and top of all, the brain, that was worth so much stomach was felt. to him, couldn't be anything but a sorrow, if he was'nt properly fed and strengthened, ning one way, right on to the track of hu-If somebody, careless, girdles a tree, how man beings everywhere, and I was glad to can it live? no matter how hearts may long see that in touching the waiting livers and for leaves and blossoms; and if the tree kidneys and the throbbing nerves, I was gocould talk it would speak sadly and bewail ing to get right at the root of things, mateits leafless, blossomless self in vain; and so rial that led to soul, and help people to get with humans, when rough, unguided hands married to themselves, of which they greatgirdle the trunk of their early thought, ly stood in need. blossoms cannot grow, and when the half- The patience that I lacked when here in alive bodies, holding to the weak physical flesh, I must now get a large lot of, if possithink I'm five years old. My father's support they own, cramp and contract the ble, and while the work was large enough pent up inner man, until energy is lost, love for many to perform. I must walk on as dying or dead within, what can you expect best I could, and do what I could, makbut the comfortless growling ways that clog ing sure, if possible, to do perfectly the sled to Eddie. He didn't get a drum Christ- the sense, hamper the best thought, dwarf- work I begun in every single case. More mas and he cried, that's 'cause he's not as | ing entire worlds, and drawing daily the than this I could not do. big as I am, but he can have one on his lines of bondage, where only freedom and

and here was myself born into the spirit in' we do the better. If I drive, keep your and newly quickened, and oh! how the hands off the lines, and I'll drive as nice little girl that stays in the box with heart best quick, and throbs all through long as I am able. Do as I say and you'll Helen and makes us come out. The big myself told me how great a love had fallen come out right, so will the sick folks; and upon me, to open the path to such wide and in most cases I have been able to keep them useful work as lay before, and I felt through | quiet. all my spirit self a great, full tide of gladness, and I said, Oh! Great Powers beyond and soul to it, and the good, silent work me, help me to do ell, to finish each step as that we do is the white, wide road for peo-I take it; help me to help men to help them- ple to travel on where you can see them. selves; and I grew stronger and more active That which to you really is, often is not,

No two trees are alike, no two men are often the truest existence in the world. alike. Often in a forest it is necessary to cut down giants that saplings may grow, great shade of young and imperfect condition; how necessary for men to march on from one stage of action to another, to change their clothes of thought according many of us who work outside and in, to be get the things as I wants 'em. looking as mothers do when they have the it to me. Does he preach in your church | children to care for. When they comb the snarls off crumpled heads, they put a bit of something bright for them to look at, to loves him, oh so much; he's real good and keep them still, and all the easier comes got lots of books in his head. Now, darling out the snarls; but if the mother don't think mamma, please write me a letter to heaven. to do it, great fusses may start, and a whole house be turned upside around, just for the cries and bother of one little body that couldn't do work at all; and the child ain't all to blame, don't you see? for not realizing how to do to keep itself still while it suffers the pulls the poor mother has to

Enlarge this picture and apply it to hundreds as you may have chance, and you'll see it's a good one to make a lesson by. It isn't the big mountain that troubles you to get along. You see it, you make roads all around and there's no trouble, but let a little chip of the mountain get under your foot or into your shoe, and great is the trouble, and it is from the little troubles all the great troubles grow, and if we can get out just finished a remarkably successful enthe way the little things that bother, the big gagement there, and that she is greatly imones never will come.

for me of death, as I can well say, came to ment at Haverhill, Mass., to-morrow, which me right along the plain, but powerful pic- lasts till 1st February. tures that were all cast from human beings, and the parts that made up their existence.

Now to help men to help themselves in the very best way you can, is funny work and his step and carriage are those of a for you, even when you've got outside of be; and so, you see, when I wake up I must the body, and folks call you an angel. begin to work just where I dropped the Knowing, as I had to, from the lessons of strings, and my work to heal the sick was, the years, what folks wanted of spirits, or what they thought they wanted; for I tell and then in my spirit life begun a course of ye, my dears, it's true as can be, that it instruction, active and everyday the best kind makes folks pretty miserable to tag after mention we said anything about it-not for

blessed the life of man is, and how too bad want, when really don't want it, and it's it is he can't know himself early in life here. bother. I felt in my soul I must have great Well, you see now I began to look inside of wisdom to apply just the right thing in the folks, an' I tells ye, my dears, it's funny right place, and at the right time, to bring enough, the lookin' inside. Nobody I've good results. Glad enough was I that my ever seen yet would do to turn inside out work was where the union line of soul and an' make over, as ye do, old dresses, an' so I body came, for as I read natural law, this found myself oft a wonderin' how folks lived was the divinest line of all, and from the at all, with all the queer and upset inside of common level of its life all beauty sprang. Then I looked to human bodily expres-

One of the first lessons I had in this, was sion. I saw many a man who needed his brought to me like a picture sermon, an' the good dinner before having even a good barheadin' of it was, "Ye are the Temples for gain put in his reach, for when his stomach the livin' God to dwell in." Oh, dear, I was cold and empty and he hurried home thought to myself, how can be dwell in such to dinner, the natural pressure of blood to ready to treat his man right, because as the Man, as a tree with all its little branches digesting was going on, the blood which pringing from the main trunk, must be made the brain uneary had been called

I tried to put these little rules all run-

Positive conditions must be had, and many a time I say to our folks, be still, Now, then, you see this first lesson was a mind your own selves, and never think broad, wide foundation, strong enough for aught of my sick folks. Don't ask 'em just worlds to stand on, comprehensive enough how they feel. I don't want to be scratchto put its arms around a quivering universe; in' old sores all the time. The less scratch-

> Nothing, I find, can live without a heart and that which only partly seems, is very

All you do and all ways you turn, seems good for naught if not begun right, and the and how similar are men. How necessary first thing to do is to get the good, large, to get out of the road of improvement, the strong foundation of a proper union of body and soul. To start here, we can easily make wide paths for our feet, and now the words have been strung out enough for this time, and the one truth I have tried to say to their growth; and when they needed meat is: "The Temple of the body must be for to leave the milk to those less strong. Great the living God to dwell in;" and right glad was the work to be done, and yet it must be was I, and I never loses it, to be able after done in little ways. I pulled strings that all to know the one grand national and nen could neither hear or see, and over the heavenly truth, that everybody will be glad unseen road-bed of soul intelligence came to know, and many's the song I sing to the one after another the evidences of my work poor tired nerves of folks that are only to be done, and therefore day by day, the grown up children, that I've rocked to added testimony gave to my folks the con- sleep in the downy cradle of a true apprefidence I needed them to have, and when I ciation of their inside selves. Learning said, do these things, they could do it, and spirits to know them, then you see I can not ask me about how it would come out. teach them themselves, and while I greatly Now this is a hard thing to always do, and prize the perfect faith of the children, old yet so necessary, for I tells ye, my dears, and young, who says "Mother Hawkins is five years ago, and I want to send love to my it's often you get a nestlin' an' nestlin', and always true;" not one can say I shut a door darling mamma. Her name is Emily Faith- tip over the very things we try to keep on a showing fault, neither tells them to steady. Of course you wouldn't mean to only do just the things I say, but I let them happy because he's very good. My darling do it, but you would make the harm, and walk alone first as far and as long as they spill the work as much, and so this natural can, and then, like any good mother should, condition, or I ought to say this universal I takes 'em in my arms up the hill. Glad outgrowth of unnatural and perverting am I now to be at the time to have some causes, leading on through the years, makes | chance to write. I will have more when I

I sends across the distance long Great love to many a tired soul; Remember that the bonds are strong, And not a name shall leave the roll.

Angels for men do work and pray, Abiding time with patient hearts; God help us, that we speed the day When every folded curtain parts.

When ditches of belief, deep dug, No more shall cross the meadow land: Delusion then you shall not hug, Nor boats shall shipwreck on the strand.

Oh! Mr. Paper Man, you'll give me place, and I'll send you a bit of a word of tener, bye and bye.

RACHEL HAWKINS.

PERSONAL.

Geo. W. Kates and wife are lecturing in Toledo, Ohio. They will hold six consecutive meetings in the Opera House at Bucyrus. Ohlo, commencing January 80th.

A valued correspondent at Dover, N. H., informs us that Miss Jennie B. Hagan has proved in elecution and the gift of poetic Improvisation since her previous visit to this So day by day, with the life that was born old and critical city. She begins an engage-

> Our good friend, I. S. McCracken, E.q., is gently posing in the role of "Widower Pro Tem," and he seems to fatten upon it. He has not been so rosy and smiling for years, youthful gallant. Inquiry discloses the fact that Mrs. McCracken is absent on a visit to Evansville, Indiana, where she has many friends, with whom she anticipates spending several weeks in social enjoyment; and speculation is rife about what she will say on her return, when she finds that Isaac has so phenominally "spruced up." But do not

On the evening of January 1st, Dr. J. A. Shelhamer, well known in our ranks as magnetic healer, was united in marriage to Miss Clara L. Bienns, at the residence of his father-in-law, J. B. Hatch, jr., Dorchester was a private one, none being present but near relatives of the happy couple, but on the following Wednesday evening the resi-

dence above mentioned was thrown open to the many friends who assembled to offer congratulations and good wishes to the bride and groom. The affair was a brilliant one, the guests numerous and happy, and the dis play of beautiful presents large and elegant. We wish the happy couple bon voyage over the matrimonial sea on which they have

Fraudulent Pretenses.

Fraudulent Pretenses.

