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large number of tests of departed friends. At the EVENING LETTURE the topic taken for discussion was a question banded in during the morning service: "Is it best for Spiritualists to organize, and if so, how?" The guide said that was a question of great im-portance, and one that a hard to set it. There are mony minds gathered in the ranks of Spiritualism, recruited from all creeds and denominations and they all brought their peculiar iddown-crases with them, hence it would be a difficult matter to decide whether it were best to attempt to unite these sel-ments under one form of belief. The Roman Catholic who came into Spirit-ualism of nece-sity retained many of his old prejudices and so with the Meth-odist, Baptist and Presbyterian. Each leaned toward his old form of organiza-tion and experience had demonstrated the utter futility of any of these. If they had any elements of value, they would be upholding the churches that formulated them, indeed of being the atmogest element of decing that is slow-ity but surely hastening them to their downfall. There had been many attempts in the

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THE ROSTRUM Specially Reported for The Better Way.

SYNOPSIS

PREFACE

On Sunday, Nov. 17th, Mr. Brooks spoke in the morning and evening, and in all probability would have had a much larger audience on each occesion if it had not been for the down pouring rain, which has been one continuous flood of descending water since his advent among us. His lectures have been able and eloquent, and he has worked early and late for the benefit of the Union Spiritualiets and the cause in general. Below will be found a brief synopsis of the

EVENING LECTURE,

Which was, as usual, in answer to ques tions propounded by the audience. Be fore opening upon the topics of the morning the guides said: It has often been said that the Lord was not pleased that there must be a place of punishwith people at times, and when he was in this mood he sent floods and cyclones and a thousand other agents of destruction, wars and pestilence to punish mankind for disobedience to his word. I am sorry to say that there are people of that realm out there in nature where I could not believe it if I would, and I would not if I could, but it has seemed at times as if some fate was pursuing us, for on each and every occasion of our coming among you it has rained rained continualty, and in all probability it will continue to rain as long as we are in town. But that this displeasure of any deity with us we do bot and cannot believe, although some doubt would be pleased to have up believe that they are the elect of God and that they can tell us of the reason of their election by the infinite in the realm of causation; but this we deny most emphatically; all are working in obedience to nature's laws and none can escape their consequences, either bad. Having made these few remarks, Mr. Chairman, by way of ex-planation, we are ready for the ques What is love from the spiritual standpoint? Love, like God, is indefineable and incomprehensible, said the guide. It is in all life, and all nature is the result of its moving power and en-

tites to us, but in its highest and noblest significance it brings to us a nobler and fuller spiritual unfoldment; a broader of spirituality, of a broader conception closer approach to the divine in nature. on nearly every phase of love, speaking among other things of that graudest of all loves, the mother's for her speaking that they were horn into the among other things of that grandest of that they were born into the realm of of themselves could not alter our condi-all loves, the mother's for her child, spirit much as they left this world with tions for us. We must lend a hand, and it was this same love in another same undeveloped and perverted appeform of manifestation that bound the tites and methods of thought, and that worlds together in their places and they remained in this condition for made man the glorious being that he was and would be in the ages to come. their desire and capability of growing He compared the religious creeds of out of such conditions. They had the the past with the broader thought of to- power to grow beyond such conditions day as expressed in Modern Spiritual- if they so desired, and in fact by the ism, and said that type of love which universal law of love they were natuwas expressed in some of them, in sav- rally impelled in an onward and uping only those of their own special form of belief, was selfishness goue to seed, and what the world needed most of all was a belief, a knowledge based our methods of viewing this subject, upon a foundation of love, broad enough and deep enough to include every buman soul in its grasp. Not sense to bear upon this subject. In the merely to save one poor little remnant of humanity, but to bring within the followed, but a synopsis has been given fold of that mighty universal that was containing the substance of all that was breathed through all nature from the lowest to the highest, and in Modern

a knowledge; one that turned sorrow into joy, tears to laughter and made every man a king among kings, among that peace that was past all understand ing, that could be neither bought nor bloa At the close of the lecture Mr. Brook

Quite a good-sized audience was pres ent and Mr. Brooks held their attention throughout to a di-course that was elo quent and able, and filled with thought The guide said: We have concluded not to use the subject for discourse that we announced to you on last Sunday evening, but instead to use one left from the questions of the morning ser vices, which is this: What becomes of those undeveloped men and womenwho pass out of this world into the spiritual universe? To place this ques-tion in another form: What do Spiritualists believe becomes of the wicked people who die in their slus? Do they believe that they are put away down in a place prepared by G id for their nuending torment? The condition of hu manity has been such in the ages past ment for the wicked people in this world, of a necessity when they pass from visible life through the change

love may bring avarice and animal ap thrown around them of association and pre natal conditions, and men and wo-men were wicked because also of a lack usefulness for our fellow men, and a of the holiness of life and life's duties were not comprehended by them. What Spiritualists believed of this class some time or less time according to utmost in the race.

ward teudency of growth. The guide went on to speak of chauges that needed to be wrought in among other things saying that people wanted to bring a little more common above the exact language has not been essential to the lecture. The lecture was an interesting one and well han-Spiritualism men had the germ of such died. The guide said in conclusion that it was the duty of every man and woman to live for the fulfillment of the their lives upon the shoulders of an-highest ideal of truth and purity that other. his fellows, and enabled all to grasp they were able to grasp and understand. The lecture was followed as in the morning by psychometric readings, which were recognized as being absolutely correct in every instance. Below of Lecture Delivered by the Guides of Mr. Geo. H. Brooks for the Society of Union Spiritualists, at Grand Army Hall, 115 West 6th street, Cincinnati, Ohio

MORNING LECTURE

was preceded by a few remarks complimentary to the excellent music ren dered on all occasions, but most espec lally on this, by the Trio Orchestra Mr. Brooks said that the soul of inspiration was in good music, and that every man and woman in the world was made better by its harmonizing influence, and that if he were permanent ly located and lecturing to one society, he would have one service devoted ex clusively to music, because it brought out the fluer qualities of man's nature and developed a larger, broader and deeper soul growth in those who came beneath its sway. The topic of the morning discourse was from the ques-tion, "Why do not our spirit friends do more for us than they do?"

The guide said : "Well they do. Some people seem to desire he said, to have God do everything for them and to called death into the realm of the spir- have no self-reliance. Nothing was itual activites, of the spiritual realities ever gained that was worth retaining that was not self-attained by good honin the world who honestly believe that dwell all those who departed from our est labor. Many people seemed to think all that the spirits had to do wa view in this and other ages of the world's existence. Roman Catholicism to run around and do other people's work for them. A more false or perni has presented purgatory as an interme clous idea never entered man's diste place, a half-way house between heaven and hell, which, by a process of but it was the logical outgrowth of that system of theology which taught us sal purification, some might attain vation through the merits of anothe peace of soul and be numbered finally with the saints in heaven; while on the being and that being a human like our selves. It was simply substituting many other hand Protestantiam presented, is falling because of any especial through all its various shades of creed, Saviours for one. Man must climb the ladder of life hell for the unbeliever and heaven for alone, in a sense,--and yet not alone, for he had the sweet comfort of the the believer, no matter when or how that belief began or was acquired. pirit friends by voice and presence and On the other hand, he said Spiritual ists offer to the world the belief, supin a thousand other ways, but they ported by demonstrable facts, that life could not and would not do our worl for us. 15 ch man must labor for him In the realm of spirit is a life of progret Our spirit friends were often him self. sion, and that heaven and hell are con dered from doing as much for us, how ditions of the mentality of spirit and not locality, and that we are judged by ever, as they would, by the angulari ties and unevenness of our disposition the deeds done in the body, irrespective of creeds or beliefs, as taught or accepted and the impurities with which we sur by us, and that the severest judge we round ourselves. It was a wonder that some people did will meet with in that realm of spirit will be self and self alone. That no not ask God to send his messengers man can escape the consequences of an down to saw their wood, cook the evil life except by an atonement of food and even to eat it for them, and if they lose anything bring it to them He also said men good in its place. the result of its moving power and en and women were wicked not from a without any effort on their side what-ergy. Love in its lowest type of self- desire to be, but from the environments ever. There are spirits incarnated who

CINCINNATI, DECEMBER 7, 1889. would keep their spirit friends in a con staut slavery to themselves, and it seems to us that the orthodox make a lap-dog of their Jeaus, a something to pet, to fetch and carry for them. to carry all their burdens for them and fetch them safely into the kingdom. lie continued his remarks upon this line, taking the ground that the spirits We could not sit down idly and wait for a spirit to put everything into our laps, but we must exert ourselves to the

He said that past systems of religions had rendered man helpless, but Spiritualism had restored to them their true dignity and place in the walks of life, as thinking, acting, intelligent beings, and made them self-reliant, if they followed out its true teachings. The religions of the past, with all the past, with all their gods and goddesses, had never been able to demonstrate the continuity of life beyond the grave, but Spiritualism does, and, in doing so, says to mankind, you are men and women. each possessing a spark of the infinite within, and as you help yourself others will help you. To wait for some one else b do an act for you is cowardly, and for eighteen hundred years and women shifting the responsibility of

make personal application of was to hands one to another, to lift each other up in the battle and aid the weaker ones ism.

to press forward in the race and overcome the obstacles that creed, supersti way. In helping others to rise we help ourselves. The spirits are only and women removed from the environments of a fleshly body and a little freer than before, but they are men and power; they are not infallible, and you must judge their work just as you do others, by the amount of truth they present, sifting out the chaff and preserv ing the clear kernels of wheat that furnish the spiritual bread of life. The guide concluded by asking that each loved ones encompass us about with dal lines.

past to organize Spiritualism, but they had all failed from the fact of their be ing merely copies of old credial and ec clesiastical forms of organization. What was needed was not any creed or church, but a business organization run on business principles. He did not think that creed could ever be formulated any which would be short enough and yet comprehensive enough to unite all the various and incongruous elements that made up the great body of Modern Spiritualists, for there was no other system of belief in the world which had so many classes of minds within it, and the work of progress of uplifting humanity and making better men and women. Though separated by lines of thought widely variant, the Christian Spiritualist all worked with one common purpose, that of establishing the fact of spirit communion and demonstrating the continuity of life beyond the grave. This it was that bound seemingly discordant elements together and enabled men and women who were at utter variance on all other questions to work hand in hand. A creed was as useless in Spiritualism

as a fifth wheel to a wagon, although one had recently been formulated with only forty-nine words-almost as bad over the world has witnessed men and as the Forty-nine Articles of Episcopalianism. Any attempt at fettering the spirit world with a man-made creed Was tourist Strings and the Purse The lesson that all should learn and the organization for business purposes, for simply providing funds for the syslive in purity, in peace, in love, so that tematic employment of lecturers and say "Go back from whence you came; our angel loved ones might draw closer mediums, was destined to prove the we have no more need of you to us and sid us by their inspirations in most effectual? The time was coming, response to the earnest aspirations of yes, was near at hand when in every our souls. All mankind were brothers town, city and village, there would be ple of Spiritualism rests, and is just as and sisters in the great conflict of life a local society, independent of all others, and should reach out with helping in its organization and yet all working grand as the philosophy itself. together for the advance of Spiritual

Organize on business principles to spread books, papers, tracts. spiritual tion and ignorance have placed in their literature in every shape and form and the fold. But if they can be induced to organize a publication bouse that shall be to Spiritualism what their book concerns are to the older denominations- died in the "old country," perhaps means of disseminating the written forty or fifty years ago, is slowly but beauties and truths of our philosophy. women still and do not possess infinite Organize to protect your mediums from by having the table tip over in their untoward influences, to place them above the temptation to commit fraud for the sake of the almighty dollar, but own table, where there is no possibility do not fossilize around any creed or of deception, try it for themselves. form of words. Do your own thinking in the future as in the past. That is such circums'auces, and they re-what you are here for. That is why ceive loving messages from those and all might strive ever to attain to you were given reason and judgment, that higher growth of self-reliance and and that is why you should guard well yet be conscious of the fact that our against fossilization in old or new cre-

their love and peace and can and do commune with us in tender messages of love. The psychometric readings at the close of this lecture were the linest ever given in the hall and contained a large number of tests of departed friends. At the Modern Spiritualism is the religion-If given in the nail and contained a say, "This shait thou do or be dammed." ge number of tests of departed to the places every man on his own merits to stand or fail thereby. That or ganization handed in during the morning testion handed in during the morning testion handed in during the morning testion handed in during the morning to work to spread the fields of spirit trailists to communiton and continuity of life be youd the grave, regardless of any difference upon doctrinal points, and that excludes all dogmatizing from its containts. There are many minds gathered the ranks of Spiritualism, recruited m all creeds and denominations and cy all brought their peculiar kilosynwise with them, hence it would be a both of all the to declaw with them some site or ganization would step to the front and Modern Spiritualism would never before come to it through any other means. In the meantime let all work for the upbuilding of the grandest philosophy ever given to man and go mand and mand and mand and mand and mand and mand and mander work for the upbuilding of the grandest philosophy ever given to man and go mand and mander with the more form and modern spiritualism. work for the upbuilding of the grandest philosophy ever given to man and go onward and upward with the concelou-ness that in this truth we were free in-

Written for The Better Way Let Them Rap DR. S. T. SUDDICK

Why is it so many Spiritualists, and those high up in the ranks, too, write and speak so discouragingly about persous sitting for development, and also in regard to physical phenomena, such as rappings, table-tippings, etc.

Some speakers and writers are always prating and writing about the "beautiful philosophy," and at the same time trying their best to discourage the physical phases upon which this philosophy is based. It reminds me of the man in yet kept steadily marching forward in the fable who, with crow-bar was trying to dig the foundation from under his house, because it did not look so grand and impoling as the superstructure and finally toppled it over on his own head. If we do away with the physical phenomena, and develop no more mediums for fear that "their individuality will be destroyed," or that will become obsessed, what will they we have in a few years more than the churches? Nothing. If these persons, who are such great lovers of the "beau tiful philosophy," (and it is a beautiful philosophy.) have learned all they want to learn from the sensuous phenomena, why cannot they tread the higher paths and leave the physical plane for those who are to follow instead; of trying to destroy the bridges along the road they have come, just because they themselves do not need them any more -or slamming the doors in the faces of their spirit friends, as much as to

The physical phenomena is the foundation upon which the beautiful temnecessary, though perhaps not quite so

There are thousands to day outside of the churches who think and reason for themselves, and whom no philosophy, however beautiful could bring within attend a seance, and there the name of a beloved parent or graudparent who surely spelt out by raps on the table, or laps, they go home "all shaken up," and with wife and children around their

And when the raps occur under they suppose to be gone to "some bourne from which no traveler is expected to return," they cannot help be lleving. Then, and not till then, are they ready and willing to learn of the beautiful philosophy of Spiritualism. If a beautiful philosophy alone would catch them the churches would have had them long ago. The days of fakirs and their fraudu-lent shows are about over, and the an-gels will take care of the home circles, and the deviation of the home circles.

the topic taken for discussion was question handed in during the morning to ervice: "Is it best for Spiritualists to organize, and if so, how?" The guide ald that was a question of great importance, and one that was hard to sel tle. in the ranks of Spiritualism, recruited from all creeds and denominations and they all brought their peculiar idiosyncrasies with them, hence it would be difficult matter to decide whether it were best to attempt to unite these elements under one form of bellef. The Roman Catholic who came into Spirit-

alism of nece-sity retained many his old prejudices and so with the Methdist, Baptist and Presbyterian. Each leaned toward his old form of organiza tion and experience had demonstrated the utter futility of any of these. they had any elements of value, they yould be upholding the churches that formulated them, indeed of being the strongest element of decay that is slowly but surely hastening them to their downfall,

There had been many attempts in the in its behalf.

deal. Mr. Brooks gave a few psychometric readings, which were excellent. Mr. Brooks has inbored faithfully for the Brooks has inhored faithfuily for the society while here, and has brought hito his work a genial sociality that will make his departure regretted by many. The substance of his work is given above, and lack of space prevents a ful-ler synopsis. He has the well-wishes of this community for his success and prosperity wherever he may go. The Lyceum has been thoroughly re organ-iz d and equipped with new material for work, and can now look forward to an assured success through his efforts in its behalf.

and the developing mediums. The commercial" mediums(?)" will soon, and

"commercial" medium-(")" will soon, and are even now turning their sten-tion to the higher phases of medium-ship, and will probably try to simulate the trance condition. It would be scarcely fair, even if we could to close the door sgatust our spirit friends—tho-se messengers who daily and hourly visit thousands of homes all over this broad land, bringing comfort and consolation to the strickeu ones of earth—or to hinder their physical mediums from acting for them, for fear they may "lose their individuality, or become obsessed." But, my friends, you cannot shut the door, nor hunder the rap. Ye cannot hinder God.

door, nor hinder the rap. Ye cannot hinder God. E toh individual must build his or her own spiritual temple (with the help of angel friends), and let us not continusi-ly throw obstructions in their way by speaking or writing against this phases of Spiritualism. All the different phases go to make up the grand temple, sud it would be incomplete without el-ther of them.

and it would be incomplete without ei-ther of them. Let us try to help and build up, and not to tear down and destroy. God and the angels have this grea movement in their own bands, and if we will only weed out the fakirs and frauds, they will take care of the picen-omens and the developing mediums.

