

## VOLUME 5.

### CINCINNATI, NOVEMBER 9, 1889.

# THE BETTER WAY.

DEURD EVERY SATURDAY.

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C. C. STOWELL, Secretary CINCINNATI, - NOVEMBER 9, 1889

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one examine !.

SHOULD SPIRITUALISM BE APPLIED INDIVIDUALLY UNIVERSALLY ? AND

(Concinded.) many times. When an outside critic early womsubool, I would even take gence. "Who are you? What are you? where you? and it the provide the you? and it they are you? and it they are you? A what we used as in the you? A what are you? When are you? A when are you? When a many times. graphed to the station of that individual tion of any talent, but there is no talent wol. Now some one says, But wouldn't either of the mind or the spirit but what

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family at the Port Office, (Springari, Ohio, as ble spirit have accepted the message and boys, entranced and in a trance have come out from under that influ- to insist upon it, and while she takes her Second-Class Matter.] and are even anxious for this prculiar disguoeing disease and making out pre-and glorious gift of mediumship and its scriptions with all the accuracy of a that you begin to talk to your neighbor and globious gift of menumanip and its iscriptions with all the accenticity of a day you egin to take to you begin as Cora Richmond, such mediums as ingence and whether is a ten-we might name several to day-Ly- of earth. man Howe and many others that had Then we ask, what is its tendency dency to good and the uplifting of the individual. Then what, so far as its fully due to the tendency what

been taken in childhood, at eleven passing through, and we are passing years of age entranced. The brain of through changes in this direction; from Desmus, Poen by Mrs. P. Buel. The Part-Archent Wooders of Texas described of acted upon by spirit intelli-tage noes, who brought from the realm of the prosent pix described of acted upon by spirit intelli-tage noes, who brought from the realm of spirit the knowledge which they had the prosent pix described of acted upon by spirit intelli-the prosent wooders of Texas gences, who brought from the realm of spirit the knowledge which they had the prosent pix described of acted upon by spirit intelli-the prosent wooders of Texas spirit the knowledge which they had the prosent wooder, or determined the prosent wooder, or determined the prosent wooder, or mediumship. Its ten-the doctor and lawyers in the temples in the older times, so verily has this wide stream of the pix form the pix gathered until from the lips from the child, as verily as a Jesus confounded the doctor and lawyers in the temples in the older times, so verily has this child in the early days of childbool— fields, than can be possibly opened or ter than some of their kind, and some child in the early days of childhooi— Page-Spril Memory: Metrice: Merringe in Accent Econ; Meeticg: Lecturer; Ad-answered question on scientific prot-to you that the soul is of one color and to you that the soul is of one color and to you that the soul is of one color and to you that the soul is of one color and to you that the soul is of one color and to you that the soul is of one color and to you that the soul is of one color and to you that the soul is of one color and to you that the soul is of one color and to you that the soul is of one color and to you that the soul is of one color and to you that the soul is of one color and to you that the soul is of one color and answered questions on scientific proc-lems, on such questions as even her questioners were unable to go further or to give sny point but what had been covered by the wisdom invalved in the its demonstration, and then the inquirreplies which had been given by the ing minds of scientists and observers spirit through the eutrancement of the upon the material plane are endesvor-Here some one says, "But what of these canses or capacities, and, many of fearing of this, and say, beau that the belongs to the flat the connec-jure? Desn't it undermine the nervous spirits. I want to cite in this connec-system? Doesn't it make people ner-vous?" Such inqu ries are continually when he first began writing under the Lecture Delivered by Mrs. B. S. Lillie at a Hall, to Society of Union Spiritulists of Cincinnati, Oct. 20 1859. made and I could not give you a better power of a magnitizer who threw him visible one before you to-day-begging troled the subject, until the writing and your pardon for a personal application intelligence so far exceeded the intelli--but while there is that strength and gence of the manipulator or operator, Now I want to answer one of the vigorous health that never belonged to that he found him lost to him entirely. Then be began to question the intelligence?" Who are you? What are you? And whence comes the intelligence?"

there divine thoughts may be tele- of injuring in the good use and applica-to trace it to this source when in reality it started not in that source and found to have a deeper foundation in an unknown life elsewhere. So, you see, down the past centuries until we stand a lost wrecked constitution and ner-at the time where these who are in power decided that they did not want to hear any more unlearned ones but they wanted learned exponents of ther decrines and therefore they built thec-biggest at that point and you cannot point out from that time on a slugge demonstration of bis own power left with them. I value, then, the power of with them. I value, then, the power of extent that she could only give to pos-lation with the big best teacher we can the print to much to pay this price for territy, if she gave aught, the labelt in and with the highest teacher we can the price to the grandeur of a broken constitution and a null we can rise to the grandeur of nervous system that had been wrecked uot believe that it is injurious to the inthe weight work and work will be to the granteent that the best of all gifts is the gift is gift is the gift is the gift is gift is the gift is gift is the gift is the gift is the gift is the gift is gift is the gift is gift is gift is the gift is the gift is gift i

no educational advantages except what had been given them in the spirit Here then is an illu-tration. They have been taken in childhood, at eleven price to good and the uplitting of the plication of the individual and also gen-erally, and our answer is. That it is possing through, and we are passing this into consideration: first, that from R Scoper in the second second

quality whether it is in a black, a brown, a yellow or a tan colored while man, or a fair Caucasian. Your moral

out and getting your face as brown as a berry, is it? If by some process I brown one-third of the race and blacken an-THE ROSTRUM. Here some one says, "But what of these causes of capacities, and, many of this confliction of en randoment." And them, with the thought that they will other third, that is not what is the matter with there are even people to-day that are fearful of this, and say, 'D send't it in-belongs to the individual rather than to opportunities in some other direction when na they are lacking opportunities in some other direction when na they are lacking opportunities in some other direction. which we have er joyed, and when na-ture and nature's God gives them what they deserve - the opportuoities - they are going to manifest this fact-that intelligence is a factor of the soul and not

of the body-that it is not one color of the other, and that the intelligence of the man is what the man is, and theretore it teaches this principle of equality. the fraternity of the human family, and God the universal parent, call it God the Father, or God the mother, or both either one you have a mind to. There are some who do not like this doctrine at all. Why? Because of the bias of their education and education does so much for us, and Spiritualism comes in to teach this equality.

And on another point it says, There is no distinction in spiritual power be tween the sexes. We have done away Scarcely. Why? Because I am afraid band would be afraid to. For what bours of the night that paid the penalty feaso? For the reason that looking fown the past centuries until we stand at the time where these who are in Most of the gentlemen do not like that Most of you will show it by the looks of your face. Most intelligent men in this day like a help-a helpmeet for him---that is what the old book says God started out to do, but the book also anys that the devil, an ingenious fellow. stepped into the garden, lured the wo man away, and from that time to this, my elster-woman, we have been blamed for too much altogether. Mod-ern Spiritualism comes in and says to woman, "Arise and assert your rights."

the distribution of the second distribution distribution distribution distribution distribution distri

position, and Spiritualism and angels take her by the hand, she is coming out Did you even think that Modern Spiritualism and that progressive movement known among women as that which is to give them the ballot and is laboring for that

last upon the shores of Time. Will not termination to take this up and tetter years ago simplering in the orange of her condition, and, at the same time, men. The mighty telegraph, which now flashes its news over every part of now flashes its news over every part of has been as a partner in joys and in sorrow to go side uy side with him and make him, or assist in making bim, all that he is, and the noblest woman that we can p int you to to night is that woman who, acknowledged as an equal by the side of her husband or with her ather or with her brother, stands side by side with them to fill this noble position that falls to womanhood. I have emphasized this simply because it is an emphatic doctrine of Modern Spirituallam. When woman's mission is under stood and her work is performed, as it will be, in the holy of holies of the temwomen that will be without this crim-inality, weakness and sin that is around us to-day. Then we believe in the ap-plication of Spiritualism in the general sense to the eradication of evil and the removal of crime and the reformation of all mapkind and the uplifting of all who receive its teachings. We have held you all long enough. Give us a thought for a closing impro

visation. (Voices in the congregation sugget "Woman." Woman."
The first one I see is my mother, borne away in those days.
The first one I see is my mother, borne away in those days.
And taking me up in her arms to atd fro, singing her anny of praise.
Kussing my brow, and kissing my lips and faming the strong love flame.
Till at iast it grew in response to hers, and I named the last name.
Mother-and the love upspringing brought to my childish heart.
The music of love that is now ringing and forming life's golden part.
And the next one I see is a gater, as my life visation. (Voices in the congregation

forming itle's golden part. And the next one I are is a sister, as my life has older grown. And standing no close beside me that it seemed that her life was my own: For I speak to you now as a sister who has passed through the journey of life And out in the golden samlight has avoided its turmoil and strife. And I looked back from the journey and three foces loom pic-bight The fairest and .bravest of women as I are there in love's own light.

And this is the old, old story and belongs to

each of you, Bearting the same, same glory as applied and brought to you; You see as loving a mother and back in the far away place Perhaps as loving a sister to-night in your ple tree you trace.

So then we stand here to

And loving the bonds that unlie us and the freesures that now we find

Ours, only as they rise in their glory and again my picture 1 view Till mothers and sisters are many, embracing them all of you.

Now you don't like the sound of that And in this ani ed bond of the fa

pire, And love is the great redeemer, i believe, in the bye and bye That aball mave us from our errors us the years go rolling by.

So I leave this distant picture and this pic-ture of the bow. And greet you as brothers and sisters and feel that is filence somenow That speaks of the ilfe hereafter as well as the life just now; And may preceased joys and bismings crown in the future each brow.

B-flef in the spiritual will more and more become a visibily elevating and enobling doctrine, lifting mau out or himsell, and drawing tim by seet and strong constraints to all nobleness, purity and charity. Silvation will be restored to its old deep meaning of health and soun itses; the asved man-will be the man who does streubunly his duty to God, to himself and man-kind—Exchange.

## JOME W. BATON Three score years and ten is quite a long period to live, and but few com-paratively live to that age. In looking

ritten for The Better Way. THE PAST AND THE PRESENT.

NUMBER 19.

back at the past since I can remember eventa, we cannot help but wonder at the numerous improvements which have taken place in less than three-fourths of a century. The iron horse, which now runs over about every part of the habitable globe, was s my brother man, to better yours. The now flashes its news over every part of best man in this congregation has the best woman as wife and mother that the railroads would be almost useless. was then an inhabitant of the clouds and was supposed to be by many wespon in the hands of the ruler of the universe for the destruction of sinful man. And I could go on naming improvements that would fill the whole side of a newspaper and not name them all; but suffice it to say that these great improvements have all been brought about in the lifetime of a person living

seventy years. In recording a little of my life I will say I first naw the light of day on the 28th day of July, 1519. My parents came from New England and were deple of the being of the maternity, then scendards from those who came over in there will be born a nation of men and the Mayflower and landed at Plymouth the Mayflower and landed at Plymout Rock. My mother died when I was four years old, so I have very little re-membrance of a mother. My father was a very honest, conscientious man who, I can say, never wronged any bu man being. He was a strict Baptist and served in the capacity of deacon forly-five year- in one chur ... Of course I was brought up in that faith and lived it and believed it until I was thirty years old, although there were things happening in the church occa-sionally which shook my religious faith and was helping to open my eyes to a more liberal view of religious teaching. At the age of thirty years circum stances took place which entirely revo

lution'zed my former belief, and the change was so great in one month's time that I wondered how any oncould believe that which I once believed myself. I then f und that I could hold eweet converse with those who had crossed over the river of death. A new sweet converse with those who had crossed over the river of death. A new world seemed to open to me and I never saw all nature scale and look so beautitul as it did thea. I could troly say then that f saw the booutiful Maker in all of his works. The acgry God had passed away and in his room I saw uothing but love and benevolence, and found man had no worse enemy to con-tend with than him-self or his fellow man. I can troly say that I never knew what true happinees was until then, and what is be st of all is this hap-pinese has had a forty years continu-ance, and during that whole period there has hot a doubt arisen across my spiritual hor zu, but everything looks bright: every thing looks joyous and death has lost its terrors, and I am fully matisfied that this list continues on through endless ages and we will through endless ages progress. And I can't for the life of nin and enter the spirit world pure and free from stain. If men could know the whole truth as its they would be afraid to commit crimes; they would find out that every wrong act would follow them into the user world; that they have no sidvocate with no one, but heve got to that every wrong act would follow them into the uext world; that they have no silvocate with no one, bot have got to battle with no one, bot have got to battle with no none, bot have got to battle with no none, bot have got to battle with nonemelves for sine which they have committed. The most of rimes and sins committed are done by those who believe in the forgiveness of sins. Mau is coing to do wrong as long as he is taught that he can repent at the eleventh hour and can allo into heaven as an angel of light. Man is a very imginary teing. Superstition make him fear and tremble for the fo-ture. He builds churches; he prays, he fasts, he deni-s himself of comforts which is the elevel, all to appease the wrath of an imaginary angry being. O, how foolish in man to rely on these things? If he would stop and con ider to would find that there was but one true road to harptices, end that would be doing right and living a pure life. I foul tare what he televes, he will be sure of heav-u is order to be happy hereafter. We must be happy here, for w is the time to be tappy, and the place to be happy is here. Tuen, N. Y. ially Reported for The Better Way. IETY OF PSYCHIC RESEARCH.

and one who beard her could not help but feel that here was an honest sincere

of fruin. Below will be found a rule there came a change. The source the set here into outline of forms passing to aud fro in front of birs, and in a short "The first question asked was this: "The first question asked was the set here into outline of birs, and in a short "Can a man obtaind forgiveness of sins, as natural as life, be recognizing some as his former associates that the world oralls dead. The opening of his spiritual eyes gave this from the consequences of his evide as the former associates that the world oralls dead. The opening of his spiritual eyes gave this from the consequences of his evide as the former associates that the world oralls dead. The opening of his spiritual eyes gave this necessary to save this more the guilty one, either in this more the guilty one, either in this more as an out a conter the guilty one, either in this more of all execute the section of Nature's laws carried with it its own publement in the stings of ormores, that sooner or later with its low multiced and purity. The man may gain sympathy, love, its diving of his erimes or duals of the sit. As a healer be has marked in more forgive crimes committed against its diving the first good deads. Where a crime was examplified, an injustice done, an atonement must be mate of an equal or greater good. Simply saying he is sorry for his eril acts, while of abor in the paths of truth and justice, for and mercy. Lack of space forbids the further enting for the merts with the D. vine Good by a life of fabor in the paths of truth and justice, love and mercy. Lack of space forbids the further enting in the sit. Section is the paths of truth and justice, love and mercy. Lack of space forbids the further enting in the sit. Section is a space forbids the further enting in the sit. Section is the paths of truth and justice, love and mercy. Lack of space forbids the further enting in the sit. Section is the paths of truths and justice, love and mercy. Lack of space forbids the further enting in the sit. Section is a space forbids the

ment with the D.vine Good by a life of labor in the paths of truth and justice, love and merey. Lack of space forbids the further en largement upon her discourse; but a few words to regard to the general charac-ter of her work may not be considered jnappropriste at this time. Sue com-menced her medial work a little over a year ago, and has worked early and late. In section and out of season, for the up-building of the cause of Spiritualism. Sue has fought her way to the front in the face of obstacles, physical and spir-itual, that might have dauted a far stronger woman. But feeling that she was called of the spirit world ab he went steadily forward. In December, of '85 else started the afternoon meeting in Douglass Hall. At first this was a per-sonal venture, but soon others came for-ward and placed the work upon a foot-ing whereby the meetings were made free, and from this bas grown the Soci-ety of Paychic Research, for whom she is to speak until January. Cincinnali people should be proud of her as she has developed her mediumship here and labored faithfully in the cause her. As a neckler she has grown to be a legical and forci-le extouent of the epiritual philosophy. While she may not deal in flower, metaphors, she ap peals to the reason by a simple and there is always tood for a thought in her leature. Her peyconetric readings are remarkably e-treet.

