

THE BETTER WAY

THE TRUTH SHALL MAKE YOU FREE, SEEK AND YOU SHALL FIND IT.

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THE ROSTRUM.

THE PHENOMENA OF SPIRITUALISM.

Discourse by Mr. J. Clegg Wright Delivered Before the First Society of Spiritualists at Adelphi Hall, New York, Sunday Morning, Oct. 13, 1889. Specially Reported for The Better Way.

DISCOURSE.

When a man stands on the verge of another world curiosity, wonder and mystery stand before him. Where am I going? What my destiny? My place? My hope? My happiness? The condition of mind in which all men come, when a view of the great change becomes a reality. The flickering, fleeting dreams of earth life are over its conflicts, antinomies, tears and joys vanished. The drama ends. The curtain falls. Where am I, what am I and what is my destiny? Problems which have ever vexed philosophy. Religion dreams and hopes and will continue to do so till doom's day. No end of mystery.

When you have made one conquest there is another conquest to make ahead of you. The head lamps of eternity are before you by the combinations of circumstances—progress, evolution—is the molding of myself ever going on, and I am eternally going through processes of change. A big thought! A great reality standing before me! The endless chain of consequences of which I am the subject—of which all men are the subject. Individually becoming more advanced, I am more myself, my unconscious self being worked up into the conscious. Ever starting up new evidences of capability, organs, faculties and functions, which were never in my consciousness before. Circumstance—environment working them out, getting them up, bringing out latent capacity, changing me somewhat, putting me into new relations with my surroundings. I am—and what does the "I" stand for?

The "I" stands for more than consciousness. My conscious self is but a very little part of myself. I build up my body, but I do it unconsciously. I do it mechanically—I am conscious, but not conscious of all of myself. I am getting more conscious and more conscious, and the man who surveys the phenomena of a spiritual existence is more conscious than the man who surveys merely the phenomena of physical existence. I am working up into a fuller consciousness. My consciousness is dependent upon my sensations. A

sen-sational consciousness does not cover the circumference of my personality. My life is as much a mechanical process as the conglomeration of atoms, affinity and non-affinity, polarity and non-polarity, working up unconsciously to myself, being led on—not by a destiny, but by a law, by a mechanical process, that is as accurate in my nature as infinity is beyond me.

By that term nature I mean all the conscious phenomena that impinge upon my capabilities. But there is a domain of nature, to stretch the term, richer, grander, infinitely expanded, of which I have yet no consciousness.

The spiritual world, as a rule, introduces to a higher condition of consciousness. Death is a change, a birth, an evolution of my unconscious consciousness into a higher relation, with somewhat subtle but still more real phenomena, and I want this morning to introduce to you a view of super-sensuous phenomena, as yet outside, beyond the pale of your state, but which you stand related to and environed by, and from which you receive co-operative, constitutional inspiration.

For a long time men were absorbed in the idea of a supernatural power directing all things, controlling all things, making all things. This view—this subjective view of the cause-world led to intermingled errors in the philosophy of antiquity. It was a fertile field for theorists to live in. Slowly the spiritual world revealed itself through phenomena, phenomena of a physical and a mental character, not by any means new in the world, but new to men's analytical experience and experiments, and these phenomena have been the means of crushing Oriental systems of luxuriant speculation, and bringing men to a rational form of religion that never had been in civilization before.

We start then with a new epoch, touching the forms and relations of thought known to the spiritual world. Two thousand years ago a great hierarchy of spiritual potentiality ruled the universe. A great supreme head, the evolution out of a polytheistic system of belief. The death of polytheism was the creation or making of Western Christianity, an inevitable outcome of the slow dying of the gods. This super-structure, raised by the imagination of antiquity, instructed the devotions of millions who are now in the spiritual world. These systems of religion produced moral fields upon which conduct was regulated and by which man went step by step to higher and grander fields of life. Two thousand years ago there was a ruling, personal, conscious power behind all natural phenomena. But such a personal, conscious ruler of the universe, as a conception, became inconsistent when man rationally studied the incongruous phenomena of nature—health and disease, good and evil, right and wrong, order and disorder, pain and pleasure, love and hate—the perplexities of conduct and developments struck the world of rationality with incongruity, and to get out of the dilemma the creation of a malevolent power became necessary to balance the conditions of the universe. The sunshine and rain of the spring time were sent upon the earth to produce the conditions of physical life, and the agency, force and power were delegated to a beneficent individual outside nature. When the storms of winter and the echoes of the blast of the north rolled down upon peaceful and luxuriant valleys, a malevolent power had seized hold of nature, and man in his infancy created a God of good and a God of evil.

The death of polytheism and the richness of Oriental creation can be comprehended now, and criticized as we criticize any production of the human mind. The theocracies and polytheistic systems of antiquity can be looked at as we look upon a plan presented by any mind which may be produced. We can criticize the system of the universe like this; with a God,

supreme, conscious, personal, sitting behind all phenomena. Phenomena have their meanings, and the mind, under a causal line of inference, finds itself in a state of being, or a state of non-being, when the universe has not come into a state of phenomenal existence; comes to a point when nothing, or when not anything exists, when the infinite consciousness is alone, when nothing but the universe, God, exists. What a flight of the imagination! What a flight of mad logic! To start with a postulate (in the description of the problem of existence) to go back and to postulate that nothing existed, and that out of nothing came something. Did human reason ever assert anything more monstrously ridiculous than that? That the universe consisted solely of one eternal, conscious personality without phenomena, that this personal consciousness for an eternity had been silent, actionless, and that in that eternal consciousness came a point when out of nothing something came. Men would never have speculated in this way if there had been any intellectual growth. When men were children playing on the sands of time with the shells of credulity and imagination, they reasoned thus: that out of nothing something came, and that something came out of nothing by the fiat of deity creation.

When man is dealing with problems of this character surely he is dealing with soap bubbles. Nothing more, nothing less. Oh! what a pity that man has nothing else to do than to get back into the dreamland of causative imagination. It is in this sense, and this only, that the work of the philosopher has been the work of fiction, the work of the idealist, the work of the temple of frivolity. Not in the sense of seeking to solve the problems of the universe, then philosophy assumed the scientific aspect. But in building up these idealistic hierarchies. When had evil any nature beyond natural phenomena?

A false method in the development of knowledge. Not knowledge, but the want of knowledge.

The spiritual world has not been discovered through the imagination. It has not been found by the *a priori* method. It has not come out of revelation, but by sensation alone has the spiritual world been found. This is a terrible assertion to make, because an affirmation like this puts all the religions of the world out of court, puts all divinities to silence, and yet Modern Spiritualism has been affirming this for forty years. Affirming that the spiritual world can only be known by sense through phenomena. Are you aware of the character of the revelation that you are undertaking? Are you aware of what you mean? Do you know that you are talking out the foundations of antiquity, that you are revoking the conceptions of the ages, and that you are making the supersensuous sensible on the plane of human reason and knowledge? When religion consisted of faith, faith demanded imagination. When you vacated faith and said, let me have some knowledge of the existence of a spiritual world, you made a demand upon the religious consciousness which it could not meet. You changed the basis of religion. You changed the foundation of philosophy, you turned the method round, you made it objective instead of subjective, you made religion a child of reason and not of faith. You have done this, and you are in the world. You are thus challenging the philosophies and the forms of civilization to which the world has turned hitherto, but which are dying. They cannot live. If Spiritualism be not true the end of civilization is at hand.

In contemplating, then, the rise of that hierarchical philosophy of the spiritual world, as presented by the thinkers who shaped the destiny of Christianity two thousand years ago, we want to say that they filled their place, they laid a stratum in the intellectual development of mankind. Christianity and

its philosophy, for I distinguish between the speculative in Christianity and the ethical in Christianity. The speculative in Christianity, with its views of the spiritual world, soul culture and spiritual unfoldment, were views which were the necessary outcome of the conquests of states which preceded the triumphant glory of the Roman world. Till to-day, or nearly to day, progress has been the result of the soldier. He has had his day, as an element of civilization brutality is ending. We are to-day in the age of commerce, this is an epoch of commercial progress, the trader and the banker will do what the priest could not. They will kill the vulgar, killing soldier. The world's civilizations up to this date have been the military civilization. The highest development of heroism was a war-God, and that must pass away. A nation which calls upon its god to assist its arms in extending its conquests, its safety and its aggressions will cease. The banker, the money-changer, the trader, the railroad, the telegraph, the achievements of invention and the glory of genius will wrap around the world the banner of universal peace.

This could not come before. It comes when the elements of inspiration are differentiated. It could not come with the military forms of religion, it could not come out of the feudalistic faith. The feudalistic faith is for a time, not for eternal, progressive, universal reason.

Two thousand years ago the hierarchy of heaven consisted of a Supreme Being—consisted of a conundrum. God the Father, God the Son, and God the Holy Ghost. Priests always deal with conundrums. Whenever you see a priest with reason in his head the Church kicks him out.

This three-pronged divinity of Christianity was in sublime perfection two thousand years ago, but then there was a negative side to divinity. When Deity affirmed there was a little minority, led by the devil, which denied. The government of the universe consisted of two parties, a republican party and a democratic party. The republican party was God Almighty, the Son and the Holy Ghost, and the democratic party represented the devil. That is about how things stood then.