Cuba, Mo.

Wriften 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 shade the Christian dogma of several gods, the fallacy of banishment from omuipresent deific principle, a located heaven and a literal appearing of a king as judge. A material resurrection finds its solution in spirit communion and recegnition. 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 sys-In its principles are induced every sys-tem of reform. Its iconoclastic edits sweep away the worn-out systems of ages, but its constructive mission is building up the waste places and plant-ing in human hearts the divinest prinsiples and highest kingdom ever known. In the problem of substance, mater-ialism led out with its *ipse disit* that "All is matter." The materialist claims "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 foe in Spiritualism, the latter having marched side by side with the former, constructing spiritually all the devastation of materialistic ruin. This being true the term spiritual science is simply an outgrowth of Spiritualism Spiritual philosophy need not be ignored by any one adv. Cating spiritual science any more than the branch should ignore the trunk that bears it.

the trunk that bears it. Again, when Spiritualism as a trunk sends out another at d higher branch, it should not deuy its natural offspring. Science is the true Logos of this new

Science is the true Logos of this new era, even the rallying word that is superceding the Christian civilization. It cannot, however, evolve new sys-tems, 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 evolvement of mental growth. While, then, science recognizes matter or material it must 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 verify of good and of evil does not hold that he must practice bott; his true position is the practice of good, leaving evil only to there who believes up it. e who believe in it. Science thep those who believe in it. Science thep i being a principle, or more than a scien-tist, it can possess the pole-, the scien-ing opposites, as its sine qua non of pro-gress, and yet demand of its votaries unyielding opposition touching sub-stance. In other words, it is in order for cosmos or the vi-ible universe to be the real the all of being to the scientific for cosmos or the visible universe to be the real, the shi of being, to the scientist holding thus. It is in order for him to deny the verity of spirit. Again, it is in order for spirit, the invisible or oppo-site of cosmoe, to be the real, the shi of being, to the scientist holding thus, and it is in order for him to deny the verity of matter.

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 of matter.

Itual science. D-aling with substance it is he antipode of materialism, hence it is heard to be puritualism.
Christian cicuce is a minnomer; it is mongrel because tantamount to saying Jewish Christianity. The Christian division no more belongs to this age of reason or science than does the Hetrew diviliem belong to the Christian. Steret has given her publication to others, cl: sed ber college for ever and moved to another state. The publi-her of The International Magazine of Christian Science at New York, brought de feat upon herself amild her avowed publication has shared a similar fate. Before the surrendering of our own magazine, one year sg., two others of the same class were, two others of the same class were, two others of the same class were and the same state. The publication to same and the claims of Christian doctrines and the c

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 a 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 Psychic Research Society during the month of December, every Sunday afterncon 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 aud uudoubtedly 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 ceremonies were 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 instar co.

The psychometric circle given for the benefit of Mr. G H. Brooks at the reeideuce 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 flud hlun an untiring worker and a gentleman in the truest sense of the word. A synopsis of his work for the past two Sundays will appear in our next issue.

From Our Reporter's Note Book. Douglass Hall Lectures

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 har-

The psychometric readings were excellent. Every lecture seems better than its predressors. The Safe Side-Theistic Befutation of the Divinity of Christ by Richard M. Mitchell. To the Editor of The Better Way. A more thoroughly honest and impartial criticisam on Christian doctrines and the claims of Christian ity has not been published. It is logical and argumentative, but never partias. It presents the strongest arguments for Christianly, and then slowly and surely draws the besiging forces of fac's and logic around them, undermines them. publication has shared a similar fate. Before the surrendering of our own magazine, one year wg , two others of the same class weut to the wall. Among all these coninous fluger boards as bandwritings on the wall, spiritual istic or spiritual science has been stead. If you he increase. Under the effectual vorkers, this branch is being engrafted into its parent truk. The fruits of blad are the sure evidences of its tue blind are the sure evidences of its tue

INTROSPECTION

To the Editor of The Better Way. Looking over some items taken from your editorial column, I found the following: "How much are our represent atives 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 liceuse on dishonesty, and offers no stimulaut to bouest effort. To natures craving notoriety, and not unfolded spiritually this course cannot but prove detrimental to one thus advanced to positions of re-

spousibility. We see no way open to follow but to hold mediums responsible for their acts, and feel wearied with the oft-repeated expression, "Ob, 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 re sponsibility 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 delfying any indi vidual simply because he is a medium, no matter how many wrongs he has committed.

committed. Mediums are sensitives, and as such are entitled to much sympathy, but let us study the problem well, and see if if were not wiser to hold those in the background who are not morally up to the standard that the average man oc

Our leaders should at least be as honeet as the m-jority of their followers. I find much in your paper to cause me to lo k within and give myself severe selfexaminations, therefore I am not up mindful 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 usirg your remedies two weeks, and thank God I am getting well.

God I am getting well. For five months, I was confined to my bed, unable to turn over without assistance; but since taking your reme dies I can sit up to have my b d made. I had been given up to die. The doc-tors 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 Spirit-ualism, but I do now.

ualism, but I do now. I am gaining so fast that the neigh-bora can hardly believe it is myself.

MOVEMENTS OF MEDIUMS Miss Emms J. Nickerson may be addressen care of the BETTER WAY.

THE BETTER WAY

Frank G. Wilson solicits engagements as lecturer. Address box 39, Mantus Station, Ohio. Dr. Dean 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 BET-TER WAY. Harrison D. Barreit, is open for engage-ments to locium. Address 1822 Grove street, Madwille, Fa.

Meadville, Pa. Prof. IJ. Clegg Wright is open for engage-ments for the months of Match and April 1800. Address Newfield, N. J. F. N. Foster, the spirit artists, is now located at Munsfield, III., and is ready to take pir-tures from pholographs, etc. Mrs. Helen Humrt Richings lectures for the Pittsburg society during November. Bishon A. Book has hear to engaged by

Bishop A. Heals has been re-engaged by the St. Paul (Minn.) Society for Decem-ber. Address 210 Arundell street. Dr. D J. Stansbury, the medium for inde-pentent slate writing, is located at #00 Elev-enth 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 80. Can be engineed for the season of sy and by. Dr. A. W. H. Rothermel can be addresse for the present at Columbia Hots), come Thirty-first and State streets, Cb cago, Ill Mrs. Nellie S. Basde of Capac. Mich., is not ready for whater month suggements as lee turer. Terms moderates and references gives

turer. Terms moderate and references given. Judge Featherstone is ready to answer calls to lecture. Terms moderate; correspondence solicited. Address for the present, San Mar-cial, N. M. Mrs Carrie E. S. Twing, the medium lec-turer, who is now filling an engagement at Huffalo, N. Y., has made most all of her en-gagements for 1800 Miss lecute B. Lizzen will make encage

Hulfalo, N. Y., Bas made most sil of her en-gagements for 1800
Miss Jennie B., Fiegan will make engage-ments for fail and whiter week evenlogs for 6, 10 and 12 lectures Address 52 Irving street, Bushop A. Beais, inspirational speaker, may be addressed during the months of kep-tember, October and November, at No 701 E. Third street, St Paul, Minn.
Mrs. Mary C. Knight will be pleased to cor-respond with societles wishing to engage her services as a lecturer and test modium. Ad-dress faiton, Oswego Co., N. Y.
Frank T. Ripley, lecturer and test medium. a open for engagements for November and Decemberany where in Ohu or Pennsylvania. Atdress 316 Braver Ave, Allegheny, Pa.

Mr. G.o. H. Brooks will take engagement uring the month of November in the neigh-iorthoud of Cincibnati for werk evening ser-tices. Address in care of THE BETTER WAY Rev. James DeBuchanane will speak in St. Louis and vicinity during the month of October. In Topeka, Kan. during November and December. Will be open for engage-ments for the season of 1800.

ments for the season of 1800. Mrs. Carrie C. Van Duzse has closed her lec-tures in Wheeling, W. Va. and at present in-resting at her home in Geneva. O. She will start for Atlanta, Ga., in December and will make engagements en route. Dr. John Wm. Fleicher lectures in Bronk-lyn for November, in Puliadeinhia in De-cember, and Broklyn, N. Y. in 1800; most of the time utill June. All lettern addressed to 142 W. Sixteenth street New York City. Dr. E. B. Rungel, Inspiratorshi

142 W. Sixteenth street New York City. Dr. E. B. Russel, Inspirational lecturer, wishes to correspond with Spiritualists who desire to have lectures in their locality, but have not sufficient licancial means to accom-plish the same, andress 36 Whiter street, Haverbill, Mass. Mits. Edith E. R. Nicklers will lecture for Spirituehists of Santa Cr.z, Cal., for the month of December and January. All com-munications to Dr J. R. or Mrr. Edith E. R. Nickless should be sent to the above address until further notice. Lyman C. Howe is appared at Buffaio N.

Mickiess should be sent to the above address until further notice. Lyman C, Howe is engaged at Buffaio, N. Y., for October, and at Cleveland, Onto, for November. Eugagements open for Decem-ber, 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 508 Superior street, Cleveland, O, will be picased to correspond with the laterested in Obio and near States. He will lecture on Bpirtusism,form spiritus isoclettes, instruct classes in spiritual science, attend funerals, etc.

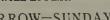
etc. Mrs. B. B. Pbillips, welliknown in Phila-delphia and vicinity, expects to visit New Eugland, and would like to make energe-ments for her services in Connecticat and Massachusetis sea spublic tait medium dur-ing November and December. Address 563 Space street, Cumden, N.J. andti November 15th, after that Westfield, Massa, care of H. B. Dank. 5th, aft B. Dant.

B. Dant. G. W. Kates and wife are engaged in Gal-veston. Texus, during November; New Ur-leans, La, December; Fiorida and Georgia, January. Will rest as home in Philadelphia during February. Thence to Pittsburg for March: Indianapolis. Ind. A pril; St. Louis, Mo. May; Topeka, Kansa, June and Jaiy, Will accept calls to Colorado for August, and further west for September and the months following. In 1880 and 1891 Address them, 22% Frankford Avenue, Philadelphia, Pa.



PSYCHOMETRIC READER,

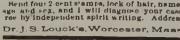




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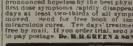






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NOVEMBER 30, 1889

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Killed with Medicines. Nelson wills, O., Sepi; 20, 180. Gentleman:-Yoor Globe Pile Curs can't beaten. I recommend it to every body. My wile was relieved at once and cared in a very short time. I had tried every doctor in our fyr hinde aller. We thank you a thousand in the short the good you have done for at. "Wers train." MACK woongits. Full size peckage 52, Trial or balf size 51; Traise on Hemorybolds I Diseases sent free: Address and more and money to the Giobe Medicine Co., Boz 715, Cinednaul, Q.

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gs_-synopels of lectures delivered H. Brooks before the Cincinnal of Spiritualists; Let them Rap, S

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tographic Mystery. HIM PAGE-Bollder, poem; Over the Hometops by Allee C. Maltby, M. P., Ar-ticle IV; Forces and D.scord; The Moon a Bead Pianey; Home Remedy Against Winkley; Wise Saying; Alv; Min. Glading; The New Paper; No sym-party for line; Unconstant, The Live for Hard States, The Saying; Charles, The Saying; Cane; On Trivis and Sugar! Literary. Tri PAGE-Correspondence; Advis. tri Page-Sprit Messages; Cheeliona

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THE ROSTRUM.

Reported for The Better Way. SYNOPSIS

M Lecture Delivered by the Guides of Mr. Geo. H. Brooks for the Society of Union Spiritualists, at Grand Army Hall, 115 West 6th street, Cincinnati, Obio

PREFACE

PREFACE On Sunday, Nov. 17th, Mr. Brooks spoke in the morning and evening, and in all probability would have had a much larger audience on each occession if it had not been for the down pouring rain, which has been one continuous flood of decending water since his ad-vent among us. It's lectures have been able and eloquent, and he has vent among us. It is lectures have been able and eloquent, and he has worked early and late for the benefit of the Union Spiritualists and the cause is general. Below will be found a brief synopsis of the

EVENING LECTURE.

the was, so usual, in answer to ques-propounded by the audience. Be-opening upon the topics of the ning the guides said: It has often morning the guides said: It has often been said that the Lord was not pleased with people at times, and when he was in this mood he sent floods and cyclones and a thousand other agents of destruc-tion, wars and pestilence to punish mankind for disobedience to his word. I am sorry to say that there are people in the world who honestly believe that to-day, but I am happy to say I do not. I could not thelieve it if I would, and I would not if I could, but it has seemed ald not if I could, but it has seemed times as if some fate was pursuing an omerate was pursuing each and every occasion of a mong you it has rained i continually, and in all it will continue to rain as are in town. But that this ing because of any especial oug as we are in town. But that this ain is falling because of any especial lispleasure of any delty with us we do not and cannot believe, although some to doubt would be pleased to have us believe that they are the elect of God, and that they can tell us of the reason of their election by the infinite in the eir election by the infinite in the causation; but this we deny nphatically; all are working in ce to nature's laws and none tescape to hardress have and hold escape their consequences, either lor bad. Having made these few arks, Mr. Chairman, by way of ex-tation, we are ready for the ques-

lanation, we are ready for the questions. What is love from the spiritual andpoint? Love, like God, is inde-nessbie and incomprehenbuble, said the uide. It is in all life, and all nature is the result of its moving power and en-argy. Love in its lowest type of seli-

I love may bring avarice and animal aptites to us, but in its highest and noblest significance it brings to us a uobler and fuller spiritual unfoldment; a broader usefulness for our fellow men, and a tense were wicked because also of a lack were not comprehendent by them. The speaker carried his thought out in a most beautiful manner, touching upon a nearly every phase of love, speaking among other things of that graudest of all loves, the mother's for her child, and it was this same love in another a form of manifestation that bound the worlds together in their places and made man the glorious being that he was and would be in the ages to come. The compared the religious creeds of they see, spressed in some of them, in saving only those of their own special form of belief, was selfishness gone to seed, and what the world needed most of all was a belief, a knowledge based upon a foundation of love, broad enough and deep enough to include ward teudency of riewing this subject. In the words not grave, broad enough and deep enough to include warde to bring allitle more common every human soul in its gravp. Not upon a foundation of love, broad enough and deep enough to include every human soul in its grasp. Not merely to save one poor little remnant of humanity, but to bring within the fold of that mighty universal that was breathed through all nature from the lowest to the highest, and in Modern Spiritualism men had the germ of such a knowledge; one that turned sorrow into joy, tears to laughter and made every man a king among kings, among his fellows, and enabled all to grasp that peace that was past all understand-ing, that could be neither bought nor sold. At the close of the lecture Mr. Brooks

TRUTH SHALL MAKE YOU

sold. At the close of the lecture Mr. Brooks gave a number of psychometric read-ings, which were recognized by the parties read as being correct. At the EVENING LECTURE

and a when recognized by the parties read as being correct. At the EVENING LECTURE
Quite a good-sized audience was present and Mr. Brooks held their attention throughout to a di-course that was eloquent and able, and filled with thought. The guide said: We have concluded not to use the subject for discourse that we announced to you on last Sunday evening, but lustead to use one left from the questions of the morning services, wheth is this: What becomes of those undeveloped men and women who pass out of this world lato the spiritual universe? To place this question an another form: What do Spiritualists believe becomes of the wicked people who die in their sins? Do they believe that they are put away down in a place prepared by G ad for their numenity has been such in the ages past that there must be a place of pulsishment for the wicked people in this world, of a necessity when they pass of that realm out there in nature where dwell all those who departed form out view in this and other ages of the world's existence. Roman Catholicism has presented purgaroy as an infermediate place, a half-way house between heaven and hell, which, by a process of purification, some might attain to a peace of soul and be numbered finally with the saints in heaven; while on the other hand Protestantism presented through all its various shades of creed hell for the unbeliever and heaven fo the believer, no matter when or how that belief began or was acquired. On the other hand, he said Spiritual

On the other hand, he said Spiritual-ists offer to the world the belief, sup-ported by demonstrable facts, that life in the realm of spirit is a life of progress sion, and that heaven and hell are con ditions of the mentality of spirit and not locality, and that we are jndged by the decids done in the body, irrespective

wanted to bring a little more or lense to bear upon this subject. In the above the exact largelage has not been followed, but a synopsis has been given containing the substance of all that was essential to the lecture. The lecture was an interesting one and well han-illed. The guide said in conclusion that it was the duty of every man and woman to live for the fulfillment of the highest ideal of truth and purity that they were able to grasp and understand. The lecture was followed as in the morning by psychometric readings, which were recognized as being abso-lutely correct in every instance. Below will be found a synopsis of the lectures of Sunday, Nov. 24th, which was Mr. Brooks' last Sunday among us. They were fine, as usual. The MORNING LECTURE above the exact language has not been

MORNING LECTURE

was preceded by a few remarks com-plimentary to the excellent music ren-dered on all occasions, but most espec-ially on this, by the Trio Orchestra. Mr. Brooks said that the soul of inspi-ration was in good music, and that every man and woman in the world was much better but the hermonizing. Inade better by its harmonizing in was made better by its harmonizing in fluence, and that if he were permanent ly located and lecturing to one society he would have one service devoted ex clusively to music, because it brough out the fluer qualities of man's nature Joiety, led e ... out the mar quanties of man's instru-and developed a larger, broader and deeper soul growth in those who came beneath its sway. The topic of the morning discourse was from the quis-tion, "Why do not our spirit friends do more for us than they do?" The guide spid: "Wall they do. Some

The guide said : "Well they do. Some copie seem to desire he said, to have The guide said : "Well they do. Some people seem to desire he said, to have God do everythlog for them and to have no self-reliance. Nothing was ever gained that was worth retaining that was not self-attained by good hon-est labor. Many people seemed to think that all that the spirits had to do was to run around and do other people's work for them. A more false or perul-clous idea never entered man's head; but it was the logical outgrowth of that system of theology which taught us sal-vation through the merits of another being and that being a human like our-selves. It was simply substituting many selves. It was simply substituting many Saviours for one.