A man calling himself Beale, and pretending to be a materializing medium, has "done" our people out of a considerable amount of money. He has a wife and two children. Telis a pitiful story of the sickness and death of a child in New York. He gets the names of a few prominent printualists, or a letter if he can, and then goes from person to person until he "does" the whole society, asking help and promising to give manifestations, which he never does. He holds circles, as agreed; is tenacious of conditions, selects with care the sitters; fails, and blames the circle. I think he has been "through" Cincinnati and other places. Pass him around.—[J. B. Wolff.

WASHINGTON, D. C.

From the handsome giri's head, lithographed in colors, nicely cut out to the last slip of the pad, Hood's Household Calendar for 1888 is thoroughly artistic. Every month is beautifully engraved, and each slip as torn off presents a new and pleasing combination of color printing. Hood's Calendar easily leads the procession. It is nice enough for any parlor and has so many excellent points in arrangement and convenience that it must be seen to be appreciated. Copies may be obtained by sending six cents in stamps to C. I. Hood & Co., Lowell, Mass.

How to Form Spirit Circles,

Inquirers into Spiritualism should begin by forming spirit-circles is their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm—let the arrangement be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accomodate the sitters. The removal of a hand from the table for a few seconds does so harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation or in singling, and it is best that neither should be of a frivolous char-

5. Before the manifestations begin it is well to engage in general conversation or in singlng, and it is best that neither should be of a frivolous character. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the crole, and makes it more difficult for the lower spirits to come near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and, from this time, an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seets with each other.

tations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come, asserting themselves to be related or known to anything the medium? come, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and year sensitive to measure; influences. The manned year sensitive to measure; influences.

son of an impulsive, affectionate and genial nature, and very sensitive to mesmeric influences. The ma-jority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are har-

noniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles with no strangers present are usually the best. Possibly at the first sitting of a circle symtoms of other forms of mediumship than tilts or raps may make their appearance.

MEETINGS.

Cleveland Meetings.

POPULAR SUNDAY EVENING MEETINGS POPULAR SUNDAY EVENING MEETINGS—At the Columbia Theater, Euclid Ave., 7:30

P. M. The Philosophy of Modern Spiritualism will be presented, by its ablest exponents, and the Phenomena by its most distipuished mediums. Net proceeds will be donated to the fund for establishing in this city a public spiritual library and reading room.

Thos. Lees, Chairman.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1. Meets every Sunday at 10:45 A. M., in G. A. R., Hall, 170 Superior St. Spiritualists and Liberalists earnesiy invited to send their children, and the public cordially invited to attend FREE. E. W. GAYLORD, Conductor

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 73% o'clock at Liberal League Hali, No. 177 Halsey street. Mrs. G. Dorn, President.

Detroit, Mich Fraternity Hall, corner State Street and Park Place. Meetings held every Sunday at 10:30 A. M. and7:30 P. M. Augustus Day, Manager.

Roston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. Bosworth street—Seances are held every Tuesday and Thursday afternoon at 3 o'clock promptly. Admission free, For further particulars see notice on sixth page, L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall -Lectures by able speakers Sundays at 10% A. M and 7% P. M. Richard Holmes, President; O. F Rockwood, Secretary; Mrs. Mary F. Levering, Cor responding Secretary; W. A. Dunklee, Treasurer, CHILDREN'S PROGRESSIVE LYCEUM, No. 1

CHILDREN'S PROBLESSIVE LIVERUM, NO. 1.

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Memorial Hall, Appleton street, near Tremont, All
seats free, Every one invited. Benj, P. Weaver,
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Secretary, 45 Indiana Place, Boston. Sewing circle
at 1031 Washington street Wednesdays at 3 p. M.
Supper and social meeting in the evening.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will hold public service Sundays at 254 r. m. Seats

SPIRITUALISTIC PHENOMENA ASSOCIA-TION, LADIES' AID PARLORS, 1031 Washington street—Sunday meetings at 2½ and 7½ p. m. Social meetings Thursdays at 7½ p. m. Jackson Hall, President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Yaughn Secretary

COLLEGE HALL, 34 Essex street—Sundays a 034 A. M. 234 and 734 P. M. Eben Cobb, Conductor EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2½ and 7½ r. m.; also Thurs-days at 8 r. m. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman. 1031 WASHINGTON STERET—The First Spiritualist Ladies' Ald Society meets every Friday. Mrs. H. O. Torrey, Secretary.

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one, and witness the convincing tests of the other, is "better than the fatness of a

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

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Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

The Chicago Association of Universal Radical Progressive Spiritualists and Mediums Society was organized May 9, 1884, under the constitution of the United States, and the State of Illinois, with Dr. Norman MacLeod as its permanent President, This society meets in Spirits' Liberty hall, at No. 517 West Madison street, at 10:30 a. M., 2:30 and 6:30 p M., every Sunday untill further notice. The public are cordially invited to attend, Admission five cents to each meeting.

Norman MacLeon, Permanent President.

Cincinnati, Ohio.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 P.M. at the American Health College, Fairmount. Free

The First New Spiritual Church, of Cincinnati Ohio, meets every Sunday at 3 P. M., at Murch's Hall, No. 278 West Sixth Street, Dr. James A. Bliss. Pastor. The public are cordially invited. Seats free. Sunday School meets every Sunday at 1:30 P. M. Dr. S. S. Baldwin, Superintendent, Spiritualists are cordially invited. Bring your children with you.

American Spiritualist Alliance. MEETS AT 52 WEST 15TH STREET, NEW YORK CITY, ON THE SECOND AND FOURTH WEDNESDAYS OF EACH MONTH AT P. M.

& All Spiritualists are cordially invited to be come connected with THE ALLIANCE—either as resi-lent or non-resident members—and to take an

dent of non-resident members—and to take su active part in its work.

The Alliance defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

Nelson Cross, President, J. F. Jeanerer, Secretary, Maiden Lane, N. Y.

St. Louis, Mo.

The First Association of Spiritualists meets at 2½ p. m. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 313 Market Street. Milton Lyle, Cor. Sec., 3006 Olive Street, St. Louis, Mo.

Speakers and Mediums. Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named.

January, '88; Walter Howell, speaker; Edgar Emerson, medium. FEBRUARY, same as in January.

MARCH: Miss Jennie B. Hagan, speaker and improvisatrice. APRIL: Mrs. Neille J. T. Brigham, speaker and improvisatrice. MAY: Mrs. A. M. Glading, speaker and plat-form test medium. JUNE: J. Frank Baxter, speaker and plat-form test medium.

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tions, ulcerations, tumors, catarrh, ovarian troubles, &c., &c. ANY WOMAN who is suffering from any of these troublesome allments may be assured of SPEEDY RELIEF, and a PERMA. No Admission Fee is charged in the NENT CURE by the use of these

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SPIRIT

other term. We need all our old friends

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PERPETUAL MOTION.

A Pittsburgh Man Claims to Have Solved the Problem.

For him freds of years the perpetualmotion problem has successfully resisted solution, yet Thomas W. Maione, an old steamboatman, is just completing the working model of, a machine in this city, says the Pittsburgh Commercial-Gazette, which he claims will accomplish the result so long and unsuccessfully sought. A few months ago Mr. Malone came to this city from Gallipolis, O., with his precious invention in order to put the finishing touches on it. It is a selfadjusting machine which starts and feeds itself, much as drillers feed with a ratchet, furnishing its own power, and is as easy to stop as an engine. Properly speaking, it is a motor, and consists of a set of double wheels, one circle being twelve and the other ten feet in diameter. It moves one way, the principle being inertia of centrifugal force, the motive power being furnished by a set of fifteen-pound balls, which run in grooves. Mr. Malone has also a set of two pound balls, which he uses either separately or can run in connection with the other one-pound set. By increasing the distuster of the wheel, the power will be proportionately greater and the possibilities of the ma-

chine, according to its inventor, limitless,
The model Mr. Malone is finishing is
wood, and after being painted will be
sent to the Patent Office, at Washington,
It can be seen almost any time, the inventor making no secret of it, now that success, as he says, is assured. He is confident there can be no failure in its workings, and defies any one to show an ebstacle to its success. It was in 1857 he was first seized with a desire to solve the evasive problem, and he hammered away for some time without much success. This was here in Pittsburgh, where Mr. Malone learned his trade as a mechanic, and as-sociated with him in the attempt was Moses Hawthere, of Allegheny, who is long since dead. In 1800 he again turned his hand to it at Evensville, Ind., and con-structed two large, iron wheels which cost a good deal of money and failed Jo work. The same principles governed these at-tempts that he has used latterly, but he missed it both times. Two years ago he gave up his business of steamboating and determined to devote himself altogether to the perpetual-motion idea. Most of this time be put in at Evansville, going from there to Gallipolis, O., where he expected to receive the appointment of boiler inspector. Not getting the place he came on here a month ago, as related. He has worked steadily at the invention and says that every alteration has improved it. Only within the past two weeks, however, has he felt absolutely certain of success. Now he has the machine in such shape, he says, that even if it made no more than five revolutions a minute, it would be worth to any capitalist or set of capitalists at least \$4,000,000, his patent having seventeen years to run. It will, he says, run all the clocks that can be built, all the sewing-machines in the world, and, in fact, its practical uses are without number. Mr. Malone is nearly sixty-three years

old and a native of Virginia. He learned his trade as a machinist here, beginning in 1818, and became interested at an early age in balancing wheels and leverage power, the very principles he has applied to his present invention. In 1846 he took to steamboating as an engineer, and ran on the Yankec, Ludlow, Arroline, Columbla, Cumberland, Excelsior and other Pittsburgh boats. He afterward went South and ran in the Mississippi and Red river trade, much of the time as captain. He has navigated pretty much all the Western and Southern waters, and only knocked off two years ago to devote himself to the perpetual-motion idea.