Ladies and gentlemen, progress comes from the minority. All the blessings which mankind enjoy to day the devil has given. There never did come anything good out of Nazareth—that was true two thousand years ago—it is true to day. Stop. Do not misunderstand me. The ideal Jesus is a picture that the imagination of man has wrought, presenting the grand man of humanity, and this grand man, the ideal, I love, I have ideals. Ideals are more important to me than rules, for ideals shape the world. What I want to be governs my step to day. My thirst, my love, my ambition, my desire, my inspiration, lead me and make me, more than the forces of heredity or the circumstances in me and around me. Through them I am shaping myself;—so that I do not mean to assault the ideal. But in this hierarchy there was the majority, and there was the other side, headed by the devil. But he was a single personality. The devil had no son, he had no wife—the devil has been an eternal bachelor. In heaven there were archangels, there were angels, there were spirits and there were ministering spirits. That hierarchy represents something like Russia is to-day. It represents what Germany is to-day. God the Father, Emperor Willie. An archbishop is only another name for a Duke. A bishop is a spiritual prince, and of course he will be an angel some day. And wear garters. Think of it! And all the poor people will bedown in the pit below. These are the great characters, the wire pullers, the cabinet, if you will, in the heavenly government. You are in America, gentlemen, don't you know it! You are living under a R-public; you have no king, you have no prince, you have no duke—you are all alike. Where are you going to make your spiritual world? How can you pray "Thy will be done?" You have no king. Liberty has been born, progress has put its head out of the barrier of Christianity and looked out into another world. This is the position in which you and we are in this nineteenth century.

Civilization has outgrown Romanism. I do not mean Roman Catholicism, but Roman civilization. Two thousand years the streets of Rome were gay with the military and with the grotesque forms of a faded civilization. Eloquence existed, poetry existed, rights of one kind and another existed and were released. Freedom and slavery stood side by side. Medieval Europe inherited much of Rome—could not help it. The sword of the conqueror planted the institutions of the Roman world. Slowly modifications came, and slowly modifications on modifications, until we come to this time and to this inspiration. This modification has resulted in the practical death of Rome. So that that which Rome made stands in our midst to-day, dead. There is not a living thing in it. There is not an element in it that harmonizes with what you are doing to day. The counting house on Monday morning closes its doors against theology. There is not a bank in this city that conducts its business on Christian principles. There is not a lady that parts her hair in the middle that does it according to theological or Christian. There is not a lady stumping this country to day for woman's rights but what is a Christian revolutionist. What impudence! Woman, what right hast thou to aspire to the dignity of the rights of a man? Get back into modesty, purity and silence. Silence, eternal silence be upon thy tongue. Woman, do you obey? Will you obey? Towards you have been in the past, be rebels for a century and get your freedom.

This dead thing stands up against you, Nebuchadnezzar's image, contemplating new opportunities. There comes stepping along Calvin, grand old Calvin, logical old Calvin. I like these, thy reasoning capacities were great; if thy foundation had been solid thou wouldst have been all right. But thy temple flies before the wind of human progress—tumbling, rocking, it cannot live. Wesley comes smiling there, chewing another piece of the gum of divinity. Come along, John, come along, John, come along, thy soul had inspiration; it made this world stir for a while; but thou too art dead. What seizes thee and thy church? That which kills all churches—fashion, respectability. In heaven they never use that word. It is the word that rules the life of an aristocrat. "I am better than thou." Respectability! It was respectability that made the ten commandments. Thou shalt not steal. That was all right, of course, what business has a man to steal? Title deeds to this earth were given by God to an aristocrat—the title deeds of slavery were given by God unto man—"Accursed are the children of Ham."

Oh dear! But these are denials: inspiration is out of them. We have no Christianity in the spiritual world. When you die you get washed all over. That is the true baptism. You are washed from these old cares and you take a long time to do it. You have to be hammered and knocked about very much. I have to say these things. If I didn't when I got back again from your medium, they would say, "George you are a coward." I can't stand that "George, you are a great coward, you didn't tell the people down there that when they came into the spiritual world they were washed from the filth and scum of theological antiquity." So I have to tell you, and when I get back they will say, "You did well to tell them that. Well, I never fear. I may just say what I have to say, clean and straight, without any equivocation. And that is the best way—humanity progresses that way."

Now I was telling you and was directing your attention to this great hierarchy of two thousand years ago. Now I want these men of America to see that the preservation in their purity of the institutions of this country means the perpetuity of civilization and the progress of thought, and leads to the civilization of the world.

That is what I want you to see. I want you to see that the Spiritualism of the nineteenth century has come into the world to help it, and not to say amen to the past. Not to try to fuse itself with that which has been, but to take a stand against the errors of reason and imagination and let the instruction of the highest models descend to help the men of reason here to-day.

These thoughts cannot be grasped by all. They are not intended for all, but they are intended to fall where they can take root. That is all. They are intended to sustain the soul that needs such food. Freedom can never be, but freedom can be an impulse in the development of the will. What you call liberty and freedom are but patriotic phrases in reality, which stimulate men to labor to maintain the integrity that is personality, and the progressive expression that is intellectual life.

Then when you look at what this hierarchy has done you see a side to it that is beautiful. I would not rebel against Infinite Intelligence, would you?

The world needs to-day the violation of the Infinite Intelligence. Infinite Intelligence would solve the labor problem. Wouldn't it? Infinite Intelligence would solve the problems of nationality? Infinite Intelligence would teach us the rights of man, but Infinite Intelligence does not come that way. It does not come as a judge, but Infinite Intelligence is amongst us in nature. And it bubbles up, substantial and forming at every pore, and it is working on. What are its methods? The survival of the fittest. He who has power to live must live. It seems cruel for the little boy down there selling his paper in the cold, wet street, it seems hard that that little, ragged boy down there should have those conditions thrust upon him. He didn't ask to come into the world. What a sight! It provokes my pity, but it is all right. That soul grows under its environment, it has its work. It takes the multitude to make the spiritual universe, and each in his own order—the urchin in the gutter may become the greatest spirit some day, singing around the throne of this mighty universe.

Time and eternity are different. Plenty of time for the law of compensation. The struggle for existence is only half of the look-out upon the phenomena of this universe. Each sorrow has its blessed side, each heart has its joys and love feels the same in all worlds. Pain and remorse carry the same experience in every soul, and there is something beautiful in the civilization and plans of this universe, which alike are going on into eternity. Science surveying herself, what a demonstration. You never at all realize what you are. You never comprehend what you are. Never will. Man's idea of himself is mystery. To-morrow I shall be, and to-morrow and to-morrow. Onward into the endless. No death, no end, no catastrophe, but in the gyrations of life going, going, going.

Get hold of that. Get hold of that as much as you can, it will shape your life here. It will make love grow in your soul. It will make you feel that when you stand upon the brink of the silent, you stand upon the brink of your little darling's form laid to natural rest, that thought will whisper in thy soul, "To-morrow, or to-morrow, or to-morrow we shall meet again." "My rosy cheeks, my curly hair, mother, you will see again," the child whispers from beyond the cloud this gentle inspiration. When an aged father leaves life's weary journey and lays his stalwart form to rest, we gather round in sorrow and in hope, and love hears the whispers that come floating from beyond the morning. "We shall meet again." "Aye, more than that. To-day the father and the child return, when darkness fills the room and sorrow clouds the heart, trooping in come the denizens of the spiritual world, the little boyish souls joyously come back, those who labored in life's experience return, men and women who know what love and sorrow means, who know what it is for life's door to be closed—they come back and into the face of the sleeping child of earth they look, they gaze upon those linaments they loved so well, and weave in the fabric of their dreams reminiscences, and soothe the fevered brain. That is the way spirits come to day.

This is science and religion enough for you. Thy soul needs no more. Come, ye spirits of the land beyond. Come, study the psychic problems of this day. Develop the men and women of this day till they bear the loved ones gone before singing and the newly emancipated soul. It is beautiful. Death releases. It refines the living as it does the departing spirits. Death modulates experience, life has this interesting tract and on it virtues grow.

When you contemplate that you are going to live and live in union with your loved ones over there, it cannot stand as a form before your soul that you stand to outrage the rights of man. A good and honest man should embrace everywhere, an imperfect man will get more perfect, but imperfection, when rightly viewed, must stimulate the soul to be more perfect.

Let us learn to regard the rights of each other. Let us learn to regard the intellectual capacity and rationality of each other, to take no more a man's belief or a man's faith, but his personality. We are living; we are going to live. The soul lives eternally. Meaningless words, dreamlike words to reason, but it is onward and onward and onward. Live the dead, the dead love you. Seek to comprehend the beautiful in nature, it is poetry. Seek the sublime and grand in the universe—it is spiritual. The spiritual is the highest, most blessed, the grandest conclusion. Come west, come west, come cyclone or sunshine, live to-morrow, and John and James and Mary and Alice, we are going on together. We are going on, we are going on to wisdom's inspiration, with Nature's light, with freedom's right, we are going on together.

I do not mean Roman Catholicism, but Roman civilization. Two thousand years the streets of Rome were gay with the military and with the grotesque forms of a faded civilization. Eloquence existed, poetry existed, rights of one kind and another existed and were released. Freedom and slavery stood side by side. Medieval Europe inherited much of Rome—could not help it. The sword of the conqueror planted the institutions of the Roman world. Slowly modifications came, and slowly modifications on modifications, until we come to this time and to this inspiration. This modification has resulted in the practical death of Rome. So that that which Rome made stands in our midst to-day, dead. There is not a living thing in it. There is not an element in it that harmonizes with what you are doing to day. The counting house on Monday morning closes its doors against theology. There is not a bank in this city that conducts its business on Christian principles. There is not a lady that parts her hair in the middle that does it according to theological or Christian. There is not a lady stumping this country to day for woman's rights but what is a Christian revolutionist. What impudence! Woman, what right hast thou to aspire to the dignity of the rights of a man? Get back into modesty, purity and silence. Silence, eternal silence be upon thy tongue. Woman, do you obey? Will you obey? Towards you have been in the past, be rebels for a century and get your freedom.