Man must climb the ladder of life alone, in a sense,—and yet not alone, for he had the sweet comfort of the spirit friends by voice and presence and in a thousand other ways, but they epirit friends by voice and presence in in a thousand other ways, but they could not and would not do our work for us. Elsch man must labor for him-self. Our spirit friends were often hin-dered from doing as much for us, how-ever, as they would, by the angulari-ties and unevenness of our dispositions d the impurities with which

It was a wonder that some people did not ask God to send his messengers down to saw their wood, cook their food and even to eat it for them, and if they lose anything bring it to them without any effort on their side what-ever. There are spirits incarnated who

SEEK

tinuity of life beyond the grave, but Splitualism does, and, in doing so, says to mankind, you are men and womer, each possessing a spark of the influite within, and as you help yourself others will 'help you. To wait for some one else o do an act for you is cowardly, and for eighteen hundred years and over the world has witnessed men and wonen shifting the responsibility of their lives upon the shoulders of an-other. The lesson that all should learn and make personal application of was to live in purity, in peace, in love, so that our angel loved ones might draw closer to us and sid us by their inspirations in response to the earnest aspirations of our souls. All mankind were brothering and sisters in the great conflict of life and should reach out with helping hands one to another, to life each other up in the battle and aid the weaker ones to press forward in the recense state and alsters in the great conflict of life and should reach out with helping hands one to another, to life each other up in the battle and aid the weaker ones to press forward in the race and over come the obstacles that creed, supersti-tion and ignorance have placed in their way. In helping others to rise we help: way. The helping others to rise we halp ourselves. The spirits are only men is to spiritualism what their book con-stated books, papers, tracts, spiritual iter apublication house that shift the weaker ones to press forward in the race and over come the obstacles that creed, supersti-tion and ignorance have placed in their way. The helping others to rise we halp ourselves. The spirits are only men is to spiritualism what their book con-state as and stater on binder the mame of patter apublication house that shall be to Spiritualism what their book con-state as eance, aud there the mame of patter apublication house that shall be to Spiritualism what their book concome the obstacles that creed, supersti-tion and ignorance have pisced in their 1 way. In helping others to rise we help of ourselves. The spirits are only ment and women removed from the environ-ments of a fleshly body and a little in freer than before, but they are men and women still and do not possess infinite power; they are not infallible, and you in must judge their work just as you do others, by the amount of troth they pre-fsent, sifting out the daff and preserv-ing the clear kernels of wheat that fur-nish the spiritual bread of life. The is guide concluded by asking that each and all might strive ever to attain to that higher growth of self-reliance and do commune with us in tender messages of love. The psychometric readings at the close of this lecture were the finest ever given in the hall and contained a large number of tests of departed friends. At the <u>EVENING LECTURE</u> the topic taken for discussion was a question banded in during the morning service: "Is it best for Spiritualists to organize, and if so, how?" The guide said that was a question of great im-portance, and one that was hard to set

said that was a question of great im-portance, and one that was hard to set portance, and one that was hard to set the. There are many minds gathered in the ranks of Spiritualism, recruited from all creeds and denominations and they all brought their pecular (dlosyn-crasles with them, hence it would be a duffcult matter to decide whether it were best to attempt to unite these ele-ments under one form of belief. The

they had any elements of value, they would be upholding the churches that formulated them, indeed of being the strongest element of decay that is slow-ly but surely hastening them to their There had been many attempts in the in its behalf

 ECEMBER 7, 1889.
 Return between 200

 would keep their spirit friends in a constant is avery to them-elves, and it seems to us that the orthodyx make a lap-dog of their faces, a something to pet, to fetch and carry for them. He is to carry all their burdens for them and fetch them safely into the kingdom. He continued his remarks upon this as periodples. He did not think that the expirits of themeselves could not alter our conditions for us. We must lend a hand, wat for a spirit to put everything into our labe, but we must exert ourselves to the units, for there was no other system of the faces of minds within ft, and suddender diman helpless, but Spiritualists, for there was no other system of the set of the mesily and maker bene able to demonstrate tho continued the mesiler reliant, if they foil so the past, with all their gods and goddesses, had never been able to demonstrate tho continuity of life beyond the grave, but Spiritualist all worked with one comon work hand in hand.
 If we do away with the physical phenomena such as that busits, for there was no other system of the light on the face of finite world which had end the destored to them their true align had endered man helpless, but Spiritual at all worked with one comon on purpose, that of establishing the grave that of establishing the grave that of establishing the grave that all their gods and goddesses, had never been able to demonstrate tho comon purpose, that of establishing the grave the reliable in the work had all their gods and goddesses, had never been able to demonstrate tho comon propose, that of establishing the grave the face to desting the continuity of life beyond the grave, but seemingly discordant elements together and enabled men and women who were at ucter variance on all other questions they wate the leave they can be able in the was that bounce. A creed was as useless in Spiritualian.

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ill be most successful which ress-like, frank and manly orld, that will go directly spread the ficts of spirit and continuity of life be rave, regardless of any dif-doctrinal points, and that te, and om its coun-de said that i when some step to the would

The audin a forward impetus as nat re before come to it through any r means. In the meantime let all for the upbuilding of the grandest souphy ever given to man and go and and upward with the conscious-that in this truth we were free lu-Brooks gave a few psychometric

NUMBER 23.

churches? Nothing. If these persons, who are such great lovers of the "beau-tiful philosophy," (and it is a beautiful philosophy,) have learned all they want

bourne from which no traveler pected to return," they cannot hel lieving. Then, and not till thet they ready and willing to learn of beautifut philosophy of Spiritus If a beautifut philosophy alone v catch them the churches would had them long ago. The days of f.kirs and their fr-lear shows are smout over and th churches would have

the churcues and their fraudu-so of fakins and their fraudu-are about over, and the an-ke care of the home circles developing mediums. The hair medium $(2)^{ii}$ will soon en now turning their steen-en for turning their steend the

tion to the shift probably up shift, and will probably up the transce condition. It would be scarcely fair, even if we could to close the door against our spirit could to close the door against our spirit to those messengers who daily

ends, you cannot shut the ader the rap. Ye cannot

to help and build up, with and destroy. I and destroy. a angels have this grea-their own hands, and if weed out the fakirs and ill take care of the phen-bedrow mediums.

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Is it not admitted by the best critics that not a single passage in the Old Testament refers to Jesus? How do you reconcile the contradic-tion of his geneology between Matthew and Luk-? Do you believe his conception mirac ulous?

NY H B. TALLNADG WBy, yet out of sight, cortain of the night

THE BETTER WAY.

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Not for the Old Man. "Any arsenic?" softly asked the little t woman, as the druggist came forward with his usual retail smile. "Yee"m." "I'd like a quarter's worth, please." "Yee"m. How are you going to ad-minister it?" "Why-why, on cheese or bread, I suppose. Ind't that the general way?" "Why, rats don't drink coffse, do they?"

"Why, rats don't drink coffee, do they?" "Oh, it's for rats, eh? Then cheese is the proper thing."

indeed be found worthy of bearing the cup of joy to the mourtaing ones of the earth. A sacred trust is laid upon each and every medium and let us all strive toward the attainment of a grander hu-manity, a nobler, broader, and deeper knowledge of self and charity for all, and then indeed will we know what is meant by Development.

DECEMBER 7, 1889.

Written for The Beller Way MOTHER 13 THAT YOU? Mother, Mother? Is that you talking through the trumpel? Yes, my son Where have you been all these long years? Much of the time I have been right with you. I'm your guardias spirit and your own natural mother and though you call me d-ad am far from It. Why can't fee you mother? "Sight, my son with the natural eye depends upon the vibratory states of the substance or matter sought to be seen. All subtance is composed of an aggre-gation of small atoms or molecules. These atoms are constantly in motion, otherwise you could not see anythlog. Sione, iron, all matter is thus character-ized. The vibrating atoms impart a wave motion to a subtle ether that ex-ists everywhere. These wave motions reach the eye, pars through that won-drous organ to the mind. If matter is in a low or slow sists of vibratory scilon the wave lines are long. As you in-crease atomic motion the vibrating lines shorten. The fiving, universal mind existing in all things is thus manifested. In any form when substance is raised in eache of atomic motion to the radi-ant state it in so doing passes out of a condition that is cognizable to natural vision of the bodily eye. "This is the condition of spirit sub-stance. This is the reason my son you can't see me when in my common spiritual state. When I materialize as you call it, I form about me a tempo-rary body composed of magnetic ethers they not. Sound and ecound vibrations are governed the exactly parallel laws. When sount waves c ch a very high state of vibratory motion they then pass out of an suditory state to the natu-ral vision. These are beautiful truths, my on, bound and ecound vibrations are governed the exactly parallel laws. When sount waves a c the next of the distributory motion only is auditole to natural auditory structures. To a low pic the fluess of motion be-produce take of vibratory motion only is auditole to natural auditory structures. To a low pic the fluess of motion be

with it. H. WASHBURN. Dayton, Ohio, Written for the Better Way. SHADOWS. BERSIE A. OREFUE. Benotifui elasdows pass before me, Strange and deep, though bright and fair, And this the iarguage that they bring me; Naught but trath shall enter there, Truth, the king, of earth and heaven Standing there, with armor bright, Pointing, with its jeweled duger, Ever to the path of right.

Mystic shadows pass before me. Strange and deep, though bright and fair, And this the lesson that they teach me: Nanght but virus enters there. Pure and starilt gems of vesper, Shining from the soul within. Grasping all the good and holy, Casting out all rays of sin.

Angel shadows pass before me, Forms onseen by human eye, And this the message that they bring : The truly loved are even nigh. Near to teach the truth and virtue, Even rule the host shove. Giving us a clear conception, Of, love is God, and God is love.

CHORUS

Of the shadows, mystic shadows, Passing by me, to and fro, Bringing with them, light eternal, Giving truths that all may know.

A Photographic Mystery.

Bringing with them, light eternal, Giving truths that all may know. A Photographic Mystery. A well known photographer will vouch for the following facts: He was called in one day to take a photograph of a young girl, shout twenty, who had died a few days before. The corpse was laid out upon a bed with the hands clasped over the bresst. Death had come very gently to her, and except for the stillness she lay there as if in sleep. Some flowers had been strewn over the body, and on the floor by the side of the bed, and standing out in black relief against it, was the coffin. The photo-grapher silently adjusted his lens and dook the photograph. During the ten minutes needed for the exposure the photographer paced up and down in the long corrodor outside the room where the dead girl lay. When he returned he saw that on the lid of the coffin was a flower, which was not so before. How did that flower come there? No one had entered the room, the windows were closed, and there was not a breath of air stirring. Why was the flower nowuld except the beating of his own heart. In a few moments, however, he determined to dismiss the question from his mind, and busied himself with pack-ing up his instrument. Then he paused "possibly the failing flower had left a trace on the ngalive or, as the day was gloomy, the photographe may the diver a trace on the ngalive or, as the day was gloomy, the photograph was taken and the artist returned how. That night, shi ting up has instrument. He woold try again. A second photograph was taken and the artister during flower had left a trace on the ngalive or, as the day was gloomy, the photographs might not be evidences of his own senses, but there were the two ngatives. The photographer strained his eyes, half diebelieving the evidences of his own senses, but there in the in the teri silent, unmistakable truthiness, that between the taking of the two photographs the arm of the dead girl had distinctly moved. The mystery of the flower on the coffin was avier, how it was succeaded by a mys-

DECEMBER 7, 1889

witten for The Better Way. BUILDERS.

AUTLDERS. ALPHA. Oh, what are you building, my brother, As the years of lie go by? A lample of woodroam beauty: Whoe walks are strong and bigb, I is built on a strong foundation. Do traths stornal and grand Underlie all this structure, This temple not builded with hands.

This temple not builded with hands. Is is framework of principles only That will stand though storms provail, Though volleys of wrath turn upon it And bliterest fors do samail? Are the pillars benesth its grand archway Made of honesty, courage and truth? Does love twice its columns with blossom That boils last while your oyes are decing. While cycles are rolling away. And the sorrow of carth long forgotten In the light of elernal day?

Do the doors of your temple swing in ward, On blages that grate not nor jar ja the sensitive car of the weak once, Who seek your aid to nubar lame dongeon of doobt, or some prison Where a soul sits in darkness within, Jabielo coope with the templer, To break from the thraildom of sint

tre all appointments, my brother, In this temple so fashioned with care, hat an angel of light might enter And dud narght hat the beautiful there? fas knowledge adorned this continnatsion With genus of inestimable worth? No, then, my brother, your manaion Ogtabines the fairest of earth.

No matter how lowly your station, No matter how little you hold Of the obstift he world only treasures, Its stocks or its bonds or its gold. You have a mansion whose spiendo brother.

brother, tablnes the cold, dull things of earth mple the soni will inhabit, hen you awake from that second gr

birth. In the light of the spirit's glad morning, On the shore of that bright morning land Love, wisdom and peace shall dwell with

you In that temple not builded with hands.

Written for The Better Way. OVER THE HOUSETOPS.

Written for The Better Way. OVER THE HOUSETOPS. BY ALTE C. MALTBY, M. D. Article II. You remember that I left you just at the foot of the stairs the other night. It was chily and dark and I was in haste to get home. Well, I did go home. I took the ars at the corner and they rumbled their way over the rails, stopping here and there for the accommodation of passen-gers, until they stopped at last for me. I stepped out and walked up the street to Lincoln Park. I get off at this street every night. I know it is a square out of my way, but I like the walk it gives me through the park, which, although the trees are almost lestless now, still has a strange attraction for me. A lady came through this park with me one night at about this hour, and she said: "Do you know it would be indiscreet, positively indiscreet, for a lady to pass through a park like this in New York at this hour alone?" I wondered as I walked atons. Many pass m as I walk along but they

came a wife's, and sleeps its last sleep in a grave I've never seen. The parting at that fountain was where our life patter separated. She, the sad-eyed orphan child, my father's ward, went to live as a augniter where wealth and love clustered her where ward, went to live as a her where waith and love clustered dher. We met again years after as ge mates, but she and I had grown . We studied Latin under the same r. and day after day met, but the old iess for each other never returned, when years after I read, while in a ern eity, of her marriage, of her y and the lovely home to which she go, I did not send congratulations r house; but when, two short years ollege part. beauty and the lovely holds to which she was to go, I did not send congratulations to her house; but when, two short years after, I read the cold, hard notice of her death, I wept. Not for the two years bride that was laid to rest b a fond hus-band's hand, and slept so sweetly under the tall headstone wealth could place above her, but for the little loving child that died to me that day, when, with white arms about my neck, she said good-bye.

that died to me that day, when, with white arms about my neck, she said good-bye. To-day the sun is shining, and from my window I can see the pointed turrets of the college where we both studied the higher branches of an education that was to be a greater boon to me, at least in this world, than it ever was to her. And over yonder do you see that tall church steeple rear its head proudly against the bright, blue sky? Well, it was there before the al-tar that she atood as a bride, and lay, dressed as before, a sillent, beautiful bride of death. And I wonder, sitting here in my office alone, looking dreamily out over the housetops, whether the old love ever lived in her heart. Do I write this little sketch of her be-cause the old loving friendship has come back? Does her iar spirit return to its early love, and, touching my heart with its golden dream, make me think and who can tell? Who can taltom the depths of death's great mystery, and who can tell? Who can some-times on the friends of long ago, aud why we once more see their faces and our nearts if the old loving friendship that tain buried there tor years, spring up inew. Ahl this our soul's life, our inner self back?

anew. Ahl 'tis our soul's life, our inner self that, touched by a kindred spirit that we cannot see, responds with sweet thoughts and welcome for the fond return of one we loved and lost. But it is noon and I must eat to live, and maybe you are wear-ied with my chat. I say good bye until we meet again. Good-bye.