He claims to have looked up the history of every man who has worked at it during the past four thousand years, and says of all these men only one worked on his principle, and that man was struggling valuely with it the very year he (Malone) was born. He has the oldest caveat in the Patent office.

Mr. Malone is a tall, spare man, with gray hair and beard, an intelligent talker, and thoroughly convinced that he has a machine which will run until it wears out or breaks down; in short, exemplifies "perpetual motion."

SAID TO BE TRUE.

An Anecdate of the Late General Leavenworth and Mr. Lincoln.

During the darkest days of the war there was a squabble in Syracuse over the appointment of a postmaster. Two factions of the Republican party had candidates, and each had sent to Washington numerously-signed petitions for the appointment of its favorite. Finally, to get the matter settled, a delegation composed of the wealthiest men of the town and several of the most prominent ministers and lawyers, headed by Governor Leavenworth, visited the National capital and secured an audience with President Lincoln. General Leavenworth had carefully prepared his speech to Mr. Lincoln, and the Philadelphia Press says it run something like this:

"MR. PRESIDENT: It is with great re-Inctance that we intrude upon you this morning. We appreciate the awful responsibilities and perplexities of your po-sition, and do not forget that the very life of the Nation is in your hands. But, Mr. President, the people of the great, loyal North are at your back, and they are praying, sir, that your life may be spared and that you may be given strength to carry this war through to successful

Mr. Lincoln listened to General Leavenworth with some impatience until he reached this point, and then interrupted

him with: "I assure you, my dear sir, that it isn't the war or the army that is worrying the life out of me; it is the Syracuse postoffice that is keeping me awake nights,"

General Leavenworth did not finish his speech. The delegation presented their case in the briefest manner, and felt more comfortable when they reached Pennsylvania avenue than they did in the presence of the President.

A Mitkman's Revenge.

A Buffalo milkman wears a nickel fivecent piece as a watch charm, and gives this reason: "Over a year ago I took this nickel, which was then beautifully gold plated, as a five-dollar gold piece, in pay-ment of a bill. As soon as I detected the fraud I took it back to the woman who passed it on me, but she refused to make it good. So I fastened it to my watch chain and kept on supplying her with milk. But now every day I make her quart one-fourth water, and once a week I credit her with one-fourth the amount of her milk-bill. When the sum total

stamling to her credit is \$4.95 she small have pure milk once more, and not unt I then. She knows the milk is watered, but whenever she shows an inclination to complain, I handle the nickle and say that my mik is as 'pure as gold.' That settles it."

FROM FOREIGN PARTS.

Nonway produces in the weighborhood of twenty-five thousand barrels of oil annually from the fish cated. The estmated value of this product is nearly a million and a half dollars

Tex million dollars deposited in the Bank of London has been placed in the hands of trustees by Baron Hirsch for the education of poor Jows of Russia. History records no greater charity.

From a foreign journal the intelligence is gleaned that the Bussian Government is experimenting on the capture of carrier pigeons with falcons. The object in view is to establish falconry stabous in times of Farson engineers declare that the placing

of Paris in direct communication with the sea by canal is practicable, and it is rumored that the plans will be carried out. The estimated cost is about twenty-five million dollars.

CRIMINALS are executed in Austria in a peculiar manner. The condemned is suspended from a hock by a rope around his neck, and a rope attached to his feet is pulled with such force that the spinal cord is instantly severed.

Some of the large Russian tea merchants have acquired extensive tracts of land on the Circassian coast, which they are to con-vert into tea plantations. Experts have been visiting China in the study of tea culture, and they will endeavor to make of this a tea-producing country.

Tun latest London rogue's device is to drive a hansom, and, from that elevated position, to pick out from the roofs of fourwheelers such articles of luggage as seem most promising. These he places on the roof of his own cab, and drives away with them, presumably to some railway station.

Anour twenty of the richest residents of the City of Mexico have been fined under the law forbidding religious ceremonies and observances in the streets, they having placed small altars with lighted candles on the balconies of their houses, on the occasion of the feast of Our Lady of Guadaloupe.

Panis has more cats than any other city in the world. Raids have recently been made upon them, as they have been increasing so rapidly as to become dangerous. Certain prominent persons care for whole colonies of the felines, among them being a noted singer, who daily feeds hundreds at

A CLAIM has been entered upon the Colombian Government by a native named Rafael Vanegas for the ten thousand dollars in silver offered as a reward to whoever discovered a new merchantable article of export, because he has discovered a valuable medicinal plant, hitherto unknown, and also has ascertained that cocoa trees abound in such profusion in the forests along the river Guabiare that the gatherings of their pods would furnish work for thousands who are now idle, and bring great wealth to the

DURING the month of October, 1887, at Treptow, Prussia, a powerful south wind blew the waters of the Baltic away from the shore, uncovering a portion of ground usually hidden from sight by the waves. It was the ruins of the city of Regamuende, once a flourishing commercial station, which was swallowed by the sea some five centuries ago. The unusual spectacle was not enjoyed but for a few hours, when the storm slackened and the waves returned to cover up the place which had once been the residence and field of labor of busy men.

According to the Engineering and Mining Journal the effort of the Telephone Company of Austria to get the Bell patent canceled have at last been successful, and free trade in telephones has been established in Austria. The result of the decision seems to be that all these clauses of Bell's patent. which refer to the telephone are canceled. only those referring to the multiplex telegraphy being allowed to stand. Certain clauses were canceled because the Telephone Company of Austria was able to prove prior publication, and others were canceled because the company proved that they embodied the scientific principles which, according to Austrian law, can not be a proper subject of a patent.

RATHER REMARKABLE.

A Georgia undertaker advertises that be has "two brand-new elegant hearsesone for the white and one for the colored

A PATIENT lately received into the Wabash County (Ind.) Insane Asylum prefers grass to any other food and chews a cud like a

Kegs of whisky have been washed ashore at Toledo that are supposed to have lain in a ship-wrecked vessel at the bottom of the

lake for thirty years. A MAN in Jackson, Mich., has a small black-and-tan that plays the mouth-organ. His performance, though not remarkable in a musical way, seems to delight the dog,

and he whines for the organ several times a

A TRAVELER, recently returned from a trip to New Mexico, says that in a little valley in the south of the territory he saw ripe apples, green apples and apple blossoms all growing in the same orchard.

A MILL in Carlton, Mich., recently burned, and during the entire conflagration the big engine ran steadily, and so in some way was saved from destruction. The working of the engine kept the pumps going, so the boilers were kept supplied with water and there was no explosion.

A DRIVING wheel of a locomotive that was drawing a passenger train burst recently near Milford, Pa. One piece whizzed past the fireman's head and passed, screaming like a shell from a cannon, through the baggage car, the smoking car, and a passenger coach without doing injury to any person on the train. The train was running at the rate of forty miles an hour when the accident occurred.

A Nashville man claims that he has a dog that can read. The dog is accustomed to go to a news-stand and get the morning paper and carry it home. One morning recently the dog dropped the paper when near home, and, happening to glance at it, he saw it was not the journal his master usually bought. Thereupon he picked the paper up, returned to the news-dealer and had it exchanged had it exchanged, without a word of command from anybody.

THERE is a curious well of water in Williamsburg County, South Carolina. The well is about twenty feet deep, and the water on one side of it is all the time bubbling up like water when it is boiling. On the opposite side of the well the water is in a constant state of agitation, sizzing and popping as though it was confined in a hot vessel. The noise can be heard some dis-tance from the well. The water is cold and VARIED COMMENT.

Some of the Sunday newspaters are as-suming such huge proportions that the sub-scriber will soon have a chance to get his money back from the junk dealer.

Bhass naxes have become an important factor in the great Western land become. They are Indispensable in all-prominent cols onization movements and daily herald the breaking of soil for some new "city" site.

Tue war dispatches from Europe are becoming a standing joke in this country. One If they don't case up those submarine cubles will have to be renewed one of these days.

Ir hardly reflects credit upon us as a union of free institutions to have it related of us that we have a million citizens who can meither read nor write, yet who are entitled to cast a ballot in the elections of our Governmental officers of the to

Upon the death of one of Barnum's huge elephants, recently, the animal's stemach was found to contain some findereds of onecent pleces. This is a happy discovery, as it affords a new solution to the mysterious absorption of much of the fractional currency

While they are getting up a new lan-guage would it not be a wise provision to leave out the slang. Volapuk may be a little difficult for us at the start, but if it is in such a state as to not necessitate a constant skimming process we ought to give it a fair trial.

As enterprising real estate dealer out West got out an "ad" the other day announcing that the population was rapidly increasing. When he arrived home that evening and found a brand new pair of twins at his begins he felt institut in make twins at his house he felt justified in making the assertion.

FASHIONABLE ladies now appear in the streets of New York bearing in their arms shaggy looking cats. These are substituted for the "pugs" which has, become passe. This new "fad" will, very likely, place a fancy value on certain varieties of the feline race. It is not only the dog that has his

Washington's reputation as a city of swallowed up in a cloud of feminine loveliness that has, of late, taken possession of the city. Report has it that the pretty girls of the country have taken the capital, and droves of them may there be encountered any day.

In the language of the day "every thing goes" that is "English, you know." This applies not only to that that is worthy of emulation, but, sad to relate, to many things of a doubtful nature which, it viewed through the lenses of common sense and strict propriety, would assume outrageous proportions.