### From Our Reporter's Note Book. LOCAL ITEMS.

The Lyceum has once more begun stematic work.

eystematic work. Come out to the lectures, Sunday moraing and evening. A social dance with refreehments at G A. R Hall, Widnesday evening, Nov. 6 Admission, 25 cents. You cannot spend a Sunday after-non better than by going to the lec-tures at Douglass Hall, under the au-plece of the Society for Psychic Re-search.

and all should turn out to bear bim. Mr. and Mrs. Lillie closed their en gagement with the Union Society last Sunday evening. Toe Society adopted resolutions commendatory of their work and presented Mrs. Lillie with a certificate of authority, from "The Re-ligious Society of Union Spirituuslist;" which gives her all the rights and priv-lleges presensed by the ministers of any church within the state of Obio. Mrs Lillie made a few appropriate remarks in acceptance. She takes with her the best whenes of all.

ritten for The Better Way. ROMANCE AND MEDIUMSHIP.

han, Sunday, October 27, 1889. On Sunday af ernoon a large sudience gathered in the hall of the above society at the northwest corner of Sixth and Wainut streets in this city, to listen to a lecture by the guides of Mrs. Adah Sheehan in reply to questions from the sudience. The subjects were well dis-cussed in a thoughtful earnest manner. Through curlosity he attended but left disgusted, (for they used the stand), with the demonstrations, laughlog and soofflog at them. But by the saruest requests of Mr. and Mrs. Bowmau, he worker who was laboring for the cause attended their meetings, and ere long of truth. Below will be found a run-ning synopsis of one or two of the quee-

work here on the theorem in that they appreciate his work, met at his resi-dence on the 13 h lost, and presented him with a fine engraved gold breaded cane as a memento Reabelli, the guide of medium Fred Howard P.erce, made the presentation speech, speaking very highly of what Mr. D ne has done, and also of his powers as a medium. Mr Dine was completely taken by sur-prise, or, in his own words, "knocked silly." but thanked us very kindly for the present. I must not omit, however, that the acquantance of Mr. D J. Dine and Mrss Ids B.wman ripened Into love and ended in their marriage March 11 th, 1889 Such in short is the telstory of D. J Dine, slocal m-dium of NJ. 187 East Eighth street. Respectfully, S C. NUNAMAKER Canton, O.

### Written for The Better Way. JUSTICE.

Canton, O.

ALLIE LIND AY LYNCH.

I am reading that grand book, "Review of the S-ybert Commi-sioners' Report," by A. B R chm and. R cently I read an article in another paper, wherein it says of Mr. Richmond: was somewhat confounded by the want of logical method in his speeches, and surprised that he should look on an inrence as evidence."

Now that remark regarding the au thor of the book above referred to rather "confounded" me. I have not heard

THE BETTER WAY

School Reform Needed. Young Eugland is much more ob-treperous in its demands than Young America, judging from the reports of juvenile strikes from over the water. It seems that the school children, in imi-tation of their elders, have organized a movement which is one of the peculiar outgrowths of the labor question and is extending in all directions. In London, Giasgow, Elinburg and Dondee the youngsters march through the streets in and nor the development of mediual fet if the degated, (or they used the stand) is a steadulg in all directions. In London, Giasgow, Eliuburg and Dondee the youngsters march through the streats in the demonstrations, laughing and processions, and establish pickets verywhere to prevent others from going to school, and so are the methods of dock stress. As an attrait as life, be recognizing some for means and for in front of him, and in a short is an atrait as life, be recognizing some as his former associates that the world calls dead.
The opening of his spiritual eyes gave the as he former associates that the world is never yel resorted to the methods of dock at a set were the record of the some the secons to have been being one, and his generation ago that he is somuch better then it was a generation ago that he is somuch better then it was a generation ago that he is somuch better then it was a generation ago that he is somuch better then it was a generation ago that he is somuch better then it was a generation ago that he is somuch better then it was a generation ago that he is somuch at they solving a market to be accord escaping at home whith the sources of escaping at home what he chances and now is. Now he is the soward for the sitters on the based of the sircle and it is obased at school. It will not be showed that form. The guitar finating the succes; as a physical medium, and at is insituated. The fact remains that they gived upon, and oftimes gently taps the sitters on the basd, a distance of the sitter on the medium, and they gived upon, and oftimes gently taps the sitters on the basd, a distance of the sitter on the basd, a distance of the sitter on the the indom and presente the sitter to has the is foreflathers were have the is picked an accompaniment on the square. The solute and ther soward for the server, and that sho dengther shower here for the cause of truth, and presente the will no dould take the presentation speech, speaking there there there have been in whith the is s

BRIEFS AND PERSONALS.

Herr Carl Hansen poses as hypnotist i condon, consulting hypnotically and give lassinatractions at 30 Emsteourne Terrac 'addington, W.

class instructions at .3. Exationarize Terrace, Paddington, W. Dr. D. J. Stansbury, the medium for inde-pendent slate writing, etc., will visit Phila-delphia early in November and be in Wash-ington, D. C. during December. Good Health' says, "The condition of the teeth of the sversg: A merican is such that a hundred years hence, at the present rate of depositing gold in the burnan teeth, there will be more gold in the cameierles than in the Colorado mines." Dr. N. B. Wolf, a wealthy clitzen of Chr-chnatti, is at present in Paris, France, Inter-esting himself as used for the cause of Spir-ituslism. Medlum and Daybreat contains an open letter from him to the President of the French Republic. "Glimpses in the Upper Spheres" is to be

the French Republic. "Glimpses in the Upper Spheres" is to be the title of Luther R. Marsh's book of con-versations with chief characters of the Bible, through medial agencies, that is now an-nonneed for immediate publication by Chas. A. Wenborne, of Buffalo, N. Y.

-Having said nothing to injure that par-ty, we do not feel obliged to defend them sgainst the attacks of others. Such a do-fense only creates more doubters and is in-juitous to the cause. The least said about some things the better. A defense is often as had as a genuine expose.

<text><text><text><text><text><text><text><text><text><text><text><text><text>

communications through the felegriph I have described, that cannot be explained by the most learned electricians of to day." Could an horest man on a committee have "tested" the thing better? What mot general edailings, and fewer presona-one-sided speculations and favorilismen Dituary. Pamed to spirit life from Irwin, Pa., Octo-moths were and ya bereaved to special a without the use of the prior. Pamed to spirit life from Irwin, Pa., Octo-moths were and with less pain than by any other known Preston, sged thirty-seven years, seven moths, seven days. A bereaved to bushad and ten children mourn for one who has not be avit the studies bere faith: A noble womaa, nobly planned; the pesce and victory of life. She read the the soles promise of knowledge before fut be pesce and victory of life. She read the thill ised and guides through love's control. Not dead, bat only years before To dwail on life's immorial shore. Servicem conducted at 2 o'clock, Octob-r bith, by Emma J. Nickerson

MOVEMENTS OF MEDIUMS Emms J. Nickerson may be addresses of the BETTER WAY. G. Wilson solicits engagements as Address box 89, Manuta Station, Dr Dean Clark is ready to answer calls on the Pacific coast. Address cars of Golden Gate. Gate. Mr. Geo. H. Brooks may be engaged for the Inter months. Address care of THE BET-TER WAY. W. C. Warner, hespirational lecturer, is when for the season of 1800, beginning with Pebruary. Hartison D. Butrett, is coap for anyage. Harrison D. Burrett, is open for engage-ments to lecture. Address 182 Grove street, Meadville, Ps. Mead ville, Pa. F. N. Foatcr, the spirit artist, is now located at Minusheid, Hi., and is ready to take pic-tures from photographs, etc. Mrs. Carrie Van Dazee is at present in Wheeling, W Va., but may be addressed at Causes, O., for engagements to lecture. Mrs. Work Work 100 and 100 and 100 and 100 and 100 and Mrs. Work 100 and 100 and 100 and 100 and 100 and 100 and Mrs. Work 100 and 100 and 100 and 100 and 100 and 100 and Mrs. Work 100 and 100 and 100 and 100 and 100 and 100 and Mrs. Work 100 and 100 and 100 and 100 and 100 and 100 and Mrs. Work 100 and Mrs. Work 100 and Mrs. Work 100 and 1 Wheeling, W. Jorgenzagements to lecture. Mas Helen Staart Richings lectures for the Anderson, Ind., society during Gotober, and Ine Pitaburg society during November. Mar. Fannie Ogden, 61 Main street, Peorla, II. Trance, Test and Psychometric reader. Can be engaged for the season of 80 and 10. Dr. A. W. N. Rothermel can be addressed for the present at Columbia Hotsi, evrop Tair y flat and State streets, Choigo, III. Mar. Nellies, Esade of Capao, Mich., is now

7 X C

ther y flat and state streets, Chougo, III Mm. Nolles, Basalo of Capue, Mica, is now endy for whiter month engagements as lea-user. Terms moderates and references given. Judge Festherniose is ready to answer calls a leature. Terms moderates'; correspondence olicited Address for the present, San Mar-iat, N. M. Miss Jennie B. Hegan will make engage-nents for fail and whiter werk evenings for , 10 and 12 leatures. Address 52 Irving street, sonth Framinghann, Mass. Bishop A. Beals, inspirational speaker, any be addressed during the monthe of Sep-ember, October and November, at No 701 E. Lind street. St. Faul, Man.

ember, October and November, at No 701 E. 'hird street, St Paul, Minn. Mm. Mary C. Knight will be pleased to cor-espond with societies wishing to engage her ervices as a lecturer and test medium. Ad-ircas Fulton, Oswego Co., N. Y.

Mrs. Edito, Oswego Co., N. Y. Mrs. Edito K. R. Nickless is engaged to lec-ture and give tens in Otkland, tai, Sunday (fernoons furing the month of Octuber at G. A. Hall, Thirteenth atreet. Frank T. Ripley, lecturer and test medium popen for eugagements for November and

a for November hio or Pennsylva , Allegheny, Pa. nal speaker and Address 300 Beaver Ave. A Hegneuy, Pa. H. J. Field, inspirational speakers and test medium, is open for engagements to socie-ties desiring his services. Address till Nov. 15th, 2019 Main street, Wheeling, W. Va. G. W. Kates and wife will hold meetings in Millerville, Mo., October 4th to 12th; St. Louis belance of October; Gaivetian, Fexas during November. Address according y. James D-Buchananne will speak in uis and vicinity during the month of er. In Topeka, Kan, during November Jecember. Will be open for engage-tor the season of 1890.

ad Decentron the season of 1890. Dr. John Wm. Fletcher lectures in Brock 'n for November, in Philadeinhis in D-ember, and Brocklyn, N.Y., in 1800; most o ember, and Brocklyn, N.Y., in 1800; most o Sinder, in Puriadelphia i Brooklyn, N. Y., in 1800; m I Juae. All letters addres ith street New York City.

for October, and at Clevelant, Ono, for wember Engagements open for Decem-ber and March following. Will also wer calls for week evenings at accessible ats from above pinus. W. Kates and nd wife closed an activ

or, w. reacts not with closed an active month of labor in at. Loons. Mo. Sundary, Octoher 28th, by two meetings for lecture and lesis. They were dated to be at Piet-mont, M. O. Order and the strength month of the strength of the strength November, New Vitean, La. during De-ber. Address as per route. A. J. Swarts, Ph. D. of Chiesgo, baving, in connection with Dr. Shipley, V. D., Ph. D. opened a science bealing institution at MS Sperior street, Cleveland, O. will be pleased to correspond with the interstied in Opio and new States. He will lecture of Spiritusiam, form spiritul asocieties, instruct classes to spiritual science, attend fuoerals, etc.

. H. S. Phillps, well known in Phils is and vicinity, expects to visit New uod, and would like to make enterge s for her services in Convectent an ebusetts as public test mediam dur iovember and December. A'dress 50 street, C. when, N. J. until Nuvembe after that Westfield, Mass., care of H Di.

days in November, last two in Ha Mass.; first two Sundays of Decem Lynn, Muw; last three Sundays in Ne port, Mass; March, 1800, in Philadelph April in Haverbill and Worcester; I Portland Maine





NOVEMBER 2, 1888

= MODENE

HAIR ON THE FACE, NECK, ARMS OR ANY PART OF THE PERSON





## VOLUME 5.

THE BETTER WAY.

CINCINNATI, U. M. G. YOUMANS, Pres

CONTENTS

JN ÷

# CINCINNATI, NOVEMBER 9, 1889.

# THE PAST AND THE PRESENT.

Three score years and ten is quite a ong period to live, and but few com-aratively live to that age. In looking long period to live, and but few com-paratively live to that age. In looking back at the past since I can remember events, we cannot help but wonder at merous improvements

the numerous improvements which have taken place in less than three-fourths of a century. The iron horse, which now runs over about every part of the habitable globe, was sevenly years ago slumbering in the brains of men. The mighty telegraph, which now flashes its news over every part of the civilized world, and without which the railroads would be almost useless was then an inhabitant of the clouds and was supposed to be by many a and was supposed to be by many i weapon in the hands of the ruler of the universe for the destruction of sinfu-man. And I could go on naming im provements that would fill the whol man. And i could go on has provements that would till th side of a newspaper and not na all; but suffice it to say that th improvements have all been about in the lifetime of a perso

about in the lifetime of a person li-eventy years. In recording a little of my life I say I first saw the light of day on 28th day of July, 1619. My par-came from New England and were scendauls from those who came ov-toe Maythower and landed at Plym Rock. My mother died when I four years old, so I have very littli-membrance of a mother. My fa membrance of a mother. was a very honest, conscientious man who, I can say, never wronged any hu who, I can say, never wronged any bu-man being. He was a strict Baptist and served in the capacity of deacous forty-five years in one chur ... Of course I was brought up in that faith and lived it and believed it until I was thirty years old, although there were things bappening in the church occa-sionally which shook my religious faith and was helping to open my eyes to a more liberal view of religious teaching. At the age of birty years circum-At the age of thirty years c ances took place which entirely itionized my former belief, at hange was so great in one m me that I wondered how an d over the river of death rld

her condition, and, at the same time, my brother man, to better yours. The best man in this coogregation has the best woman as wife and mother that has been as a partner in joys and in sorrow to go side by side with him and make him, or sesist in making bim, all that he is, and the noblest woman that we can point you to to night is that woman who, acknowledged as an equal by the side of her bueband or with her father or with her brother, stands side by side with them to full this noble posi-tion that falls to womanhood. I have emphasized this simply because it is an emphatic doctrine of Modern Spiritual-

emphasized this simply because it is an emphatic doctrine of Modern Spiritual-lsm. When woman's mission is under-stood and her work is performed, as it will be, in the holy of holies of the tem-ple of the being of the maternity, then there will be born a nation of men and women that will be without this crim-inality, weakness and sin that is around us today. Then we believe in the anas it tem inality, weakness and sin that is around us to-day. Then we believe in the ap-plication of Spiritualism in the general sense to the eradication of evil and the removal of crime and the uplifting of all who receive its teachings. We have held you all long enough. Give us a thought for a closing impro-visation. (Votees in the congregation suggest "Woman." WOMAN.

forming life's g

d out in the gold

its tarmoil and And I looked ba-these faces loor The fairest and it them in love's

And this is the old, old each of you,

Bearing the same, so brought to you; You see as loving a

Aud loving the bonds that freasures that now we fin Ours, ours as they rise in

them all of y

Ballef in the spiritual will

ble spirit have accepted the message and are even anxious for this prcular acd glorious gift of mediumship and its unfoldments; and in this way we have seen learned men sitting silently asking the power of the spirit and as silently and passively praying for this as a treasure to add to the storehouse of their wisdom. I want to say at this point in speaking of this, that by this process alone have been developed such medi-ums as Nellie Brighan, such mediums as Cora Richmond, such mediums as we might usme several to day—Ly. THE WAY PUBLISHING CO., Proprietors Cor. of Plum and McFarland Sts. I. S. MCCBACKEN, Treasurer. C. C. STOWELL, Secretary we might name several CINCINNATI, - NOVEMBER 9, 1889 EST PAGE-The Restrum-Lecture by R. Snephard Lillie, How Should Stunation be Applied Individually Universally; The Past and Present. aiversaily; The Past and Present. CD PAGE-Spiritneliam by Hudson Tut-;: John B. Wolff: Dr. Loucks; Only reaming, Poem by Mrs. P. Buel.

Basered at the Post Office, Cincinnati, Obio, as Second-Class Matter.] and are even anxious for this

Determine De thousand P encel; Diang Page-Actient Wonders of Texas and New Mexico: A Propictic Dream of the Photograph; Advertissments. Forwar Page-Editorial: Stray Thoughts; Ne ther Maisrial aur Solfraul Popyr; A Passing Thought on Varieus Matter; A Thought; Locat, Ed. Part Bage-Correspondence; Adve. Start Page-Spirit Messages; Questions and Answer; Verse Writus; Marcingo In Accelerations; Meetings; Lecturer; Ad-vertiseness.