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Written for The Better Way. SPIRIT AND ITS ASSOCIATION WITH MATTER AND THE HUMAN FORM.

Human knowledge, in its acquisitive possibilities, may be divided into two grand divisions: The science and philosophy of matter and the science and philosophy of spirit. The former relates to the effects and causes of material phenomena in the objective universe, and is classified under the general appellation of Physics. The latter relates to effects and causes of the subjective occult force of spirit in the spiritual universe, including mind and the attributes of its capabilities, and all subtlimated entities in esoteric phenomena, and is classified under the general appellation of Metaphysics.

angel messengers who have passed on to the higher life and through which may be quickened a divine intuition in the human spirit, incarnated, not now even suspected as a capability. To observe how inseparably connected are spirit and the human being on the earth plane, and the dependence of one upon the other, let attention be directed to the fact that the will of the yet embodied spirit is utilized by the disembodied spirit to produce communications between the two worlds of spirit and matter. The explanation of which may be found in a proper conception of the conscious and the unconscious will forces of the human mind.

while the spirit, incorporated in the flesh, is so luxuriously associated with the body, it is less for this reason, bound by an interdependent union with the Infinite Spirit, as the following analysis may demonstrate: Thought is the clothing of an idea, as speech is the clothing of the thought, while spirit is the automatic energy that originates the idea. The automatic energy of spirit is sufficient to produce an idea out of nothingness. That automatic energy of spirit that can not produce a conception of ideas and thus loses its association of ideas is ceaseless in its activities, for being spirit, which is inseparable from energy, it could not be otherwise than in a condition of ceaseless activity. This association of ideas in the microcosm produces through the dialectical resources of metaphysical knowledge the notion of a higher cast of idea residing somewhere, and that some where we are forced to locate in the microcosm. Logic and reason inform the conscious faculties of the soul that the higher idea is the author of the association of ideas in the human mentality, that the greater ideas of the macrocosm contain all the lesser of the microcosm, and this greater idea we call God the Infinite.

Written for The Better Way. MANY TIMES WITH THE SPIRITS. BY O. A. TURNER. The record of modern spiritual phenomena written by persons of a thoroughly established character, and in many cases eminent scientific ability and skill, afford abundant facts by means of which the great truth of spirit return to those in mortal form can be most satisfactorily shown. The facts are too numerous, too strongly attested and too often experimentally verified to be disputed except by those who refuse to study the record. Sound logic cannot impeach them, except by those with complacent egotism who aside the testimony of such eminent scientists as Prof. Hare, Crookes, Wallace, Cuthbert, Judge Edmonds, Gov. Tallmadge, our lamented Judge McAllister and hundreds of others of equal ability. And I am prompted for the general good of the cause to give a plain, brief statement of some of the evidence I have received of this soul approving philosophy of spirit return to mortals through the mediumship of independent slate writing and materialization.

The circle was then formed and opened by singing "Nearer my God to thee." After the lapse of a few moments, George, the medium's guide, clad in a military uniform, opened the door of the cabinet and stepped outside, leading a beautiful slender female form clad in a robe of spotless white. Both walked around the cabinet, when George stepped inside and closed the door leaving the lady spirit standing outside. She stood by my side a few moments, clasped my hand and dematerialized before me. Soon I saw her again inside the cabinet by the side of the guide, George. A few moments later both were outside and the door yet closed. This manifestation was repeated three times within fifteen minutes.

soul? What chance for soul life has she? Are the inner fountains of her heart neglected, or does a home alight with love await her? More probably, home to her means some small, bare room, with a coal-oil stove on which to make her cup of tea, a bit of toast, perchance, and loneliness. 'Tis thus, perhaps, she lives a hard, bare life; 'tis thus the world or fate rewardeth virtue. I turn my eyes away, for she has gone, has passed down the dark stairway, and is lost in the multitude below. A light flashes out of a window just over there, such a bright light. I look that way. Shall I tell you what I see? A table spread with a crimson cloth silver flashing as it casts back the glow of the cut glass decanter and wine glasses. A woman leans back in a low velvet chair and lazily rocks the ashes from a long cigarette with jewelled fingers. The silk of her robe shines and shimmers about her figure. She opens her lustrous eyes yawns a little, rises with a languid grace, sweeps a row the room, and draws the curtain down. It is well; there if nothing here of interest only a well kept animal? Has she a soul life? Bah? what need to ask. Better, say I, that cup of tea, that bit of toast and loneliness. Another lamp is lit, a nearer window is illuminated. What a cozy room. I see a room wherein is spread the evening meal. Neatness prevails everywhere. A woman, and a wife, is smiling to and fro, from a small, bright stove to the table, from the cupboard to the table and back again. I hear the tinkling notes of a guitar; a blonde man sits tilted back in a chair just opposite the stove. His cost is off, a guitar rests on his knees and he is playing and singing— "Billy I own went on a spree, A spree, a spree, a spree." And while he regales his wife with an account of this "spree," let us look at her. She is a young woman, both are young. Her hair is soft and dark. About her head is bound a narrow, white bandage. Her face is what my reason tells me. No wonder, for in this little room she lives all day long, washes and irons, and cooks and duds. They have one other room than this—the parlor and bed room combined. She takes in sewing, too. I see her sewing machine over her sewing-machine, that she brings close to the window tier. She is one of those women who help along. She is happy now, this is the happiest hour of the day to her; she is always very weary though, so tired out, you know. She picks up the bucket and goes for water. There is a twang of the guitar strings. I hear a laugh. It is all bright with music. Why? The man she loves has thought of her. He has the bucket filled with water and brings it back into the room himself. I did not notice him when he went—but— He has fed her soul with kindness. He has a soul life, that inner, truer life? Not a very high one, for he of the guitar cannot lead her very high, and she sees no stars above his constellation. Yet there is a chance for heart-growth. He has her life in his hands, the very shaping of her soul. He doesn't know it. He wouldn't comprehend you if you told him as. He likes her and he is naturally kind. He neither mistreats nor appreciates her. The world calls this being a good husband. He never brings her anything to read. He never reads times-if. Yet he brings her thought. She thinks of him and lives her life of toil, self-negation and weariness without repining. He provide her with the bare necessities of life. He thinks he is supporting his wife, and she is so glad, no doubt, that she has a husband to support her and pity in her heart, those other women who have to work for a living, poor souls. But it is growing dark. I have long flights of stars to travel before I reach the street. I turn the key in the door, run down the stairs and slip out into the street, just as the electric light flares up and then settles down to business in a calm, steady way. I hear a voice behind me in the hallway singling. I stop and listen. I must see the singer. "Sweet dreamland faces floating to and fro, Blue eyes to memory's scenes of long ago." "Lung ago," wails the voice with a sweet, intense pathos, and the rich notes die away, a form comes towards me out of the darkness, a bag basket and a woman. It passes me, goes up the street and is gone. Who was it? Only a colored woman, who has come after someone's washing. But ah! that voice; its sweetness lingers with me still. Has she a soul life? What is her chance for culture? But I must not stand here, it has grown chill with the night-fall. We part here. Good night. Winthrop vs. Nicholas. To the Editor of The Better Way. Having heard the criticism read from THE BETTER WAY through my medium, and think it very courteous and very good. When speaking of there not being mountains, lakes, etc., I did not intend to convey the idea there were no such things there in symbols, for there are, but none in places. In speaking of theatres and places of amusement, I have conversed with the brightest stars that ever acted on the stage of human existence, and were glad to leave ad behead when they left the earth. Now, had there been many of that kind, why would they not have known about them? I am much pleased with your criticism, and would like to add, when another article is written that I feel like criticizing would desire the opportunity without the editor's remarks. They were too severe to be courteous. From the spirit of THEODORE WINTHROP.

NAPOLEON BONAPARTE.

Napoleon Bonaparte: from Corsica to the throne. This was the theme of a lecture recently at the Brooklyn Academy by Mr. Stoddard.

Spirits Use the Phonograph to Converse with Earthly Friends.

Quite a new and surprising thing in so-called practical Spiritualism was witnessed at the parlors of Mrs. M. E. Williams, on West Forty-sixth street, one afternoon last week.

Several other SPIRIT CAME and delivered brief messages, some of them being indistinct and broken when rolled off the phonograph.

THE PHONOGRAPH SHOULD BE USED in practicalizing the science of Spiritualism. She did not think any science could get more positive proof than that which Dr. Holland had suggested.

SEVERAL MESSAGES TO THE PHONOGRAPH operator that he desired to speak and the instrument was prepared to receive messages, and the tunnel through which it is talked into was turned towards the materialized spirit.

borness of ignorance and bigotry, but is on the other hand, eagerly utilizing science and new discoveries in the cause of immortal life and truth.

I know the people who come here are being fed. Their minds have grown brighter by virtue of the knowledge they have gained. It is wisdom that washeth your sins away, not the blood of a murdered man.

Another spirit made the announcement that Victor Hugo will yet be able to stand before this instrument and speak to you in such a manner as will leave no peg for doubting Thomas to hang a quibble upon.

WORN AND TORN CURRENCY.

A New System Which Provides for the Redemption of Torn Notes in Full or in Part.

The United States Treasurer has decided on a new method of redeeming worn and mutilated currency which he thinks will prove a great improvement over the old system.