THE famous French physician, Pasteur, It is said, proposes to rid Australia of the plague of rabbits by inoculating a number of animals with the germs of chicken cholera, which he thinks will finally destrey them all. If this plan is adopted we may expect to hear of some new epidemie among Australian sheep.

In the opinion of those competent to opine, much exaggeration has been used in placing India as a competitor in the growth of wheat with the United States. It is true that the wheat exports from India have increased largely, but that does not tell the story. The farmers of India would have to work for nothing to reach the standing predicted.

INFORMATION comes from Indiana that screech owls are clearing out the English sparrows in the city of Columbus. Bring on the screech owls; they will serve a double purpose. Not only will they rid our waking hours of the incessant chirping of the sparrow, but they will vie with the nocturnal feline in soothing us to refreshing slumber.

Since the arrival on our shores of the latest European musical prodigy, many similar wonders of American birth are pluming themselves for flight into the field of public favor. It is reported that a twelve-year-old boy is astonishing Stuttgart with his performances on the piano, and another of the same age is convulsing Vienna with his violin.

While the world's wheat crop is given in 'round numbers" as 2,000,000,000 bushels, the fact is that in square numbers the whole amount will not exceed 400,000,000 bushels. Contracts for the transfer of twenty times the amount are made annually in the various boards of trade throughout the country, yet not one person in a hundred handles a pound of his purchases or sales.

Much enthusiasm is expressed by a certain class over the prospects of an earlier fruit product in Arizona than that of California. While it may be true that artesian wells are accomplishing wonders in some parts, it is yet safe to predict that a generation will pass away ere the torrid sands are to any extent wrested from the toils of the cactus and jack rubbit.

THE new language, Volapuk, although backed by numerous societies and publications, will hardly attain to any thing above a vehicle of expression in commercial intercourse. From specimens examined it appears easy of acquisition, yet it is safe to say the so-called language of the universe will be regarded by the English-speaking people more as an accomplishment than any thing else.

THERE is much fear existing in the minds of the natives of Lower California that the American flag will one day wave above the peninsula. This fear is occasioned by the inroads of the \ankees who have, of late, been acquiring much of their territory for colonization schemes. Possibly, after they have had their spat in Europe, things will be so the Yankees can reach over and get a piece of the Old World.

PARAGRAPHIC PLUNDER.

Some men bear a very strong resemblance to a river; they are the widest at the

It is not the running into debt that plays the mischief with a man, it is the crawling

FLOOR-WALKER (pigeon-toed)-"Walk this way, madame." Customer (Irish woman) -"Walk that way, is it; arrah, be off wid yez, now, shure me fate wud trow me down,

ef I tried it." None of the city newspapers of any pre-

WHOLE WORLD

January

ALL MANKIND

WITHOUT REGARD TO RACE OR CREEDS.

ARE CALLED TO UNITE FOR

30 MINUTES IN SOUL COMMUNION.

THE WORLD'S SOUL COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to nalf-past 12 p. m., being the time fixed and inspirarationally communicated through THE WORLD's ADVANCE-TROUGHT for Soul Communion of humaniarians throughout the world, regardless of rac and religious faith-the object being to invoke plain-footking women is said to have been brough co-operation in though and unity in spir itual aspiration the blessings of universal peace and higher spiritual light-we give below a table of cor responding times for entering the Communion is various localities: When it is 12 m. at Salem, Oregon, it is at-

When it is 12 m. at Salem, Oregon, it is	at-
ustin, Texas	1:43 p. m
loston, Mass	3:38 p. m
urlington, Vt	3;18 p. m
Denos Ayres, S. A	4:18 p. m
olumbia, S. C.	2:55 p. m 2:48 p. m
buffalo, N. Y. columbia, S. C. hape Horn, S. A. hape of Good Hope, Africa.	3:43 p. m
ape of Good Hope, Africa	9:26 p. m
hicago	2:30 p. m
Petroit, Mich	2;38 p. m
rankfort, Germany	8:43 p. m
hicago Detroit, Mich rankfort, Germany rankfort, Ky redrickton, New Brunswick Iahifax, N. S	2:33 p. m
labfax, N. S	3:43 p. m.
	3573 p. m.
owa City, Ia.	2:03 p. m.
endon, Eng	8:11 p. m
ecompton, Kan	1:48 p. m
Johile, Als	2:03 p. m 2:18 p. m
demphis, Tenn	ZII p. m
Sashville, Tenn	2:23 p. in
lew York City	3:15 p. m
Norfolk, Va	3:05 p. m
Mana, Neumanne	1:38 p. n.
Philadelphia, Pent	3:Ji p. m 2:51 p. m.
Inma Italy	9:01 p. m
avannah, Ga	2:48 p. m
artanah, Ga. anta Fe, N. M.	1:07 p. m.
t Domingo, W. L.	3:33 p. m.
t. Paul Minnantiago, Chili	1:58 p. m.
ioux Falls, Dakota,	3:28 p. m. 1:48 p. m.
an Francisco, Cal	12:01 p. m.
Jienna, Austria	9:21 p. m
era Cruz, Mexico	9:48 p. m
Vera Cruz, Mexico	11:18 p m.
Saltimore, Md.	3:33 p. m. 3:08 p. m
Baltimore, Md	8:41 p. m
Berlin Prussia	9:09 p. m
Constant inople, Turkey	10:11 p. m.
incinnati, Obio Columbus, Obio aracas, Venezuela hariottown, Prince Edward's Island Dublin, Ireland	2:38 p. m.
aracas, Venezuela	3:46 p. m
harlottown, Prince Edward's Island	3:58 p. m
Oublin, Ireland	7:46 p. m.
Pover, Delaware	8:01 p. m
t Kearney Neb	3:09 p. m. 1:33 p. m.
leorg ton, British Gua.	4:18 p. m.
Iavana, Cuba	2:51 p. m
lonolulu, S I	9:51 p. m
ernsalem, Palestine	10:31 p. m.
isbon, Portugal	7:49 p. m.
filwauk e	3:04 p. m. 2:18 p. m.
ndianapolis, Ind	2:28 p. m.
Iontreal, Canada	p. m.
New Haven, Coun	3:18 p. m.
Newport, R. I	3:28 p. m.
	2:1' p. m. 3;08 p. m.
aris, France	2:53 p. m.
aris, France	98:19 p. m.
t. Petersburg, Russia	10:11 p. m.
t. Johns, New Foundland	2:11 p. m.
L. Paul. Minn	8 38 p. m. 1:58 p. m.
mithtown, Jamaica	3:36 p. m.
mithtown, Jamaica pringfield, Mass	3:21 p. m.
sait Lake City, Clab.	12:43 p. m.
Tallahasse, Fia	2:33 p. m. 2:08 p. m.
Wilmington, N. C.	2:59 p. m.
Vashington, D. C.	3:01 p. m
The state of the state of	

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This new volume consists of two parts; the first containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read a d reflect upon. Also, the personal history of a spirit, entitled "Outside the Fates," in which the marrator graphically depicts her progress in spirit-life from a state of unhappiness outside the heavenly gates to one of peace in the "Sunrise Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I found in Seirit-Life"—by Spirit Susie—a pure and simple

spirit-world. This portion of the volume concludes with a personal narrative of "What I found in Seirit-Life"—by Spirit Susie—a pure and simple relation of the life pursued by a gentle soul in her home beyond the vale.

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cial. It is this individual's duty to pack around the ciphers with which to add to his elongated string of ciphers whenever he sees that some other big paper's circulation is getting about of him.

We speak of educating our children: do we know that our children also educate us?

Self must be lost sight of duration of Communication in the half hour of Communication is getting about the ciphers whenever he sees that some other big paper's circulation is getting about of him.

We speak of educating our children: do the side of the right and true!

Self must be lost sight of duration of Communication in the half hour of Communication in the half h

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A Lone V

Five Days in W William seventy-fiv the Benns from Daup and Expres

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> and alth waitaf WAS IND with hin passed E caught ! almost f

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Woman

IN A WATERY PRISON.

A Lone Woman's Marvelous Voyage on Lake Erie.

Five Days in a Capsized Vessel Floating About the Lake Up to Her Arm-Pits in Water-Daliverance Near, But Withdrawn.

William O'Neill, although more than seventy-five years of age, is a boatman on the Fennsylvania canal, writes Ed Mott from Dauphin, Pa., to the New York Mail and Express. Fifty years ago he was a sailor on Lake Erie, and was seven times shipwrecked in the terrible gales that are common on that lake. He drifted on one wreck for six days, being exposed during the entire time to a fierce northeast storm

of wind, rain and sleet.
"Fifty years ago," says the old boat-man, "Captain Gillman Appleby was one of the best-known of lake craft command-He lived in Conneaut, O., and I sailed many a trip with him from Black Rock all over the lake. The most wonderful experience that ever any one had on the lakes was that of an aunt of Captain Appleby's, an elderly woman, whose name I do not remember. She lived at Black Rock, which is Buffalo now, I suppose, and on one of the Captain's trips up the lake she went along with him on his schooner to visit his father in Conneaut. That was to be Captain Appleby's last trip on the schooner, as the steamboat North America was then building at Conneaut, and he was to take charge of her. His aunt got home-sick the day she lauded in Conneaut, and although the Captain begged her to wait a few days until h s new steamboat was launched and go back to Black Rock with him aboard of her, she would not stay, but took passage the very next day on a schooner bound for Buffalo. The second day after the schooner sailed the crew returned to Conneaut in another vessel. They reported that soon after they passed Erie on their way down they were eaught by a squall. The schooner was capsized, and, although soon becoming almost full of water, did not go to the bottom. The crew, all on deck at the time, obtain ed a boat and landed at a small village near Dunkirk. Captain Appleby's aunt was in the cabin, and could not be

Captain Appleby sent men by the steamboat Peacock, which was on its way to Buffalo to look for the abandoned schooner. The steamboat came across the wrecked vessel, which was dritting about on her side, just as the crew had left her. The men from the Peacock boarded the floating wreck and found it to all appearances full of water. They thrust poles down into the cabin, but none of them came in contact with any floating object inside. Believing that the body of the captain's aunt had washed out of the cabin into the lake, the men returned to the Peacock and left the wreck as they had found it. Word was sent to Captain Appleby. On the fifth day of the wreck of schooner he went out in another schooner to search for the capsized one, with facilities for righting her if possible. One of his crew was a son of the lost woman, who had hope that he might still ecover his mother's body. I was also one of the crew.