A orient Rome; steerings, serings, restriements: Your, Pilgerden, em inued: To a Broiner. Poem by Mary K. Boczes; Q. & C. Rail Rood; Scole and Ribbon; A ovs. 1871 PAG--Mediums in the South; Obli-ary; Northport, Me; Summeriand Notes; Belefaard Personals. Whiching, W. Ye; Belefaard Personals. Whiching, W. Ye; Belefaard Personals. Whiching, W. Ye;

Now I want to answer one of the juestions or criticisms that come up so many times. When an outside critic ary, well, where are your schools? Where are your seminariles? And we maker, Just where we want them to be-in the eternal heavens and our tackform the leferal heavens sud our buch heights and every soul that be-constitution and as rob constitution and as rob slupon this rock and wrecked as there it is in restify a school of discipline : have been others wrecked heretofore. I a process of educational advantages i look upon the past history of the church and say the life and spirit went out of it when they determined to fetter the spirit ad oblige it to walk in certain grooves. You cannot do this success-

Spiritualiam has been growing these forty years. It has ex-perieuced all the extremes and then the time when e en the sa ats of your age in a child-like, hum

to-day-Ly man Howe and many others that has main river each many other that has no educational advantages except what had been given them in the epirit been taken in childhood, at eleven years of age entranced. The brain of Cora Richmond as you know ber now, exercised or acted upon by spirit intelli-gences, who brought from the realm of epirit the knowledge which they had gathered until from the lips from this child, as verily as a Jesus confounded the doctor and lawyers in the temples in the older times, so verily has this child in the early days of childhood-eleven, twelve or thirteen years of age, answered question on eclentific prob-lems, on such questions as even her questioners were unable to go further or to give any point but what had been no educational advantages except what

to give any point but what had been covered by the wisdom involved in the replies which had been given by the spirit through the entrancement of the one examine i.

 Bienoraphically Reported for The Better Way.
 Bienographically Reported for The Better Way.
 Bow SHOULD SFIRITUALISM BE APPLIED INDIVIDUALLY AND UNIVERSALLY?
 Lecture Delivered by Mrs. R. S. Lillie at G. A. R. Hall, to the Society of Union Spiritualists of Clinetinanti. Oct. 20, 1889. (Concluded)
 Now I waut to answer one of the questions or criticisms that come up to many times. Where are your schools?
 Where are your seminaries? And we answer, Just where we want there the betwere of have used as instructions of learning?
 Where are your seminaries? And we answer, Just where we want there the betwere of heart by the settrem of heart the betwere answer, subs where we want them to all imposee a woman in every sees beechers are the living souls from the betters are the living souls from the picture of health with as strong a soul. Now some one says, But wouldn't you advocate educating the individual? Scarcely. Why? Because I am afraid to and would be afraid to. For what soul. Now some one says, But wouldn't you advocate educating the individual? Scarcely. Why? Because I am afraid to and would be afraid to. For what and would be afraid to. For what and would be afraid to. For what at last by a tubbabe due to the spirit but wint can be made an ill-use of. I have seen many a student studying in the sile to a day taket, but there is no taket. Scarcely. Why? Because I am afraid to and would be afraid to. For what at last by an ubbalanced brain and by they were cleave in all the source and magnetism with at last wrecked constitution and ner-vous system—by abusing to such as a the time where these who are in his power and wasting to work and a nervous system that neever in all the future of her iffs gave or could give any promise of mis-terity, or who had werecked for life— ance of a broken constitution and a nervous system that the beau for all the future of nerifs and wonthood we wills terint, or who had were know the terity, if size gave aught, the inherif whatever unfoldment we can get and until we can rise to the grandeur of the spirit, the best of all gifts is the gift of the spirit, the best of all gifts is the gift in life with the soft of all gifts is the gift in the set of all gifts is the gift of the spirit, the best of all gifts is the gift of the spirit, the best of all gifts is the gift in the seal of the spirit, and until the ane of the which is of the epirit, and until the seen may were reas to transfered the spirit wat the and with the may effect here the the soft of the spirit, and until the woman in every se

> have, we have touch few and those taken few and the aud preparent for the preparent for They have also --our heaters; no physicians--men a

and boys, entranced and in a trance disgnosing disease and making out pre-ence with such an impression upon your neighbor iterated physician and meeting in every instance and carrying out to success-peting with these-yee, more than this, laking such cases as have been given that is, successfully meeting and you friends and they see that you are wiser than you were and you donot that is, successfully meeting and cor-peting with these-yee, more than this, laking such cases as have been given take her by the band, she is coming out to successfully meeting and cor-peting with these-yee, more than this, laking such cases as have been given the split prescribing through the inter-ing price and wisdom of one of the sages of earth. Then we ask, what is its tendency and what would be the result of its ap-and what would be the result of its ap-

of earth. Then we ask, what is its tendency and what would be the result of its ap-pication of the individual and also gen-learnily, and our answer is. That it is passing through, and we are passing f through changes in this direction; from the first up to the present there has been graduil growth until as we have said before, there can be a use both the preparent vessel, or educated, if do-ing so wisely and also of that which is independent, or mediumship. Its ten-dency is then to open, and it does open, wider avenues of knowledge, broader tields, than can be possibly opened or have been opened in any other way. The psychic research societies that are growing up in the different clies of your laud and of other lands, are the outgrowth of Modern Spiritualism and your land and of other lands, are the outgrowth of Modern Spirituslism and its demonstration, and then the inquir ing minds of scientists and observer upon the material plane are endeavor of the upon the material plane are endesvor-ing to find out or to fathom, if they can, these causes or capacities, and, many of these causes or capacities, and, many of them, with the thought that they will at are it in-belongs to the individual rather than to splrits. I want to cite in this connec-tion the case of Audrew Jackson Davis usually when he first began writing under the better non the into this trunce and believed he con going to the the writing and troled the subject, until the writing aut troled the subject, untriving the intelli-intelligence so far exceeded the intelli-gence of the manipulator or operator, that he found him lost to him entirely. Then he began to question the intelli-gence, "Who are you? What are you? And whence comes this intelligence?" and the reply came, "I am a spirit; I And whence comes this intelligence?" the Father, or God the universal parent, call it God and the reply came, "I am a spirit; I once dweit in a mortal body such as yours. I lived in such a place," and it was found to be correct. This is what? It begins just where these wise one an the psychic society think that they are to have be his equality. at troin an early and the reply came, "I am a spirit i ly ears until now, so of Modern Spirit-nan in every sense so for Modern Spirit-nan in every sense to with as strong a boust health as you is the spirit is the spiral is what? It begins just where these wise ones in the psychic society think that they are going to leave off, or that they are going to trace it to thissource when in reality it started not in that source and was found to have a desper foundation in an unknown life elsewhere. So, you see, they are chasing in reality around a circle that will bring them back right where measured and magnetism with situation and ner-sing his talent and ing to such an ex-they see the seminary in recked for life.—a a nervous system of ut reise of mass.

You could not do otherwise. Now you say "All right, we believe in Spiritualism and in its application to the everyday life of the individual man and woman; that in this there is a ten-dency to good and the uplifting of the individual. Then what, so far as its general application is concerced? What would this be? And we ask you to take this into consideration: first, that from its experiments upon the platform, through its messagee, through its writ-ings, in every instance it has touched

through its messages, through its writ-ings, in every instance it has touched upon general principles that cannot but affect the general welfare of maukind. Its first message is that of equality. Some people do not like it, but the more you take of it the better you will. Some people thick they are a little bet-ter than some of their kind, and some have a great fancy that color his a great deal to do with it. I want to say u syou that the soul is of one color and quality whether it is in a black, a brown, a yellow or a tan colored white man, or a fair Cauceaisn. Your moralbrown, a yellow or a tan colored while man, or a fair Caucasian. Your moral-it, is not affected a particle by going out and getting your face as brown as a berry, is it? If by some process I brown one-third, that is not what is the mat-ter with the men. They are lacking opportunities in some other direction which we have enjoyed, and when na-ture and nsture's God gives them what they deserve—the opportunities—they are going to manifest this fact—that in-telligence is a factor of the soul and und of the body—that it is not oue color or the other, and that the intelligence of other, and that the intelligen the man is what the man is, and there fore it teaches this principle of equality the fraternity of the human family, and God the universal parent, call it God

88 y, and just as powerful intellectually as a man if she has the same opportunity. Most of the gentlemen do not like that Most of you will show it by the looks of your face. Most intelligent men in this day like a help—a helpment for blm—that is what the old book also says that the devil, an ingenious fellow, stepped into the garden, lured the wo-man away, sud from that time to this, my sitter-womany, we have been blamed for too much sltogether. Mod-ein Spiritualism comes in and says to woman, "Arise and assert your rights." Now you don't like the sound of that and just as powerful intellectually as

Now you don't like the sound of this do you-woman's rights. We will word it like this-human rights--and we will say, black or white, rich of poor, high or low, man or woman, intelleo-tually, with like privileges and like op-portunities, we have like capacities, and we will show it in every instance, if you will give us a chance. The world is ad-vancing, in splite of all convertion sources g, in spite of all opposition au is belu is advancing woman with the tide of advan is to day in many po It is not necessary i m the littl

to teach this equality.

Now you don't like the sound of that

And on another point it says, There to oblished on a spiritual power be-ween the sexes. We have done away ith color and now we are coming to a point and we are going to say A

Tha

And taking me up in her arn singing her song of praise. Kissing my brow, and kissin faming the strong love flat Till at itst if grew in response named the hat mane. Mother-and the love upspring my shifts.

NUMBER 19.

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NOVIEMBER 9, 1889

 I believe that Jews wara chieropath well in spiritual insight and development for in advance of the ers is which he ived. He was a seried in the series of the series of the mathematical series.
 B. I believe has a series of com-mutatical is in which to his creative in such a way as to allow of no misunderisad-ne; (find, he is worme of them ware.
 J. believe has one of the series of section of produces well allo constant and section in produces well allo to the remove of section of produces well allo to the remove and section in produces well allo to the remove and section in produces well allo to the remove and produces and confort; and i therefore how here have an persailes and papers.
 The low in frechought and no skrink movie back to the ducts of others, despo or the section of the ducts of states in the section of the ducts of states in the provision of the ducts of the sections. The law, as presents and in airwin, 10. The low in free thought and in airwin, increased and the second and the secon

JADUATY, 1863. Abdallah's Farowell.

Abdallah's Farewell. He who thed at Acces sends This to comfort all his friends; Faithful friends] If lies. I know P le and white and coid as snow, And ye may, "Abdallah's dead!" Weeping at the feet and hosd, I can see your failing Lears. I can see your sighs and prayers; Not I multis and whitepri this,-"I am not the fining you klass; Crosse your tears and lei II file; It was mine, it is not 1."

Conservations, it is not if it it: It was not not, it is not it." Neven friendst What the women laws For its less bed of the grave. Is but a but which I am quitility. Is a case, from which, stinst, Like a bawk my wont hath passed Love the inmate, not the room,--The wearer, not the grave, stinst, University of the room,--The wearer, not the grave, stinst, Which kept binn from those stars, Loving friends! He wise; and dry Miraight way every werping c79,--Whity left upon the bier is not worth a whiful teer, 'The an empty see-shell,--one Out of which the pass! is gone; The spearl, the sont, the all is hum. 'Than senther jar, whose lid Atlah sosted, while it bid That tressure of his treasary, A mind that loved him; let it lief Lovithe shard be easth's once more, Since the gold ablowed in bis fore. 'A'tab gorious': Allah good!

Since the gold ablock to bisitors. A'tab giorious' Allab good! Now thy world is understood; Now the long, long wonder ands; Yet ye weep my erring friend, While the min whom ye call dead, In unepoken bliw, instead, Lives and loves you; oot 'tak true, Lives and loves you; oot 'tak true, But in the light ye cannot see Of unfaidfiled feicity,— In enlarging paradise, In entarging paradise, Lives a life that never dies.

Is yo certain all service charter, Viewed from Alish's throne shore. Is ye stout of heart, and come Bravely coward to your home! La Alish Illa Alish! Yes! Thou love divins! Thou love slway! He that ded at Assa gave This to those who made bis grave.

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ANOTHER WORKER OF MIRACLES.

ANOTHER WORKER OF MIRACLES. "A Word to the Wise is Bufficient." I are curiting hundrels of people that are left wrecks by the learned M. Day, i might say half of my patients and 1 have noise these test by the learned M. Day, i might say half of my patients have doctored them and boloue of them know what failed them; still the came intil the patient was to the say as the physicients have doctored them still the came intil the patient was to the say as the physicients have doctored them still the came intil the patient was to the say as the physicients have and by the still the came intil the patient the say and and of callstorysance can see the east con-dition of the sayser, and if they are not so bedy pointed by these hints theorem is the say and help think at notifies is at the first of the sayser, and if they are not so the first of the sayser, and if they are not be dy pointed by think at notifies is at the first of the sayser, and if they are not so the first of the sayser and many and if the test of the sayser and many and if the test of the sayser and many and if the test of the sayser and many and if the test of the sayser and many and if the test of the sayser and many and if the test of the sayser and the say the sayser to rear to first while all so you, and sould by the sayser and if the sayser and the sayser the first of the sayser and the say the sayser test of the sayser and the sayser and the sayser test of the sayser and the sayser and the sayser test of the sayser and the sayser and the sayser test of the sayser and the sayser and the sayser test of the sayser and the sayser and the sayser test of the sayser and the sayser and the sayser test of the sayser and the sayser and the sayser test of the sayser and the sayser and the sayser test of the sayser and the sayser and the sayser test of the sayser and the sayser and the sayser test of the sayser and the sayser and the sayser test of the sayser and the sayser and the sayser and the sayser test of t

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JOIN ROUTS Written for The lister Way. Only Dreaming. BY MM. PORMS BUEL. Keep still ob heart I know you must be dreating. To think another one should best sloss for thes: These eyes so kind with woodcross loss beaming. Are but deceptive lights toned dows in harmony.

Awaken from thy sleep, too long have you been dormant. To awake may cause thes keener pain the now; Remember many hearts like thite has been to torment. Yet they have risen again to lorder begins some how. on may you cannot live, yet anow you are

immortal, One ray of warmit may still this in pain, home uroader, brighter channel the annu-has yoog be life dow on in says And turn thy life dow on in says again.

days rise of the great Northwest has been thoroughly "done" or gone over by trav-elers, but the great Southwest remains as yet almost an unexplored region. Lack of railroads, hostile Indians, the prevalence of cut-throats and "road agents" have been causes sufficient to give the region a bad mere, and so this p. rison of the continent is perhaps the least known and understood of all our territory. Arizona, New Mex-ico and Northwestern Texas have many aurprises in store for sight seeing travelers. Ruins of lost cities, cave dwellings, cliff surprises in store for sight seeing travelers. Ruins of lost cities, cave dwellings, cliff walls and a tower at each corner, was ex-

general appearance of a huge swell or rise in the prairie, a perfect desert in outward appearance, for it contained no helb, no In the Salt River valley, which is now a sppearance, for it contained no heib, no nothing save a waste of sand, alkali and buried cities have been found. in origin

after a waterspout and a gale of wind un red the ruins to view. Here in the far Southwest, where rains are few and that blows. Very often these whirlgig grain, in order to counteract any emerstorms develop into minature cyclones, gency of drought or war and sometimes they grow so large and on such a grand scale that their power and Sweeping across the country with not so much velocity as a genuine cyclone, they pick up and carry along rocks, dirt, stone, rees, sand and what not, smashing every sand gathered up by this curious phenomena of nature that the column, whirling about with frightful rapidity, actually reaches the clouds, and joins with the latthe sky.