FORCES OF DISCORD

The theory of the ancient Greeks that every one had his demons or guardian spirits is true. Everyone is accompanied by a band of good and evil influences, and these influences.

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If the other openly, th is no real symp no real sympathy among their ogress can only be made by so s coming to the front who we rely for unity and the good of h stead of occultly working to emselves. — Alonzo, in Esoteric

The Moon a Dead World modern that the

a series of geometrical figures on a sca so gigantic as to be visible fro neighbor, on the suppositi people would recognize mmediately construct sin and i

moon people would recognize the object, and immediately construct similar figures in reply, extravigant and absurd as it may appear, but the discussion was kept up at intervals, until it was discovered that if there were people in the moon they must be able to live without breathing, or cating or drinking. Then it ceased. There can be no life without air. Beau-tiful to the eye of a distant observer, the moon is a sepuchral orb-a world of death and silence. No vegetation clothes its vast plains of stony desolation, traversed by monstrous crevices, broken by enor-mous peaks that rise like gigantic tomb-stones into space; no lovely forms of clouds float in the blackness of its sky. The d-yitme is only night lighted by a rayless sun. There is no rosy dawn in the morning, no twilight in the evening. The nights are pitch dark. In daytime the so lar beams are lost against the jugged diffusion of light, and shadow which he eyes only see grotesque shapes relieved against fanastic shadows black as ink, with none of that pleasant gradation and diffusion of light, and shadow which hakes the charm of a terrestrial landscape. There is no color-mothing but dead white and black. The rocks reflect passively the light of the sun; the craters and abyses remain wrapped in shade; fanas-tic peaks rise like phantoms in their glacial cemetery; the stars appear like spots in the blackness of space. The moon is a dead world, she has no atmosphere.—Ex. A Home Remody Against Wrinkles.



THE BETTER WAY.

y customers Fort Wayne loughs, take





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MOST DELIGHTFUL COUNTRY

-AND-CLIMATE ON THE GLOBE

BUILDING PROGRESSING RAPIDLY. The site of Summeriand constitutes a part of the Ortega Ruacho, owned by M. L. Williama, and is inexted on the line of the Southern Pacific R-ilroad, five miles cast of the bean-tiol city of Santa Barbara, which is noted for insting the most equable and healthful mainful diseases.

mainfail diseases. Here Spiritusilais can establish permanent homes and thios noclai and applritusi com-munton under the most favorable conditions for health, pleasure and development. A railroad staiton is now established here, and a Free Public Library will soon be com-pieted. A railroad station is now established here, nd a Free Public Library will son be comnd. sola of land adjoining Summeriand aloing from five to teo acres each be growth of all temperate and secol-leal poducis, including basasas, orangee too, fire, grappes and buils-with biraw-be bought or leased as a low price, and forms.

The site of single of the under with constru-can be bought or leased as a low price, and can be bought or leased as a low price, and can be bought or leased as a low price, and can be bought or leased as a low price, and can be bought or lease as the babling spround exists as can be found any where. A fine beach drive extends to and beyoud the city of saint Barburs. Back, and two and a balf miles to the north extends the Sainting round exists as can be found any where. A fine beach drive extends to and beyoud the city of saint Barburs. Back, and two and a balf miles to the north extends the Saint uses mage of mountains, for a low saint of any view of the montains, islands, ocean, and slong the costs, is bad from all parts of the site. The soit is of the very best. The site of single loss is 25:200 feet, or 25:100 feet for a double los, the latter marrow street in the rear. Price of single to \$30-32.50 of which is donated to the Colo-ny. By usiting foor loss—sis des af soin-age of 20 feet by 120 feet deep is obtained, giving one a very commonloux buildings and seconting a front and rear estrance. Pure spring water is to advase the cause of opiritualism and not to make money soil-the price signation to the donate to be entire tract from an unfailing source. The object of the Colony is to advase the cause of both the colony is to advase the cause of a piritualism and not to make money soil-the price signation to be its in habitant, the same asolier towns and oilie a, a prohibitory information is in avery deed. Thile to pro-olived, entered and selected by the under: Unders for loss in Summerland will be re-olived, on leared and selected by the under:

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All communications period and the second sec Individual darkness obscures from our

view the good in others. If we knew everything life would become very monotonous indeed.

He who tyrannizes over his own house hold cannot be entrusted with power over a people.

Fools see naught but foolishness in The good and wise respect other people.

all mankind, whatever their belief. Truth cannot be presented on a tray of Tr.

taken in as a draught of water. be learned by experience or studied, di gested and applied before it can be fully understood or claimed as absolute knowl edge.

We wish it understood that we are not cudgeling for individuals, but for a cause Individuals are apt to make the cause a martyr for their selfish aims, and if no worthy, bring odium on the cause through these means.

Formerly it was personal ambition, now it is greed that outruns patriotism among the political aspirants for offices of honor Thus the term "Han" should not be dese crated by its promiscuous application as it is done at present.

A spendthrift is worse than a miser; for while the latter denies himself much from which others derive future benefit, the for mer lavishes it all on himself and can never have the delight of feeling that h has benefitted somebody besides himself.

Man has a soul qualification, which when somewhat developed for active use, may be exercised to penetrate into the hearts of man at almost any distance, and discover the feelings, and often the opinions existing in one's favor or disfavor. Is this intuitive psychometry or simply intuition?

It is not the phenomena, as it is testified to by others, or as it is given in print, bat as seen or participated in personally, that convince. In such matters man will not believe another on oath. He wants to see for himself. Newspapers and lecturers come in afterwards to teach the philosophy of all this, therefore the vast amount of reading matter necessary to meet the wants of the many students in the spirit-ual philosophy.

He who forfeits his medium of sympathy through selfishness, misuse, ill treat-ment, illiberality, neglect, or otherwise, forfeits his peace of mind, happiness, con-tentment and comfort. This may be applied to wives, mothers, children, hus bands, guardians or friends, A substitute cannot be obtained, for the self-created condition for this effect repells all offers of sympathy until such a condition is neuvalized by self-denial, sacrifice or a new spiritual foundation.

That Spiritualism is unpopular among people not familiar with its higher truth and teachings is not at all surprising. * * + There is scarcely a spiritual journal reaches this office that does not contain more or less wrangling, and personal abuse of somebody. This is not the way to build up our beautiful cause Until man is strong enough in his spiritual nature to suffer abuse and wrong without retaliating in kind; until the God within to return kindness for unkindness, a kiss for a blow, he is not fit to edit a spiritual journal. How few are there who come up to this standard .- Golden Gate.

If all life effects are reflected on us ac cording to our make up, it may be possible that animals see only their own kind in every other species. If one why not all and notable the donkey-perhaps the me-dium through which many souls have been evolutionized from the monad to been evolutionized from the monad to man. Many people regard Spiritualists as a foolish set of people because they be-lieve in immortality—by absolute demon-stration; by undeniable facts; by tangible proof; but never reflect that there are other people in the world who believe this on no proofs whatever. Such call them-selves scientists or boast that they only believe that which science is enabled to demonstrate. If all effects are reflected according to one's make-up, what kind d a being must that be who reflects foolish people? Echo answers ee-ah, ee-ah, ee-ah

MRS. GLADING Is again in our midst, and to judge by the immense audience she attracted on the first evening she will prove a success to the society of Union Spiritualists of Cincinnati. Sunshine greeted her and sh eautiful and soul inspiring character readings last Sunday, some twenty-five being given at one meeting. She is even welcome here, and is one of the most ap-preciated of mediums. Best wishes to her from THE BETTER WAY.

THE NEW PAPER. "The Progressive Thinker" to which we before referred, has appeared, under the editorial management of Mr. J. R. Fran-cis. It is a neatly printed four-page jour-nal and promises to bring light on all the subjects appertaining to Spiritualism. It is only one dollar a year and may be obtained by addressing the editor at Chicago, Ill We wish it success and would say welcome, but as Mr. Francis has been in the field before us we would not like to be so forward. Mr. Francis was the associ-ate editor of The Religio Philosophical Journal for many years and to within a few weeks ago.

NO SYMPATHY FOR THE POOR

Another case of arrest "on suspicion" has recently caused reflection and given reasons to believe that the present police duties are more inclined to lead to war than to retain peace in a community. A man was arrested for vagrancy so called disgraced in the eyes of those who knew him by being seen under arrest; and nat-urally humiliated by the act. Upon exmination it was proven that he was an honest, hard-working man and had been taking a walk for an airing. Of course he was immediately released. But what recompense has he for the insult? It will be remembered in after years that he was seen taken to the station house, but not of his honorable di charge, and the stain remains on the man. Are we not all subject to a like treatment if seen on the street taking an airing? In a large portion of this city there are no parks for the peoples' accommodation, so they are compelled to walk the streets for a change. And where there are parks as in Fountain Square, for example, there are but eight benches, seating about 30 people out of the thousands that sometimes are congregated there. Garfield Park, though two blocks long, has not one seat in it. Bur net Woods Park and Eden Park are equally sparse with benches. When people are deprived of the use of their parks for want of accommodation and arrest-d on the streets for pedestrianism, where shall they go?

AS A MAN THINKS SO IS HE

Man's political complexion, is to a large extent, a matter of inheritance or innate infoldment. He may by conventionality or environments grow into another opin-ion or political belief, but it is never satisfactory to himself. He will be discontented until he finds himself in an atmosphere according with his innate feelings or tastes, politically considered. The man who barter's his political happiness for office, i. e., joins an opposing party for ma-terial gain only, is an unloyal citizen to the government he represents, or would prove so on trial. From his soul nature man cannot be other than what he is whether a Democrat, Republican, Prohi bitionist or Nationalist, and in whatever party he finds himself mostly at home, he will be loyal to with the most satisfaction. Changing his political hue on account of corruption in his own party is the only valid reason that can be found for making political somersault. But this is often only local and not general, and at heart remains true to the old. Man is in politics very much like he is in religion, tak ing to one or the other naturally and not leaving it except to be converted to some entirely new party or more progressed one than either his own or his old opponent was, just as members from the various sects will become Spiritualists in pref various erence to joining any other Christian Old political opinions like religion ect. must be outgrown, for as we have before stated, there is as much bigotry in politics as there is in religion and only the advanced minds can take in the new, when there is anything to offer, politically Now this is good, or natural; for only the morally inclined can take in new ideas or advanced thoughts on any subject, and thus debars the ignorant and corrupt elements from manipulating the new move ment or party, and thus prevent contamination and degeneracy in its infancy, as is him is sufficiently developed to enable him often the case with new parties. But this betrays selfish motives generally and corruption easily finds selfishness. Let the prime motive be pure and none but the pure and honest will find it. If igher truths are always rejected by ignorance or bigotry. whether they be political or spiritual; for ignorance sees naught but ignorance in light; fools foolishness in wisdom; idiots, idiocy in reason; materialists, matter ir spirit, liars, untruth in truth; new con verts from Christianity, Christ in Spiritualism; and so on-everyone constituting a mirror for the reflection of life effect

comporting with his own make-up. If Sunday rest advocates really mean to

give the people quietude on their Sabbath, why don't they begin by stopping the greatest of all Sunday nuisances, viz: the ringing of the morning church bell.

Solemn visages are no indication of wis

JUSTICE. Justice, as a gift, is the soul sensing the merits and demerits of another soul and intuitively extends or withdraws its favor with the precision of a barometer. It is the magnetic relationship which exists between mortals that affect the one so gifted, and in which respect nature con-stitutes one grand intelligent soul-condition, extending or withdrawing its favor from deserving or undeserving mortals with like precision. Man has an innate consciousness of this fact and thus an intuitive dread to do wrong so far as his sense of justice is unfolded, or as far as he is cognizant of knowing right from wrong in his actions or expressions towards his His sense of justice is also sharpened or dulled in comparison to ite use or misuse. An erroneous application may be due to the lack of coution in one's make-up, but the well-meaning (just) individual will never hesitate to retract in the event of having caused heart or sou suffering to another, whether man or beast. That much unselfishness everyone should have, although there are people whose selfish pride would not permit it, Such are blunting their godgiven gift with a vengeance, and should they happen to be the victim of injustice will have neither the power nor intuition to justify them selve s--nature, it seems, having so ordain-as a just punishment. Man's nated it as a just puntshment. ural intuition and will-power appear to best in the diinfold themselves only of rection where utilized with pure intentions or good motives-which then become his strong points or characteristics--while a leads in an opposite direction and develops what may be known as man's weaknesses or evils or evil passions-ac cording to indulgence, and as we desire to name them. Thus there is no absolute evil. What appears so is either an affect of ignorance, prejudice or weakness to overcome that which we have in our ignorance developed as a force of habit. Hatred is such a force, for it requires strong resistance to subdue it, and charitable acts to neutralize it. So all unspiritual habits or evils so called are overcome. Selfishness with generosity; carnality with a life of purity; pride with an humble bearing; conceit with modesty; and where the mor tal is unwilling to follow his intuitive promptings for this effect, spirit friends lead him where conditions will take the place of self-denial or environments the place of an unwilling self-development, or we may say self-abasement. Ir justice is uch an evil, acquired by habit or selfishness perhaps. It is the innate sense of justice perverted and can only be restored to harmony by acts of justice impartially Blunders will inevitably administered. follow a selfish administration, for it is that which perverts it or has perverted it, and a repetition keeps the actor in spiri ual darkness; i. e., keeps his intuitions dulled or senseless to the higher or finer vibrations of spiritual nature and the spirworld. As a gift, or a well developed soul qualification freed from perversion by misuse, it brings the nature of things to man's consciousness with barometric cision, or as if being weighed in a balance -sensing the discords or demerits of ob jects, persons or thoughts expressed, as well as the good, and makes him a quali fied and often a born judge. It is a gift which editors or newspaper publishers, schoolteachers, police justices and magis trates ought to be possessed with, and the time will come when these qualifications will be taken into account in the place of political influence. When that period ar rives we may look for exact justice. In the interval, let us, as Spiritualists, get as near to it as possible.

UNCHRISTIAN.

Supposing a stranger in the city were to come into this cilice and ask if we kept certain Methodist weekly on sale, and were to tell the stranger that he might as well be looking for hell as to be seeking such a paper in this "Concern," what ould the Christian world think of us? Yes, what would they say of us? W

Why, that we Spiritualists were very unchristian to use an adjective coined by them to sig nify in bulk ungenerous, uncharitable, un-gentlemany, ungodly and unchristlike-it being supposed that every genuine Christian, and especially those who sell only Christian literature or keep a religious book concern, were true followers of Christ

and practice charity. But would a Spiritualist act so unreaionably bigotted? Hardly! For when there is one who exhibits such an unchristian like spirit, we put him down as a crank or one that has forfeited the respect of his brethern in the cause. Such an individual is generally ignored, for he is not considered a responsible agent or a true representative of the cause. Well, supposing a

Well, supposing a stranger in the city were to call at a Christian book concern and ask for a Spiritualist paper and a rep-resentative or a clerk were to tell him that he might as well be trying to find hell as a Spiritualist paper in that place, what would anybody think who was preaching charity and professed to be an emblem of by a belief in a charitable God? charity

charity by a belief in a charitable God⁷ They would think it right, christlike and divine. For if they did not it could not have been done. The last named supposi-tion is not a mere hypothesis, but a well at-tested fore which peeds no further comdivine. tested fact which needs no further com

Every thought, word and action of ou lives have an influence upon the lives of others. Strive then for the attainment of the highest and purest.