"We found the missing vess el still drifting about in the lake on her side. After several hours of hard work and difficult engineering the capsized schooner was straightened up on her kee', and she had scarcely settled in the water when the future Mrs. Holmes should cook it, and missing woman, haggard, worn almost to that the lawyers should be called in to en a skeleton and with water dripping from | joy the feast. the cabin stairs and fell full length on deck. The thought of her being alive having never entered into the mind of any person among us, her sudden appearance, as if arisen from the dead, before her relatives and the crew was so startling that every one of us but the Captain and his cousin fled in terror to the other vessel. Even the Captain and the woman's son were so startled that they stood pale and speechless, and it was some time before they recovered their selfpossession. Some of the crew could not be induced to return to the righted vessel, so badly were they frightened. As soon as Captain Appleby recovered himself he used every effort to restore his aunt to consciousness and succeeded, but she was so weak that she was unable until the next day to tell the story of her extraordinary existence during the five days she and drifted about in the lake in the half-submerged schooner.

"When the schooner went over, she said she did not know what had happened. She was thrown down, and by the time she regained her feet the water had poured in until it was up to her waist. It subsequently rose to her armpits, at which depth it remained. She could not He down, and although the cabin door was open, the water was almost three feet above it, and she could not get out. two days and nights she heard nothing but the playing of the water about her and the roar of the waves outside.

"Standing upright in the water she

would fall asleep and would sleep until awakened by dropping beneath the surface. At times she hoped that she not awaken, but might while asleep. Then she would be seized with a great fear that she might do so, and would fight against being overcome by drowsiness. A water-souled cracker floated by her one day, and she devoured it. Another day an onion drifted wit hin her reach and she ate that ravenously. That was all the food she tasted in the five days she was confined in her watery prison. On the fifth day she felt that she was losing her mind. She saw familiar faces, and heard herself talking in a strange, hourse voice to those she imagined near her. With the passing of a few hours more she would been past all help. When her nephew and his men boarded the wreck she heard them walking about above her. She did not seem to understand why they were there, but heard them in a list less, dazed manner, which only left her when the boat turned back on its keel. Then she appreciated the sitnation, but it was only by almost superhuman efforts that she gathered sufficient strength to make her way up the cabin stairs and escape from the scene of her five days' misery and terror."

TWO FUNNY LAWSUITS.

Some Examples of Queer Litigation in a

By far the most celebrated case that ever occurred in the town of Wales was that in which a blacksmith sued the taxconnector for one cent, and secured a ver-dict, says the New York San. The black-smith and the the-collector had been good seem to be.—[Tillotson. SCIENCE NOTES.

friends for years, but something came be-tween them and they were transformed

into bitter enemies. The blacksmith had paid his taxes with the exception of four

cents. The collector came around to get

this balance one day, when the black-smith handed him a nickel. "I'll keep that odd cent for interest," said the col-

lector. "If you don't pay it over I'll be hanged if I don't sue you," replied the blacksmith. The collector paid no atten-

tion to this and walked away with the

odd cent. Two or three days afterward be

was summoned to appear before Justice

Each side secured the serv-

Gail to answer the suit of the black-

ices of the best legal talent in the town,

Joe Sheaver representing one and Si Emery the other. The collector decided

that he would rather risk his chances be-

fore a jury than with the judge alone,

consequently the constable was notified

to find twelve good men and true, who knew nothing of the merits of the case,

and who were unprejudiced. This proved to be a very difficult matter. Three times the jury was hung, and the case

extended over several weeks. The court

was held in one corner of a room in a

country inn. Boniface made almost as much out of the witnesses as the lawyers

secured from the litigants. At last, after

each side had paid its attorney several

hundred dollars, the jury decided that the

collector must pay over to the black-

smith the sum of one cent, with costs,

and an execution for the same was forthwith issued. For some years

now the inhabitants of Wales have "quit

lawing" to a great extent, and the office

of justice of the peace in the town has not

been so remunerative as it used to be. A

few days ago, however, another case came

np. Two farmers living on Holmes' Hill

got into a dispute about the ownership of

a pair of Irish black turkeys. They re-

solved to allow the law to settle their dif-

ferences. This time three lawyers were engaged. Assembly man E. K. Emery,

Supervisor Frank R. Whaley, of the town

of Aurora, and Village Clerk Addington

of the village of East Aurora. Again it

was determined that a jury should decide

the merits of each side. Twice they failed

to agree, and the turkey suit of Holmes'

Hill promised to be a long-drawn-out

fight over a very small matter. The

lawyers, however, were not of the New

York brand, and they decided to bring the

case to an end with as little expense as

possible. The turkeys were confined in

the hen-house of the defendant. They

looked plump and tempting. Assembly-

man Emery remarked to Supervisor

Whaley that he should like to try the

flavor of those turkeys accompanied by

cranberry sauce and the other trimmings.

The suggestion was immediately second-

ed by Village Clerk Addingtion, and Su-

pervisor Whaley admitted that his mouth

watered to some extent. The result was

that the three lawyers called the plaint-

iff and defendant together and sug-

gested that the quickest way to

settle that case would be to de-

vour the turkeys. The two men,

suggestion that had ever come from a

legal mind. Then came a dispute as to

who should prepare the dinner. This was

finally settled by arbitration. A third

party volunteered to spread the table and

cook the turkeys, and last week the judge,

the lawyers, the parties to the action, the

jury, and their friends sat down to an

old-fashioned country spread in the din-

agreed that whenever there was a dispute

about the ownership of a turkey in the

NATURAL GAS IN 1830.

Account of a Correspondent's Visit to a

It has long been known that natural gas

was put into use at Fredonia, N. Y., more

than half a century ago, but no detailed

description of the gas, manner of its use,

or the quantity or quality of the gas has been known to

be in existence. A gentleman of Indian-

apolis has found in Benester's Journal of

1830 the following full account of a corre-

spondent's visit to a "village lighted by

The village of Fredonia, in the Western

I was detained there a day in October of

The village is about forty miles from

Buffalo, and about two from Lake Erie; a

small but rapid stream, called the

Canodoway, passes through it, and, after

turning several miles, discharges itself

into the lake below; near the mouth is a small harhor with a light-house.

partly over this stream in Fredonia, three

to break freely frequently from the water,

and, on trial, were found to be be inflam-

mable. A company was formed, and a

hole an inch and a half in diameter being

bored through the rock, a soft feted lime-

stone, the gas left its natural channel and

A gas meter was erected (or construct-

ed) with a small house for its protection,

and pipes being laid, the gas is conveyed

through the whole village. One hundred

lights are fed from it-more or less-at an

The fiame is large, but not so strong or

brilliant as that from the gas in our cities;

it is, however, in high favor with the in-

habitants. The gasometer, I found on

measurement, collected eighty-eight cubic

feet in twelve hours during the day, but

the man who has charge of it told me that

more might be procured with a larger

About a mile from the village and in the

same stream it comes up in quantities

The contractor of the light-house pur-

chased the right to it, and laid pipes to

the lakes, but found it imposs ble to make

it descend, the difference in elevation be-

It preferred its own channel, and bub-

The gas is carburretted bydrogen,

bled up beyond the reach of his gasomet-

and is supposed to come from beds of

bituminous coal; the only rock visible,

however, here, and to a great extent on

both sides along the southern shore of the

"Well," remarked a Chicago young lady

whose hair is somewhat on the sunset

order, "the white horse is bad enough,

but it is enough better than hearing some

expense of \$1.50 yearly for each.

four or five times as great.

lake, is feted limestone.

one murmur 'fire.' "

ng very great.

years since, some bubbles were observed

While removing an old mill which stood

last year, and had an opportunity of ex-

part of the State of New York, presents

natural gas:"

this singular phenomena.

ascended through this.

amining it at leisure.

Lively New York Town,

ARTIFICIAL pumice-stone is now prepared by molding and baking a mixture of white sand, feld-spar and fire-clay. This product is said to have superseded the natural stone

A NEW invention for the propelling of street-cars is in the application of the gasengine to a moving train-car. All such attempts have failed heretofore for the reason that the gas-engine starts and stops too slowly: In this case the engine will be in motion continually, and the power will be thrown off and on, as the occasion may require, by the use of movable friction-wheels geared on an endless link-belt. This belt is be attached to the engine. Ordinary illuminating gas will be used.