The first indication of a cand auger little whirlgigs of dusty wind, picking up bits of straw, leaves and other rubbish, and waltzing about helter-skelter with smoke, dancing over the prairie in every direction. One or two of them sometimes meet and join forces, but when a dozen or twenty come together, and happen at the

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ANCIENT WONDERS OF TEXAS AND wind shades and the like, piled up the ANCIENT WONDERS OF TEXAG AND NEW MIXTOD. Tourists and idlers in search of strange sights and wonders new, never need go abroad, writes a New York Times corre-spondent from Forth Davis, Tex. The natural wonders of the world are on this side of the Atlantic. Our country contains tupendous marvels, and all within a few days ride of the most populous cities of the East. The great Northwest has been thoroughly "done" or gone over by trav-

houses and other abodes of extinct man posed by the cloud-burst. This has the being uncovered to the light of appearance of a citadel the masonry being day, showing that a great and industrious atrong and secure, and in the centre is people once inhabited the land, who undentood something of the arts and scien-ducts of stone stretching away in many ces, and who cultivated the fields and directions, giving the idea that the buildbughed the ground at some distant epoch filme much the same as we do to day. A few months ago, at Cochite, on the American side of the Rio Grande, Amanda name was Guato, and that it flourished Chavez discovered the ruins of an extendation before Cortez came to Mexico. Of sive city, the existence of which had never course, this is mere tradition, and cannot been suspected before. The place where be relied upon, yet, if it is not of Toltec this hidden city lies has hitherto had the origin, the probabilities are that it was

vot, no plant, no verdure of any kind, desert, the rulns of no less than nineteen Excava dirt, across which living creatures hesi tions show that once a mighty and popu-tated to travel unless forced to do so. lous people inhabited the valley, and that Beneath this pile of desolation lay the they cultivated vast fields of maize, underruins of an ancient city, probably Toltec stood agriculture thoroughly, and even carried irrigation to an extent that sur-It is not hard to imagine how the old passes the best efforts of modern nation. ity became buried. Mr. Chavez tells us Irrigating canals, built substantially, cut how he chanced to stumble across it soon the country in every direction. The growth of matze indulged in by these extinct nations is something astonishing. Notwithstanding their irrigating schemes, strong winds frequent, the surface of the they must have reasoned like Joseph of country, which by ages of drought and dis- old in Egypt, and laid by two or three integrating processes has become crumbled years' supply in case a famine should strike and loose, is picked up and carried about the land. Even now the Zuni Indians Even now the Zuni Indians from place to place by almost any wind keep stored away a three years' supply of

Another remarkable curiosity to be such a grand scale that their power and seen in this vicinity is a dazzling white destructiveness are almost beyond helief. lake situated in the gypsum sands of Northwestern Texas. To be accurate, the lake is situated in Donna Anna county, N. M., and was formed early last spring from the copious rainfalls that visited this secthing they encounter, and spreading ruin in their path. They have a habit, when sand, about twenty-five miles long by six reaching a soft, yielding surface, of boring or seven broad, situated in the hollow of down and sucking up or scooping out the some low-lying hills or undulations, into sand, leaving the hollow spot barren and which drains all the rainfall of the neighclean as far down as bed rock, and this borhood. There are no springs, lakes, hollow or hole looks for all the world as if rivers, or streams of any kind near by. some gigantic auger had been employed in doing the work. Hence they are called feet deep, and although formed in the sand, "sand augers." So dense is the mass of yet the action of the water has converted the gypsum bottom into a solid, snowwhite mass, cemented so substantially and compactly that there is no way of the water escaping except by the slow process ter in forming a funnel from the earth to of evaporation; Seen at mid-day, when the sun is at its brightest, the human eve cannot sustain for even a few seconds the would be the formation here and there of little whicking up deful formation of nature. Even in dead of summer, when there is no moisture whatever in the place, it is a terrible thing

for human creatures to attempt a passage them from place to place. In this valley for human creatures to attempt a passage from where I am writing one can see alfrom where I am writing one can see all most any day a dozen or more of the little innels, looking like tall, slender pipes of moste, dancing over the prairie in every nection with the heavy rains of last season cloud-burst or waterspout may have played an important part in the formation of this lake.

The particular monster hand diameter of only eighteen or twenty feet the ladders up atter them. There are diameter of only eighteen or twenty feet the ladders up atter them. There are discussed and out of the way of the process of the out 6000 equations and out of the way of travel, yet a visit of inspection to any of the books with "living voices." This description of the boo

since the rightful owners have departed. The ceilings ere seven or eight feet high, walk a square of about the same diameter, and the whole interior in some cases is decorated with stars, comets and other as-tronomical figures. Who the cliff dwell-ers were no one now can tell. They pre-ceded the Aztecs, who emigrated from the region, and perhaps they were contempo-rary with the Tollecs, who are said to have been extinct before the Aztecs were a people.

have been exhibit before the Aztes were a people. At the base of these cliffs is another re-well. It was built by the inhabitants of that period, supplying them with the nec-essary moisture to sustain life. The won-der of all curiosities, however, in the Southwest is the periodic forest in Apache county, Arizona. What makes it more remarkable than it otherwise would be in the fact that the forest never grew on the spot where it now lice, but was transported bodily from some region by a force of na-ture that we can little imagine. There are no stumps or trunks of trees left in the ground—no roots, small limbs, or anything to show that vegetable matter could live and thrive in the volcanic sakes of the sec-tion, and yet mammoth tree trunks turned into hard adamatine stone lie here in the groatest profusion, millions of tons in sight, and no definite answer is there to the puzzle. In some cases the trees are of gigantic size, having a diameter of eigh-teen or twenty feet at the base and a height of more than 150 feet. The scene reminds one of Sinbad's dream of Aladdin's cave. As far as the eye can reach pieces of chrysopase, carne-lian, sard and chalcedony are scattered; bits of amethyst, isper, calcile and sgate glitter in the sunlight, blazing with inde-scribable brilliancy, and so thick on the ground that one can hardly step without placing his foot on a gem of 'purest ray scene." This mineralized wood is scat-tered over more than 2000 arces of sur-face. Situated in a desert of lava and ashes, although, as remarked, millions of tons of the material are in sight, yet all this mass must be a mere bagatelle to what is really concealed beneath the vol canic ruin which at one time swallowed the whole country in its deadly embrace. It is scarcely possible to solve the mystery that surrounds the wonderful chalcedony park of Arizona. There is something in the soil that sillcifies wood, for on the northern border of Arizona, near the Col-orado line, is a cabin, built some years ago by a mountain desperado, wh

A Prophetic Dream of the Phonograph A curious volume has lately been brought to light which was published 202 years ago in the city of London, and which seems to have foreshadowed in a peculiar way the perfected phonograph that has been setting all the world agog during the past year. The title of the book is "The Comical History of the States and Empires of the Sun and Moon." The writer gives an account of his adventures in the sun and moon and his adventures in the sun and moon, and while in one of the cities of the latter he meets an inhabitant of the sun, who is also there on a voyage of discovery. They en ter into friendly converse, and after after awhile the inhabitant of the sun is sudden ly called away, but before he goes he presents his companion with a couple of books. These books, in their covers, books. looked like boxes, and they had been translated into the language of the world. so that he could understand them. He then proceeds to describe the books or boxes, and says: "As I opened the box I found within somewhat of metal, almost like to our clocks, full of I know not what little springs and imperceptible engines. It was a book, indeed, but a strange and wonderful book, that had neither leaves twenty come together, and happen at the ame time to strike a heavy, low hanging cloud full of wind and vapor, then the chances are that a genuine sand auger of the first magnitude will be generated. Although formed or created by a succes-sion of unall whiriwinds, sand augers break up very quickly, collapsing so sud denly that the heavens for a time are mass of flying, falling sand. Anything, below is simply swamped out of existence. Professor F. E. Clarke, with a railroad mignering party, thus describes a ten-seconds' experience he had one Sunday thermoon with a small-sized frolickling sand auger. This particular monster had diameter of only eighteen or twenty feet be the ladders up the adders up the receiptions and out of the weak and out of the way the monor that is how a subling sand and persued agriculture guerally, yet so careful were they of their own precious to climb up into their dwellings and put to four the book suith from the book suith rule through, so the ladders up atter them. A new the sub of country covered by these curious dwellings, and out of the way the monorth but is hulk increased with nor letters; in fine, it was a book made

THE BETTER WAY.





age.'' – on, Va.

of his age." - William F. Dougherty, Hampton, Va. \* In May last, my youngest child, fourteen months old, becan to have sorres gather on its head and hody. We ap, plied various simple remedies without avail. The sorres increased in number and discharged coplously. A physician was called, but the sorres continued to multiply until in a few months they nearly covered the child's head and body. At last we began the use of Ayer's Nar-aparilla. In a few days a marked change for the better was manifest. The sore assumed a more healthy condition, the discharges were gradually dimi-ished, and finally censed altogether, The child is livelier, the skin is fredier, and its appetite better than we have ob-served for months." - Frank M. Griffin, Long Point, Fexas.

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The man who exists for the day only will always be poor in worldly goods.

jurors to disagree when finding themselves all "in a box.

The evils created through ignorance are innumerable, but those born of intelligence are the worst.

If man had a right to condemn people promiscuously he would begin with those who have his own defects.

Independence of thought is best and sumed when free from obligations and a clear conscience to back you

health; harmony being the best protector against infection or contagion.

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it, nor should you

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Spirits often arouse man's ugly forces for a good purpose-either to give him an individual lesson or to reach one they cannot otherwise approach

Arrest the phenomena and you place Spiritualism on a par with Christianitya simple spiritual record without facts in the present to prove its claims.

Formerly it was God and the Devil Now it is good and evil-a slight differthe spiritual affairs of humanity

It is now being discussed whether or not libraries should be closed on Sundays. Next they will be closing the churches and that will put an end to all Sunday business.

Reproach comes most untimely when we deserve it. It is the only time it hurts, conscience stricken have spiritual attrac On other occasions no tender chord is touched, and we feel no pain. The innocent can bear reproach.

Christianity speaks of God as a spirit. Spiritualism simply as spirit. One naritient, omnipresent, or omnipotent.

By keeping yourself in accord with progressive minds your thoughts will take a different course. But think of old fogles and you will naturally become aroused by the range and style of our expre Contributors will please note this fact.

Great enterprises are not abandoned because one or two malcontents happen to think they are going to prove failures or are upnecessary for the happiness or the welfare of somebody. If our ventures de pended on the opinion of a single individuni none would ever prove successful. Follow your own intuitions. They are for your guidance.

We cannot justify ourselves in forcing a man into an argument on a belief or theory which he holds sacred, for the purpose of discrediting it in his opinion, until trying to force his belief or opinion on us. What we hold sacred in this respect we

The common respect due to our fellow nust be extended ere we beings must be extended ere we can com mand respect for ourselves. A contempt uous feeling for others, though not cogni zable on the exterior, is sensed neverthe less by those surrounding us, and we thus reap what we sow spiritually. So punishes

He who controlls himself best, ex the greatest amount of strength. Mental power, after all is that which will be most power, after all is that which will be most needed at the close of life, for it not only leads man the same power of endurance that the physically strong have, but wards off disease and braces him up against the infirmities of old age generally.

To be crawlingly humble in one respect and arrogant or overbearing in another exhibits an unstable character-yet unde fined and unindividualized, with prospects of many minor humiliations and disap pointments ahead. Through a little die cernment safe prophecies may be made concerning those who exhibit the above traits. Su every characteristic has like ef-

fects on which prophecy may be based scientifically.

The love of praise is an eff-ct of vanity and may become a passion which naught but disappointments can allay. But to direct the manner in which we wished to be praised is downright impudence or arrogance and can only be outgrown by miliations such asjour spirit friends prepare for us. This may seem dogmatic, but nearly all mediums of any experience at all, can verify that our spirit friends do punish us for that which is not spiritual.

As long as we have the animus or desire within us to make servants of our fellow beings, just so long we will be made to Nature and the spirit world deserve mands this from us as a mode of development to fit us for a higher life in which we all serve one another from a humantarian standpoint-love and not presumption be-Schnorpske thinks it quite natural for ing the incentive there. To demand servility from others is arrogance; to proffer it is humility or love-the spiritual aim of man.

Soirits overlook mortal weaknesses and act on their better natures in order to unfold this. From this fact arises the dec-laration that we outgrow our discords with nature. We do not really rid ourselver of what we once possessed, but we neutralize or overcome its action by a superior and better soul force. Why should not we therefore instead of chiding our mortal brethren for their weaknesses, im Peace in family circles aids and insures itate the spirit world, and encourage that which is good in them, thus acting on their better natures.

> One of the most common presages of consumption is indigestion says a noted physician. Though coming from a "reg ular" it is a valuable truth to be taken into consideration; and consumptives should therefore be careful about their diet in order to preserve their strength and con sequently their earth life. Pure tonics in such cases would be preferable to meat and other fibrous food difficult to digest. Anything made of wheat flour is both who some and heating to the lungs and should he partaken of without stint.

In their closing years of earth-life people are frequently ill in proportion to their past follies or selfishness. Good health in old sge with a brief or painless closing ca reer bespeaks of a spiritual life in the past Though not an absolute rule in the former instance, the latter may serve as a comfort ence, but enough to create a revolution in for those whose loved ones pass over or short notice or with a beaming counter nance. The sight of purified spirits to the dying (clairvoyant soul) leaves a happy impress on the physical body when not in pain; and death to the pure is mostly painless in their last moments. The in suffer in spirit as well as in body, and the tions of their calibre. The contrasting effects are self evident.

Selfish people, on account of their cold heartedness and consequently cold bloodedness, are easily chilled by low tempera rows him down to a mortal conception ture, while arrogant or contemptuous ones and lends him attributes accordingly. are more readily stifled by heat or a con-The other makes him a universal God, fined atmosphere. Those who are troubled thus giving valid reasons for believing him with a little of both evils are naturally at tracted to a medium climate to mak themselves comfortable, while the other find themselves gravitating towards the equator or north pole according to the intensity of the evil. A paychometric anal station of inhabitants of the various zones the human order have much to do with the range and style of our second to do with and that all are thus troubled this only referring to those who are unfortunat enough to possess these discords. But the above may aid those who are inclined to make self study a science

"Lessons Learned from Other Lives B. O. Flower, Author. Spectator Pub-lishing Co., Boston, Mass., Publishers.-This is a neatly printed book of 260 pages large clear type, good paper and hand-somely bound. It contains short blographical sketches, with a philosophical dressing, of a variety of notable characters of the world's history, and is valuable as spray of classical reading when in a mood to rise above ordinary daily topics. he makes himself liable to such an attack by contents alone are tempting, and consist of sketches from the lives of Seneca, Epic tetus, Joan of Arc. Henry Clay, Edwin What we hold sacred in this respect we letter, Joan of Arc, Henry Clay, Edwin dislike to have ridiculed or treated with levity, and therefore should extend the same consideration to others. The so called golden rule is not out of order here.

Every medium or worker in the cause is naturally interested in its welfare and progress, and feels that he or she has a mission to perform; and in the conscienbe, like a pendalum, swinging too far in an opposite direction, and would thus offend instead of pleasing our constituents. All a table made by him. The one who strikes our work can be done in a *medium* way, as it becomes a medium or an apostle of Why do we comhat the poets? Well the spirit world, and none should ever be lieve themselves the centre on which Spirof spirits, even though the latter be composed of millions. True Spiritualism has hood) we began to feel a little embarrased not only many force-centres on this mune at these slurs, and wondered if this could dane sphere, but in spirit as well, and not be remedied. The opportunity came those that are most universal in their ap-plication will exist in nearest rapport to our good little aspirants for the laurel the laws of lie-mature. Nature is the crown that poetry has rules as well as only recognized intelligence or God-head language has to be guided by, and which that we have, and this in its true spiritual rules of poetry may be found in the clossense signifies God, the all-pervading spirit ing chapters of nearly every English or intelligent life princip'e of existenceknown in man as love. Universal love is fraternity, liberty, justice; self-love is a narrowing down of this principle to a personal recognition, personal dic ation, and individual organization. In a word: submisson to human selfishness and conceit And this is a thing of the past. Spiritualism wanes or dies out with the attempt, as record. It simply cannot be done; for such is not Spiritualism or a true spiritual the author. religion. A true spiritual religion can only exist by every individual constituting himself a god-head, but for himself only and alone, and a worker in the interest of somebody else without arrogating to have mutual interest for one another, we live in accord with the laws of the universe; for by this exertion, we bring that principle

SOWING AND REAPING.

-love!

Every individual has an opinion of his own; that is, varying, to an extent, from hat of others. This is because every one thinks as she is built thought (individualized intelligence) taking shape according from. Thus to convince or convert a man against his will is a useless undertaking and a waste of time which might be better employed-either to convert somebody that is willing or ripe for conversion, or to convince ourselves of something that is very much needed, and that is to respect others' opinions as we would have our own respected. Our opinions are born just as those of others are, being an expression of our individuality-a reflection of our selves, and ridiculing these is to touch upon our self-hood-the man himself. It may be admitted that some have very crooked Ideas indeed, and then again the ideas of others' only appear crooked in our estimation, because they will not reflect them selves straight in our crooked make upour aura. So we must exercise care in our analysis of others' opinions, in order to discover where the trouble lies. Of actions. Psychometry and intuition reveal course, the more conceiled we are, the less everything under the proper conditions, chance there is of crediting others with the more sense of the two. We may also reverse this, but in general we attract to ourselves, what we give. By respecting others' opinions ours will be respected; corn, ridicule, fault finding; criticism, etc. influencing others to treat us with it as we are alive in dispensing it. It is, philosophically speaking, the law of nature, but vey a knowledge of causes. And such scientifically understood, the effect of aural conditions. As the surrounding surs depicts the character of the man to clairvoyant or spirit sight, so the influences of the same betray to mortals our character istics, virtues or vices, by an involuntary desire to act towards us as we feel most in-clined to act toward others, even if we hide our set toward others, even if we ide our real character for the time being in order to deceive. Of course, all are not sensitive or quick witted enough to discern this at the moment; but the suspicion dawns later on that they have been deceived-except where such a deceiver can old a victim in psychological bondage at will. This, though, is an exception to the general rule, and is found without the them; for nearly every Spiritualist, if not Song and Refrain by C. Payson Longley. anks of Spiritualism rather than within xactly sensitiva enough to perceive these influences, is sufficiently conversant with spiritual conditions to be guarded against human deception. In this, like in many other respects. Spiritualism, is therefore the most practical religion, for it teaches mi most practical religion, for it teaches man the nature of man; guards him sgainst an encroachment upon nature in a mannet appealing to his reason, and does not threaten with fature punishments except such that nature imposes—even in so mi-nute a way as that of ridiculing a brother mortal for daring to have an opinion differ-ing from our own.