THE LIFE OF A CAUSE The true spirit of philantrophy, of pa triotism, or of self-sacrifice for a cause seems only to prevail while the latter is yet in its youth and infancy--perhaps be cause, like children or young people, it the trust business like "s thousand brick," as the saying goes, when he de-clares as he does in a letter to a friend: lares as he does in a letter to a friend: "Every combination to raise the price of he necessities of life, is a crime against lociety which should be punished with ueavy penalities. Among the most villa-nous of these schemes of corporate lar-seny, is the sugar trust. Sugar is one of the necessi ies of life, like salt or sir or water. The thieves and robbers who have got control of the market, and put up the price, ought to be sent to the penitentiary for life. needs nursing or chaperoning--allowing it to take care of itself as it reaches maturity. The founders of this government did not look for any other reward than success, and rather than take would perhaps give to ceny, is the the necessi wards the scheme. To-day it is a q of financial import. The majority would pooh-hoo the honor that it reaps, looking only to the perquisities that are to be gathered; and the more there are to be Right, brother, if your words would only have the effect of putting an end to the evil. Every merchant though thinks that he has a right to make an extra dolgathered, the less time is often devoted to the duties of chice. Of course, it canno be expected that a man poor in this world lar when or where opportunity offers or warrants it legally. Speculators in weargoods, sacrifice himself for his country's sake without recompense now-a days. But no reasonable thinker can sanction ing apparal, bonds, stocks e c, have been that an ordinary state office shall throw into the pocket of one man from ten to at it for years. But this did not affect the seventeen thousand dollars annually. A up the prices of coal and things that en vice for a community than many with the title of "Hon" before their names. If roached on the necessities of ncipient stratagem to bleed the masses. It took quite a while for provision specula-tors to combine for co-operation. Indilaborer is worthy of his hire, much could be reversed, for the real honor rests with the one who is faithful to his calling, true wind occasionally by making "corners" in to his trust and sacrifices his health and life for the benefit of his fellow beings If honor is to be paid for why pay who do not value it; or whom "Dis-Hon" would become better in the end? But ficiently to cause a panic or suffering. Al-though had it done so, there would have actual labor, whether physical or mental. is to be recompensed, it will be found that been nothing left of the speculators' hordmany undeserving ones are obtaining

more than they are worth, while the hard

vorkers and those holding really responsi-

ble and important positions are the poor-est paid in all departments of life. Noto riety and political influence count for more than moral or mental worth; a little impudence backed by shrewdness goes farther than modesty; a little selfish ambition aided by a little improbity attracts dullars and cents; and greed is undermining the foundation principles of both nation and people. In the former it manifests itself in politics or state affairs; in the latter in religious and social affairs. Spiritualism is not exempt from its tainting influence due principally though to surrounding circumstances. Societies and camp meeting regard a fir ancial success with more favo than they do the morale or the principle that is involved. But who is to blame for this? The officers; of such organization are simply caressing a popular demand. Our people are becoming fastidious. Having tasted of the cream they want no more skim milk. Inferior talent must re treat to the woods while those with new thoughts or extraordinary talents and at tracting qualtities take their places. To large extent it is an exchange of old age for youth. Age may be regarded as wie dom, but if not kept free from fossilization or old lines of thought--suitable ten years ago but not to-day-they have but a cold reception. Every ten years brings forth changes enough to write a new philosophy on Spiritualism and the mojority advance with the times. Christianity cannot ad vance in this manner because it is fettered by creeds and dogmas. It is only when h is permitted to take a step forward by synodical vote that preachers may give vent to their superior knowledge, their better understanding, their intuitive con sciousness of facts. A few are bold enough to step out of these fetters, but the best of them seldom come up to our average naturally developed medium-except uch who are mediumistic enough to be taken up soul and body into the embrace of the law of Spiritualism itself and be planted squarely before the public as Spiritualists in its most modern sensepractical, honest and happy in the very on its own merit and without some addi-tion to make it palatable. Thus sugar may thought of being such. Without it afford individual gratification there can be no satisfaction guaranteed ones supporters of hearers; for in comparison to one's individual discontent, there will be fault found with the cause; nay, with the mediums and before they get fairly warmed or even know the first principle of Spiritism, they exhibit a disposition to govern or contro everything, even to the phenomena. Now they could easily vote "say" on anything one thing is an absolute fact and will re main such. It is that none but medium. will ever control or direct what is to be done with Spiritualism or how it is to be monarchy where the people are deprived conducted, whether or when organization shall take place, and how seances shall be of the choice of accepting or rejecting an amendment that does not suit them, but a free country, and as freemen they have a conducted for the benefit of investigators, better opportunity of regulating things ac cording to their liking than any other Everyone who has made the attempt to cording to their liking than any other world's nation has not so favorably congovern these, has been made hors de combat sooner or later, and it should serve as a warning against future attempts. Outstituted. Let us have "free" sugar if possiders therefore coming in should not besible. If not, at least as cheap as it can be ne teachers of piritualists 🛛 have been taught themselves. If the spirit of philantrophy or patriotism moves them tion or a change that people want on a Sunday or what they need a Sunday for. Physical rest is obtained every night through sleep. Mental rest can only be to sacrifice themselves for the cause, there is ample opportunity among investigators or those in search of spiritualistic truth, and

of their former friends whom they have been teaching falsely previous to their been teaching falsely previous to their own conversion. There is a mode of ex-ercising one's love for a cause without loss to time or money-professionals excepted --and in which capacity the real converts are made and the majority. Home sean-ces do the greatest good. Here is where the spirit of patriolism is not lacking. Are converts to Christianity made in the pri-vate homes of Christians? No: Why? Because the real love for the cause is lack ing. But Spiritualists still have it, and as long as this exist we need not fear of Spir-tiualism being effaced from the earth's surface. Thus if everything else disinte-facts-politically or socially-Spiritual-ism is bound to live, and on this we may all comfort ourselves. For it is based on love, and love is eternal. ON TRUSTS AND SUGAR.

Trusts, or combinations to keep

ed stock to speculate on. The American people will never submit to even a prom-

ise of starving them. Rob them of the

pie and it is equal to robbing a European

people of their dry bread. But these trusts

are non-come-at able, as it were. There

is no storing of goods. no accumulation o

stock, no substance to handle, and in the

event of a bread revolution it is doubtful

whether the trust itself could be found,

much less the necessaries of life. They

often exist only in imagination-in"liens

and "futures", and hopes and fears. Law or legislation could hardly reach them; for

they could in secret conclave determine to

hold goods at a certain price without the

would be the wiser for it or do aught

Mr. Ingals is right in saying it is a

crime against society. It is simply a

crime against nature and should be dealt

with as other crimes are that cannot be

reached by common law or legislation; namely by removing the cause. But in

this case by regulating the price of life's

greatest necessities-either in peoples

onventions, or by their demands through

an act of congress. Such would be break-ing up the trusts without aiming one blow

at them-without bloodshed, so to say

and everyone could remain at peace with

himself by erjoying the necessities of life

without being constantly aggravated by

the rise and fall of those little articles that

are hourly demanded by the good wife and

housekeeper, and among them that staple

product which adds so much sweetness to

life, sugar. Sugar, sugar, sugar! The baby wants it; the school boy must have

it; the street gamin watches every oppor-tunity to get a "lick" at it wherever there's

sidewalks; adults have accustomed them

elves to it and cannot get along without it

the sick need it as a stimulant; the aged commingle it with their food as a substi

ute for meat; and in fact, all life hankers It seems to be the material coun

terpart of love, and more necessary than salt

for it is all nutriment and enabled to sus

tain life as a sole diet, which can hardly be

said of any other article of food standing

be regarded as one of life's necessities, and its sweetening influence should have the

effect of attracting the attention of con-

state interference in such things would smack of despotism. But the people would

forgive this little act and give their vote in

favor of an amendment to that effect, while

not a one man power or even a limited

It is not rest but recuperation, recrea-

had by taking one's thoughts or mind entirely away from routine matters-

do this conditions must aid. Amusements are the agents. Sunday theatricals are

are the agents. Sunday theatricals are both instructive and divergent and give that portion of the brain rest that is otherwise actively engaged. Courch-go-ing is very good for those who like it, but not all people like it, and it is therefore selfish for the church people to rob others of their pleasure or their needed recrea-tion. The subhath was made for more self.

The sabbath was made for man

man for the sabbath, and it was made for all people, not to be governed by the few for the benefit of a class or sect.

one's daily avocation. To

that didn't behoove them. This

It may be objected that

in the article-on the street or

neces

against it.

"fall"

after it.

gress in its favor.

else

business or

sity of an organized trust, and who

life was the

Literary "Optimistic Library, No. 1," contains "Optimism or The Bright Side of Life, by Aurelius." Price 25 cents. Address The Bright Side Publ Co., 362 W. Mad enator Ingals, says the National of Washington, D. C., comes down on Washington, D. C., us thousand of by Aurelius." Price 25 cents. Address The Bright Side Publ Co, 362 W. Mad-son street, Chicago, Ills.

"Trophimus" or, a discussion of the Paith Cure Theory. By Wm. Gibbon, 1263 Lexington Avenue, New York. Price scents. It is a pro and con argu-ment on faith healing with quotations from the bible as a foundation.

The Progressive Thinker, published by J. R. Francis at 251 S. Jefferson st., Chi-cago, has apperred. The first number is very interesting and promises to devote it-self to all questions appertaining to the philosophy and science of Spiritualiam. We wish it success.

"The Record," organ of the Industrial "The Record," or an of the Automatic Co-operative Society. Published monthly at \$1 per year. For information concern-ing the society address Wm G. Socit, 204 Chinton street, Circinnati. Onio. For subscription address Frank Hayslip, West Union, Adems Co., Onio.

"American Liberty" is the name of a quarterly magazine published at Hamp-ton, Va., by W. M. De Camp. Its aim in to emancipate labor from the tyranny of vidual speculators or companies raised the capital by 1) Abolishing land monopoly 2) Supplying money at cost; 3) Furnish wind occasionally by making "corners" in [2] Supplying money at cost, at cost, at article of food. But this often worked etrimental to the speculators, and scldom extended its influence beyond the larger dealers, thus did not affect the masses suf-

"The Phonographic World," New York. Monthly, 10 cents. \$1.00 per year. Prof. A. D. Wilt, Principal for twenty-six years of the Miami Cammercial College Dayton, O., Oct, 16, 1889, says:

"I regard the World as a most valuable repository of phonographic information and well worthy of preservation. I make duily use of it in the phonographic depart-ment of the Miami Commercial College, and with great advantage. I expect to continue a subscriber as long as you keep up to your present high standing."

Del sonambulismo de las mesas giratorias y de los mediums considerados en sus relaciones con la teologia y la fisica Examen de las opiniones del Marques de Mirville del Conde de Gasparin, Por el Mirville del Conde de Gasparin, Por e abad almignana, doctor en derecho canon igo, teologo, magnetista y medium. Pre cedido de una Introduccion y traducido del frances por Covne Marino. Educior costeada por El Centro de Propagand Espiritista, para ser distriduido gratis Buenos Aires Imprenta "Rapida" de Cos me Marino, Peru 265.

"The Discovered Country" by Ernst Von Himmel, Boston, E. Von Himmel Publ. Co., cor. Brighton and Tremont street. Price \$1.00-This book gives the experiences of a spirit from the moment of his release from the physical body at death. The author is a medium and therefore we may rely on what he says as com-ing from a spirit, and coming from a spirit we may believe it to be a truthful picture we may believe it to be a truthful picture of spirit life. It gives only a bright side of it and one so gratifying that even if it were not true we would make it so and ac-cept the delusion rather than dispell it. The life is an eminently practical one but not prosiac, poetical without being senti-mental, week, with a little bitter to destroy the monotony; and angelic without soar-ing to distances that makes one homesick to read of it. The earth is our home, and this book brings heaven and the angels within our reach—at least within guashot range, so as to enable us to hold practical material communion with them should we live to see it accomplished. The book is a good one for Spiritualists to read. It will make them happy. But, like many others, the author stumbles on material questions, and which will condemn it in the sight of materialist. However, materialists would not give credence to the spiritual part even if this was not the case, so we may overlook it. O herwise the book is a worthy one and contains some new light of certain things, which is calculated to cause refl ction. It rightfolly grasped it will do good; bat as everything can be perverted by wilfull impurity, this also can. To the pure all is pure, and to such the book is dedicated. E tring for Strength, or, Food and Diet of spirit life. It gives only a bright side

Esting for Strength, or, Food and Diet in Relation to Health and work. 250 pages. M. L. Holbrook, M. D. 1.00. New York: M. L. Holbrook X Co.

This work contains:

A complete Classification of Food and Their Uses, and the proportion in which we should consume them, either at hard or moderate work.

The Daily Requirements of the Body. Digestion, and How to Promote it. How to Compose a Suitable Diet For

Different Conditions.

Economy of Food. Tables showing the Cost of the Nour-ishment in different Articles, with abun-dant practical suggestions. The Grape Cure and How to Use it; also on the Apple Cure; The Faith Cure; also Chapter on Food for Different Ages.

Conditions and Seasons; a carefully pre-pared chapter on Diet in Training, also one relating to Food in various Discases, and very complete Tables of Food Analy-

one relating on and very complete Tables of Food Analy-ses, etc., etc. It is a regular encyclopedia of knowl-edge and practical information containing over five hundred receipts for best and most wholesome and nutritious foods and drinks, constituting a cookery book as well as one on dieteitias. Dr. H. B. Baker, Secretary of State Board of Health of Nignigan writes: "I am delighted withit. Send me two more copies with bill; I wish to use them for presents to friends." Mrs. E. R. Bronson writes: "Several have told me its receipts are the most wholesome and practical they ever saw." The Medical and Surgical Reporter of Philadelphia, a high authority says: "Just such informations as it contains, widely hiladelphia, a high authority says: "Ju-ch informations as it contains, widel sseminated, will be a real aid to the tem rance cause; better than a thousan rendrawn pictures such as we have a

Hundreds of flattering notices received.

RESPONDENCE

Toledo, O. The First Alliance of Progressive Thought wei at Clark's Hall Sounday p. m. as usual, and where they will continue to meet for the fourt. We have a small acclety, but a good c. we have a minit access, but a good a more determined one it is behard to find. Prof. Henry W. Slubelball and the behard the dutant, is here at present ill aid, which we recipromite. Unans cannot exist without modes any them preachers can, but most of them is much less.

Mrs. Dr. Thomas with as for a such as for a c have bid Mrs. 201 a weeks, bot she has referened to net andiawoo, Ohio the iff origit i would say that when you life to taking drags from which you re-te to basefit, try Dr Thomas's electric Mances and get well, with have done. Max. J G. DRAKE, Cor. Sed'y.

Haverhill, Mass.

Haverhill, Mass. Fr. F. H. Roscos, of Providence, R. I., h d ingre and appreciative and incoss in attend-dance, on November 20th, at Unity H411. Dr. Roscos stands in the front rank of the rastrany of lecturers now in the deld, both as a speaker and a pychometric read-r, mapy of which were given and all vary fine He will also be with us norther Sunday. The secardy, sithoogh small, is In a pros-pervateoudition with a large norcesing la-tres.

Bochester, Ind. Dystantial way fairly growned into the fact and the vast and th

Boston, Mass.

Boston, Mass. The meeting of the independent Club Tues-day steping. November 21th, was will att-inded, opening with thier remarks by the coarman, followed by a short address by Nn, F. K. Rich. As this was the commono-that of another year of the club, Mrs. Rich, byte of the importance of skill working in barmany and union for a just caus, and for the development of higher spiritual gifts. Dr. Dostav Wilksell alluided to a parting fread who held a deep interest in the club, shifting that the spirit of the club motio. "Speak no Evil," should prevail, and to wor ship together in truth. r in truth.

sibility of every member to make the baspiritual succes Stratton, in a happy way, fivored the th an improvised song and an ent appropriate to the ap-pidays, and Dr. Ordway and poke pertinently of the "Dec " followed by a charactor song ords from Mr. Charles W. Hulli-

November 28.

Catarth. The of the most aggravating evils that tor-ments the human system is unitable divised and the revergend genite framework the sensitive and the revergend genite framework the sensitive of Sense the system. Cheering have been troubled with the away have from the away the been troubled with the away have from the away the been troubled with the away have from the away the been troubled with the away have from the away the been troubled with been the the away have and compounding the president in the away with the the trouble with the away with the the president is the away wery ably handled and followed by the the away wery ably have and the trouble been the away the away the away the there are present in the away wery ably there are present been the away the away the away the away the away the the present is the the away the the away Catarrh.