PROF. FOREL is at present studying the penetration of light into the Lake of Geneva, by means of the photographic effect on chloride of silver paper. Six photographic apparatuses are attached one above another to a rope at 10-meter intervals. They are let down into the lake after sunset, left there one day or more, and taken up again at night. The depth-limit of absolute darkness has been found this year, in the begin-ning of March, 100 m.; of May, 75 m.; and of July, 45 m. Prof. Forel hopes to carry on these experiments for a whole year, every two months, and so obtain the curve for penetration of light into the

Among the various uses of celluloid, it would appear (according to the Annales industrielles) to be a suitable sheathing for ships, in place of copper. A French company now undertakes to supply the substance for this at nine francs per surface-meter and per millimeter of thickness. In experiments by M. Butaine, plates of celluloid applied to various vessels in January last were removed five or six months after, and found quite intact and free from marine vegetation. which was abundant on parts uncovered The color of the substance is indestructible; the thickness may be reduced to 0.0003 meter; and the qualities of elasticity, solidity, impermeability, resistance to chemical ac tion, etc., are all in favor of this use of cellu-

FROZEN fish are now imported into France, and a society formed in Marseilles for the purpose of developing the trade (the Societe du Trident) has a steamer and a sailingvessel engaged in it. The steamer Rokelle lately came into Marseilles with some 30,-000 kilograms of frozen fish in its hold. the temperature of which was kept at 17 degrees C. below zero by means of a Pictet machine (evaporating sulphurous acid). The fish are caught with the net in various parts of the Mediterranean and Atlantic. After arrival they are dispatched by night in a cold chamber. Experiment has shown that fish can be kept seven or eight months at low temperature without the least alteration. These fish are wrapped in straw or marine algæ, and have been sent on to Paris, and even to Switzerland.

THE loss of electricity by a conductor in moist air has been lately studied by Signor Guglielmo (Turin Academy). He finds that with potentials less than 600 volts, moist who had been neighbors and friends air insulates as well as dry air, but with for years, looked at one another, and final- | higher potentials, there is more loss in ly agreed that it was the most sensible | moist air, and more the moister the air and the higher the potential. The potential at which the difference becomes perceptible is the same for a ball as for a fine point. It occurs with extremely smooth surfaces, and so can not be attributed to discharges in consequence of roughness of surface. With equal potential the loss of electricity has the same magnitude, whatever the dimensions of the balls used as conductors. ing-room of Mrs. George Holmes, and all In air saturated with vapors of insulating substances, the loss of electricity of a conductor is nearly the same as in dry air.

> MALARIA is being successfully treated in the medical stations of the Punjaub with picrate of ammonia. The usual dose is from one-eighth of a grain to one and a half grains four or five times a day, in a pill. Half a grain is a fair average dose. Thus given, the result is soon visible. In the great majority of the cases treated onehalf grain doses in the interval prevented the recurrence of the next attack of the fever, while in about twenty per cent. of the patients two or three attacks followed before the fever ceased. In only one case of quartan ague, despite large doses of the salt, the fever recurred for six periods, gradually diminishing in intensity, and then yielding to it. It is equally successful in all the forms of ague, but it is a curious fact that the cases in which it failed to cure were all of the tertian variety.

IN SCIENTIFIC VEIN

FLUORINE, the only chemical element which will not unite with oxygen, and which heretofore has resisted all attempts to isolate it, has recently been obtained in the free state. A platinum tube is used for | ited. its reception.

Dr. Gross, of Geneva, has lately experimented with himself in hanging. His experiments established that the sensations were only warmth and a ourning in the head, without convulsions. Of course his experiments didn't go very far.

NITRIC acid readily reveals the presence of lead in household utensils. Remove the grease carefully from the vessel, apply a drop of the acid to any part of it, then gently heat it to dry the spot. A drop of a solution of iodine of potassium is then applied to the spot, and if lead be present, it will turn yellow.

Forms acid is the substance which ants. wasps, etc., deposit under the skin, and which produces the intense burning and itching which accompany wounds inflicted by them. This acid is a powerful poison, and if a mosquito was large enough to contain much more of it the bite of that creature would be very dangerous.

THERE appears to be no limit to the uses to which paper can be put in science. The compressed blocks of it have even been used for the building of the sides of chimneys, the blocks being joined together by a silicious cement. Its use in the manufacture of a great number of articles to supply our domestic wants, including clothing even, is

RHECMATISM and neuralgia, two remorseless demons of human suffering, have puzzled the masters of medical science. They are finally agreed that the first is a blood disease and that the second is an affection of the nerves. For their cure until recently the faculty prescribed similar remedies Principal reliance was placed on external applications in both affections. Lately several of the most distinguished physicians of Philadelphia have prescribed nitro-glycer-

ine to neuralgic patients. Tue scientific activity of the age is shown in the fact that the twelve principal chem-ical societies of the world have an aggregate membership of over eight thousand, nearly all of these members being active contributors to the advancement of chemical science, and publishing their results mostly in periodicals especially devoted to such subjects. Excluding transactions of so leties and journals of physics and phar-macy, these chemical periodicals issue an-neally about twenty thousand pages.

She Couldn't Tell in the Dark.

lot, age four, asked her mother if she night have an apple, and obtained the privilege of going to the barrel in the store-com and taking "just one." She came why, Tot," exclaimed her mother,

didn't mamma say you must take only

Well, mamma," said little innocence, 'it was so berry dart in zare, how tood me ce to tate jes' one?"

A Severe Test.

"If I should tell you, dear," he said, "that my love for you had grown cold; that I had ceased to care for you, and that the happy time when I shall claim you as my ownest own will never, never be, would it really be a trial to you, darling?"
"Yes, George," shyly admitted the girl, "It would be a breach of promise trial."

Willing to do the Right Thing. Young man (to druggist)-"Wha-wha what are you-your ra-ra rates for t t-talk ing through you-your t-t-telephone?"
Druggist-"Fifteen cents for five minutes, but I'll give you fifteen minutes. I'm

Her Style of Charity. Fond mother-"Emily, what have you

a fair man."

that basket? "Oh, some flowers, and jellies, and sweet-

meats and things." "Are you going on a charitable mission, like a good Christian girl? If so you might call at Williamson's house, where all the members of the family are sick and

destitute, and they are worthy people." "Oh, no; I'm not going there. I want to take'a few little presents to the murderer up at the jail. He is such an exquisitly interesting young man."—[Lincoln Jour-

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Pardon me if I tell you candidly that I consider your Spiritualism gross animalism, against which I am fighting with all the powers of tongue and pen which I have.

As nearly as I can understand your expressed principles, you have repudiated the hell fire and brimatone of the churches, not that you may be pure, and fulfilling all law, be free from its penalties, but that you may use your liberty as a cloak for lasciviousness. To give animal nature the reigns is to justify lust, adultery, prostitution and rape. The spirit-body is born of purified spirit-parents, and is of itself pure and of God. The animal nature comes of the physical parents, and they reap what they sow. The laws by which animal life is germinated are of God, but he did not teach sensuality, and the child will derive its animal appetites from the animal parents. The gratification of animal appetite is not possible without a physical or mortal body, and when the time comes to lay it away in the grave, a man or a woman who is led by this appetite will not find it in the spirit-world. Woe to that man or woman who has laid up no treasures of knowledge, love, kindness and whatsoever can find fruition in the soul realm, and which live beyond the mortal. It is this damnable doctrine of being created evil, and having no power to emerge from self, which throws upon Spiritualism the scorn and disgust of spiritually-minded people, in, and out, of the churches. If a man be so weak that he cannot refrain from injuring his neighbor in order to gratify his sensual appetite of the moment, he ought to be chained and whipped like a cur until he rise above dog nature to manhood. No man with a spark of spirituality or independence of character would say be drank because he could not help it. Is it any wonder so many good earnest people are afraid to investigate Spirtualism when its representatives express such sentiments? They who claim to have the highest and most reliable sources of information, and knowing that "whatsoever a man soweth that shall he also reap," seem to forget that "they who sow to the flesh shall of the flesh reap corruption," and only they who "sow to the spirit" can reap life everlasting, because the spirit is the only portion of the

individual that can live forever. I quote from the bible because I find a truth to apply which sustains my argument. The church never taught me damnation, nor immaculate conception either. Both the church and the bible have taught me purity of life and thought. Shame on the man who could stop to cull all the noxious weeds in a large field, which was full of beautiful and fragrant flowers. Why should any one pass over all valuable must pass through the fire of purification, and the only way to find him, a God of other words, marriage is to you a legal glan would laugh outright. means of indulging the animal nature. I regret exceedingly to have found you such hearted woman learns to love you for your manly bearing, mental qualities, and, perchance, goodness of heart; and finds, after it is too late, that she has fallen into the hands of an animal, who can neither understand nor appreciate a pure soul

When next you write to me, I hope you will assure me that you consider it your most imperative duty to God and man, not only to conquer the evil in your own nature, but condemn it unsparingly in every man and woman you meet. Do not, I beg of you, be the means of throwing discredit upon our cause by excusing any evil on the ground that it cannot be helped. I do not think your being much away from home any reason for not taking THE BETTER WAY; it will be just as valuable and interesting ten years old, as on the day of issue. Had you read my articles on Christian Spiritualism, and Henry the valuable and elevating contributions, you would have learned much of true Spiritualism or spirituality, which would have interested you and perhaps led you into higher channels of thought. Spiritualism, to me, means the cultivation of all spiritual qualities: love of all goodness for its own sake, and kindness and forbearance with one's neighbors.

The Swedish Seer. Comprehensive Abstract of an Instructive Lecture

T WALTER HOWELL.