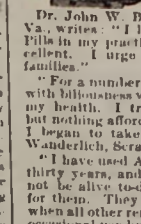
The object of redeeming parts of old value is, of course, to protect the Government against redeeming the same note notes at only a proportion of their par value.

Every visitor to the Treasurer's office has seen the \$500 legal tender note made up of sixteen narrow strips cut from as many separate notes and sent to the Treasury for redemption by a New York bank clerk in 1875.

The Government would probably suffer not less if it should pay a few notes twice, because it gets the benefit of what ever notes are destroyed where the destruction cannot be fully proved and new notes issued in lieu of the old.

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A map of Summerland and the subdivisions of the same, with a pamphlet containing particulars will be mailed to any address.

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The Canal of Joseph.

How many of the engineering works of the nineteenth century will be in existence in the year 6,000? Very few we fear and still less those that will continue in the far-off age to serve a useful purpose.

The progress of your world, my friends, requires changes in all things to meet the times, and I am glad to see that Spiritualism is not, like the old and blind orthodox creeds, fighting science with all the stubbornness of ignorance and bigotry, but is on the other hand, eagerly utilizing science and new discoveries in the cause of immortal life and truth.

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There has been discovered in the forests of India a strange plant, which possesses a very high degree of astonishing magnetic power. The hand which breaks a leaf from it receives immediately a shock equal to that which is produced by the conductor of an induction coil.

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CINCINNATI - - - NOVEMBER 30, 1890

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When work becomes a pleasure man is in the right field.

The life force that heals the wound on a man's finger, moves the world.

He who lives truly and does not dream while awake overlooks nothing. Everything that happens is of some importance.

When nature punishes, it is continuous or until the selfishness indulged in is neutralized. The method or medium through which this is accomplished, may be known as pain.

To sympathize is to uplift spiritually; whether for a physical or moral effect, for it is the yielding of one's vitality for the benefit of another, who needs strength or encouragement.

Let well enough alone. If your business or profession is on the incline do not interfere with its modus operandi. Changes in the fundamental principles always produce different results and may be for the worse.

No one ought to be entitled to the term "Hon" except he has suffered or sacrificed himself for honor's sake, or to save his country from dishonor by being honorable, just and dutiful while in office, or in his country's service.

When people permit their passions to govern them, to an extent as to forfeit self-respect they are very sick in spirit and need a sort of reformatory or spiritual hospital for treatment. But as we have only jails, penitentiaries and almshouses as the substitutes we are still very backward in life's affairs, or the needs of humanity.

Let a man's past career rest if he has reformed and is doing right or living a spiritually pure life in the present. If we cannot be judged by our past errors we cannot gauge others by their past follies, if they have outgrown them and are doing better on account of superior wisdom, reparation, repentance and a desire to be good or do good. Let the past bury its past.

Those who call on a medium for advice, even if not regarding their visit as professional, should remember that time taken up in this respect is just as valuable to the medium as when under inspiration or in trance, and should be remunerated accordingly. A lawyer gets for five minutes' conversation five times as much as a medium gets for, often, more than an hour's hard work including spiritual comfort and advice.

A judgment of human character or the power of analyzing and dissecting human nature is as much a gift or talent as to be born a good musician. A psychometrist possessing this gift is a genius worthy of the laurel crown. But those who run too far ahead of their time must expect to be stoned instead. Bruno was only pedestaled after several centuries. So some of our mediums of to-day may be altered a while. But not just yet.

To judge by the prevarications, and the extravagant manner of advertising in the retail line of business to-day, truth does not seem to be a necessary attribute of a boy or girl to be engaged in the same; for such would be expected to lie by orders or be discharged. We should think it ought to prick the conscience of an honest man awfully to have to misrepresent the value of goods in order to make a sale or attract trade away from others in the same business.

Enthusiasts and extremists are to be found in every cause, and none but the wilfully blind, the prejudiced or the ignorant would judge the rationale of a cause by such individuals. In fact those that do may be put down as their similars in a moral sense, although to the professors and knowing ones of a cause they appear just as irrational on the face as our enthusiasts appear to them. On the whole it is a mere matter of individual reflection, and in some sense a matter of taste. As well as evil reflects itself best on those who possess the most, so folly is reflected with great increase in the foolish or irrational.

The uncontrollable desire of "running to fire," as it is manifested by some people, is probably due to the fact that they obtain some gratification from the influence which fire exerts on the human system rather than to the mere sight seeing, or the excitement attending a conflagration.—We hope this is not an instance of like attracting like or the sure shadowing of an orthodox future. There is nothing like making ourselves gradually accustomed to that which is in store for us.

The materialist says that much of man's happiness in this life depends on the state of his liver. But he does not say what causes the liver to become disordered. All matter that moves is acted upon by spirit, and when the spirit becomes disordered by discords it affects the material to which it is connected accordingly. A healthy spirit makes a healthy liver and therefore we may say man's happiness depends on the state of his spirit. All happiness is said to come from within—then why not misery as well? Spiritual purity leads to health and happiness.

A good Christian is as good as a Spiritualist, a Mohammedan, a Buddhist or even a "heaven Chinese" any day if true to his moral teachings. But to preach Christ, which means charity or love towards all mankind, and practice unliberality, which is anything but love, he is not a good Christian, nor a good anything else religious, and thus should not talk about reforming the world until he has reformed himself. Such is what Christ meant by saying he who is without sin cast the first stone. Look before you leap, brother!

After orthodoxy has done away with hell, the devil, and everlasting punishment, what is it going to do for myths with which to scare people into heaven? If they simply preach forgiveness of sins at the last hour through faith, with fair prospects of passing a repentant sinner through the pearly gates of New Jerusalem, immortality is very apt to increase. For such a doctrine is just what many want, and would hardly be despised by a Moslem. What will they teach to prove that man suffers in the next life in proportion to his misdeeds in this?

If it was not for the one little fault or failing that Mr. Everybody has, how much better everybody would be appreciated by everybody. How welcome he would be or how much better we could harmonize with him. But as such is not the case we must await their reformation, though not forgetting that we are also included in this reform measure and have the same little failings in the eyes of the world that Mr. Everybody else has in ours. Such is earthly life; and as perfection is not to be found here, we might as well try to harmonize with the element that is at hand.

It is not always that man wants to rule because he dislikes to be ruled. It is only when obedience is unjustly demanded that the soul revolts; and when the latter is the case, whether in children or in adults, there is something wrong—something unspiritual, presumptuous or egotistical in the command or demand, and from which parents, guardians, magistrates and justices may learn a lesson of life, if they would but stop to reason a little. The real criminal never revolts against a sentence with sufficient animation to create an effect for sympathy or reconsideration, however he may try, while the innocent naturally evokes sympathy, though he makes no effort in that direction.

Stubbornness can not be met with stubbornness and have good results. It is said the wise gives way. This is a paradox, except wisdom is synonymous with soul strength. Some are wise enough, but hope to win by determination. Others of the same category are self-righteous and believe they are honor or duty bound to hold out. Some are so embittered that they dislike to give up—cannot forgive, or fear the winner will gloat over his victory. But such is no victory worth crowing over for it is not a victory in its absolute sense—in the spiritual. The only victory to be happy over is when we have controlled our exterior or animal nature—our pride, our anger, our hatred, and have strength enough left to downface those who sneer at our apparent defeat. If determined to win by soul power, gentleness accompanied by firmness is the impulse needed.

To teach morality we must practice it. Only that which we know by experience is ours, and to preach that which we do not live is hypocrisy. A hypocrite, whether known as such or not—although none in public life divine that they are known—exerts little or no influence on his constituents because truth emanating from such a source lacks originality—lacks spirit, and consequently does not affect the soul nature of hearers and readers. That which does not penetrate to the soul of man is evanescent. Even inspiration passing through an impure channel leaves no impress on the hearer or reader, and we wonder why the speaker's or writer's thoughts, though beautifully sublime, fall flat upon us. This is the secret which all may test by a little observation. The simplest truth gathered from personal experience and told in the most naive inanner often bears the highest conviction to the soul of the hearer, for experience constitutes the absolute—the real.

Hope is the implanted impelling force of our departed ones that makes us long and strive and attain the good and beautiful.

MATTER vs. SPIRIT.

The ex-Rev. Hugh O. Pentecost, in his Twentieth Century, of Oct. 31st, cruelly cauterizes his former reverend co-workers thus:

"During the recent meeting of the congregational missionary board, in the Broadway Tabernacle, in this city, the Rev. Dr. McKenzie, of Cambridge, Mass., said:

Mr. President, we love the Lord Jesus Christ with all our hearts. There is not a man in this board who would not give every dollar he owns for the glory of Christ. There is not one of us, I suppose, who would not, if God called him, go to Africa, or Japan, or anywhere else.

To which the Ironclad Age adds:

"No consistent follower of Jesus Christ can live as sumptuously as Dr. McKenzie lives; and, furthermore, if one should go to Dr. McKenzie and point out to him the words of Christ, in which poverty is commanded, Dr. McKenzie would probably explain that these commands were not meant for this day and for him."