NEITHER MATERIAL NOR SPIRITUAL A PASSING THOUGHT ON VARIOUS MAT-POPERY. TERS. In order to institute a reform in a poli-cy, a principle aor philosophy, its defect must be combatted until subsided. We must be combatted until subsided. We have been instituting a little war on the jous performance of this mission depends, poets, and we are pleased to say, with good much that is needed to make the whole results; the unarked improvement in our a success. Such is the right spirit to be in poetry proving this. It is true, we have when undertaking a mission—whether as teacher in the Lyceum or speaker on the don't mind criticism when we know we a teacher in the Lyceum or speaker on the don't mind criticism when we know we Rostrum, and such only should be the in-are right, and even take pleasure in pub-centive to enter upon one's duties at all times and upon all occasions; for without it our recipients lag in interest, and to the same degree that our labor becomes a forced or mechanical one. We need not be arbitrary or dogmatic, for this would so our personality is not touched when our bills a personality is not touched when our bills a personality is not touched when our peritorial states and to the source and for the source and not to please our readers and not ourself, and be arbitrary or dogmatic, for this would so our personality is not touched when our protect is simple and and the source and source and the s

THE BETTER WAY

Why do we comhat the poets? Well, because we have been in a newspaper office since our seventh birthday-begar itualism rotates. The main-spring is not to set type thermand if nothing else, re-here and probably never will be. True member the slurs thrown at Spiritualism By intuiling will never recognize a single God-head, whether material or spiritual; it will never recognize an absolute organiza-tion, whether universal or individual, in earth life; it will never recognize the die. tum of a single spirit or a band or a circle intercourse could be held with spirits ( $\alpha$ )-of spirits, even though the latter be com-- grammer

Versification begun in tetrameter and ending in trimeter is not true to itself and offends the sensitive reader; and some run up to pentameter in the same poem to help out a thought. But if the thought is only true to itself and the production too long (as some seem to think enhances its value) we are willing to make correct the spiritual affairs of man proves by past tions when requested to do so, as far as we are able, though we prefer to leave that to

This is not the only evil we have been trying to correct as our readers will know -only we no not believe in exposing that which is detrimental to the cause and to our paper. We preter to combat princithe only truth and the whole truth. By a ples to personalities, and by purifying one, the other will eventually follow. people delight in the latter, but we do not. We rather tell a man to his face what we within us into action, which represents think of him than to expose his evils to universal life in its highest and purest state the world-except when defending the cause against an outside enemy. papers may believe or feel it their mission to do the former, but so far we have not been thus impressed. The only fault we find with our contemporaries is where they compliment each other personally A little newspaper war may prove interto the individual life entity it is evolved esting at times, but it seems when inspiration is lacking to battle principles a man's character is made the target. This belongs to politicians, not to Spiritualists; to the unspiritualized strata of society, not to the higher order-if our claim be true. Those who know naught of principles may be excused for resorting to personalities, because it is their only mode of de-But we hope to see the day when fense.

the latter has reached a terminus. Some of our contemporaries do not agree with us. Not that they have said so; but any sensitive, by a little penetration or observation, may know what others think of them privately. We are no more living in an age when either complimentary terms or silence can hide another's real feelings from the world entire-We need guard our feelings and ly. thoughts as much to day as formerly our a sight into peoples' souls. The age of We need not to reason reason is passed. from effects to infer causes, but we now go direct to the cause. This is the age of intuition, of psychometry, of clairvoyance, of discernment-any name that will conconstitutes the world of mediums. Spirit is the cause; spirits inhabit it; and medluns are those who are sufficiently actively developed in the spiritual to accord with this cause condition. As well as they accord with spirits on one side of the veil as cognizant to them as if enacted publicly. Nothing remains hidden in Spiritualism very long. Those who think they can play a double game in this ism, will find themselves at the end of their with very All must be purified eventually, and will be with patience and forbearance.

NEW SPIRITUAL SONGS.

5 pages; price, 40 cents.

"The Grand Jubilee; or Marching "Away." Words and music by C. Payon Longley. Price, 5 cents. The first is appropriate for social sing-

ing or as an entertainment production. The latter is a temperance hymn and ap-propriate for congregational purposes. Published by C. P. Longley, 9 Bosworth Street, Boston, Mass.

Many people labor under the mistaken idea that apirits are infailible. They are only human.

NOVEMBER 9, 1889.

CHARACTER AND RELIGION

A NEW POLITICAL ISSUE WANTED. The first thing that greets our eye, or rather our intelligence, nowadays, when opening a daily apper-with few excep-tions—is the dissecting of a political oppo

nent's character, laying bare his evils truthfully or untruthfully, don't know which—and in such a manner generally

ing being that such was more fit for the penitentiary than the legislative hall, or any office of trust and honor under the

government of which he is to be a repre sentative. This is not only done on one side, but on both sides of the political is

sue, and if we are to accept one side we must accept both - except to remain blind-ly partizan and willfully believe one or the other party to be made up of rogues

and the other of honest men. No fair minded nor honestly reasoning being car

do this, and it leaves him no further choic

than to withdraw from politics in disgust leaving the field entirely in the hands of-

if the daily newspaper accounts are to be

Such then, according to printed testimony

constitutes the government that rules ove

daily newspaper are-bearing false wit ness against each others candidates.

we have a right to disbelieve all the rest

are. Fabricated reading matter are not

news, and fabled accounts are not desira-

ble as a morning or evening regalement

Or is it to be understood that all but polit

ical news are true? If so, why not an

nounce this fact? Or are the people suffi

quality of the modern press or of moder

ngly accept a standing untruth

iently instructed in this grand deceptive

essary principle under which to further

this government? Or are we, as a people

entirely at the marcy of a political organi-

time that we got out of it. How? Well,

that is for the people, who can reason for

themselves, to decide. Either a new party

must be formed, or one of the present one

must undergo a thorough regeneration in order to meet the wants of the people-

whatever they may be politically, socially

NEW THOUGHTS

Spiritualist newspapers are conducted

very much on the same principle as a

school. At the end of every three or four

months there are so many additions to the

cause in the form of new investigators

and converts, and these asking primary

truth already given, has to be repeated for

their benefit, thus making it appear to

older ones in the cause as if the papers were

stale. But when we use these repetitions

as a dressing only and not as food, much

offense or tiring the reader, and our ad-

vanced scholars may thereby be kept in-

terested also. If contributors would bear

this in mind, they, like the rostrum medi

ums could always make their articles in-

teresting; or never write an article except

they have something new to present.

Then some good old standard thoughts

may be strewn in to embellish their pro-

ductions, and none would have cause to

complain. This is one reason why we ad-

monish to let go old ideas. It lets in the

new. The old ones, if truth, are not there-

by forfeited. They will recur as occasions

need them. Under these circumstances

not even those at the head of the class will

complain, for they too know how necessa-

ry it is to repeat the first lessons to new

investigators, and they are often pleased to

find something in a paper to help them

out. But the paper must also contain food

for them, otherwise they will not subscribe

for it, and we therefore say, send in your

new thoughts, even if put up in the small-

A man who permits his likes and dis-

likes to do his reasoning is not a competent

judge in the affairs of men; and one who

allows his emptions to govern his reason

is not a reliable guardian of the peace

The only true judge of human affairs is he who knows neither kith nor kin in public

service, nor permits his prejudices to step

in between him and the dispensation of

his favors or honors. A public servant is

as much a servant of God as of man, and

in abusing his trust, he ains against nature

-the greatest of which is to do injustice

to one by extending a surplus to another,

the suffering, whether mental, moral or

physical, that may be caused by this injus-

tice, reacting on the dispenser-often al-

tent, restlessness or melancholy-these be-

ing the effect which reacting influences

have on us; and make us wonder what can

be the matter with us. A little reflection

on past recent acts as above hinted at will

Anyone entering upon the holy sphere

of Spiritualism must either keep himself

of Spiritualism must either keep himself very pure, physically and mentally, or keep up a soul activity through the agency of benevolence, charity, generosity or hu-manity generally. If he or she does not want to souffer. We can not deal in spirit and keep up old intemperate or glution-ous habits, continue in selfishness or hatred towards our fellow beings, demanding from them the pound of flesh, or an eye for an eye. It will not operate. Demen tia, truculency, imbediity are not uncom-mon effects when the spiritual and mater-ial antagonize each other in one body, and thus a man cannot be a Spiritualist and materialist, or sensualist or miser at the same time. One or the other must be re linquished to keep an even mind.

generally solve the mystery

most immediately in the form of discor

est kind of articles or contributions.

questions over again, that much

zation? If such is the case, it is

Can we be degenerating to smil-

L

states, cities, communities; except

taken as

imes?

and industrially.

evidence-unworthy

as to leave the impression on any

A man's character may be judged by his religion, for every sect is made up to well-defined and characteristic individuals and those of like peculiarity take to accordingly. If analyzed it will be found culiarities of certain that human virtue commingled with hu-man weakness, or virtue resting in the arms of vice, metaphorically speaking, constitutes the religions of to day. They all mean well, but are either too weak or too blind to see the error that govern them, and are thus making exceedingly slow spiritual progress. There is too little fact compared with the faith in it; too little work compared with the belief; and too little practice compared with the large amount of precept in which Christianity abounds. Faith without charlty is naught, says the good book, on which Christianity is based. But it seems little attention is paid to any of these maxims or proverbs that have become almost an everyday language, and many are prone to regard then as worn out platitudes, or meaningless ones at all events. What Christianity needs most is a peep into human nature aud its own teachings brought home to it in a practical manner. But as this can not be done without deviating from the rules of orthodoxy and the sentimentality this event the papers are unreliable, and of an ancient human deification, it opens of the news that they bring-if news they the way for infidelity and atheism. Spir-itualism is the medium between the two and while it gives one a more practical religion it lends the other a hope not other wise obtained.

> THE BETTER WAY is published in the nterest of the cause, not of individuals. Therefore, as long as reports come in, say ing only that which is good of mediums or Spiritualists, we publish them; but when two sides begin to be presented to us, we drop them both. We will not publish anything detrimental to the CAUSE, A defense is often as damaging as a genuize expose, and investigators believe a defense to be but the revellings of a guilty con-WAY science. THE BETTER largely among investigators, and therefore must be kept free from anything that gives rise for suspicion. If all individuals were to keep themselves above suspicion and conduct themselves as becoming ladies and gentlemen, none would be ever accused of invihing that points away from good Keep out of bad company or keep such away from your circles and true mediums will never have cause to complain.

From Our Reporter's Note Book. LOCAL ITEMS.

Mr. G. tt. Brooks lectured to very fine

audiences last Sunday and his lectures were excellent. Every one should turn out to hear him.

The social reception and dance given by the Psychic Club on last Wedn can be said over and over again without Evening at Douglass Hall was a brillian and enjoyable affair.

> Miss Emma J. Nickerson smiled on THE BETTER WAY for a lew moments, while on her way to Indianapolis where she is engaged for the month of November.

The social and dance of the Union Society at G. A. R. Hall Wednesday, Nov. 6th, was a fine affair. On Nov. 10th. an-other will be given. Admission 25 cents-

### The Women of Jerusalem.

Frank Carpenter, a correspondent of the New York World thus describes the girls he saw in Jerusalem: "They have straight, well-rounded forms which they clothe in a long linen dress of white, beautifully embro dered in silk, so that a single gown requires many months of work. This dress is much like as American woman's night-gown, without the frills and lace. It falls from the neck to the feet, and is open at the front of the neck in a narrow slit as far down as modest decollete fashionable dress. Orer th's they have sleevless cloaks of dark-red atripes, and their heads are covered win long shawls of linen beautifully em-broidered. Just above her forehead, each girl carries her dowry in the shape of a wreath-like strip of silver coins, which stand on end, fastened to a string, and crown the forehead with money. Some of the girls have several rows of these clothe in a long linen dress of white,

stand on end, fastened to a string, and crown the forchead with money. Some of the girls have several rows of these coins, and some have crowns of gold. Not a lew have coins of silver and gold the size of our twenty-dollar gold pieces hung to strings about their metk, and none of the women hild their pretty faces, asdo those Mahometan gris near by, who in shapeleas white gowns with flowery white and red veils covering the whole of their faces look like girls playing ghosts in white sheets. Beside these a e Russian girls in the reasant crownes of modern Europe and Hebrew maidens in gowns and shawls.

### Honer To Whom Honor is Due.

When at Vandercook's Lake, Jackson This lady is the wife of the Mr. Young,

Mich, I met Mrs. Young, of Adrain. This lady is the wrife of the Mr. Young, whose testimonial to Dr. Dobson appeared some time since in the New Thought. She stated the same in substance as ap-peared in the testimonial: her husband was pronounced beyond recovery. Dr Dobson restored him to health. She sail: "It seemed almost like a miracle." Mr. Fenner, of Linesville, Penn, in-formed me at our late meeting, that at one time he was given up to die. He ran down rapidly for weeks. No one under-stood his case. He made application to Dr. Dodson, and two month's treatment fully restored him. He said he had thought many times of writing the Doctor and telling him of the valuable service he had rendered him, but had put it off until some more convinent time, and would like me to do as much. Mr. Fenner told me of a case of insally in Linesville (1 ued to know the young lady), that was most distressing. After employing the "regulars," Dr. Dobson was applied to, and under his treatment, the young lady was restored in a abort time. Mr. Tenner tolum to the state the state of the sale was applied to, and under his treatment, the young lady was restored in a abort time. Mr. Tenner tolum to the state state state. Martine and the state state state state state. The young lady was restored in a abort time.

OVEMBER 9, 1886

# RESPONDEN Y R

# Cleveland, O.

a Tutlis lectured before the Soci dvance of Scientific Spiritualism sat if was one of the most school delivered here this fail. Type entres for the rest of the month,

Wheeling, W. Va. ast issue in the communication sing, W. Va. there is a missize, which does Mr. Irwin, the lead-use here, great bjustice. The G. rented and the lecture carried with, who pays almost the entire scollection taken at each meet. ly paying for suvertising source of revenue

Port Kent, N. X. Port Kent, N. X. ore than avery to have to say that itius you I have been Informed by the hotel at Queen City Park was liked its contests except one chair iffor fint seen by Mr. Potter about sharm sounded in the city at 150; says of all buildings onposito. No the work of an Lucendiary. Spir-ners many enemies. Yours, B. BURLAND.

### Haverhill, Mass

Haverhill, Mnas. Inglo bailuy weather but fow in num-rrein attendence to listen to the mo-tent lee ure given through the instru-ality or it. H. P. Fairchild, on October A few veny ocean tests and communi-were given and recognized. Mrs. Hat. Mason, of Boston, will sprak ou Nov. betolinves up Ur. F. H. Rackee, of betolinves up Ur. F. H. Rackee, of the tolower and recognized. Mrs. Hat. Basen, et hoping for fairer that there may be more to laisten and solaw. Fraternally. WIN-5 70.

N. Chicago, Ill. Soles' Spiritual Society. 118 Pifth met at 2:30 p.m. Prof. J. S. Love-need the needing by reading at ex-moneof his seven lectures published form. The quartetle mang a bestitiful : Ma Garacer, Mr. Clark, Mr.Garner, ukite Coile. Nr. Loveland then gave the description of the burnun fama elevation of the human e followed with a few rem all of which were ackn such were acknowl as mediums gave good tosis. Dr. as on the sudience with his powers of brailing and tests. The hild with an appreciative andi-

# Waverly, N. Y.

Waverly, N. Y. Society of Spiritualists here held on vesing of Oct. the Stb their annuals st Moon Festual. This was the fourth allon of this kind observed here, and for mediums were kindip i lowited to t, which they most cheerfully did, ing instathe evening would be given pleasare of their controls and partic-for the piritual influences of the red the woods

It is for the priviles influences of the red softhe woods. Is p.m. a goodly company of Spiritual-and trieuds had assembled together at residence of Ms. L. F. Buyder on Clark et. When the president of the society, C. T. Lyose, called for order, stating the et of their coming together in a very aning and concise manner. Ho then ask-for messie, which was readily responded to the triends that came for that purpose. A glady of failent presided at the plano empany joined in a singing the hymn mateling with: "God of the harvest praise. In load thatsgiving raise Hand, heart and voice." other John Kocklyeft was then invited take a few remarks by the president. As the did in his avail off-handed man-Next in the program was the forming circle of mediums around the table erson. The circle being formed the red were invited to take possession of their max, while others furnished mudd, which was placed a display of choice ers and a pleasing variety of the frails of were invited to take possession of their max with others furnished mudd, we will much the sponse of two were invited to take possession of their were invited to take possession of their were invited to the space of two with much any sense the and profil. of our friends that were here was Ly-C. Hows, and you know he is a bord. continued for the space of the nucch anucement and profit, friendsthat were here was Ly-(and you Know be is a boot. Ka repast was in readinese pre-lades, which all enjuged. We that the Spiritualish of Waver-r. L. F. snyder's on Clark street, AF evening, and all persons are are in section of light. JOUS MOCKLYFFT.