Lutheran church, his father being a clergyman of that denomination. His education was as thorough as the time and talent of his country could afford. Early in life he became an eminent scientist, and made discoveries which were invaluable to the mining interests of the Swedish nation. Among his scientific works may be mentioned, "The Economy of the Mineral Kingdom," "The Economy of the Vegetable

It was during the latter year of his fifty-seventh year of his age, until his translation to the higher life, he devoted the whole of his time, or nearly so, to the sphere of spiritual or religious en-"he gathered the drapery of his couch about him and fell asleep, to be wakened by seers, prophets and sages of the im-mortal world." philosophy there are three terms that include all things; end, cause and ef-



WALTER HOWELL.

HIS MEDIUMSHIP. If we examine his diary, we shall not sage from the Father in heaven. "The Swedenborg's experiences would appear is an indication of the divine characlove, is to let the desire for absolute good. lates an interview which took place beunion of soul which is for all eternity. In a Spiritualist, the modern Swedenbor-

while in conference with his ministers, aloud to his brethren and said: "Brethren, I have never expressed my desire to any living person, and yet there is a response to my long desire," Wesley, however, was about to leave London for a tour in the provinces, and could not then make it convenient to visit can they be intelligently understood, the renowned seer. He wrote to that A study of "The Arcana Celestia" will effect and in reply received this answer: "On such a date (which was prior to Wesley's return) I shall pass into the spiritual world, not to return." Before Wesley's return to London, the depart-Eighth's letters, to say nothing of other ure of Swedenborg to the higher life was publicly announced. The day and hour of his decease was foretold by bimself long before any indication of such change was visible.

borg's vision was not wholly free from Lutheran coloring. In the case of Dante, we see his pictures through a Roman Catholic cathedral window, as it were. Milton, too, portrays paradise "I don't believe in the existence of the devil." "Well, my friend, resist him a while, and you'll believe in it."—[The Moravian.

If were, Allton, too, portrays paradise lost through a Puritanic medium. In capable of innumerable interpretations; they are not concrete, but spiritual. I am aware it is the tendency of our churchmen.

The wisest sayings are they that are in capable of innumerable interpretations; they are not concrete, but spiritual. I am aware it is the tendency of our churchmen.

The wisest sayings are they that are in capable of innumerable interpretations; they are not concrete, but spiritual. I am aware it is the tendency of our churchmen.

It is noteworthy here, that Sweden-

for a calm and unimpassioned investigation into the phenomena of the spirit-ual world which thereafter came more directly under his notice. His philosophy was a spiritual one. Every object in nature represented some spiraual verity, every effect had a spiritual cause, use, the great end of all existence. Life Kingdom," and "The Economy of the Kingdom," and "The Economy of the Animal Kingdom." In these we see anticipated many discoveries of more recent date.

was not spontaneously generated by matter, but was a perpetual influx from the divine. God puts forth the universe as the life of the tree puts forth its branches, its foliage, its blossoms, and leave the control of the control of the tree puts forth its branches, its foliage, its blossoms, and leave the control of th lastly its fruit. Everything in the ma terial world represents a spiritual verity; life that the illustrious seer wrote his objects in the spiritual sphere corresmore philosophical works, and also those pond to the realities in the celestial, of a theological character. From the and the tran-cendant beauties of the

vades all things. In every object we have three degrees of dimension; length quiry. When the snows of more than eighty winters had whitened his locks, substances there are solids, liquids and gasses; and again, land, air and water. Organized forms are in three kingdoms mineral, vegetable and animal. In

> fect; in man there are will, understanding, and con-duct, affection, thought and sensation; in the divine there are love er, signified by the Father, the Son, and the Holy Ghost. There are degrees, and their

Man being a triune creature, he is

ing their influx, he establishes stronger be held in reverence by some as a mes- To the unexperienced mind some of of the scenery upon which angels gaze, the ark of safety; in Judaic economy it is manifested by "the spoiling of the last century seems to the Egyptians," and in the Christian borg pla have been gifted too with the spirit of era, in the words of Jesus, "I come not that John Wesley secretly desired to the general tendency to investigate the

cording to the science of correspond-Z nd Avesta, and all other bibles. In this way we shall learn that revelation has not been confined to any special people, but to all peoples, in every age, and even to day. And if the esoteric significance of spiritual communica-tions was only understood, we should be astonished at the vastness of the arcanum they coutain! To the natural mind, there is but one

interpretation to be put on anything, and that is strictly literal. To the spiritual discernment "My words are spirit; they are life." In the light of angelhood, how much more is revealed.

Celestial rays grow dim, angelic thought somewhat disfigured ere it finds expresses more interior pression through mortal lips. But per-Emanuel Swedenborg was born in Stockholm, Sweden, in the latter part of the seventeenth century. He was nurtured under the influence of the Lutheran church, his father being a adaptation to our present station. We cannot see God and live! God is truth in the nude!

Swedenborg's scientific researches up till the age of fifty seven, prepared him expresses more in these metaphors to an enterprise to a fifty seven prepared him expresses more in these metaphors to a fifty so, have more or less modified trinity in some more or less modified to fire, and clasps a suffering hum form. The Egyptians recognized their form. Th which was to veil, rather than reveal tenets. Initiates alone were able to de-cipher the symbolic writings. "To you it is given to know the mysteries of the such as the orthodox church believes kingdom, but to them it is not given.' Jesus, no doubt, looked forward to a —or rather tri-personality. It would time when the secrets of orders should seem, however, that in some parts of be made known when he uttered these the Sweedish seer's writing, he regards memorable words: "The things spoken in secret shall be proclaimed upon the housetop." It is this esoferic sense of all scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the full scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the science of corbins and the fullness of the Godhall scripture which the fullness respondence opens up to view. Thought as a rule of interpretation the formula is deeper than speech, feeling deeper than thought, and when we learn that language is but the medium of thought, and that thought corresponds to feeling, and that thought corresponds to feeling, Jerusalem, 1888 years ago, we should be sword of Personnel of the state of the control of the control of the state of the control o we shall have more sympathy for that form of expression which embodies the most thought and feeling. It is for this reason that we love the poet; he expresses for us our muttered thought and the control of the manifested in the flesh.

There are physiological difficulties of the Monster's head, and he can be described in the flesh.

There are physiological difficulties of the more forever. I have been asked to the origin of discovering as to the origin of discovering to the most thought and the can be described in the flesh. feeling, he makes language fluidic, inanimate nature alive, puts tongues in trees, converts the running brook into a book, and makes the starry heavens a

romance.

Emanue'. The relation of man as a spiritual being to the spiritual world, and his relation as a material being to the material long concealed. At-one ment. world, is clearly set forth in his system three heavens with entirely different phenomena, and three senses of the divine word withdivine word within and above the letter, each sense adapted to its special heaven. These triunes and their relationships in relationships in relationships in relationships in the man spiritually enlightened, is a percentage and include wolve and include wolve and include with an appeared like the second coming of the man spiritually enlightened, is a local within the man spiritually enlightened. The man spiritual states and conditions of man after death, was also within, but without, occupying and in the man spiritually enlightened, is a local within the man spiritually enlightened. The man after death, was also within, but without, occupying and in appeared like the second coming of the man spiritually enlightened. The man after death, was also within, but without, occupying and in appeared like the second coming of the man spiritually enlightened. The man after death, was also within, but without, occupying and in appeared like the second coming of the man after death, was also within, but without, occupying and in appeared like the second coming of the man after death, was also within the man after death, was also within the man after death and matural sphere is useless to enter upon a discussion of this subject.

Then let me refer you to your the second the condition of man after death, was also within, but without, occupying and in appeared like the second coming of the man after death, was also within the man after death and matural sphere and the condition of man after death, was also within the man after death and matural sphere and include the man after death and matural sphere and include the man after death and matural sphere and include the man after death and matural sphere and include the man after death and matural sphere and include the man after death and matural sphere and include the man after death and matural sphere and include the man afte progressive development. The projecorganic connection tion of thought and affection from the with each other, mind and heart of Deity, occasions and he gazed into the realm of causes. He anticipated the transitions of the prephilosophy of the all the progressive changes which un-universe.

HIS THEOLOGY.

open to receive In addition to the twelve volumes in which all truth would be recognized of the "Arcana" and other philosophias divine; he realized most fully that within ourselves, and found there Language three spheres, and in so far as he expresses these without pervert cal works, the seer also wrote a number all religion has relation to hic, and that the expresses these without pervert relationship without pervert call works, the seer also wrote a number all religion has relation to hic, and that the life of religion is to do good. He, too, saw that the church of the future was not to be a sacerdotalism such as the past had been. He knew that ritu cal works, the seer also wrote a number all religion has relation to life, and that more durable relations with dom, "Angelic Wisdom Concerning Di- alistic ceremonialism had no relation to vine Providence," "Angelic Wisdom Concerning Divine Love," "The Apo-

even the followers of the illustrious doctrine of "fixity of states." As an example of this phase, take the account given in his diary where he regels and its state of life, the inner these enlightened minds, who constitute memory becomes closed and the imaand life. Thoughts are as influential as the spirit world. He says, "They after elements of future redemption. These of a fall, which in its very nature put the account of the deluge it is seen in rally suppose the perfect man would apthe end of human evolution; but we find these followers of Swedenborg placing the perfect man where the less perfect should be. Divine methods, an unspiritual Spiritualist; I had hoped better things of you. May God grant your ideas change before some pure, true. The survival of the fittest," and ance of innocence of the law or the prophets, but to destroy the law or the prophets, but to fulfill." In our own day, too, we see that the order of creation is from the same principle in what scientists simple to the complex, from the ignorwisdom, from darkness to light, from see Swedenborg, and on one occasion claims of all past systems of religion. chaos to order, from infancy to man-while in conference with his ministers. while in conference with his ministers, cording to philosophy, the infancy of the individual and of the race cordinates divine revelations teach us in denborg saying: "I was informed while respond, and from that far off Eden in the spiritual world that you desired to see me. If, therefore, you can call on me at such a date, I will be pleased to receive you." Wesley read the note the individual and of the race cortuines divine reverations teach us in every rocky chapter the law of procomes our remembrance of golden days, lieved in the literal fall of man, we do not wonder at it; we wonder that a man of the serpent, the eating of the forbidden fruit, and our ultimate repulsion into a wilderness where thorms and thistles grow, and where we cat the bread of sorrow. These figures of speech describe our transition from one spiritual state to another.