We doubt whether God would call upon anybody to do his work who was brought up in luxury and ease; for such are not competent to do real spiritual work. There is too much matter attached to them. And if he did, he would first demand from them a life of moral discipline or self-denial to prepare for it, as he does with all our mediums, and as he did with Buddha, the only one of this class on record that was called to do missionary work. The rest, including Jesus of Nazareth, were poor and uncontaminated by the luxuries of a high social life. Only such are enabled to comprehend the dictates of the spirit world (God) and are therefore the chosen instruments. But were some obscure but physically pure individuality of the clergy called he would no more be recognized by the fashionable portion than was Jesus by the Pharisees and scribes of his time. Knowing this, God (the spiritual world) singles out missionaries from amongst the unofficial society and these, like of old, remain unrecognized by the church, but who find converts nevertheless and have instituted a new religion (if we may be permitted to so term it) and a grand one known as Spiritualism. History repeats itself simply. The clergy of to-day stand in the same relationship to the times that the Pharisees and scribes stood eighteen hundred and sixty years ago—supposing that the historical record of the Bible is correct and that it is a genuine record. And the pretended followers of Christ (orthodoxy) will some day in the future be an unorganized sect, and probably like the Jews, scattered over the face of the earth without national recognition anywhere. Such is the fate of all religious bodies that sacrifice the spiritual for the material; that environ the religious or spiritual aspirations of the people by dogmas, or that suppress truth for individual gain. Had the Jews accepted Christ, they would have been a nation still. Had the church accepted Spiritualism in its birth, the disintegration that has now fairly begun, would not have followed. But it is too late. Spiritualism as an independent body has too far progressed and its followers too much enlightened to be inveigled back into the folds of the church under any considerations—except perhaps to control it and have its mediums occupy the pulpit. But this will come naturally and in less time than it took Christianity to gain a foothold among nations and peoples. Spiritualism has made more material progress in forty years than the former did in three hundred, and has not only, through its influence, added important amendments to the national constitution, but turned the tide of elections in states—notably in Ohio a few years ago and probably to some extent recently on account of the injudiciousness of a Cincinnati police justice in disregarding the charter of the Ohio Valley Missionary Association in a recent case brought before him of a medium practicing without a license when the laws of Ohio had a few years before exempted mediums from the bill referring to them, the police justice adding, had he been the Secretary of State he would not have granted the charter. Now, a similar disregard for Spiritualists elected the party who promised to strike out the word "medium" from that bill, and which they did. And if their influence was sufficient to vote in a party at one election, why should it not be strong enough to vote out a party at another? At all events, it seems strange that it should only happen when they are being antagonized by those in office. Or, is it a manifestation of spirit power and a warning against further encroachment on its rights? If so, it might serve as a warning to all parties in power, and those who aid the cause of Spiritualism will be rewarded accordingly.

IN MARRIAGE.

The curly haired girl had the choice of husbands thirty and forty years ago. Those with the least flummery about them to-day are the ones that get themselves into trouble—though a trouble so sweet that it is hard for many to withstand the temptation. Marriage is a law of nature; but like all laws, one that is not to be trifled with, and should therefore be dealt with practically. Forethought is better than afterthought. Love is better than either, and where true love exists there can be no failure—no disagreement, no discord, no self-interest, no tyranny, no negligence, no infidelity, no injustice; in a word, no selfishness. Self-sacrifice should seal the bond of true marriage, for such is the love of heaven, and without this no marriage is sacred. Thus to become happy in marriage is to forget self.

PRACTICING AND PREACHING.

Preaching without practicing is naught. It has neither effect on the hearers nor does it benefit the expounder. People are becoming intuitive enough to sense the true moralist from the mere teacher of morality. "Do as I say and not as I do" may do to incite the ignorant and superstitious to reform; but such are in the minority now—in this country at least. To preach prohibitions and keep wines and liquors in the house for individual or home consumption is not true morality, and may be regarded, in some instances as downright selfishness. We have no right to deprive others of rights which we are ourselves claiming as a special privilege. A true reformer shows the way practically, not theoretically. In fact, we cannot teach consistently and logically, that which we are ignorant of; nor with unvarnished truthfulness and honesty that which we do not practice. The days of the Pharisees and Scribes, we should suppose, were passed, although, it is true, we still have bright examples of these in our midst, and we are sorry to say, as representatives of our glorious republican government,—where, to say the least, only men whose ordinary sense of justice should place them above pretense or such shortsighted policy, ought to be installed. Even to abolish a system, or custom, or habit, or law, because we have no further advantage from it, is selfish. Because tea or coffee does no more agree with us, is no reason why we should open a warfare against its use by others. Because rare meat has been the cause of dyspepsia in one, it is not necessarily the cause of dyspepsia in all people, or will affect all people. If it hurts us, it is our business to abnegate. So, if we cannot control our passions in any respect it is our business to abnegate. And because we do, we have no right to force others to do likewise. We may advise, or warn when we see what the result is going to be; but we have no right to restrict others by law, except they encroach upon our rights of abnegating. All encroachment upon man's free will is spiritually unlawful. And to add hypocrisy to this by preaching what is not being practiced, is laying the foundation for an unhappy future. The hypocrite grows no wings. If anything he grows barnacles, and will find them unwelcome tell-tales on the spirit-body in the next life. No one can pass for a holy man there who has been merely preaching for effect here. And if he does not believe in a hereafter, he has no right to be a Sunday school teacher or a member of the church; for a man who belies himself in this way, must develop a spirit body which has "liar" and "hypocrite" branded all over it, or it takes the form of a liar or hypocrite in spirit, whatever that may look like. It is said, that we are what we make of ourselves. What other form therefore can a hypocrite have than that of a hypocrite. The shape may be human to an extent, as all mortals have an upright form but different in expression and figure. So spirits may be likewise built. But how much more defined in the latter they must be when we consider the difference in the composition of the physical and spiritual bodies. It is in this where the truth, the fact, the self-created being is expressed. Some spirits assert that there are animals in the spirit world, some that there are not. Who knows but what the spirit body of man may not be so deformed by sensuality or selfishness as to have the veritable appearance of beasts or dragons. Where else should the ancients have obtained these conceptions except from visions, partial materializations or by the reflection of spirits on their own perverted nature—seeing others as they are themselves formed or expressed or built? But however shaped he must feel or see or sense life or nature accordingly—subjectively—a hypocrite regarding all others as hypocrites; a thief believing himself surrounded by thieves; a liar hearing nothing but lies and false reports; a murderer believing himself haunted by assassins; a swindler constantly fleeing from justice or feeling himself watched at all times; a cheat avoiding those he robbed for fear of being requested to refund, and so on ad infinitum. Thus it is best to practice without preaching rather than the reverse. This at least prevents the creation of a subjective hell in the future; although moral teaching coming from a pure source is always welcome and instructive, and mainly because it is undiluted truth—not pretense. To be believed therefore, practice what you preach.

YOUR WISHES GRANTED.

One of our advertisers writes and informs us that his card in THE BETTER WAY has done him more good than in any other paper according to the shortness of time. This is because THE BETTER WAY is booming—not through mortal but through spirit influences. They carry with it a healthful, bright and cheering influence and those who aid this enterprise by subscriptions, contributions, advertisements or other methods, are aided in return by this spirit boom according to their innate desires, whether for health, courage, intuition or material progress. This is not a boast but a fact. Probation est.

TO HEAVEN OR HELL BY BALLOT.

By a vote of 22 to 18 the Presbytery of Cincinnati concluded that "all infants dying in infancy are saved." Bless their little hearts, how they must rejoice at this declaration! But let them pause a moment and reflect upon the solemn fact that a change of only three votes would have damned them forever.—Cincinnati Enquirer.

TRIFLES.

Many adults are like children who cry when they want milk, in becoming alarmed long before any danger threatens. An enterprise that is not worth patronizing on its own merits will not be aided by boasting, lamenting, or threatening, whether it be a newspaper, an insurance company or a shoe shop. And it becomes the dignity of old established concerns to do either. People do not grasp at promises, but at what is offered, and on this stake their money. Spiritualistic mediums and spiritualistic enterprises, at least, should not indulge in such performances. If their constituents desire to do them homage, or compliment them, which is the only boast we are really entitled to, well and good, but self-lauding is not commendatory and smacks too much of worldliness and charlatanism. To rebuke others for harboring a "better than thou" principle, and then boast about being the best of a lot ourselves, is neither consistent nor spiritual. Merit never fails to commend itself, and that which is truly spiritual and not worldly, is meritorious and must succeed. Causes govern effects; the spiritual controls the material, but never vice versa; and as boasting is material, it never takes root in soul-matter—figuratively speaking, in the hearts of the people. It rather repels, as every one well knows, but which many forget, when about to do the same. It is like temptation. We won't and we are firm as long as we won't. But because we have been consistent a long time, we think a little indulgence will do no harm. At that moment we undergo a change, and are momentarily, just as happy on the other side of the question as erstwhile on the spiritual side, and there remain until some higher intelligence brings us back to our former position, and then impresses us with the difference. But as the young and inexperienced will succumb to temptation occasionally, it becomes the more individualized souls of earth to comment on these things, though they may be trifles in a sense or only appear as such in the eyes of some people. Trifles, however, often lead to graver evils and thus should not be overlooked. Nor are they by spirits, and the nearer that a mortal approaches the truly spiritual of nature, the more cognizant he becomes of the little errors in life. It seems that he becomes more microscopic in vision, and which is perhaps synonymous with clairvoyance or soul activity. Outside of this his spiritual vision is long ranged—materialistic, non-intuitive, without judgment, as it were. Discernment increases with spiritual growth, or with the desire to be godlike, i. e., above the material, the worldly, the narrow, the caviling, the vying, the common, the superstitious, the vulgar, the bigoted, the conventional, and all that which is not strictly spiritual in principle, in thought, in feeling or in emotion. Now, representatives of the cause, should, at least, observe these trifles, if trifles they are, and set the example to their followers, by practice—by individual application. Examples are better than precepts, even if they are trifles.