# Indianapolis, Ind.

zed audience assembled at Mansun morning to listen to the last morn-e d-livered by Miss Lizzie Balley been with us one month, and had

rce of knowledge, is im an mind and expressed is human mind is the g ned the houghts

The Doctor took up th acourse insting built hou Balley gave her furd appreciative andiend The subject of the even 1. The subject of the "Is Spiritualism y and to Die By?" went the grand de went time gives p-ual world common

irrenting executivit, and behind bim is very new iszticue and other bleve iszticue and other bleve iszticue are beld up

researce manner, endip . Mpiritualisma is not on . Mpiritualisma is not on . Muse she will tectur . We bid her God speed by friends here, and he . Shay of our best juleileo pethat we may have th . Coss at some future thom

derson, Ind

what the Chris es, he becomes Bu Discotegra nud the co into the fo Life knows s the rod hel Mady aperturn that cease to be Man is only one of the progress, one which appered action Life have an one of action Life bey an one of action Life actio whatever is can bever mmortal to Death trages in his immortal shers bin info to bew s from A ter the cha outs grow on, become progress ouis gro happier -throngn a life of acti ing ministry to others.- Demo

apprintial platnesses. country. Erret Allon spoke for us on the lost, his subject being "The twelve ritual seures." Mr. Allen is an analyti-ithinker, and his views are expressed in harmanner as to enable overy one to un-stand him. He was a scholary effort and temperature by all who heard him. Mr. The c F. 27th

y listened to by a large = itowe and A. B. Richmond wethick od in hav

and in many ed for many nowledge of inite souls of bunanity souls, sternally yours, if, D. Band mortality to the hu October 29, '89.

Oclober 20, co. B. F. Pool.K. CLINTON, IOWA. I havo user! your Meited Peuble Speciacies, magnotized compound for the eyes, and your Magnetized CLEARTH CURE, and havo re-ceived, I think. lasting benefit. colvent send me one bottle of Magnetized

The First Society of Spiritualists of New York City.

on, Mrs. M. E. Mrs. "The a shown by their applause by appreclative test and sweet Home, was sung by une and Miss Sadie D. Kraft Dg LL Dally.

New York, Nov. 3, '89, Temple Fraternity S

Meadville, Pa. Our little society in this city has been boiding regular meetings since the close of the Casandays School, September 1st. Dur. Anno Orvis and Miss Jeuale H. Hagn being from has been occupied by home talent, Mir. Anno Orvis and Miss Jeuale H. Hagn being the only speakers from shorad to whom was have nad the pleawure of listening. Sunday evening, October 6th, occurred the election of officers for the year ensuing, and resulted in the choice of the board of the scriety; Aceretary; A. W. West, Treasurer; President Gaston is the right man and in the stored scriety; A. W. West, Treasurer; President Gaston is the right man and in the scause. Spiritoslism, to him, means sotion and scion with him means the promut gation of the religion and philosoph whole boirgs so moce comfort to these hose loved ones have gone from estrib their homes in the scient fuels of the religion as thorough as President Gaston does have gone from est the woold scone he acis to regenerate the world. Oucbus Difficulties is and this spirit controling socies for the school; the of the religion as thorough as president Gaston does have gone from est the bein bone socie to regenerate the world. Out be lowed one have to regenerate the world. The place is the spirit world. If all Spirit tratifies lived their religion as thorough as president Gaston does have gone from est the bors a child spirit, came for a faiture life " The cause and encol dismissed. Spirit for the doctrine of a faiture life " The cause and encol dismissed. Aye At its question Mr. Ran Ayer's father, who had recently passed to spirit life, was present, also his mother. The spirit controling spoke for them and ex-pressed their literest in the school; before leaving the medium he requested the chli-dren, when they cause again to the school; to be prepared to say what avocation they whated to follow in life; that whatever they most wisked to do as a life work, that the spirits sboot them would assist them to at-last and to make them successful therein. Hoss, a chlid spirit, came for a few moments and spoke very nicely to the chlidren; on her leaving control the closing hymn was sung and school dismissed. work, that the dassist them to at-successful therein, for a few moment-the child

would soon be sole to regenerate the world. October 13th Mr. H. D. Barrett read as tory of the doctrine of a future life "The cordially received by the society. Mr. J. B. Booth occupied our rostrum on be evening of the 20th and read an excel-lent essay entitled "Modern Beisene Band Mr. Hooth is a good speaker, and his ideas the coefficient of the society by and Mr. Booth occupied our rostrum on Bipiftualism," which was enjoyed by all. Mr. Booth so good speaker, and his ideas the coefficient of the 20th corporate by and Mr. Booth Sagood speaker, and his ideas Barden String Str dL

even to the the drawing of to impress a that what do it with a The beauti-ble was the aided by the done by the ne. ey iten time before a was controled a would tike the e good deed or the week to anulo

# Philadelphia, Pa

The Second Association of biladeiphis resumed their age the reiddle of Septembe and the last over them when hep in the earth form. brosis of 1223 North Third street brosis of 1185 Fairmound aven

fairmound aven 1945 Ninth street, i by others who work for the en-

ing following, as we Monday evenings test scances at the well attended, and trad degree correc-il of those who did

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# SPIRIT MESSAGES

# Oiven by the Guides, Waubenekuhn and Watonowan, through the Mediumship of Henry H. Warner, Cincinnati, Ohio, Wednesday, October 30, 1980.

### INVOCATION. Oh thou Divine Oversoul--Infinite Love

On these Divine Oversoul--Initiale Love: giving for the glifts of thy loving kindese; we thank these that there can be in this day of progress such unfoldment of the spiritual side of man as we have witnessed in the part forty years. We ask that as the in-pirers of the hour we may be easilied to reach out with some ray of confort to a sorrowing soul. May we sere be true to the highest convictions of truth and right; may we never lorget that our own individ the ungrest convictions of truth and right may we never lorget that our own individ ual needs are but infaitestaal when com-pared with the great wants of humanity. May angellove and peace rest upon us all, for evermore. Amen. MARTIN KELLY.

In earth life I was known as Father Martin, of Assumption. I come back now, after twenty years of spirit life to say that I have learned how mistaken I was in my views on many subjects, but let the dead past bury its dead. I have risen by earness endeavor and stand to-day far beyond the conditions of the past. To an old friend, who knew me in New Ocleans.

## JAMES HODUE.

Good-morning: I am glad to con ie thimorning and say that I still live and that I have not forgotten my old friends by any means. The days have changed very means. much since I was in earth life and for the The match of man is ever onward and upward, and the progress of truth can-God are her's." Modern Spiritualism may be hindered for a time by the bigotry of the ignoran', but will only be strengthened by the momentary check. Someone asks us "What about the repulsive features that have attached themselves to it.271 Well. which would you rather have; a boil on the surface that can be readily removed, or a slow wasting fever? I think you would prefer the boil although a little more painful and unsightly. I know I should. Th excressences will fall off, if you will de The prive them of their nourishmeat, --notori-ety. I lived in Rochester, N. Y, and practiced law there. I passed out through a railroad accident at Dunkirk.

# GAYLORD REED

My papa and mamma, Charles and Alice Reed, live in Friendship, New York, and I want them to know that I come often in the home to see them. I am happy here, and shall ever watch over them.

### AMY W. L. FISHER.

The many friends in my old home at Canton, New York, will remember me as the wife of the Rev. Ebenezer Fisher, the President of the Theological Seminary for many years until he passed to the Summer I want to say to our son, the Doctor who used to live at Morristown, N. Y that his father and myself are ever near him to aid and comfort him. Eben, you have had a hard struggle but all will o right ere long. My dear brother, Will. blessings fall upon you and Dora. Augus-tus, Mary says, "Let nothing discourage The angels have thy babe in charge and she will unfold a beauteous blossom in the spirit." To the dear ones at Pembroke and Eastport, Me., God bless and keep you all. Good bye.

### J. MASON GOODE.

Mr. Odgen: I will keep the promise I Fannie, a few nights ago. Keep straight ahead. Let no one turn you from your work. To Peter Ogden, 618 Main Street, Peoria, Illinois.

### LAURA STRANGER.

Though a Stranger by name, yet not a stranger to the truth of Spiritualism, and the law of control. I ask your kindly in-dulgence for a few moments that I may send a message of love and cheer to my dear father, through whom I have bitherto given my words to the world. Father, do not think we have deserted you. We have been gathering the forces for a newer and better development. I hand you a full-blown rose as a token of my identity. To J. Stranger.

### ALBERT DEWITT.

I desire to reach my friends who live he.e in Cincinnati, and say to them that though the cars crushed my body my spirit still lives and I come back to greet them with deepest love and affection. ALBERT FREE.

I greet you all with a glad good morning. I want to tell her whom we call Mamma Free, that the day of fulfilment is near at and. Be calm and patient, we are doing all we can for yon. We are all here and send love.

### CHARLOTTE WATERS.

I have only time to say but a few word to my dear ones. Go on in your work and fear nothing. I am unable to say what I want to, but say to my friends who go to the hall, Sundays that I was here. God bloss and keep them all. OLAR MOLDAT.

I come to say to a young relative, whose surname is the same as mine that his friends on this side of life are anxious for his success. We say to him, therefore, not to make any change as yet. You are with good friends, and the Doctor and his good wife will do all that lies in their power to Be true to your trust and angels help you.

My Son: I am glad to see you and your dear wife pursuing the investigation of of these truths. I have found rest from sorrow and pain over here and I am glad to bear uny realizonsy to the glorious fact of immortality. There has been a gradual upbeaval of all the old theories and I am glad you are on the right track. Love to all who are yet in earth life.

MARY HOCKETT

# JULIA MUTH.

I come to Grandpa and Grandma Helle berg, and I want you to give them this nessage from me. I am here with Ida and message from me. message from me. I am here with Ida and Emil, Frank and Karl, and manuma. We made a promise to you as to a book some time ago. We are nearly ready to keep that promise. The guides of the medium who has been chosen for the work have at last consented to aid in the work. We ask you to be patient, for we will keep our nietices pledges.

# ROSE PRATT.

Dear Mamma: You have not lost me, though my body has been laid to rest be-neath the sod. My spirit hovers near you and I must continue near you for some time so as to complete my growth in cer-tic direction. When an Limit locate solutain directions. Wise and intelligent anir its have taken me in charge and will pro-tect and cars for me. Aunt Kittie, I want to thank you for all you did for me, and ove to Grand us and Grand, a Cone.

### FAIRY FAWN.

I think my medium and her husband have midde the best more they ever made in coming here to Cinciunsti. That house out at Chase Avenue is very nice and we all like the room you have used for a seance not be hindered. "Though crushed to room and we want you to dedicate that earth, she'll rise again-the eleranl years of room to the spirit world. Many thanks for allowing me to send this message.

# Questions: Answered by Spirit Orontides Query-The progress of man as an intel-lectual being-what can you say of its re-lation to Modern Spiritualism?-L. C.

Man is a creature of growth-a child of evolution. He has slowly mounted the ladder from the primordial germ cell, in bich were wrapped, even then, the soul, spirit, and body. To quote from another, "the soul sleeps in the rock, dreams in the animal, and wakes in the man." Yes, verily, through the ceaseless march of time the soul has gathered unto itself from all nature that which has been necessary to the perfection of its growth-to its individualization. The question then arises in the mind of some student of man, when did man arrive at this stage of soul individualization. If you could trace back through the countless years and find the point where man began to express wonder and awe at the forces of nature in the form o worship, you might perhaps say that you had found the divividing line that marks man as an individual distinct and from those forms of animal evo eparate lution which approximate most closely to man in their habits and organic structure; but even then you would be unable to

say this is the beginning. One essential difference between man and his fellow-animals lies in his power of ex pressing himself by articulate sounds in connected discourse, and in advanced types, of expressing his ideas by means of some form of written symbol. In all probability the first expression of man's wants and de sires was by means of gestures, then the articulate sounds, then the monosyllabic combination of these sounds, following on to polysyllabic forms of expressions, then came the various forms of written symbols. Thus we have traced for you one part of made to you through the mediumship of Fannie, a few nights ago. Keep straight man's intellectual being, but this is only the exterior differentiation of man from the

cognate forms of evolution. The greatest distinction is an interior one, an effect of the emotional tendency of man's soni growth. Man's great departure from his cognate forms of evolution was when he first gave expression to his wonder and awe of Nature's phenomena in worship of those phenomena as the sym-bols of a creative force, energy and power As far back as finite mind can reach, we find man bowing in adoration before some symbol of a primal Cause of his being When man looked at the mighty waters o the restless deep, he exclaimed this is God: when the ocean was caim. God was pleased but if the waters rose in stormy m jesty

God was angry, thus judging God by his own standard of attainment. But he did not rest content with one god, but worshiped gods many, and lords many The mysteries of sex, the rippling water of the brooks, the rushing torrent, the roll-ing rivers, the mighty deep, the majestic mountain peaks with snow clad, cloud-piercing summits, the winds that murmured with soft, sighing tones, or roared in stormy

Cause. The time came when to the people the symbols became the thing itself. We placed the mysteries of sex worship first. because we have what to us are good reasons for saying that sex-worship was the first and it has been the all-enduring worship. There is not a religion to-day that does and it has been the site nutring working. There is not a religion to-day that does not bear its impress, with possibly the ex-ception of Semilic Monotheism, which finds its purest expression in Judaism. And it absence there is due only to the

Godhend. But they did not succeed in do Ing it so theroughly as they intended, for they left us a clue to the socient belief in that mistransisted passage, Genesis, 1, 27: "So God created man in his own image, for the image of God, created he him; male and female created he them." This is our common English version. The Hebrew word translated God is *Elohim* in this

passage, this chapter having been written in the Elohistic period of Hebraic litera-ture. The word is in the plural and the accompanying verb is likewise plural and the pronominal endings likewise. So the verse should read "The Gode created man So the werse knowld read "The Gode created link in their own i mage, in the image of the Gods ereated they them; male and female created they them." This shows that the carly Hebrew religion was not a monothe-ism but a polytheism of sexed gods as well as their neighbors. The whole of the bib lical account of creation, Adam and Eve, is but the legendary remains of sex-worship and while the authority of the priesthood crushed it for a time, it would crop out at

times in gross idelatry. This prisciple of sexive force in the delife cause has been deathless. Not all the growth of ages has eliminated it. The Se utitic priests attempted it, but when He-braic monotheism was wedded to Greelan and Roman polytheism, children all of Egypt and India, the sex idea triumphed once more in their child Christanity, for al hough they excluded the female element from the godhead, yet the second person of the deity had a daughter of man as his mother, and every sumbol of sex-worship is used as a symbol in Christianity to day, and even Spiritualiam has a touch of it, in the invocations to the Father and Mother Nature. Side by side with this has even been a belief in the immortality of man. The gods man has wor-hiped have always corresponded to the general advancement of his epiritual, intellectual, and physical euvironments. As man has climbed the of progress, so have his gods climber ecale with him. Our ancestors represented their gods as possessing the same qualities of he ing that were most prominent within their own character. As the old, animal man recedes into the background of the past the soul man advances and love takes the place of fear, pity of hate, and so on up the ladder of spiritual qualities with their opposites. Man is the evolution of all that has gone before him. He is the microcosm of the macrocosm-an epitome of the universe. And as man ubysical is the inflorescence of all nature's physical evolutions, so man re ligious or spiritual is the inflorescence of all Nature's spiritual evolutions Therefore Modern Spiritualism comes before the world to-day as the product of the past ages of beliefs; an evolution from all past religions. It brings to us the grand teachings of the past illuminated with the light by which man may climb the steeps of life,

-the demonstrated truth of life beyond the grave ; that man never dies. Modern Spiritualism comes as knowledge not a belief. A life of doing right; not alone preaching right. Compensation in stend of blood atonement by another. This with communion of spirits, and their help and comfort is what Modern Spiritualis

# Verse-Writing.

brings to us.