The First Society of Spiritualists of this only have been enjoying a rich frast of Spir-itual food during the present month. Mrs. Adeline M Gladug has been the in-spired instrument through which the appe-world has spread this bounteous repast for

appress instantiate this boundous repart for world his spread this boundous repart for t us. Grand Army Hall has been filled with earnest sackers for truth as has been been before, and in spite of infolment weather fine andiences have assembled every Sucday evening during the pasts four weeks. The inspired utterances of this noble we-man touch the tender chords of sympathy in the bears of her hearer, and her grand tests from the platform bring conviction of the truth of spirins? communion to the minds of the most skeptical. Her guides are pure and einquent, striving to iffe the world to under causeptions of life, and we deer this tribute and it, listler to ther heart of the or and the host skeptical. Her guides are pure and einquent, striving to iffe the world to under causeptions of life, and we deer this tribute and the their of the heart of the order and the host skeptical. Her guides are pure and of the integer, and a word in conclusion and a hear choir, under the leadership of Min. Paralow adds much to the attractiveness of our meetings. And a word in conclusion and to the Lyveum to which so moon is due to Mr. Gauge 11. Mencks for this sained and the days and the success. Yours truly. GOFFA. HALL, Bee'y. Banta Barbara, Cal.

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Washington, D. C. Watertown, N. Y Wherevown, N. 1. The Spiritumi Nocleiy of this city has near-ly completed its new temple. It will be ded-leated on the first of January. Any contri-builous or gifts or literature thankrully re-builous or gifts or literature thankrully re-ceived on or before that time. Address Joint OFFORD, Pres. No. 12 Brouson street.

Our Daily press devotes the following to A TEMPLE FOR SPIRITUALISTS.

A TEMPLE FOR SUBJUCTATION Papers incorporating the First Progressive Bpiritoalistic Noolety of Waterlown, have been field with the Couuty Clerk in this city. The officers are Prevident, John Gif-furd; Vice president, Frederick Mattison, Tressurer, Mrs. M. L. Gifford; Nerestarry, Mrs. F. Mattison; Trustees, Mrs. Abd Davis, Mrs. N. F. Graves, John Gifford; Mrs. M. L. Gifford, Mrs. F. Mattison, and A. Barr. The new Temple, which has been in course of construction during the past three or four months, is now nearing completion. It is loosted on Davis street, and will seat about 400 people. Private guth strings take piece in the tem-

about 400 people. Private gath -ringstake piace in the tem-pe now twice a work. The building was targely at the expense of Mr. and Mrs. Aber Davis. Inde oation services with the held in the new temple on January 1, 199, the anni-versary of the marrives of Mr. and Mrs. the best epirimaliants speakers to the cou-try will be present. Among those laylied are the best epirimaliants expeakers to the cou-try will be present. Among those laylied are the laylis. The Watertown Insolutions. After datuary lat meetings will be head in the tem-ple weekity. The Watertown Temple, it may be wirthy of note, is the first temple ercold in the State of New York for the uses to which it will be put.

be writhy of note, is the diric temple ercoled witch it will be pat. The First Society of Spiritualists of New York City. Miss Jennie B. Hagau spoke in the more ing upon "Mind and Matter," "Involution and Evolution"—util/cits given by the sudi-ence. The speaker sudi: "Joint time involution and Evolution"—util/cits given by the sudi-ence. The speaker sudi: "Joint time keeps frepealing ber issons until nom learns iber. In this manner we have been tagged of the special of the Society of the time is at learner the pressed in sin tore in the time keeps the society of the sub-the great principle of mind, that source which state son invisible force that expression of the great over ruling and underlying princi-tion as no vering the hall was crowded with the spreases the design of a designer who has brought for the his material expression of the great over ruling and underlying princi-ple of a progressive. coultued and elerish and unfoid into the world beyond. Miss Ha-for the sud duci?" "Labor" and "The open door." Mis. M. E. Williams presided over the af-tence is "lat the sould underlying princi-ple of a progressive. coultued and elerish at the moving and evolving we progrees and unfoid into the world beyond. Miss Ha-for the cause of shift using and underlying princi-ple of a progressive. coultued and elerish at the moning and in her opening to hastiste to use in the shift as spiritualism." The septication and ad-mination of the lecturer followed. To saniject for the audience we say band yet. The infer utterance to the last work of the sani-ser considered the lasts provising about the first utterance to the last work of the sani-set when when it said that Spiritualism at a invocation by the lecturer followed. To the active considered the lasts based of the first utterance to the last wave see interaction, make use of a urroneous and unfoid into the world beyond. Miss Ha-ternoon meeting, and in her opening to the first utterance to the last wave see of the first utteracte to the last wave see interaction,

handed up to the desk to be discoursed upon by Miss Hagan: "What is the difference be-tween God and nature? '"Social Diplomacy;" Where are our young men and young w

"Where are our young men and young wo-men in the spiritual movement," "Aoimai magnetism and its relation to usediumship " and improvised poem-on to a following sub-jacts: "Recompense." "A Dream; or, the "fight of Verse" and "To My Muther in H: aven." Large andiences atlended each of the services, and a general welcome and sat-let yior trappened by ensiting and the the last of the service of the service and sat-let yior trappened by Praternally. New York, Dec. 1, 1889. New York, Dec. 1, 1580.

Ban Diego, Cal.

Ban Diego, Cal. Numerically considered, San Diego, Cali-fornis, can boast of quites hoat of Spiritual-ists. The First Society, Mrs. Baubyhead, President, is now holding regular meetings at 11 s. m. and 7:30 p. m. encb Sonday. Mrs. Seal is lecturing very acceptably to this so-ciety. She silvo conducts the forescon con-ferences, which are inferenting and profit-able. Many of the most prominent business and professional mea and women of this lovely city are avowed Spiritualists. Na-tional City, also located on San Diego Bay, and distant from the city of San Diego about four nailes, has a fouristing society, where each Sunday the real souli food, which Spir-itualism alone can furnish to the hungry, is fociety is very harmonious and coursecously working under their true co ors. Auothor working reanned in San Diego. This will be known as the Society of Synitualists, and meetings reanned in San Diego. This will be known as the Society of Synitualities of San Diego. We also have a number of work-tog phases, 1 would especially mention may be the society of Synitualities of San Diego. We also have a number of work-tog phases, 1 would especially mention may be an our society of San Diego. This will be known as the Society of Synitualities of San Diego. We also have a number of work-tog phases, 1 would especially mention may a society is accelent nice writing and on any society is accelent the society is accelent and the society is accelent phase writing and and the society of society of society is accelent these writing and the society is accelent these writing and the society of society is accelent these writing and distrogram medium, formerly a readoant age vasily similar to that which we have just completed." Mr. Harto', like the Rev. J. M. Savage, has always been besplable to Spiritualism; both have treated it with probad respect, but ueither class themselves as Spiritualist; think it worthy or attention, and have takin pains to investigate it, particularly M. J Savage, who has had private sittings with many of our first-oless moduums, and has said kluder words of spiritualism and Spiri-ualist than any other minister that I know of. I have mot at aircice both of these rever-end gentemeo; once at the late Mr. Hardy's I was procent, when both Mr. Battol and the hate Wm. Lloyd Garrison were there. I never heard that the latter reformer publicy de-fended Spiritualism, but once when I was defending its ruth at the Pakter Fritternity, not at a public meeting, but in the presence of a few of the

of fudianapolis and Chicago. I wish to giv a little of my experience with this lady, came to this city about three months ago

 a little of my experience with this lay. I alittle of my experience with the most with the lay. I alittle of my experience with this alittle alittle with the most with the lay alitt came to this city shoul three months ago a total atranger. Shortly after arriving I called upon Mr. Uarrest to have a sitting. Bas gave may message, written both automat-tendy and independently, with names prop-erry siguet, the medium being estimation acqualition with the manas of any of the islatives or friends communicating. I have ways with the most sit factory results and were frequently written boomates not in physical coulact with the medium or myself. A little solored pencil or chalk was

Develand, O. Mr. Lyman C. Howe leadured during the for the Advance of Neuetino Spirituations the draft three evening up to quistions taken in the draft three evening up to quistions taken in the draft three evening up to quistions taken in the draft three evening up to quistions taken in the draft three evening up to quistions taken in the ardience. Among those answer which appeared of the graness in the interview of the agood hud will personage, and if no evil per-agood hud will personage and if no evil per-agood hud will personage and if no evil per-agood hud will personage and if no evil per-sonage, why do we got a tairgy." The speaker said in aubtance that anger is everythere munifested in nature: It being the temporary effort of life to rise out of bondiage and live to the ignorance of human ma effort due to the ignorance of human ma-time. Whatever is in becassaary. Every step is the born a full grown man st once if you

THE BETTER WAY.

fold and which will ultimate in the had viduality. Lature flucturate that in this way Suppose you are to go around the world on journey. The moment you are ready i farth in reality you are prophetically aroun the world. Prophetical y you mail across th sea, whit this dity, climb yon hofty moun table peak, survey the beautiful valley below In all its upsau, survey the beautinit varies yours in all its upsauty, etc., yot all these things are yours in reality only when you got there. Childhood, with all is varied experiences, is but a part of life's one stupendous journes. But aays one, is not this fatuilly? Yes, it is the fatsify of the cause and effect which are always true to each other. If ohance ruled we what is experient to be shown or how a stars stars might to-morrow bea baboon or have eyes in the back of our head or wake up to-morrow the raychological laws bearing upon the equation.
 Thapiration, homan and ultrahuman, compared and contrasted, was the houlded of the equation of the

ever scen. On Wednesday, the 28th instant, an enter On Wednesday, the 28th instant, an enter tainment was given by the Society under her management, and Mr. Thomas Barnet, a member of the Society. It was a grand soc-cess, both socially and financially. Our medium left for the East on Friday morning train, leaving many warm friends to bless and bid her God-spred. Sne won the hearts of all who had the pleasure of hearing her locture or came in contact with her. Fraternally yours.

Fraternally yours, M J. V.

Strange as it may seem, Sunday was the Strange as it may seem, Sunday was the first pleasant Sunday, all day, that I have and since the last one to September. I trust Cincinnati eujoyed the same. I arrived here late Satorday night. Mr. Relation met me at the depot and took me to my stopping place. Next morning I found a very good adulence assembled. The evening audience filled the ball. I find the Section foil of Ulfe and enhall. I find the Society full of life and en-thusiasm. One good festure about i is there are to many young people connected with it, which makes me feel that the future of any society composed of the young will not only be hasting, but that the young will be mould-ed into a higher degree of life by coming in contact with the teachings of our philosophy at an early day. They have go which is an attractive element in any soci

which is an attractive element in any soci-ty. Miss Bailey, of Louisville, was with as aroning and evening, on her way home our Anderson, where she lectured for the abulh of Norember. While I am here ishill endeavir to organ-ces slyceam. We have a meeting on Tue-wy evening to take that up, and I think we hall be able to succeed. I shall also endeavor to establish a Ladles' to, well knowing that no Society can get long without the inflace and ald of the dife. You take away that element from he church and you have nothing loft. There runch to do in building up the Society, but here yith mailested is to work, and to do all hey can to forther the came.

could? Would you blot out all of child-hood's waried experiences, joys and sorrows? But, you sak, did I live way buck to f Adam? Not in the developed resility bat as a pro-phelicy.res. requiring evolving lime to un-fold and which will ultimate in the table distribution of Mental & MAGNETIC HEALING. A.J. BWARTS, Ph. D., is Pres. Spiritus Souce University, Chicago, and founder c. ental Science Magazine. He will locar web and besi this winter in and aroun evoland. The intermeted should addres In. H. T. SHIPLEY, V. D., Ph. D., an expersuced physician, combines the Vispai the Meuisi, the Electronmagnetic and o systems of core, Disgnosed disease clair, writy. The efficied may consolt them Several lady teachers and heales, exp elect in schools methods, samit them, theuts and withden is roomed and boa The afficient destring methods, items, ci lars, etc., please write, enclosing stamp. 17007 The most remarkable and value given to the world from the time of the yown to the world from the time of the yown to the middle of this century, is of tailed in LACY'S WARNINGS.

published in London, 1707. A compli-giving history, experience and develo-tof the Mediam; is inspired discourse het cof more receasi Revelations. To a shoul sanuary 16. Report cover, §1. . 21:50. To subsolitors remitting with our pediates publics storm milled out for

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We have made arrangements with the publishers of The Cottage Hearth, Boston Mass. to offer Tits Britrs WAY with their Mugaz oe this year. The Cottage Hearth It is a well-known family magazt e now to the 15th year, and is a tavoite whereve-uint duced. It has she month Mask, Flora and Health Departments, Latest Fabey Work Proved Recomps, Domestic Patterna, Ap Purved Recomps, Domestic Patterna, Ap Purved Recomps, Domestic Patterna, Ap Purved Recomps, Domestic Patterna, Ap

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Monchry Magazine has Among its Numerous CONTRIBUTORS Edward Everett Hale, Lucy Larcom, Cells Thatter, Louiss Chandler Moulton, Orone Conta. 16 is a large 31-page, elegantiz printede magazine, and has attained a large circula-tion solely on its merits as a family maga-zine. Its PRICE, 3150 A YEAR, Is vary low for such a desirable home maga.

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to a specific in Prolapsus, Backacus, Hons, Informations, Catarrish Dis-solution, Information, Catarrish Dis-solution, Information, Catarrish Dis-solution, Information, Catarrish Dis-solution, Information, Informatio, Information, Information, Information,

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SPIRIT MESSAGES

Given by the Guides, Waubenekuhn and

Watonowan, through the Mediumship of Henry H. Warner, Cincinnati, Ohio, Wednesday, November 27, 1889. INVOCATION.

Infinite Father and Mother Nature—To these we give thanks for the bountcous gifts of thy love and we know that this is indeed a happy re union time among the homes of earth land and we ask that we may be en-abled to make many hearts thank ful to day by a re-union of spirit with their loved mes. Amen.

JAMES BAMES

I come to Ryland and Mollie Eames, of Denver, Colorado, with a message of love and cheer and desire to have them know that I am often near them and though I passed out of the body quite suddenly I did not suffer much. I am happy here and Alice and Frank are with me.

OBBIN DOWLING.

My home in earth-life was in Cincinnati, where I served many years on the police force. I was born here in this city but passed to the spirit life from Louisville. I send love to Mary, my wife and the children.

JOHN COOKE.

I was Cantain of Co. E. Twenty Second I was Captain of Co. E. Twenty Second Mass. Vol. Inf., and enlisted from Hing-ham, Mass. I passed away at home at the close of the war from wounds received at the battle of Fisher's Creek. I am happy here and have my wife with me.

ELLEN SMITH.

The years have rolled swiftly by since I passed to the spirit life and I have outgrown all the conditions of disease that set my soul free from the earthly body. found my loved ones, my baby boy and girl, and we are waiting there for you, Orrin, and I know that I shall greet you my dear husband when you come to thi side of life. To Orrin Smith, Manchester, Iowa.

GEORGE PERRY.

My wife, Elizabeth Perry, is living in Marblehead, Mass., and I want her to be careful of herself saud not make any changes as yet for the one she is contem-plating will not bring her the happiness and prosperity the expects. Remember me to all the friends.

STEPHEN FORBES.

enlisted in the first regiment that was mustered in from this place. I passed out at the second Bull Run. I have many friends and relatives here in this city.

CARROLL DAVIS.

Lucy, guard well your home and keep close watch on all papers that pass through your hands and sign nothing until you have read it carefully and had your lawyer examine and explain it to you You have had a hard struggle to pass through but it will grow brighter for you from now on. To Mrs. Lucy Davis, Indianapolis, Ind. JANET LYDSTONE.

My friends live in Nashus, N. H., and I want to reach my sister Margaret and tell her to cheer up. George will recover from his illness and you will be happy together in a new home to the far west. Good-bye and God bless you.

ATBY C. NORTON.

The cause of Modern Spiritualism is on a firmer basis to day than ever before and we believe it will go steadily forward from this We have been requested to state the place of our birth and some personal history. I was birn in Cirencester, Eng., in 1803, educated at Eton and Oxford, and dled in Boston, Mass, in 1872, of heart discase. That is all that is necessary to state I believe. The readers will hear from me occasionally. SARAH J.EITMAN.

Gaten morgen I cannot very good English speak, for I have not been in Amerika ong, when the sickness came that took me from my Gretchen and Johann. I am very happy here and send much love and blessing to them. They live in Evansville, Indiana.