GEORGE H. BROOKS.

This gentleman, who has been lecturing before the Cincinnati Society of Union Spiritualists for the past month, is now about to begin his labors in other fields of the spiritualistic cause, and we take pleasure in commending him to those desiring a good honest practical speaker and worker for the benefit of mankind. Mr. Brooks is a pure man and worthy of the respect of well-minded people, and may be entrusted with the cares of any undertaking, whether public or private. His inspirations are purely spiritualistic and not enveloped in past theories or old fogginess. He is perfectly guileless to the wiles of the world and therefore unapproachable on anything that is not open and above board. If he should err it would not be due to any unspiritual motive, but from overzealousness to serve the cause, and such impulses are not to be too severely censured. As an organizer free from self-interest, or as a disinterested helper, we know not of his equal personally to date, and therefore would advise all who need such men to send for Mr. Brooks. In a word, he is a straight-out Spiritualist, fearless and uncompromising, accompanied by a gentle disposition, a kind heart and a benevolent looking exterior. He is about 37 years old; tall, fine looking, dark hair with full beard, and makes a pleasing impression at first sight. We hope he will be frequently called on while in the vigor of his usefulness.

ALL IS GOOD.

Do not denounce or destroy past teachings that have helped you to rise because you have no further use for them in the present. Remember there are others who may yet need them or may be learning by them, and in your own thoughtlessness may do irreparable damage. Learners are much governed by the judgment and expressions of those in advance of them. The latter should therefore not destroy a good foundation because it is old until they can substitute a better one or one equally as good. There is just as much folly in iconoclasm as there is in old fogginess. Sift the wheat from the chaff and hold fast to that which is good as you would to a silver dollar now-a-days. There is good to be found in almost everything, if we will only take the trouble to look for it. For no impulse can be given without the soul nature of man acting in conjunction with it, and some good will always come mingle with it—even if the primitive intention was bad. Those who have the most good in them will most readily find the good in others, be it ever so little.

HOW NATURE PUNISHES.

Nature demands from us what we demand from our fellow-men. If we expect a brother to walk a chalk line, so-to-say, nature will expect us to do likewise or see the example for our brother man by living it. The most liberal or charitable have the greatest liberty in nature's realm and never feel the pressure of her laws except when encroaching beyond the bounds of common reason. Otherwise her punishments as light and her punishment as extended as we lay down the law to others. Like attracts like here as well as in other affairs of the spiritual. Therefore be generous if you wish to alleviate suffering, whether physical or mental. All is an aid to health and happiness. Malice invites pain; arrogance, humiliations; sensualism, physical ailments; injustice, contempt. The latter from our fellow beings; for the more intelligent our actions the deeper, they penetrate into nature, and the higher or more spiritual of nature the higher or more spiritual of nature the more intelligent effect—perceive.

Both prejudice and envy are ugly little impulses or discords in the human character and often blinds man to his own interest. While losing time maligning or envying a contemporary in business or the trade, the latter is reaping a harvest by minding his own business—keeping his intuitions clear and unobscured. In the race though unspiritual. But so nature operates—each acts its own deserts.

"Soul's Absolute-Existing System," by Dr. J. Reed. Pamphlet. Published at 321 Campbell st., Springfield, Mo.

"Treatise on Cancer and Kidney Diseases," by Dr. J. Reed. Pamphlet. Published at 321 Campbell st., Springfield, Mo.

The N. Y. Ledger has been remodelled into a 16 page book form journal with a higher class of reading matter, thus keeping pace with the progress of the age. Robert Bonner's Sons are now at the helm. Lippincott's for December contains its usual quantity of interesting reading matter—romance, fiction, historical, classical, book talk and the humorous—in all about 180 pages with about 80 pages of advertising. Price, 25c.

"The Past, Present and Future of Woman." The domestic, social, educational, marital, industrial, mercantile, executive, political, legislative, progressive, civilizing and ethical aspects of the entire subject. By Dr. Joseph Simms. San Francisco, Cal. Carrier Dave print, 841 Market st. The whole is a cornucopium of interesting facts comforting to the gentler sex. 40 pages; price not given.

"Spiritualism Vindicated," being a full report of a two night's debate at Leeds, June 5 and 6, 1889, between J. Griestead and E. W. Wallis. First night—Spiritualism worthless and wicked, affirmed by Mr. G., denied by Mr. W. Second night—Spiritualism true, moral and the need of the age, affirmed by Mr. W., denied by Mr. G. Chairman, Dr. F. Lees, I. O. G. T., of Leeds. This report has been revised and corrected by each of the disputants. Price, sixpence. Pamphlet form. Published by E. W. Wallis, sub-editor Two Worlds, 10 Petworth st., Chesham, Manchester, England.

The Freethinkers' Magazine for December will be a valuable number. It will contain a perfect, full page photographic illustration of the Bruno Monument. A portion of the "Contents" will be as follows: "Reason at Rome and Romanism in America," by T. B. Wake-man; "Deputy Buvio's Consecration Address at the Rome Festival," translated for this Magazine by Prof. Thomas Davidson; "Influence of Thought," by Herbert Crosswell; "A Freethought School," by William Eckholz; "Starling Revelations of a Lunatic," by James Corkery; "Italia," a poem by Hudson Tuttle. This number will also contain a good likeness of L. K. Washburn, Editor of the Boston Investigator, and a sketch of his life. Price 20 cents.

The National Magazine for December will contain an interesting article by Prof. Schele de Vere of the University of Virginia, entitled "A Chat about Numerals," giving many curious historical facts. Quite a noteworthy contribution to the poetic literature of America will be "The Nativity; a Christmas Carol," by F. W. Harkins, Chancellor of the National University of Chicago, whose Shakespearean essays are continued in this number. "The University Extension System of England" will prove a timely article; being supplemented by a description of a benevolent Society for similar work lately organized in Chicago with headquarters at 147 Throop St., called "The University Extension and Home Culture Society." This scholarly magazine is the cheapest of our monthlies, being only \$1.00 per year. Sample copy to cents. Published the first of each month by the National University of Chicago, whose novel teaching by mail will be described in this number.

The Blue Oolor of the Sky Was explained by Professor Tyndall as due to the presence of minute particles unable to reflect any other color. Professor Hartley has recently shown that it arises from the action of ozone on the light to which it gives its own blue color. Egg-shell was once used in medical preparations. When calcined at a low red heat the shells afford a very pure form of carbonate of lime.



Written for The Better Way.

Baby's Slumber Town. EMMA J. NICKERSON. Only a tree of golden hair...

I close my weary lidded eyes, And hush the clustering crown...

I press the baby face to mine, And tears that are streaming down...

Written for The Better Way.

The Apple. Come with me into the orchard, my dear children. Open an apple and look...

In this row we have the sweet and sour Harvest apple, which, when boys...

When a boy this orchard was young and not yet bearing fruit. On this adjoining farm...

When a boy this orchard was young and not yet bearing fruit. On this adjoining farm...

When a boy this orchard was young and not yet bearing fruit. On this adjoining farm...

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after pinnacle, traced imperceptibly the great outline, until the Jungfrau stood revealed—a bride indeed, remote, stately, sublimely befitting in a mood...

Who shall do justice to the shadows of the Alps? Not less marvelous are they than the light which they follow...

Lagering or waking along the rushing torrent which finds its way through almost every Alpine valley, one watches with a sense of awe the deep shadows slowly engulfing the world about him.

Above, the long streams of light fall like silent cataraets over the edges of the hills, and still higher the snowy summits are warm and soft in unbroken light...

Abu Al Aschad, Abu Al Aschad, of his tribe beloved, For deeds of mercy, by compassion moved...

Abu Al Aschad, of his tribe beloved, For deeds of mercy, by compassion moved, All unattended on a summer's day...

When of a sudden giving spur and rein, The favored medicinal fled o'er the plain. A very cheat, no longer travel-sore...

When of a sudden giving spur and rein, The favored medicinal fled o'er the plain. A very cheat, no longer travel-sore...

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while puff of the blackest smoke accompanied the red-hot lava, interrupting its splendid brightness here and there by patches of the darkest hue.

The lava was partly directed by the winds towards O'falano, on which so thick a shower of ashes, blended with vast pieces of scoria, fell, that had it been of longer continuance...

To add to the horror of the scene, incessant volcanic lightning darted through the black cloud which surrounded them, while the sulphurous smell and heat scarcely allowed them to draw their breath.

The eruption on the 15th of June, 1794, occurred at night, and was announced by an earthquake shock, plainly felt at Naples.

Abu Al Aschad, of his tribe beloved, For deeds of mercy, by compassion moved, All unattended on a summer's day...

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Now, Mr. Editor, please explain, how came this stolen ring in the purse of the next door neighbor?—living about a mile from the little robber who no doubt thought he had this stolen property safe in his possession.

It is true, Mr. Mautner is very meditative, he is sitting for development for materialization, and from all indications will under proper care become a fine medium.

Should any of your readers be capable of explaining, by natural law, how this manifestation could occur, the undersigned will be very grateful, as it might enrich his limited knowledge of spirit phenomena.

Mr. Mautner is simply a powerful physical medium, through whom the spirit can carry material objects from distant places to their medium.

Written for The Better Way. Only a Dog. J. B. WANKEL, L.L.B. Only a dog, and a mongrel cur. That you would have spurned from your wiser ken...

Only a dog, and a mongrel cur. That you would have spurned from your wiser ken, For blood will tell, says the connoisseur, In dogs and horses, as well as men.