"In our own immediate times verse-writ ing has become something more of the nature of a disease than of an honor. A speces of rhymophobia pervades the cultivated world. Like the bite of the bitten victim, fashionable forms of construction extend. There is contagion in them. The strain for effect has become virulent. We feel, perforce, a sympathy with the half-playful but wholly earnest revolt of Dr. Holmes against the epidemic character of our debilitated verse.

"That overbalanced struggle for perfection of manner which stifles the spirit; the renaissance of obsolete forms which vitiate the modernness of sympathy so necessary to healthful work; the endless tricking and decking of little thoughts; the apparant decking of little thoughts; the apparant unconaciousness of whether one's thought be large or little, or whether it be worth thinking, whether worth thinking in poe-try—these qualities characterizes on much of the verse of our day that one may be pardoned for becoming more aware of them than of some other and better traits which undoubtedly accompany them. It may be said that there is a certain loss of the sense of proportion in our poetic pow-By this I mean that higher proportion which is to proportion of form as the soul is to the human body. We do not build loftly. We do not live to last. We do not always know why we build at all. The result is a lack of architecture. But we have plenty of versecarpentering; done as neally as the service of Adam Bede, who thought the world was to be saved by conacientuos day's labor. But the paper cap of the workman looks over the whole jub."-Miss Phelps in The Century.

### farriage in Ancie

The woman of Rome in old days was She was dressed in married at nightfall. a white robe, a symbol of her virgin purity, bound round her waist with a woolen sash; her hair was plaited in to six tresses, after those of the vestal virgins; on her head she wore a flame-colored veil and a fresh There is not a religion to-day that does not bear its impress, with possibly the ex-ception of Semilic Moontheims, which finds its purest expression in Judaism. And its absence there is due only to the revolt of ancient reformers from the dir-gusting licentiousness to which the priestly autocrata had brought the accient worship, and In their enthusiasm these reformers at-tempted to wipe out, not both escess in the Deity, but only one, and being men, they auturally preserved their own sex in the the rest. wreath of the sacred verbena, for the wife

MEETINGS. Cincinnati, Ohio te, of Cincin-115 W. Sixth 5, and Buuday sning of each ngs at O. A. R. Hall iday morning. yceum for children and adults meets at 0 all, 116 W. Bixth street, Oncinnati, every at A. M. All are cordially invited. usi Hosting and Developing Meetings, with g and music every Bunday at half-past 2 r.s., merican Hosth College, Safamount, Free

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ng, at 7% o'clock. tinge are held at Grand Army Hall, Sundaya 2% and 7% p.m. All mediums invited G. F. ight, Chairman. – The Ladies' Social Ald Society juis its met rings every + riday alternoon and ere-ng at 190 thestnut street. M. L. Dodge, Bec. Cambridgeport,-Meetings are held every Sunday rening at Odd Follows' Hall, 548 Main street. H. D. Simons, Secretary.

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### n for The Better Way THE THREE YOUNG PILORIMS. BY MIRE MACKLEY, CHAPTER II.

Jennie bade her brothers a gay good bye and watched them as they olimbed away from her, one upon his steep and rugged path that seemed to promise a speedy reating at the summit, and one loding gradually far into the depths of the woodland. And she thought : "Poor Jamie! He will be lonely enough with all his books I am sure. And Arthur will be quite tired out and ready to faint long before he reaches the lovely country we came to flud."

But her own path lay through the bright subshine with the wild thorn in full bloom, and creamy box woods arch-ing the way at intervals, while the silvery glint of water here and there far up the winding path seemed to promise polsck of p'easure and refreshment for the little traveler, who should choose this tempting way.

Jenule was charmed at the prospect and began the ascent with buoyant feet and a swelling sense of freedom and de-O, how beautiful it was! elimblight. ing in the sweet, clear air, with the merry little birds darting from branch to branch, and chirping and twittering together as she passed under the blooming arches. And the path all along seemed lined with sweet williams, ragged robins, violets and all the dear old-fashioned flowers of the wood she knew and loved so well. She danced and sang as she walked, supposing, of course, that she was going higher and higher up the mountain; but in truth the sunny path only seemed to climb for a little way then ran level along the elde of the meuntain and finally began to descend.

So the morning wore away, Jennie still climbing and singing as she went. But by and by the little girl brgan to grow tired, and her dancing steps settled down to a very sober walk. She had already gathered as many flowers as she could carry, and now she began to wish for something to eat.

"O, dear!" she thought, "there ought to be plenty of berries here, I am sure. We always used to find them at home when they were wanted," and, laying her flowers down upon a rock, she gen pasing her way through the brambles that gree beside her path. In the hope of discovering something to eustain her strength, but she could find nothing except a few dried, bitter berries, that only served to increase her hunger.

Strauge to say, the shining streams, which she had seen in the distance. had also disappeared, and there were only a few drops trickling here and there from the rocks to quench her Still she pressed on in hope of better fortune, until, wearled with the task, she thought to find again the path she had left; but ala-! that also seemed to have disappeared. Here and there she wandered, picking her way as best she could over sticks and stones until, quite tired out, she sat down upon a money stone and began to cry.

Poor Jennie! Hungry and alone, how was she ever to get out of the brambles? Perhaps James or Arthur, missing her too long, might come to her relief. If not, she must surely per ish of hunger soon, or perhaps some awful wild animal would come out of the woods and destroy her.

As that thought crossed her mind she rated her little hands and began to pray as the dear mother had taugh! her to do. This calmed her fears a little, and, unlying the harp from her shoulare, unying the harp from her shoul-der, she touched the strings softly and sweetly, hoping to win tack some of the happy fancies of the old home life. the bappy fancies of the old nome inte-batains! only the mass mournful chords responded to her flugers. The bright team ald softly over her chicks as she thought of father and mother and dear little baby sister that had been at the cottage only a short time before the Then she turned her eyes to see if Dg's me CAFFIEL LWLY

Where were they all now? and oh, about they all meet again in the king's country, as her father had said? Per-baps he did not know of this terrible crocked path over the mountains of

While she was thinking those and thoughts she heard a crackling of dry leaves and brush, and, looking up, saw the queerest old man standing before He was clothed in a sort of gray her. He was clothed in a soft of gray isthwork role: that bung loosely would him; he had long langley hair, and his eyes looked as if they were al-sont lost in the back part of his best. "Well, little g(r),"he said, in his and, twanging voice that sounded like works here 'and as one have out lost twacging voice that sounded like woken harp, "and so you have got lost. I know you would when I saw you start up out of the valley on this road. People always do get lost who come Universe!"

"Who are you?" asked Jennie, wondering very much how he could have discovered her in the valley. "My name," he replied, "Is Melan-oholy Reflection. By some I am called 'Old Melancholy.' I live in a large cave uear here, to which I should be glad to conclude the source area to be the the

conduct you, as you seem to be in great need of refreshment." He bowed as he said this, with an air

of great wisdom and importance, and looked altogether so funny that Jennie almost forget her grief in wondering at him. She did not much esteem his looks a id she thought the cave must be terribly damp and gloomy; but she did need r set and food, so she accepted the offer quite gratefully. By they walked on to

gether. She ventured to ask him if he lived all alone in so dreary a place. "Oh no," he replied; "I have quite large (amily of relative, who all help to keep me in face. First there is my son, Sincere Repentance, who is a very good lad, though not very lively; and my daughter, Judge Lightly, who i always trying to excuss the faults of others. Then there are my consins, Blighted Affection, Disappointed Ambition, Little Money and a great many others; all good people you may be HUTe.

By this time they had reached the cave, which proved to be a great yawn ing entrance under a huge rock, that seemed just ready to topple over and crush them. Ouce inside a dark curtain was let down over the entrance, that made the place ten fold more gloomy than it had at first appeared.

Jennie sat down upon a hard stool and looked round her with a besting heart. Great drops of molsture were clinging to the walls and trickling over flor, and being so thirsty thought she would venture to taste it. but she found it so bitter and mawkish she could hardly drink.

Judge Lightly made haste to offer her some bread, and this, though a trifle better than the water, was still far from well flavored, but she could do no less than partske. She would have felt much better, but the thought of spendlog the night in such a place was terri-Blighted Affection Just then spy-

ing the harp, was much fuclined to hear its notes; he even ventured to thrum a little upon it himself, but the chords walled so dismally under his fin-

James or Arthur had yet reached the top of the mountain, and presently she saw them tolling along, but still very far from the summit. James had near ly lost his way among the briers and the brambly trees, and all his books could not help him. She saw him

could not help bits. But any hit block many any " "Turn to the true path and to keep in always" "Turn to the right, let it lead where in may," replied the teautiful one: "but do not think, my cubb, because you have had a glinpee of file true way that do not think, my cubb, because you have had a glinpee of file true way that all your trials are over. There are many hardships yet in store. You will her us again from time to time, though now and then picking up a treasure. But he had such a load of them altready that sometimes he could harily carry them all. And she saw moreover what assemed very atrange to her, that the whole mountsin was in reality altre-with people, all rying to reach the top-but they were somehow unshie to dose. Sometimes they would go up, up, up, and then, when they seemed almost ready to it down and rest, away would go some great rock under their feet, and they would get a rousing tumble almost

To a Brother.

to the very boltom; or they would drop sidelong into some deep gorge that had been hidden from their eyes by the flowers growing upon its brink; and the young girl grew quite pale as she looked upon the scene. 'On,' she said to herself, 'I do not know there was so much dreafful troble in the world. I wish wewere all safe to the valley ngain "By this time old Mr. Melanoholy and his friends at the foot of the rock were chanoring loudly for the harp, so Jen nile, fearing lest they should attempt to climb up, began to play and sling as well as the circumstances would allow. She hoped that perhaps her brothers might hear the strains so familiar to their ears and come that way; but the strings, when she touched them, gave out a walling a und very different from the bright, dancing strains would hardly have known it berself. "On, this is dreadful What shall 1 do? Angels of God, help mo, save mo, prayed jennie, softly. Thon a wonder-hut hing huppened, for there in the clear open space before her a part due on y spirit forms. Their robes were of the purest while and their faces down with a besult on the and their faces down with a besult of hiles and even-tes such as no words of nilps can con-vey. "At eight of them Oid Melanohow and

At eight of them Old Melanoholy and

ness such as no words of mine can convey.
At sight of them Old Melanoholy and all his family tunnedastely took to their heels and ran lift they were out of sight, and Jonnie, amist her jay, could hardly keep from laughing to see how unickly they were put to rout.
One of the three beautiful ones were upon her head what seemed to Jennie a disdem of stars, only they shone with uch a laster she could not really de endo whether they were stars or dismonds. Her stude seemed to have or again the moles whet seemed to have ought the mellow brightness of the raintow, and her volce, when she spoke, was like a strain of distant mutic.
Doar of hid," she said, "do not be fraid; you are not alone at any time, for, since your owritest breath, my companions and I have skept you in sight; you have only to eall upon us and we will appear to teach you the way."
O i the n "said Jenne, "please lead into the surg's country, where my parouts and my little slater have goue; for i am so thred i diffenit to accent be fore you reach the beautiful land we hoped to find."
Nay." said the white robed one, "the fair country you are seeking does not the boyond the mountains as you thigh. There are many mountains bigher and more diffenit to seem the bay down its bight and my interest of the study of the law of the study does not he boyond the none the borders of the study. There are many mountains bight and my may were the law of perfect peace which lies upon the borders of the study of the head of his chosen is permit signed by the king and brough by the hand of his chosen is permit were and any different to she within her as the now and strange perils of the stars and within the react almost sank within her as the now and strange perils of the stores is the now and strange perils of the stores and strange by the king and brough by the head of his chosen is the now and strange perils of the sto

Ing the harp, was much racined to hear its notes; he even venured to therm a fittle upon it himself, but he torm any go without a space day permit signed by the king and trunch fittle upon it himself, but he torm any go without a space day permit signed by the king and trunch sheer self-defense. But seld the axy was too damp to play well, so Mr. Melancicholy himself to the uning ity peaks force it there even were so happy."
Just they Mr. Melancicholy midded here the air is very elser and the mark within here the air is very elser and pers. So you came is think we had be able to see the of home one more and persaps i shall be able to see to broken and they of here the air is very elser at elimbing, for such is the law of the family set the foot of the way ou came. I think we had here the air is very elser at elimbing, for such is the law of the family set to be the obtained out, and did not more here may such valleys among these to the hop of this real.
Bo she made haste in the diraction to broken also form the top of this real.
It would be possible out, and did not more nore map were to have they did not much reliable. They did not much reliable the so of climbing, and the y toose well the angle similed to any here.
Bo she made haste in the diraction the way so real more than a discrete the observent at a first the way it is not see the od how the real is not be any solution. The set of the way out and the y toose the od how the real is not see the od how the real is not see the od how the other at a max we have been pointed out, and did not much reliable.
Now, although she had not yet way a dark and dang rout to the set of the more the set of the set of how yet and the tower?
Now, although she had not yet way the foot of here the and the tow of the angle will be able to see the od how the set of t

her feet with a new resolve stilling in her eyes.

"I must find them at once," she said "and teil them the way, and we will go together to the fair country where out parents are. Oh, angel of love, hete me to find the true path and to keep fi always."

to the Editor of The Better Way To the follow of The helter Way. M. A. G. Ohasse, formarily of Ada, Mich., a member of the Masonic traterality, recently asing through the mediumship of Mary K. Boozer, and gave his son-in-in-iw, John Rut-ler jr., with whom there existed an abiding friendship, the masonic grip and token with complete acoursey. Her hand was then al-tomatically controled, and gave the follow-ing message, rendered in verse by the me-dium's postinguide: In woozen, (Grand Rapids, Mich.) Naw series the corts and dust to dust

Now early to early and ust to dust Commingle off, for so they must, Take thou, then, the nivelle key Whose magics is the word degree, That opes the doors of Masoury.

The collined form; the rises one; The B otherhood since time begun; Traditions thrice well braided strand That stretches back, and is command A three-fold cord by Adheim planned

The apron here is inid adde; Forsects cannot our lodge divide. No more are emblems, sacred bloo Outpoured in sacrificial good, Baptizes all a clean-ing flood.

No does each symbol guard the word; No does each sign on us conferred. Bring out the deepest hidden lore Our fathers held in ascerd store When they the ark of safety bore.

Then on ward still, nor walt mischance For certain step makes sure advance. Receive the bay. The win is blow ohill, Yet turns for aye the creaking mill While hears are true to bands of skill.

Our royal archi it does comprise The virtues all in symbol gales. The builder to his work its shown In fitting of the greak keytone-All factors unitized in one.

Then meet we still apon the square.

Though one is of the viewless air. This orippied hand your's still shall grasp to brotherhosd's masonic dasp. With naught but love's resp iting to ank

Queen and Cres ent Route to the Paciflo Coast, via Lookout Mountain, New Ocleans, the Sunny South, escaping mow blockades of the more northerly routes. Through Tourist Slosping Car from Contral Union Depot, Cincinnati, to Los Angeles and San Francisco, without chan, c. The run is made through to the Pacific In 5 days, leaving on the following dates: at 8 p. m log on the following dates; at 8 p. m. Nov, 6th and 20; December 4 h and 180; January 8th and 22 nl; February 6th and 19th; M areh 5th and 19th; April 2 i and 16th; May 7th and 21st. Two Ex-press Fratus loave daily via this line, making closs connections at Shreveport and New Orleans for Texas, Moxico, California and the Fer West. Address D 0 EDWARDS, G. P. & T. A., Clacianati, O.

The world of fashionable religiou ant is always criticizing working girls for spending so much money on dress. less money on dress, and who will give her employment? a smart dress pays Let a plainly-dressed girl, who dresses within her income, and another girl who goes without her breakfast to put another 





the strong conven-andy to get into and out of pair. Hands for Hands to had or unload.

THE PSYCHOORAPH

This instrument has now been thoroughly ended by numerous investigators, and has revised nor-sakinfactory that the planchette, and in research to certainly and correctiness of bouption optimized by who as a charge of the restriction of the second second of asymptotic mechanics of the second second of a system of the restriction of the second second of a low plinness. But a block to review a same enda, mpt. D. B. Elwards, Orient, N. Y., write I and communications dwither Psych ophytrom many other friends, even fro

The prover them there now in time 1 to be it will generally supervised the battle of the superflot merils become known, a supervised to the first supervised to all nots of the first supervised to the papers Worrington (Mino). Advance, ways the frag coupting a dual and lead with a few words act that way little to the phase battly required to give the minered it to all wrongs to the target from the apparently required to give the minered it to all wrongs to the first from the apparently required to give the from the apparently required to give the first of the supervised to the target from the apparently required to give the first of the supervised to the target for the supervised from the supervised to supervised for the supervised to for the supervised fo

Address HUDON TUTLE.