LUCY LUMMIS.

I am happy to come this morning and greet the friends. When I passed from the body, it was by drowning in the Sheboy gan river at Sheboygan Falls, above the falls, falling out of a skiff in which a companion and myself had been rowing. My home was at Gibbsville and I send much love to all at home.

HARBIET LEYCROFT.

My birthplace was in Hantshire, England. My parents died when I was six years old and my uncle, James Laycroft, rought me to America. I lived with his family in New York city until eighteen years old when I went upon the stage as Harriet Murdock, and three years later I left my body in the great theater fire in I desire uncle to know that I am often near him.

WILLIAM DENNIS.

When people begin to realize the true the fact of spirit communion beauty of they will begin to make greater progress in the march of civilization, for as men begin to drop the old creeds and forms they broaden out and think for themselves and thought is the parent of action. Since I passed into the spirit life, I have been joined by Mar jorie my wife, and Charles and George, my sons. I have two sons living in earth life and to them I send my deepest love and bleming.

 KABL KIEFEL.
 the poorest specimen of humanity that set

 My mother, brother and sisters live at
 up a claim to a soul.

 70 Browne Street in Ciucinnati, and one
 Query—Wby do not Spiritualists found

 sister at 114 Mohawk Street. I want them
 schools of their own?—H.

 to know that I am ever near them and I.
 mathematic

 inter at 114 Mohawk Street. I want them to know that I am ever near them and I am guiding my sister who is sitting for deal-opment and to her I say to follow the in-structions she has received from us and she will succeed in her work. I am happy over here, and send much love to you all. I we only four years old when I passed out of the earth life and I am forty now. We graw in the spirit world and study to unfold the highest in our natures.

THUNDER CLOUD.

Theyawanda comes this morning to his medium who lives near the waters of the bay that comes from the Great Lake. I have watched over him since the day of his birth and with Harold, his brother, and birth and with Harold, his brother, and bis ancle, Putnam, we have formed a band to gnard and protect you through your life journey. Fear not, ob Great Oak of the Pale Faces. Dost thou remember whose hand plucked thee from the yawning jaws of grim Wakonda Maku, what time thy foot slipped on the brink of Arkanaw's des carevo? Twas we hand that reached deep canyon? Twas my hand that reached out and drew thes back to safety, and led thes to the shelter from the storms. Hast forgotten how the forked lightning flashed athwart the sky, like the angry glare of Mache Wakonda's eye, while the thun-der crashed and jarred amid those mighty, snow-clad peak*? In the olden time we would have said that Wakonda Thaya and his brother Wakonda Mache were hurling

Nature's law-the Spirit of Infinite Love. The tribs I belonged to, with their language have uterly perished. Those who are known as Apaches to-day, are strangers who have taken our names with our homes, but our language perished with us. A few words may be similar but that is all. In pronouncing the name4 I have used give "a" the sound of "a" in "ah." Ma-shc-we ka-sho-ma Wakonda wa-ye-mck ta su-ma. Na-dha-che su kose na te mo.

HARVEY DEGRAFF.

My Dear Sister Josephine, I have at last and had quite a practice at one time, but past, that is, to enter the a'mosphere of the when the war caue I gave it all up as I guides of this medium, so not the enlisted in the first reviewent that guides of this medium so as to send you a mesage. We like the change of residence very much for we can approach you with-aut using so much force as at the old place You and George have a long prosperous and happy life before you as far as we can

only method by which we may approxi-mate to an understanding of the future by the work of the past. The march of the

human soul has been one of continual progress, and there never has been a time when man stood so high on the ladder of moral and intellectual progress as he does to-day. Immortal, undying, the soul will scale the beights of knowledge only to find loft-ier peaks to climb, and infinite glorles be-

fore them. Eternal progress-the destiny of man's soul. Query--What shall we do with medium-istic frauds?--Y.

Ignore them and don't patropize them. We think the chronic fraud hunter about

THE BETTER WAY.

sufficient for all practical purposes and be cause denominational schools mean fossili-sation. At least we think so at this time.

Gleanings from Dr. Buck's "Study of Man." Magnetism is believed to be a substance lying back of both matter and force, as the potency of each, and is the matrix of all things, existing in the bosom of ether. In testing for magnetism, polarity reveals its presence. Many theories have been advanced in the effort to determine the nature of magnetism from the phenomena. Whatever may be the nature of magnet-Whatever may be the international state of the second state of the ism, we know that it manifests itself through matter, and no other way; and would have make the work hurling secondary periods of the rocks at each other, but those days so that in this regard organization is but a have passed away and Thayawanda has tigher and more complex form of crystallization, as crystallization is a more alnes the day be fell fighting for his home is the steel-coated Spaniard, the has reasonably be asked, what induces the traits modes of motion from point to be the steel-coated Spaniard. point in matter designated as polarity. Polarization tends always to the fixation of forms. In organisms mobility predomnates, and polarization is sub rdinate As old age advances the condition is re-versed, mobility gradually ceases, and the form becomes fixed, and when mobility ceases beyond a certain point life is no longer possible; that is, the waves of motion from center to surface and from surface to center are no longer possible, the center of life ceases, and corporeal death

ensues. Thus we find that nothing has so much to do with life, health and disease as polarity. Natural polarity then constitutes that harmonious condition that we term health. A disturbance of this polarity in whole or in part constitutes disease, suffering and leads to disintegration and death as before stated.

rery much for we can approach you withe sub using so much force sat the old plus fore stated. You and George have a long prosperous and happy life before you as far as we creat lidge from what we ees around you at the present time. That wheel will "go." The his populae begins list ery beauli, the universal principle that wheth are determined the various or-ment of blood depends. All attractions and venous blood upon which the move-ment of blood depends. All attractions and venous blood upon which the move-ment of blood depends. All attractions and venous blood upon which the move-relaxiation, the relations between arterial and venous blood upon which the move-ment of blood depends. All attractions and venous blood upon which the move-ment of blood depends. All attractions and repulsions, all affinities and antipath-les in nature may thus be explained on the principle of polarity. The terms positive and regative, are relative not absolute. Polarized atom, as a polarized mass, may a temporary state according to definite re-lations. A body may be positive to one biget and mediums?—F. A. M. By the various ways people have of look-ing at the same subjects or objects. Did you work kow two persons to describe the same piece of secary or ereat in history in exactly the same subjects or objects. Did you ser kow two persons to describe the same piece of secary or ereat in history in exactly the same same? You can the contraction of nucles, in all visit pro-cesses this principle of polarity is observed. Is allowed and action of the heart, in the contraction of nucles, in all visit pro-cesses this principle of polarity is observed. Is allowed the same same? Wou believe that the South receded be cause oppresed by the North, and on the offer the same soul-me? You can the mersen all the idea the absolute of the souther and order and believes that the deliberate comprisery of the same hearts. It would be abustane soul-mersen are related to reach other same descrimed the bideliberate comprisery of the same hearther a Polarity is the universal principle that underlies all attractions, and is the method

Don't Squeeze It.

A little girl was wondering what was the matter with her thumb, and complain ed that it hurt her every time she squeezed it. Her mother advised her not to squeeze it. "But," she responded, "if I do: squeeze it, how can I tell whether it hurts don squeeze it, how can I tell whether it hurts?" If the boy is father to the man, the lit tle girl may be taken as the mother of the whole human race. How we nurse our wrath, and coddle our grievances, and pet our wounds, and are continually squeezing them to see if they hurt, really regretting when the self-satisfying pain cases to re-spond to the presure and our beautiful sorrow fades out of our sensations.—Se-lected.

Cincinuati, Obio. Bocisty of Union Spiritualists, of Oincla-hold meetings at G. A. H. Hall, 116 W. Sisth , every Sanday morning at 10:40, and Souday ng at 7:40; also Wednesday evening of each to which all are made welcome. week, to which all are under maiome. The Lycoum for children and adaits meets at 0 A. B. Hall, 116 W. Bixth street, Clackmant, story Sonday at 95 (A. M. All are cordially invited. Doughas Hall, N. W. Bixth and Walbut strocturizance lecture wery Sunday at 3. D. M. by Mrs. Adah Bheeban. Admimion free. Birangers cordially in vited. Spiritual Healing and Developing Mestings, with speaking and maic every Hunday at Maif, pasi 2. R., at the American Health College, Fairmount. Free to all.

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Ladies' Åid Hall Choises. - Spiritualist meetings are held in Pil-grim Hall. Odd Fellows Building, each Sunday ore-ning, at 7% o'clock. Meetings are held at Grand Army Hall, Sunday at 2% and 7% p.m. All mediums invited G. F. right, Chairman. - The Ladies' Social Aid Fociety holds its meetings overy Friday atternoon and ave-uing at 186 Chosinan tarret. M.L. Dodge Nec. Cambridgeport.- Meetings are held eve y Sunday evening at Udd Fellows' Hall, 548 Main street. H. D. Simous, Secretary.

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Washingto b is clearable to be a large of the act of the states. The ALLANCE defines a Sprittalist to be: "One who know that intelligent communication can be had between the living and the so-called dead," and all such are invited to become mombers. Henry J. Kiddle, President. J. F. Clark, Ocr. Becrearable, M. Y. Columbia Hall, 878 6th Arenue, between deal was a solution of the state of th

Philadelphia, Pa,

Philadelphia, Pa. First Association bold their meeticus every Sun-day moralog and evening at their hall, 80 eprice Gamest, Dawit Dawit Dawit Dawit Dawit Church, Thompson Street between Front Street and Franktord avenue. Circles and spiritual ex-ercises 3p. m. and 73 p. m. + rs T. J. Ambrosis, Tratsee and Tranktor Circles and spiritual ex-station-is street, and back Grupp, Phi-Isdelphia's best mele meilum, is very often Passo-tion-is street, and maker, down of forget us. J. Walkee, another meuher, is often with ms. Medi-ms made welcome. Investigators and public cor-daily invited. T. J. Ammonia, Freident. dially invited. T. J. Assanana, Preident. Kvatone Spiritust Conference meets every flm-isy at 21-2 p. m. at their bell N. E. corner N and Cottenhilt events in N. E. Corner N and Cottenhilt, Win, Southoft of Chairman. Fourth Association hold their userings every under evening at 71-20 clock at N. E. Corner 3rd and Girs d Ave. Mrs. M. Brown, President,

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for The Better Way A DAY'S PRISONER AMONG THE CANNIBALS OF DESOLATION ISL-AND. BT CON BRANSON

Desolation Island! What a thrill of barrot racks my nerves and seems to fire my brain when I think of it; and ret more than thirty-five years have passed since I experienced that twenty hours of suff-ring and mental torture. Out ship was the Target, a full rigged cuptain S = ao and i had been toola our best that day to get the exact loca-bad an experience of this kind to real-had an experience of this kind to real-had an experience of this kind to real-ize its terror. There I stood upon a desolate island, surrounded by canni-tice the terror. altitude that day, and had not taken a lanar for two days, we had to depend apon our chronometer for our longi ude and retour latitude from dead reckon-

ing and guessing. We had thus determined that were in Istitude 55° 30' south, and 73° west. Had this calculation been cor-rect we would be southwest of Cape But in fact we were one degree of lating further north, and hence off of "Desolation Island," or. as the intel ligent reader will observe, we were from forty to fifty miles west of Pata The ship was hove to under weld topsails and fore op stay That night Captain Swan retired nine o'clock, very much fatigue l with the harassing perplexities of the last two or three days, having ordered me to keep a sharp lookout stand in southeast whenever the wind ald permit. At 11 o'clock that night the wind hauled around to south by et so that I could stand in southeas by east with considerable assurance which was in substantial compliance the Captain's orders. Having filled away and put the vessel on he went below and informed Captain Swan what I had done, and he

epproved my action. At 2 o'clock next morning I awak-ened the Captain; I had changed the ship's course and was now running sharp on the wind-S. E. There wa incus warmth in the winds which I did not reliab; the steady breeze had given place to fitful puffs. There was, is abort, an earthy smell, which the erparienced sailor recognizes as an inunation that land is near. Toen the effect produced upon the face by the treeze was that of a land breeze to come extent.

"What do you think of it, Captain?" aid I, after the careful skipper had

'Tois breeze," said the Captain, "is mrely from some land district. Can It te possible, Mr. Wells, that we have rached near enough to the Shetland leands that we can realize the change in the air?

"It is possible, sir," said I; "but I hardly think so."

"Then If we are not in the vicinity of the Shetlands, we are near Terra Del Forgo, and may be running to destruction this minute."

I shuddered at the thought, for mew something of this terrible coun At this very moment came the ery "Breakers ahead!" In less time than it takes me to write it we were manding on the larboard tack with lift ing sails, thus running nearly s uth west. But hardly had the ropes been wild upon the belaying pins when a tharp, mysterious sound was heard, seemingly in the air, resembling the ing of gravel and sand down an indined plane. In an instant the wind memed slightly increased; the ship jarred and trembled; we both stood for ment stupified: then in an instant blood-curdling idea dawned upon "We are upon the sands!" In a few minutes more we were lying under

note his size and general make-up which were to me exceedingly dis-agreeable. He was, I should judge, six feet and six inches tall; not heavy, but muscular as a trained athlete; straight as an arrow, copper-colored; nose large and hawk billed; mostrils wide and hawk billed; nostrin wide flexible; mouth carse and heavy; eyes of a greasy brown. He held in one hand a heavy (ub or stick, about six feat long, with a stone spear point at fached. To add to his ferocity he wore broad ring in his nove and one in each ear. He was scantily dressed in skins I turned from the disagreeable monste. towards our men, when a blood-curdling sight startled me. I had beard no outcry, but stretched before me, some fifty paces distant, one of our men was wallowing in his blood like a stuck hog. while the other four (all Sandwich Is

Our ship was the Target, a full rigged whiler, bound from Honolulu to New Bedford. Ou the evening of March 20 h we enclustered a head wind from soutcess by south one point south. Cuptain Swan and I had been doing rebet that day to get the exact loca-

this was our second trip from the Arctic whaling groands. Heavy clouds, dark ad gloomy, were constantly figing ore our heads, and occasional snow r our heads, and occasional snow ads would spend their burthens upon As we had been unable to take an upon me; I had no weapon. I leaned upon a large boulder overcome with horror at my situation. What was my astoniahment at this moment to hear a voice issuing apparently from the rocks in the clearest of Euglish. "Do just what they direct you fearlessly, and be

on your guard about midnight to night, for I shall rescue you -remember." It was some time before I could realize my ituation. My hands were field behind me, brutally, of course, and I was dragged to a little boat on the east ern abore of the island. During half of that night I lay in the bottom of the little boat upon my back, the sharp thongs about my wrists cutting into my flesh at every attempt to move. Though thirty-five years have rolled away sloce that time, yet when troubled with rest lessness at night, I live it over in night Tous as I lay I looked at the bright stars which here and there were beginning to peep through the drifting clouds, and wonder if dear ones at home might be looking southward and se them; and if they might even now be thinking of me. Then I would surmise my probable fate. I remembered the many stories I had beard of the wretch-es cutting out the entrails of their vic time and burning them upon the fismes and dancing about them while they writhed in sgony. That they would then sometimes place a red-hot crockery cap upon his head and place him in

the fiames until thoroughly roasted. While thus torturing myself with these hideous thoughts, I noticed that the voices of the natives grew louder, their gesticulations wilder, and they seemed to be gazing ahead. Soon I seemed could discern other voices seemingly approaching, and at last our little boat struck the shore. Then I knew we had reached the mainland. Dark, savage, unsympathizing faces petred at me in the bost; and when I was lifted out their delight seemed boundless. One female savage, with black face and nose like a fish-hook, came to me with her dog-faced pappose in her arms, pinched my side and cockled to the young devil, which laughest in turn like a hyens. I was now for the first time made to

and upon my feet, and was conducted with great pain into a darkened cham ber inside the rocks. There was evi dently rejoicing and dancing outside probably rejicing at my captivity. But I was doomed to be a partial wit ness to a scene which bereft me of my senses for a period, and actually para lyzed me with an agouy of horror.