Only a dog, and a mongrel cur. That you would have spurned from your wiser ken, For blood will tell, says the connoisseur, In dogs and horses, as well as men.

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Written for The Better Way.

SPIRITUALISTIC SCIENCE.

A. J. SWARTS, PH. D.

The comprehensive mind has known that the evolutionary introduction of Spiritualism has retired to the shades of the Christian dogma of several gods, the fallacy of baulishment from omniscient deity principle, a located heaven and a literal appearing of a king as judge. A material resurrection fluids its solution in spirit communion and recognition. The toes of the great beast in Revelations, i. e., credal Christianity, are crumbling. The brightest lights are forsaking the old way; theological doctrines and systems are trembling before the march of spiritual dominion. Spiritualism is the great emancipator; it is the mighty authority declaring the end of the old and the planting of the new. In its principles are founded every system of reform. Its lanceolastic edicts sweep away the worn-out systems of ages, but its constructive mission is building up the waste places and planting in human hearts the divinest principles and highest kingdom ever known. In the problem of substance, materialism led out with its *ipse dixit* that "All is matter." The materialist claims leadership in science, and it is a fact that the term material science has been in use for some time. Through the fixed law of polarity evolution always brings an opposite. The pole of matter is spirit; the pole of material is spiritual, hence the opposite of material science can only be found in spiritual science. Right here it should be remembered that materialism has found its adequate foe in Spiritualism, the latter having marched side by side with the former, constructing spiritually all the devastation of materialistic mind. This being true the term spiritual science is simply an outgrowth of Spiritualism. Spiritual philosophy need not be ignored by any one advocating spiritual science any more than the branch should ignore the trunk that bears it.

Again, when Spiritualism as a trunk sends out another and higher branch, it should not deny its natural offspring. Science is the true Logos of this new era, even the rallying word that is superseding the Christian civilization. It cannot, however, evolve new systems, only as it employs the poles, the opposing or balancing power. The seeming opposites of good and evil have been the necessary poles for progress or the evolution of mental growth. While, then, science recognizes matter or material, it must recognize spirit or be unbalanced. Evolution is forcing the claims of spirit upon the truly scientific mind. To be scientific on the question of substance one cannot hold to two substances any more than he who professes only good can advocate evil. He who believes in the verity of good and of evil does not hold that he must practice both; his true position is the practice of good, leaving evil only to those who believe in it. Science then being a principle, or more than a scientist, it can possess the pole, the seeming opposites, as its *sine qua non* of progress, and yet demand of its votaries unyielding opposition touching substance. In other words, it is in order for cosmos or the visible universe to be the real, the all of being, to the scientist holding this. It is in order for him to deny the verity of spirit. Again, it is in order for spirit, the invisible or opposite of cosmos, to be the real, the all of being, to the scientist holding this, and it is in order for him to deny the verity of matter.

The inner principle of credism is the recognition of God and Satan, of good and evil, still it is not in order for one to attempt the service of both. "Ye cannot serve God and mammon." In this plea we find the true order of spiritual science. Dealing with substance it is the antipode of materialism, hence it belongs to Spiritualism. Christian science is a misnomer; it is mongrel because tantamount to saying Jewish Christianity. The Christian civilization no more belongs to this age of reason or science than does the Hebrew civilization belong to the Christian. She who claimed the founding of Christian science has given her publication to others, closed her college for ever and moved to another state. The publisher of The Interdenominational Magazine of Christian Science at New York, brought defeat upon herself amid her avowed purpose to maintain this name, and her publication has shared a similar fate. Before the surrendering of our own magazine, one year ago, two others of the same class went to the wall. Among all these ominous finger boards as handwritings on the wall, spiritualistic or spiritual science has been steadily on the increase. Under the affluential lectures, instructions and writings of W. J. Colville and other able spiritual workers, this branch is being engrained into its parent trunk. The fruits of healing disease and enlightening the blind are the sure evidences of its true order.

Agreeable with my convictions for the last three years, I consecrate my days and efforts to the great cause of spiritualistic work, seeing it wiser to adjust self to the decree of evolution than to work in distorted labyrinth. It is not easy to frame a barn in a bedroom. I exhort metaphysical workers everywhere to unite heartily with workers in spiritual philosophy against our common medical foe ruthlessly slaughtering helpless humanity; against religious dogmas; against all that blunders reform. Why profess spiritualism without the name? Spiritualists are advocating a position more scientific on the question of substance, the unity of all life and that all is good, etc., than opposers have dreamed of. They are the balancing power that holds in check the avalanche of materialistic tendency in the ranks of agnosticism and credism, hence it is folly to expect their betrayal of the name and mission divinely bestowed.

Brother workers, keep your inner eye on the great trend of systems; be charitable toward all reformers and work for the construction of the great spiritual kingdom. I am glad to note in THE BETTER WAY a disposition among contributors to agitate the spirit and matter controversy. I hope to see able criticisms on this subject, for it is no less than the science of being.

From Our Reporter's Note Book.

LOCAL ITEMS.

The Lyceum is on a firm basis and a lively interest is being manifested. The social dance on Wednesday week was well attended and everybody seemed to enjoy themselves. The mediums of this city are doing good work for the cause of Spiritualism, and should be well patronized. The Liberty Group of the Lyceum will discuss to-morrow (Sunday) the topic "Mediumship," and this subject will be continued for some time. Mrs. Adah Sheehan lectures for the Psycho Research Society during the month of December, every Sunday afternoon at the Hall, N. W. corner of Sixth and Walnut Streets. Mrs. Sheehan is a pleasing lecturer and a fine psychometrist. A few notes on last Sunday's lecture will be found in this issue.

The speaker for the month of December, at Grand Army Hall, is Mrs. A. M. Glading, trance speaker and psychometric reader. She is a favorite with Cincinnati audiences, and she is a lecturer of marked ability, profound and logical in her methods of reasoning. Large audiences should and undoubtedly will greet her during her stay with us through December and January. On Sunday last, Mr. John D. Lyon, well known here as a Spiritualist and medium, was married to Miss Mary A. Murphy. The ceremony was performed by the Rev. Henry D. Moore, after Prof. Lyon's service. The parlor was profusely decorated with flowers, and the bridal pair were showered with congratulations. Mr. Lyon is a faithful worker in the cause, and deserves a good wife, which he undoubtedly has if his usual good judgment has not failed him in this instance.

The psychometric circle given for the benefit of Mr. G. H. Brooks at the residence of I. S. McCracken, 603 Freeman Ave., was well attended and the readings given were acknowledged in every instance as being correct. As a psychometrist Mr. Brooks has very few equals. Last Sunday was his last Sunday here, and he goes to Indianapolis for the month of December. His many friends wish him every possible success. The Indianapolis friends will find him an untiring worker and a gentleman in the true sense of the word. A synopsis of his work for the past two Sundays will appear in our next issue.

The Psychic Research Society had the pleasure on Sunday afternoon of listening to an able discourse by Mrs. Adah Sheehan upon topics suggested by the audience. Among the questions propounded was this: "Our Father, who art in Heaven—What does it mean?" In replying to this question the guides took the ground that each individual must decide this question for themselves in accordance with their conception of the Infinite Father and Heaven. For themselves the view they held was that heaven was the harmonious condition of the soul and the Father was within that heaven if we lived so as to bring ourselves into at-one-ment with the laws of nature, physical and spiritual. The entire lecture was an eloquent and finished production. The psychometric readings were excellent. Every lecture seems better than its predecessors.

"The Safe Side—Theistic Refutation of the Divinity of Christ by Richard M. Mitchell. To the Editor of The Better Way. A more thoroughly honest and impartial criticism on Christian doctrine and the claims of Christianity has never been published. It is logical and argumentative, but never partisan. It presents the strongest arguments for Christianity, and then slowly and surely draws the besieging forces of facts and logic around them, undermines them and at last demolishes them. Unimpassioned as the truth itself, the author proceeds step by step, and when the last sentence is finished, the object for which he wrote the book has been accomplished. The titles of the twenty-one chapters do not convey a complete idea of the author's line of thought, and quotations from pages so diversified would give a yet more inadequate conception. The book grows better from the beginning. Evidently the author wrote slowly and with much thought, and as he proceeded his mental horizon expanded, and expression became easier and more certain. After the review of Christianity, the last six chapters which somewhat diverge, are especially excellent. They are titled: Inertia of Ideas, Conversion, The Safe Side, Immortality, Supernatural Supervision. Those who desire to know what the most advanced scholarship has done in the way of Biblical criticism can find it here in this book, condensed and most forcibly expressed. In short it is a *vide necum*, a library within itself of this kind of knowledge, and is much that is difficult of access in its original form. The author writes with conviction which is felt in any one of his plaus and terse sentences. There is no circumlocution or word-padding to conceal poverty of ideas. He writes because he has something to say, and says it without fear or favor because he feels that it is true. HUBSON TUTTLE, R. M. Mitchell, 614 Stewart Avenue, Chicago, publisher, p. p. 285, octavo.

INTRODUCTION.

To the Editor of The Better Way. Looking over some items taken from your editorial column, I found the following: "How much are our representatives worth morally, should be the leading question of every Spiritualist, for the world judges us by our leaders, teachers, speakers, or mediums." Our mediums, lecturers, speakers are our representatives and the world judges us by them. We believe that every one is true to the condition surrounding them, mentally, morally and physically, and experiences make us what we are. But we also believe that for the sake of raising the standard of Spiritualism higher in the minds of the people, we should with care select our leaders and if a medium has not sufficiently unfolded, mentally and morally, that while such an one should always be kindly treated by all, justice should be extended to him by all. Still we do not deem it wise or just to push such an one to the highest place of honor, for such a course is but putting license on dishonesty, and offers no stimulus to honest effort. To nature craving notoriety, and not unfolded spiritually this course cannot but prove detrimental to one thus advanced to positions of responsibility.