REMARKABLE OFFER. KEMARKABLE OFFER, roms who will associate for the lag-ments and will send us the publisher construct will send us the publisher construction of the fill send of the publisher construction of the fill send of the publisher construction of the publisher of the publish they may wish treated, in the publisher constructions of the publisher of the green best filled as the publisher of the filled send of the publisher of the of the publisher of the 8

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says, "Well, I have often heard that Spiritualism was a humbug; now I know i." Tols investigator, though ever so honest in his intentions, and probably prompted by some good spirit or Spiritualist, will probably never enter the door of a medium again, and even laugh at and ridicule Spiritualism. Now even anyone below the recent

even laugh at and ridicule Spiritualism. Now, can anyone blame the people to question a metium's worth? Mr. Kates: "What right have the people to set themselves up in judgment?" I think the people have the best right in the world to do so. They want hon-est mediums, and as they pay their money, are doubly entitled to ask what manner of men they are: for it's not

est mediums, and as they pay their money, are doubly entitled to ask what maner of men they are; for it's not possible, with all the caution we may use, to bar out base fruuds. Mr. Kates says: "Mediums should have credit for what they do." They should have credit for all they do honesily, through spirit assistance and under spirit influ-ence, and if ouce known to be honest they are sure to have the full benefit of all they do. However, there are lots of cases where they get credited for things they do not deserve. Mr. Kates says: "Too many rush to the platform or scence room before their powers are sufficiently ripened." I think that too many rush there to make money only, and it makes but little difference how they make it, but they need it, will use any smount of eception to carry the point. Again I quote: "The Southern people on the whole are sepiritually inclined, and take to it kindly, etc., but the Spiritualists will not give financial sid, etc." Now I again ask, is not what I have above stated quite sufficient to cause the Spir-tualists to be a little slow in jumping at financial sid, etc." I again ask, is not what I have above stated quite sufficient to cause the Spir-itualists to be a little slow in jumping at conclusions and guaranteeing good salaries and expenses to the traveling "missionaries?" Again be says, "The people of the South have not encour-aged home mediumship, ett?" I can olte an instance right here of which Mr. K. perhaps is unaware. Mrs. Sue Fluck, a local medium, who has lived here more than tractic upary.

has lived here more than twenty years, and has in the last few years developed into a fine independent slate writer, has nto a fine independent slute writer, has been forced to give up housekeeping and devote herself to her spiritus work, aud slue asks me to say in this that she has no complaints to make; only that she is not solle to accommo date all who come. She gives great satisfaction; everyone that knows ber knows she is an honest woman and medium; in her particular line she has no superior, so far as I know. Iter sit-tings are fully as satisfactory as Dr. Slade's, and often more so. We want some more of the same kind as Mrs. Fluck. They will meet a

## Obituary

Matthew Clugston died Friday morning, October 18th, at 2 o'olock, at Ashland,O. He was born in Franklin county, Pa., be-ing at death seventy-eight years and three months all

Ing at death sevenly-eight years and three moths oid. The logg of Odd-Fellows, of which he was a member, turned out in recalls, while Mrs. R. S. Uille conducted the functs services. The Athland Times of last week says: "In the dath of Matthew Clugston Ark, A man of the higher there are was un-versally respected. For years he was identi-ded with one of the most important bas new historest, where his honesty and tute; yill won blin the conducted of the suffer on influence for good in whitever position he adding the user of positive cusrater, and for the bugher of news the was identi-ted with one of the most important bas new historest, where his honesty and tute; yill won blin the conductor of the suffer on influence for good in whitever position he added server worthy enterprise and always withs lows fails, not only heavily upon the start yo of which he was the honored head, but upon the suffer community blessed by but sood was which head for the suffer

# Northport, Me.

Northport, Me. We with others attended the Spiritualist meeting at Heifast Opern House last Bunday alfernoon. The speaker, Mr. Oscar A. Ed-gerly, of Newbaryport, Mass., is a yoong man of remarkable power as a public speak er, clear, logical and effective His oratorical power is grand and his subject was handled us a manuser that carried truth and convio-tion to every mongriducial mind. At timmes be became eloquent and the audience was held apell-hound by the rice flow of inn-gunge that was at times very affecting. The addience was small but a deeply interested and appreciative one. We came away with the thought that notwithstanding that much abused word called Hpiritualism there is a magnetic power about it that is bringing the people into any. To a better understanding of its philosophy and that leaders and one free and unsackied the last leading. We as: a free and unsackied the form all forms and orms montes and stepping out in a broader and better unders no moto it be.—Belfast Age.

### Bummerland Notes

The recent hundrant fail of rails assures as beautiful crops the coming year and all as accept the generous offer of Mr. Wil-haus to hand free of rent to farm to actual sidents of Hummerland will be well reput

and daughter of San Francisco, it daughter of San Francisco, ; they were unexpected, but inging furniture and are de-oft surcoundings.

nding".

# THE BETTER WAY.

BRIEFS AND PERSONALS. After all Cresus was worth ur modern Yankee Nabobs w

his with score. Mr. J. J. Morse and family are not t if Stanley street, Liverpool. He ared a grand reception on his ar

Mr. J. J. Morse and family are now solitor at its stanicy street. Liverpoot. He was ton-dered a grand reception on his arrival in England. Henceforth Mr. Hudson Tuttle will be-come a regular contributor to The HERTRE WAY, which we know our readents will ap-prosinte as much as we do. Prof. D. M. King will give a series of loc-tures on phremology at the Cleveland, Ohio, Institute, beginning November 13th, to con-tinue weekly until December 11th. Dr. N. H Wolff, of Cholmasti, was tendered figman feception at the Portham rooms, Londou, Eng., on the 22d ult. by Londou Spiritushiest, there being upwards of a thou-and persons present. Addresses, consert, presentation, dance and supper constituted the program. Mrs. Cora L. V. Richmond officiated Octo-ber 12th at the Marriage of Miss Keite Rich-mond and Frederick W. Coen, of Rogers Park, III. The day was also the analyzensel, michmond, which was duly colebrated, mak-ing the occasion doubly Joyful.-Banner of Month. ing the oc-Light.

Wheeling, W. Va. Wheeling, W. Va. I will send a few lives thicking the readers of Tirk Bartas: Way would like to hear haw our cause is progressing in this rather fogy, non-progressive city. From which I can learn there has not been regular meetings, or anything in a public way for the cause for several years until recently. Through the instigation of Clarence Irwin we were the the second of the second labors of Geo. Hindok, followed by G. W. Kates and while, and scon after were favored by having Cartiele. Van Dusce with us, sod humself-ately after her departure came H. J. Field, who is still with us. The four forner are moven to be able, efficient and able workers and I feel to say that much inferent has been hand I feel to say that much inferent has been have a systelly comparatively usknown. The to fatter, that Brother Field, as ha has been to mark of the fueld of active. Work and a systelly comparatively usknown. The to fatter whether field is a quit, here to the field will write with the such have been to marks of codor and honesy. I have the fields while were the bay been the to fatter should be the should be when the ist fields while were the should be the field while were were the marks which will we field a will be be the field while were were the should be the field while were the should be when the the field. We speek for bling when the the bell, We speek for bling when the while were the should be when the the bell, We speek for bling when the the bell, We speek for bling when the should be able. **Boton, Mas.** The before denot (in the some source) as the **Boton, Mass.** 

Boston, Mass. The Independent Club, commencing as it did its weekly meetings under very unlavor-able conditions—its removal to a new ball add the loss of its predident by resignation-bas reason to be proud of the way in which its meetings are increasing in interest. And the spercelation of its friends is shown in the increase in attendance and the many new members it is making. The meeting this evening was marked by the presecte of our former president, Mr. 4. W. Fletcher, and his esteem d wife; and the members of the Club vied with each other in the stifying their pleasare at seeing thrun and the set of the Club vied with each other in the stifying their pleasare at seeing thrun the meeting address was made by Mrs. F.

estiguing their pleasure at seeing thin minogusouce more. The opening address was made by Mrs. F. C. Rich, followed by Mr. Ridsout with a ong, which was well rendered and gave ong, which was well rendered and gave olessure to sil. Mr. Frank Algerion was the pettspeaker, and, after an inspirational ad-least, gave a number of tests of spirit pres-tops to negroup in the trans, gave a number of tests of spirit ence to persons in the audience, all of were recognized. Miss Coburn followed very pleusing selection on the o which was admirably executed and deneview. Handy and Miss Goaton-song by Mrs. Wentworth, were given very pleusing manner and gave great faction. faction, Mr and Mrs. Fletcher, in their pleasing way, made couracteriatic ap which were greeted with marked ap Dr. Gustav Wicksall closed the e-with a bumcrows poem, which convut sudience and sent them bome in a frame of mind.

# A STRANGE STORY.

A STRANGE STORY. A Lady Paralyzed for Three Years Cured in Bix Minutes-Marvelous Magnetic Infuences. A vory remarkable case of insinntaneous ourse by the laying on of hands was per-formed upon the person of Mrs. Flowers, of Yedamsville. Nearly four years ways Mrs. Flowers was completely paralyzed on one adde; she employed avoral doctors of the different schoole, and they all told her that she was incurable; that nothing could be doub for her, and udvined hor to move info the country, that perhaps the controly alf might do her good; the china year lyzed annak akad wasted to more on thing; in this d wasted to main Mrs. Flowers wa Phelps, the mag and Hotel o been They

as hopsiess. They cure every known after all other methods init. Another is because wheth the first M. C. Riegl, is an an wheth the first M. C. Riegl, from female compliants, and for the vy cars sho b a sub-feren white to stand bur feet without wearing one of Hab-Uleritor Mupporfers. All we was fixed to Uleritor Mupporfers the was fixed to uler to the supporter is the same and the supporter and gave Mirs. Head the supporter and gave Mirs. Head much the supporter is derived in a specific treatment, and were a first the from a first for the supporter in her blue transition periodly well and fixed have deaf for its specific access of the transition periodly well and force. Des, Houlon & Phoips cured inh one treatment. These cures are just finands. Phoins cure avery discussed of hands. Phoins cure avery discussed

Drs Hentolt where they was and Hotel, where they was veral months, Comministics , until 5 p. m. They will also slok every Thuis ay morning slok every Thuis ay morning to Hayita's Incater, nd Phelps are jocated at the power ever given to man. Admin. 1. Admin. Admin. Admin. Admin. Admin. Admin.

<sup>1</sup> Key to Fortune Telling. How it is done, Full explanation is not on receipt of 50 config. Nived Publics, Lock flox (95) the charact D.



o doge restherations is ready to answer calls becture. Terms moderate; correspondence slicited. Address for the present, San Mar-lai, N. M.

Icolettire. Terino modorate; correspondences suitoited. Address for the present. Sun Marine State Sta

vices. Address in care of THE BETTER WAY, Rev. James DeBuchannone will speak in St. Louis and vicinity during the month of Ootober. In Topevas, Kan. during, November and December. Will be open for engage-ments for the examo of 1800. Dr. John Wim, Fleitcher inclures in Brook-lyn for November, un Philadelphila in De-cember, and Brokkyu, N. Y. in 1889; most of the time until Jake. All letters addressed to 112 W. Sixteenth street New York City. Mr. Edgar W. Emerands angagements for

7. Sizteenth street New York City , Edgar W. Emerson's engageme sinder are as follows; November Norwich Con.; November 17th as cester, Mass.; November 8 h, Dat , Conn; November 18th, Spri

Mass, Dr. J. K. Balley has spoken during Orio-ber, at Biair Nebia-ks, and Iowa, at Red Osk. Creaton, Lucas, Cleveland, Hayesvile and Webater, from one to three lectures in orch place. H.s. address is P. O. Box 12, Scranion, Pa. Dr. E. B. Russel, inspirational lecturer, wishes to correspond with Spirituatism who B. Russel, inspirational lecturer, correspond with Spiritualists who have lectures in their locality, but sufficient tin-audist means to accom-e same, audress 36 Winter street

october, and at Cleveland, ( per. Eugagements open for mary and March following. calls for week evenings at a rom above points.

A. J. Swarts, Ph. D., of Chicago, having, n connection with Dr. Shipley, V. D., Ph. . opened a science healing institution at 8 Superior street, Oleveland, O., will be reast to correspond with the interview

Massachusetts and December. Address 66: ng November and December. Address 66: puce street, Cumien, N.J., until November 5th, after that Westfield, Mass., care of H Frank G. Algerion, the boy me ecture in Portland, Maine, first two

to November, and two in Havert first two Nundays of December Maw; Hatt Here Shodays in Newto Mass; March, 1800, in Philadelphin, in Haverhill and Worcever; May and, Maine. Address ? Bosworth str. W. Fletcher.

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### VOLUME 5.

# CINCINNATI, NOVEMBER 16, 1889.

## NUMBER 20.

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based upon party and which has worked for ages. I have in my experience among Spir-linalists seen men and women who have had a mission for humanity. Whenever you see a person who has a mission for humanity, make for the door right off-make for the door. Their reason is wrong side up. Work-ing for you? Never. I am working for myself. I am the most selfish man probably, in this room, extremely self-ish. It is my selfishness that makes me talk thus this morning. I want to have my way I want to tell you what I think, and my way springs out of my selfabres. My highest soul selfish-me.

nave my way fi wan to tell you what I thick, and my way springs out of my selfahnees. My highest sout selfsh-means of the second you know it the best-I do not dislike it, though it is about one of the lowest forms of religion that we have to day. I cannot help that, but then it is so-the religion of Christianity has a head, all religions have a head, and the head of the Christianity has a head, all religions have a head, and the head of the Christianity has a head, all religions have a head, and the head of the Christian religion is a God idea that is the essence of pure selfishness. It is founded on this thought, "My will be done." That is it. That is the head, the central ruth of Christianity, "My will be done." I don't quarrel about that I would rather see a despotien in this country than a bad republican form of govern-ment, if the despot were a good one. If you could get into the Presidential chait the best intellect the world ever made, the truest conscience, the rich est originality, the foffiest inspired, most beautiful soul, touched by the whigs of augels, I would socuer have him doing the work at Washington thau the dirty politicians that you have there now. That would be a true klug man, but it would be a deep tism. We have to day the best we can get. But this perfect man is yet to come. Let me make a little digression here. In the time when George the Third was klug, men wore silver buckles on their shoes, and they had nice ribbons iled at their breeches' knees, and they were did. And a gentleman had a sword tied around his waist, and when be to went clattering down the road he looked in the time yealf due the thous the they were there and here real old English gen them an in the time of George the Third was hike a great fly with a plus tuck through b is a fool that will show here and chere tho doked by fords, but they calld him king. A man is a fool that will show here and chere the show cond here was a natural fool, surround do by be Third inded by A man called a orge the inlug ou cal mine n. The he was

born in Constantinople I would have born an Catholic; if I had been born botatad the protectivity is a boon statistic of the sould have been botatad the protectivity is a boon statistic of the sould have been botatad the protectivity is a boon statistic of the sould have been botatad the protectivity is a boon statistic of the sould have been bootatad the protectivity is a boon statistic of the sould have been bootatad the protectivity is a boon statistic of the sould have been bootatad the protectivity is a boon and statistic of the sould have been bootatad the protectivity is a bootatad the protectivity is a boon it came and boon and what a territies thing of the source the way that the bootatad the protectivity is a bootatad the protectivity is a boon the source the way that the bootatad the protectivity is a bootatad the

where at the twe. uprest then and uprest. Conser-desire and uprest. Conser-batting with progress and pr batting with progress and pr batting with progress and pr basting with progress and pr bas pains, its crucities and its work of an and evils 1 do not believe the and evils 1 do not believe the but what wishes the welfare of and holding authority in any c for but what wishes the welfare of all kind, but what a great work to ent in humanity that we love, great struggle The Clutch and the exiting the salvati-me the humanity that we love. the set is a struggle the salvati-me the humanity that we love, the set is a struggle the salvati-me the humanity that we love, the set is a struggle the salvati-me burdens of the humanity the we have the set is a structure of the salvati-me burdens of the humanity and the exiting such that we have where. If you take a peep that at the twelfth century you wou unrest then and there, but bothi what we have to day in the el-desire and unrest. Conservat desire with progress and p

Helty. And we never the friends die. If our friends did not die, if our ones did not die we could be happy in this world; but wheimother passes beyond the cloud. I see her face no more, with ten istiona pass away and memories are broken, there is something bit the centre thread of my soul. I can bear the pains of suffering, but the soul attack touch my heart. And this make kind of religion necessary for m but the soul a kind of relation necessary f The world in the past has h that some day, when life's come, beyond too valley we again. Where there will be no more, where tears will nev they hoped this. They said consolation of our faith, the sepiration, and in the early a half we exclament our short

To-day man's soul has gr the mists of the early days. wishes not only an infreen but he desires objective in For this very purpose we e