All sacred writings are written according to the second of speech describe our transition from one spiritual state to another.

All sacred writings are written according to the second of speech described by the speech described by the second of speech described by the second of speech described by the second of speech described by the speech described cording to the science of corresponding what his interpreters inform us is ence, and by an application of this system of spiritual mathematics alone borg's teaching were appreciated by his followers, they could no longer remain the literalists they are. The historic, the personic, and the localic would all esoterle meaning of all scriptures. I disappear from the records called sacred, would not apply the science of correspondance to the Jewish scriptures alone, but also to the "Vedas," the Koran, the Z nd Avesta, and all other bibles. In suffice to show what is herein sought to be conveyed. "In the internal sense (of the word) there is no respect to any for eternal heaven or everlasting hell. "In the internal sense is the good, and thus prepares itself cal medium in this place. Such an one will find harmonious conditions and financial to be conveyed. "In the internal sense (of the word) there is no respect to any person. There are three things which disappear from the sense of the letter of the word, when the internal sense is unfolded, viz: what is of time, what is unfolded, viz: what is of time, what is of space, and what is of person," A. C. 5253. And again, "The word is of such a nature that the appearances when they are confimed become fallacies,"—T. C. R. 254,258; and again, "The word is written by mere correspondences, and hence all its contents to

the most minute, signify things heavenly and spiritual,"—A C. 1401. It will be seen from the above how utterly

The doctrine of the trinity, as usually from elysian fields look down

As a result of this view of the trinity, the doctrine of the atonement could be no longer conceded. An atonement in, rests upon the doctrine of the trinity rather see God ever manifesting in and

There are physiological difficulties which cannot be overcome were we to accept the current theory of an immaculate conception. Whereas in taking fore of it. I consider the question, this esoteric view, we can all recognize that our Christ must be born from the Swedenborg is a poetical philosopher.
He unveils Isis more perfectly than Madame Blavatsky; will give the world a more esoteric Buddhism than Mr. Sinvirgin, unadulterated principles within privilege of expressing my views We cannot believe in an atonement and also try to convey the intelligen net, and philosophically point out a put forth by the divice principles of more perfect way than Dr. Kinsford, love, wisdom, and power within us. to love, wisdom, and power within us, to These have done valuable services in their way, but these forms of thought goodness and truth. The spirit of the are far more exoteric than that of age seeks to establish such a harmony age seeks to establish such a harmony of mind and heart, or at one minds. The word atonement has been perverted Prime Factor, the Principle of all to so that its real meaning has been too last syllable is taken from the Latin of philosophy; and a relation of the word mens, which, when translated spiritual world to the material is also into English, signifies minds. You will the form of man, endowed with all passes to be similar to that which seen to be similar to that which now now see more clearly the full meaning

> The doctrine of the resurrection was taught by the seer in strict accordance fore whom we will have to events with the spiritual view now taught by stand and render an account of our la

Lord. He saw the light of the new dispensation dawn upon the horizon of you ever thought that in order to be the world from the supplied of the supplied of the supplied of the new ideas the new id the world from the summit of that flection of God or the God Principle ! sent, he saw the prospective susper s on of that Divine Principle? What cause bridge thrown across the gulf then, and still existing between science and the-In addition to the twelve volumes ology. He saw the coming of the day in which all truth would be recognized

sonal face, but signifies rather that have had their rise and fall, but these difference between new churchmen it? Why, I will tell you a secret. Does and scoff at a book because it happens to of our most highly developed mediums. the beauty, splendor and perfection do not constitute a fall of man, such as so called, and Spiritualists. It is the it not say that in God, we live, move, seer teach. But we must be careful to view, if true, would involve the eternity Lord our God is a consuming fire," where there are evil deeds and desires, which there are evil deeds and desires, which there are evil deeds and desires, which the mediums are sometimes exposed.

Swedenborg sexperiences would appear to distinguish the difference between what of what are called "the hells." It is of which his too literal interpreters teach. It It is indeed astonishing to see how even of Swedenborg on this subject. In speaking of influx, we are informed by the seer that all poisonous plants and love, is to let the desire for absolute good- lates an interview which took place beness and purity reign supreme in heart tween himself and Martin Luther in chamber of the soul may be found the They still insist upon enforcing the idea influx from "the hells"; and all attracloathsome animals receive their life tive forms of animal life, and agreeable not indicate the redemption of "the you not look up a Better Way? I fully on earth! Now if this be so, would it hells ? If these forms are caused by realize this one fact, that if every person spiritual influx, and such influx no would stop trying to look for something longer manifests itself, is it not clear that when effects cease that the causes that produced them have also ceased? Then even if such arguments as these had not presented themselves, it is not within the capacity of a finite being to determine what infinity may accom-plish; or in other words, is it within the scope of any being to comprehend eternity and its ultimate outworkings? I think not. Notwithstanding the dif-

ference here presented, the views of our seer on this subject were far more philosophical than any before advanced by the Christian church. The Protestant church, in is anxiety to overturn all Romish teaching, dispensed with an intermediate state, which Swedenborg acknowledged to be the state into which man immediately entered after death. This state is akin to the purgatory of the Catholic, the Karma of the Buddhist, or the place of departed spirits believed in by the Jews. Purgatory fires are the chastening; the Karmac coudition is that accumulation of influences which follow the spirit into life, when it re-embodies, according to Buddhistic teaching; whilst Sweden-borg's intermediate state is one in Thus wrote and labored a man in the latter part of the last century, when residence with us. Besides would be doing bigotry was more bitter than to-day; a grand work for Spiritualism, in effective when theology was by far more dogmatic than now. Surely he was a John the Baptist, preparing the light of Modern Spiritualism—a light which has not yet been fully revealed. Morn her to me for correspondence. Hoping to her form you occasionally. I am yours the meaning to the donnled east. is gleaming in the dappled east. The golden rays cast their rosy tluts over all the sky, and tip the hills with celestial beams, and already prophesy the coming day to those who sit in dark-ness and the valley of shadows. The

VITA PATHY

The Vital Principle. To the Editor of The Better Way.

Shall I, like the poor widow of times, cast in my mite? While perba may not be my last, yet it may the smooth stone of Truth from the tific sling of Vitapathy, that shall smile Vitapath draw the sword of Power, cut off the Monster's head, and he question as to the origin of disease how to understand the why and w of Vital importance, and shall beg have intuitively felt and realized my own experience, as clearly and conly as I can.

What is God, and how is the word

derstood by the majority of the wa

My definition of God is, that He is

that which expresses all life,

Power, all Intelligence. It is not,

sitting on a throne somewhere and n the people like an earthly king, and Nonpare time ad that same Principle must be within, and sequently we are the image and his to exist? Can we alone exist with some propelling power? Where then only true element of Life, (God,) wer tunity turn our attention to finding out hos ---omis was not to be a sacerdotalism such as can be a part of Him, and yet we seem to exist apart from Him. Electricity is Life. How is this? Ah, but stop! You should any one pass over all valuable precepts and examples, in the bible, and select only the fallen ones from which to judge the whole? The bible is not true because it is inspired, but all truth is inspiration, and its being mixed up with all sorts of error does not lesson its value any more than one pure life should not be any more than one pure life should no This and have our being? What does this mean? Simply that we are surrounded strength, giving Vitality from that source, and at every breath we start anew the machinery,-by what? Electricity, Life, (God) which is in, and is the real atmosprinted words; take care that they be elevating, both to self and other congenial minds, who may receive them. You have confessed yourself unable to appreciate a confessed yourself the soul were called by plants, receive their influx from the sould were called by plants, receive th phere surrounding us. Is not this in pure would stop trying to look for something that does not exist, and just turn his attention to the God element within, that he would surely find Heaven on earth in the present as well as in the future. Try it.

E. D. READ, V. D.

Dayton, O.

To the Editor of The Better Way.

I have been so much interested in the work of spirit artists of late, through the organism of W. P. Anderson, of this place, that I feel it my duty to speak of what I have seen toyou, not as a matter of publication, but to let you know that Dayton is occasionally favored with visits from denizens of the other shore. The rapidity and accuracy with which they perform the sketches through Mr. Anderson is astonishingly marvelous Life-like portraits are taken in four or five minutes, of departed friends and controls, that are not only pronounced wonderful but exquisite. I learn you will have the priviledge of soon meeting this angel-gifted man, and that you may not be entertaining angels unawares, I write hoping that you may be enabled to do something in the way of influence for him when you meet.

We are sadly in need of a first-class physisupport that would encourage a permanent a grand work for Spiritualism, in effecting an organization, which can only be accomher to me for correspondence. Hoping to-hear from you occasionally, I am yours, Respectfully, "Ecno," January 7, 1888.

Many of the best contributions of our gallant staff are in type, but are crowded out to give a chance for others

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