We see no way open to follow but to hold mediums responsible for their acts, and feel wearied with the oft-repeated expression, "Oh, he is a medium and not responsible." Responsibility must begin somewhere, and as mediums are the foundation of this grand movement, the sooner they come to feel their responsibility the sooner will our cause become understood. We cannot make Spiritualism higher, but we can raise the world's conception of it to a higher plane, by right living, kindly practical justice, and by not defying any individual simply because he is a medium, no matter how many wrongs he has committed. Mediums are sensitive, and as such are entitled to much sympathy, but let us study the problem well, and see if it were not wiser to hold those in the background who are not morally up to the standard that the average man occupies. Our leaders should at least be as honest as the majority of their followers. I find much in your paper to cause me to look within and give myself severe self-examinations, therefore I am not ungrateful that "People who think that the world needs reforming must not forget that they constitute a part of it." Yours for truth, EFFIE F. JOSSELYN.

Who Is This Marvelous Man, Dr. A. B. Dobson? This question has been asked by many. The following letter will throw some light on the question: Long Lake, Hennepin Co., Minn. Dr. A. B. Dobson, Maquoketa, Iowa. Dear Doctor: Your remedies and picture received all right. I have been using your remedies two weeks, and thank God I am getting well. For five months, I was confined to my bed, unable to turn over without assistance; but since taking your remedies I can sit up to have my bed made. I had been given up to die. The doctors said consumption had set in, and I had my grave clothes made. I had my burial clothes made, but thanks to you and the good spirits I will not need them yet. I did not believe in spirits nor Spiritualism, but I do now. I am gaining so fast that the neighbors can hardly believe it is myself. I have sent you a great many patients and will send many more. I had twenty calls on Monday to see your picture, and to see if I was really gaining as fast as reported. They don't know what to make of it, as they were all expecting me to die. They say: "Surely this is a miracle. Who is this man that can work such wonders?" and many more such questions. Send remedies soon, so they will reach me before this month's medicine is gone. I wish I could tell the sick of the whole world, what you have done for me. God bless you is my prayer. Truly yours, HELEN MASON. See ad. in another column.

A CARD. We have, in manuscript of recent production, written automatically through the medium, a volume of poetic thought, remarkable for its variety of style and subject matter, much of it being on the live issues of the time and age—governmental, financial, social and philosophical—so different from other contributions to the literature of Spiritualism as to form a welcome addition, which has been demonstrated by the manner wherein portions of it have received in a very limited way. The medium, Mary K. Booser, has given over thirty years' active labor in the cause, leading both mind and body, opening the prison doors to those in darkness and chains, and converting many through her mediumship to the fact of spirit existence and intercommunion. This has been mainly a labor of love, and now, with a desire to publish this volume of verse she finds herself unable to do so without assistance through advance subscription; the already existing demand for it giving evidence of the practicability of such means. She therefore asks all readers of this who may want the book, which will be \$2 in price, to mail her \$1.00, the latter sum being payment in full, which will be promptly acknowledged, and the book sent when published, or will be returned should anything prevent publication. Address Mrs. M. K. Booser, 400 Lyon street, Grand Rapids, Mich.

Piles Cured. Antontabing Cure of a Lady who had Tried Every Doctor in town and was Nearly Killed with Medicines. Nelsonville, O., Sept. 20, 1890. Gentlemen:—Your Globe Pile Cure can't be beaten. It is a remedy to all every body. My wife was relieved at once and cured in a very short time. I had tried every doctor in town, and she had failed at their many nearly killed her. We thank you a thousand times for the good you have done for us. Yours truly, J. ACK WOODING. Full size package \$2; Trial or half size \$1. Treatise on Hemorrhoidal Diseases sent free. Address all orders and money to the Globe Medicine Co., Box 715, Cincinnati, O.

MOVEMENTS OF MEDIUMS.

Miss Emma J. Nickerson may be addressed in care of the Better Way. Frank C. Wilson solicits engagements as lecturer. Address Box 28, Mantua Station, Ohio. Dr. Jean Clark is ready to answer calls on the Pacific coast. Address care of Golden Gate. Mr. Geo. H. Brooks may be engaged for the winter months. Address care of The Better Way. Harrison D. Herriot, is open for engagements to lectures. Address 123 Grove street, Meadville, Pa. Prof. J. Ueeg, Wright is open for engagements for the month of March and April 1891. Address Newfield, N. J. F. N. Foster, the spirit artist, is now located at Mansfield, Ill., and is ready to take pictures from phisicists, etc. Mrs. Helen Stuart Richings lectures for the Pittsburg society during November. Bishop A. Beas has been re-engaged by the St. Paul (Minn.) Society for December. Dr. D. J. Stansbury, the medium for independent alic writing, is located at 80 Eleventh street, N. W., Washington, D. C. Mrs. Fannie Ogden, 618 Main street, Peoria, Ill., Trance, Test and Psychometric reader. Can be engaged for the season of 89 and 90. Dr. A. W. S. Rothermel can be addressed for the present at Columbia Hotel, corner Third and State streets, Chicago, Ill. Mrs. Nellie S. Haas of Capon, Mich., is now ready for winter month engagements as lecturer. Terms moderate and references given. Judge Featherstone is ready to answer calls for lectures. Terms moderate; correspondence solicited. Address for the present, San Marcos, N. M. Mrs. Carrie E. S. Twing, the medium lecturer, who is now filling an engagement at Buffalo, N. Y., has made most all of her engagements for 1891. Miss Jennie B. Hagan will make engagements for fall and winter week evenings for 1891 and 1892. Address 52 Irving street, South Framingham, Mass. Bishop A. Beas, inspirational speaker, may be addressed during the months of September, October and November, at No. 701 K. Third street, St. Paul, Minn. Mrs. Mary C. Knight will be pleased to correspond with societies wishing to engage her services as a lecturer and test medium. Address Kilton, Oswego Co., N. Y. Frank T. Ripley, lecturer and test medium, is open for engagements for November and December anywhere in Ohio or Pennsylvania. Address 316 Beaver Ave., Allegheny, Pa. Mr. G. O. H. Brooks will take engagements during the month of November in the neighborhood of Cleveland for week evening services. Address in care of THE BETTER WAY. Rev. James DeBuchanan will speak in St. Louis and vicinity during the month of October. In Topeka, Kan., during November and December. Will be open for engagements for the season of 1891. Mrs. Carrie C. Van Duzee has closed her lectures in Wheeling, W. Va., and at present is resting at her home in Geneva, O. She will be open for engagements in December and will make engagements en route. Dr. John Wm. Fletcher lectures in Brooklyn for November, in Philadelphia in December, and Brooklyn, N. Y., in 1891; most of the time until he returns to New York City. Dr. E. B. Russell, inspirational lecturer, wishes to correspond with Spiritualists who desire to have lectures in their locality, but are unable to attend. He will be pleased to publish the same, address 30 Winter street, Haverhill, Mass. Mrs. Edith E. R. Nickless will lecture for Spiritualists of Santa Cruz, Cal., for the month of December and January. All communications to Dr. J. E. or Mrs. Edith E. R. Nickless should be sent to the above address until further notice. Lyman C. Howe is engaged at Buffalo, N. Y., for October, and at Cleveland, Ohio, for November. Engagements open for December, January and March following. Will also answer calls for week evenings at accessible points from above points.

A. J. Swarts, Ph. D., of Chicago, having, in connection with Dr. Shipley, V. D., Ph. D., opened a science healing institution at 503 Superior street, Cleveland, O., will be pleased to correspond with the interested in Ohio and near States. He will lecture on Spiritualism and spiritual societies, instruct classes in spiritual science, attend funerals, etc. Mrs. B. S. Phillips, well known in Philadelphia and vicinity, expects to visit New England, and would like to make engagements for her services in Connecticut and Massachusetts as a public test medium during November and December. Address 563 Spruce street, Camden, N. J., until November 15th, after that Westford, Mass., care of H. B. Dant. G. W. Kates and wife are engaged in Galveston, Texas, during November; New Orleans, La., December; Florida and Georgia, January. Will be open in Philadelphia during February. Thence to Pittsburg for March; Indianapolis, Ind., April; St. Louis, Mo., May; Topeka, Kansas, June and July. Will accept in Cleveland for August and further west for September and the months following, in 1890 and 1891. Address them, 234 Frankford Avenue, Philadelphia, Pa.

Mrs. A. M. Glading TRANCE SPEAKER AND PSYCHOMETRIC READER, WILL APPEAR TO-MORROW—SUNDAY—Morning & Evening. Grand Army Hall No. 115 WEST SIXTH ST., CINCINNATI, O. AND EVERY SUNDAY MORNING AND EVENING DURING THE MONTH OF DECEMBER, 1890. MRS. GLADING is so well known here that she needs no commendations. Her able Discourses are strictly Spiritualistic and always interesting. Come everybody. CHARACTER READINGS AFTER EVERY LECTURE. Morning Service - - - 11:00 Evening Service - - - 7:30 Good Music MORNING & EVENING. The Public Invited. ADMISSION—No Reserved Seats—5 CENTS. B. O. HARE, PRESIDENT. J. B. CROOME, Sec'y. No. 20 Freeman Avenue, Cincinnati, Ohio.

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