A young Spaniard it seemed was an other victim who had been seiz d or the island. After the festivities out side were over, some of the dusky devile entered the dungeon. (it was n entered the dungeon (it was now near midnight), and an information, filthy old hag carried a torch. Now I discovered that I had my former shipmate, the young Spaniard, for a companion. He was carried out and soon I could hear the dry sticks crackling, and could see imly through the half of en doorway the fitful fismes as they fisred and and flashed in the night wind. Soon they gathered around the victim; there was w minutes more we were lying under but poles upon the sands off Disola-ton Island. It was in the afternoon of the next day that myself and a boat's crew laded on Desolation Island to hunt for mething which we might use a law. wild chattering for awhile and then a

wen, when an obj-ct darkened the en try. Had my time come? A low whisper startled me: "Bilent now-noo a word on your life!" Deft han is cu my thougs and I sat up dazed and sore I my thoogs and I sat up dazed and sore.
A huge knife was put into my hand and I was helped upon my fret. Si-lently we groped our way out: I caught a pawing glimpse of the remains of poor "Tony" and of the alceping de-mons around him. Just as daylight began to dawu I caught a sight that made me dizzy with joy. There was our own days of was identice more. our own dear old yawl daucing upon the beach, with Captain Swan in com-mand. Safe! safe! And my rescue whispered in my ear; "I am Romali, whom you saved from being shot in Bidney. Sidney. I live with these savages an outlaw," and Romali had disappeared among the rocks. Well, all this is past now, but I live it over in dreams

Cleveland, Ohio, Programive Lyceum

a the Editor of The Better Way. I have just closed a pleasant month work for the Society for Promulgating dentific Spiritualism in Cleveland, O. have rarely met so much to admire and so little to criticise in a spiritual so ciety. They led off with Mrs. Lille followed by Hudson Tuttle and J. Frank ciety Baxter, and such a beginning could not well be less than success. Mrs. L'llie is a favorite there as elsewhere and drew large audiences. Brother Tuttle car ried all before him and was liberally reported in the daily press with no dis paraging comments. His lecture or the "dead gods" was extensively re ported in the morning L-ader-occupy ing over a column of close print-and was much talked about and admired Mr. Tuttle's world-wide reputation as author, whose works have been translated into several languages, of urse carries weight among the intel-ligent; and his sterling character and steadiest devotion to the great caus makes him a power in the Spiritua rapks, and his life is an example that all Spiritu lists can point to with pride.

Mr. Baxter's abilities as speaker, singer and test Medium, give him triple advantage, and his work is wide ly sought and carries with it great pop ular influence. He, too, adds to bis tal ent and rare gifts as a medium a char acter that sustains when adverse winds assail. He drew crowded houses and were turned away for want of He is to be here again in May. many room. Frank T. R pley follows me next Sun day

Last Friday evening the society held their first public sociable and supper; and although the night was dark and rainy there was a splendid company rainy there assembled in G. A. R. Hall, and a mos epjoyable season made the happy hours seem all too short and fi-eting. I was never in a more genial atm sphere in any social gathering; cordiality, pleas-antry, intelligence and a sweet spirit-uality were tangible in slit the air. Af-ter the feast and another of elegant cake, provided by the ladles in their touthiful generosity, three needing ex-ercise "tipped the light fantastic toe" to choice music, and "all went merry as marriage bells." Mrs. Calkins (I think that is the name) and Mrs. Henderson set an example that will likely be imi-tated by others, in their efforts to raise revenue from the cakes. They exhibit-ed unique talent and fitness for emer-gencies, and not only added to their re-celpts but greatly summented the pleas-ure of the occasion by their mirth-pro-voking remarks. enjoyable season made the happy hours

generates and presh summerical the pleas-ure of the occasion by their mirth-pro-voking remarks. To is society has started right, and has some of the best men and women in Cleveland united to carry out the great work. Dr. Swar z is active in promul-gating his ideas of Spiritual Science and usating the sick, and us unites it with S, ritualism and claims justy I think, that it is only a special emph-size and of an important branch of the spiritual philosophy. Dr. Sapp, of ney-cule telegraph fame, is a man of quality, has the confidence of those who know him, and shows proofs of remarkable success in curing the sick, evidently due to spirit guidance. He is an inter-esting man and his accomplished com-pation adds her wom-nily graces and genius to his labors. Bro Skeels, the President, is a man of weight and influ-ence, but was under a cloud, caused by seve, eitness in his family, which pre-vented him from active participation in his place. Bro. Carleton served a hiy and well. S. A. J-weit, the Szertary, is pleavant and makes speakers bappy and comfortable. The Colldr-n's Progressive Lyceum, unier the direction of L. W. Pope, keeps up a successful and interresting work every Studay. Thomas Lees and his sister, Thile, are entitled to much credit for their devotion and uniting zait for the Lyceum, which has made thes an exceptional Lyceum among the hun-dred, that went and came fifteen to thirty years spo, and are heard of no more. Our pe-ple are remiss in heli-

a wild chaltering for awhile and then a poles upon the sands of D 2solatol.
It was in the afternoon of the next day that myself and a boat's crew anded to meeting which we might use as level, that we might use as level. This pause was far I now know it was the command to strike. It soundate to make it was upon the sale we had depend of flatting the ship scross the ander of flatting the ship scross the was.
Now there is scarcely a living thing wrecks of the south of the island, san form my big and we had drifted upon the bab. I was separated by some rocks in from the rocks in front we conscious of my situation. What had have no source form the rocks in front the form the rocks in front the rocks in front the rocks in front the form the rocks in front the there is was centered by a due to the source of approaching evil. If the few moments that my companion work that my companion work in the test the use at the appender? I stirred, but was at could have and regulated by was one of perfect alence. I was seen and I fainted. My usext recollection in such any source from the rocks in front the form the rocks in front was one of perfect alence. I was soon of approaching evil. The i began to remember the strange was wondering what it could have

a for The Better Way The Mission of the Angels BY THE POST OF THE OLARKS "He shall give his angels charge over thee, keep thee in all thy ways."-Bible. O'l in the holy calm of midnight's dreaming Bright angel hands roll back the clouds of hight. And heavenly radiance softly downward

THE BETTER WAY.

And strains of music, sweeter than the num bers, The wind barp breathes when swept by the wing outputs its of June, bothing as an infant's dr And

Our listning souls the Lo, down the heavenly stairs w ing God's angels, bearing memages of love (pon us from afar soft eyes are bending And fond hands becknoing to us above.

And shall we count as dreams, each he iy vision, And at our waking every blim dispel. Forget the glimpess of the joys elysian? Ab. no! these are not dreams, I know fo well!

With sheltering wings they hover, night and day; They point us out the dangers thick befor And shield as from the evils in our way

Why not? They loved us while they waik Along life's stormy paths fransformed to God's bright angel ask our deathless love

May watch above her child as, and, h

treads The path that leads through this world to an other-And in his web of life weave golden threads.

And all my loved ones just across the river Unfailering faith declares they wait for me And So, faith heart, be strong-1 know the giver, Wills we shall yet again justice be.

Written for The Better Way. "AS YOU WOULD THAT MEN BHOULD DO UNIO YOU_DO YE EVEN UNTO THEM." This is the advice that the wise and good of spirit life bring to the

of earth. They would teach them to love one another, to be kind, charitable, forbearing and just; to have them deal with their neighbors as they them selves would be dealt by; they would have them interested in the welfare and bappiness of all mankind; would have them make the cause of the oppressed their own, and work for their b all possible ways, that they may bring them out of their unhappy into brighter surroundings; so that their

lives may be more satisfactory profitable to them. But how few this good and wise advice, the best that has ever been given to man ; so good is has ever been given to man; so g old is 't that it has been fitly called "The Golden Rules," and such find it so who try to follow it. Perhaps it is impossi-ble to follow it to the very letter in the present stage of the world's unfoldment, but if all live as near it as they can, striving each day to come a little nearer to its teachings, the world would soon be vastly better off. But selfishness doeth yet abound among these, and un-folded selfishness will predominate, but uncessing efforts and an earnest desire



DE. J. C. PHILLIPS, 80 Ninth Ave., Clinton, Iow THE PSYCHOGRAPH

DIALPLANCHETTE

Un Especial Use in the Home Circle. This instrument has now been thoroughly issued by numerous lowest gitors, and has proved unor-satisfactory than the planchetic. both in regard to certainity and as a means of developing melianabily. Maay who were not sware of their mediumistic gift have, af-ter a few aitings, been able to receive anon-ishing communications from their departed frinds. Of Especial Use in the Home Circle. (a) it is a manufaction in the if departed ("spin D & liwerid (origin, Y, writes" "I had commonications (by the Payrino-graph) from inany other firends, even from old settiers whise grave shoues are moss grown in the old yard. They have been blight satisfactory, and proved to me that understanding the state of the settiers of the settiers of the settiers. The settiers of the settiers. The settiers of the set Jamappe entries for more sensitive to power that the one how in use. I be it will generatly supercede the latter it sagefor merits become known. P. Miller, journalists and poet, in so add loadt eoi the instrument in his paper Wornfungton (Miluo, "Advance," says. I point of the instrument in his paper Wornfungton (Miluo, "Advance," says. I point of the instrument in his paper worth a few words so that very fitte with a few words so that very fitte rise apparently required to give th suurneations. We do not besting to thouse it to sait who care to test th thou whather spirits can retorn and com inste."

Pri w \$1, postage free, with full directions

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Written for The Better Way. THANKSGIVING DAY WITH THE SPIRITS.

BY HENRY H. WARNED

of the mop-board, about eight inches long and right-triangular in shape, being three inches across at the base. On the back wall hung a trumpet, on the On floor stood another. In the corner of the cabinet stood an ordinary wooden stand on which lay some sheets of ordinary manilla paper, which we looked over to assure ourself that there was no writing on them. The sitters now began to come in and soon all were pres-ent. The light used was placed in box gan to come in and soon all were pres-ent. The light used was placed in box with sliding cover so arranged as to be lowered or raised from the inside of the cabinet. The light being softened by a colored shade, was still brilliant enough to show every object in the medium sat at one side of the cabinet at one end of the circle, *outside* of the the deal hear--the blind see." D.' bobson's career has been a wood-rrui one; and certainly he is richly deserv-ing of all the success that has crowned his work during the last few years of his residence in this city. He is warn enough to show every object in the medium sat at one side of the cabinet at one end of the circle, *outside* of the the the athered and Mrs. Dr. Chandler sat at the athered and Mrs. Dr. Chandler sat at the athered and Mrs. Dr. Chandler sat at cabinet, and Mrs. Dr. Chandler sat at the other end of the circle next to the sabinet. A lady sat next to her, then three gentlemen, then the writer, an empty chair, a lady, then the medium completed the circle. All being in read-iness the room was made absolutely

dark, but only for an instant for the slide of the box light was raised and af ter the lovocation and song the mani-festations began, darkness again pre-vailed, the lights being regulated by the controls from inside the cabinet. The medium's guide, John Morris, greeted each member of the circle by

name, speaking through the trumpet. He remarked upon the good conditions present, and as soon as he finished, the light was turned on and he walked directly forward and touched the writer

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One of the most remarkable audwon-derful cures that has been performed since the Christian era, is in the case of THANKSGIVING DAY WITH THE SPIRITS. IN MERICAL MARKER. Thursday, Nov. 23, 1880, will ever be remembered by the writer as a special day in his life, for on that day in 1886, there came to him the Indian guide, Waubenekuhn, with the promise that as Thanksgiving Day of three years la-ier he would materialize for him. when the writer received an in vitation to spend the afternoon with Mr A.S. Willis, the materialize for him. when the writer are common decided that he would aftend, he thought nothing about this promise, ha decided that he would aftend, he thought to thing about this promise, ha decided that he would aftend, he thought to thing about this promise, ha are tail for gotten 1t. We could say positively to others, we know that none of these means were used in the production of the phenom-ena witnessed by us. There were eight persons present including the medium, all Spiritualists, and with the exception of ourself, regular attendants at the me-dium's seances, it being our first with him and third with any of this phase. The cabinet was made of dark colored cloth hung from a light jointed frame-spart. The fourth side of the cabinet was he sold brick wall of the basement or ground floor of 21 Broadway, the old Spencer House. The only aperture on that aide was where some critical in vestigator had kicked off a fragment of the mop-board, about eight inches to ground floor of 21 Broadway, the old Spencer House. The only aperture on that aide was where some critical in vestigator had kicked off a fragment of the mop-board, about eight inches to ground floor of 21 Broadway, the old Spencer House. The only aperture on that aide was where some critical in vestigator had kicked off a fragment of the mop-board, about eight inches to ground floor of 21 Broadway, the off Spencer House. The only aperture on that aide was where some critical in vestigator had kicked off a fragment of the mop-board, about eight inches ton that dive treas and a dire the apperiment tho

Sensation in Albion, Michigan

The foregoing is but one of many similar testimonials voluntarily furnished Dr. A. B. Dobson, of this city. His disciples number the usands, scattered from Maine to Oregon, and from Dakota to the Gulf. It is quite likely some may be found who have derived no great benefit from his treatment, though we are free to say we have nev-er heard of such a case—the uniform testimony being "entirely cured or greatly benefitted." "The lame walk--

Boston, Mass

Boston, Mass. Notwithstanding a very stormy evening, November 19, the meeting of the indepen-dent Spiritualist Club was very well attended and amply repaid for all disconfort and trouble of getting there. After singing by the audience, Mr. F. W. Rideli made the opening address giving several instances of the working of spirit friends through his own mediamabip. A song by Mr. H. W. Stratton was well ren-dered and very pleasing. Mrs. M. A. Chandler made an address, full of the spiritusility that characterizes her idees, also giving several bas of spirit pres-ence to persons in the audience. After a floring rendered song by Mrs. Nettle Went-worth, Mrs. K. R. Stilles gave snever very stillstatory psychometric reading, and spirit communication. Dr. Gustav f. Wicksell and crease after which singing the audi-ence cosed the exercises.

Lookout Mountain, Tenn

side showing the guides standing erect with their hands upon the pulley repeation of the standard of the stand

THE BETTER WAY.

Galveston, Texas Mrs. Kates and self are having a refres-ing season here, where warm sunlight bath all nature in the glorics of spring. Add to the the laving of the Guif waters upon the the fusion of the Guif waters upon the with **67**2 etings each week forced by the suc

organized society here has called out il union of the friends, and no societ isted for some time. In response to tor a local society. In tresponse to heir names last night at the first ca good start to secure a good work!

All seen. of the bes. Drocted with ... ture of successful. The scause of Spirith. The scause of Spirith. Visit to New Oriesms durin. My to rusch a propped. So see more organized localities to be mediums and speaker to be mediums and speaker to get the tails to get to the Bouth, even and a south of the south of withern Association of Structure Help. withern Association of Spiritualists I was enter of some such results, and worked rd to get the people individually in creat We bear tout little of what association is ing since we have been so sociation is

wased. But no doubt Dr. Watson as Fraydan and Dr. Fullor as Sorciary, will gladly do all they can to keep on the local and genera work in the South by every possible or prob ablo power of that association. List us have agitation and see what can be done. The southern spiritualists are endeared to my memory and can rely upon whistever help can give, adding also that of my companion Fracenally, G. W. KATES. Galveston, jexas.

Oldham, Eng

Oldham, Eng. A gathering of representative Lancashire Spiritaalias, to welcome back Mr. J. J. Morae, who has been several years in the United States, was held in the Spiritual Temple, off Union steed, on Sturday evening. The meeting was preceded by a ten party, which was numerously attended. Mr. E. Baynor the form of a musical and elecutionary en-tertainment, intersporsed with addresses. Mr. W. Johnson, who was the first speaker, said tie announcement that Mr. Morris was coming to Oldham filled him with Joy, for Mf Morris was a most intelligent worker in the movement, and it was the binkers they wanted, not the musses. Grant progress had been made in Oldham since the time when they had to meet over a stub c. They had now that beautiful temple, and it was the list was dow behind a platform, by which to escape if there was a distinbarc, -Wr. J. B. Te-loy said it was with great pleasure that he joned hands with M. Morrie in the cause of list work in bad address

Chicago and San Francisco, those in the j named city ranging from 9.0 to 1,200 perso At Cleveland he was presented with American flag, with an inscription, wh

among investigators. Miss Clair Tuitle, daughter of Hudson and Emma Tuitle, is with her Reperiore Com-pany, in Ontario. She is an artist and musi-clan as well, but has unitringly labored to perfect herself for the stage. Wherever alle has appeared she has received only praise from the critics, as possessing wonderful his-trionic talent.

Address Geo. H. Brooks, 67 udlauapolis, Ind. Frank G. Wilson solicits engagements as sourer, Address box 38 Mantus Histon . Dean Clark is ready to answer calls on Pacific const. Address care of Golden Mr. Geo, H. Brooks may be engaged for the winter months. Address care of Thir Brr-rat WAY. This WAY. Harrison D. Barrett, is open for endage ments to lecture. Address 1862 Grove stret Meadville, Pa. Mendville, Pa. Prof. 13. Clegg Wright is open for engage-ments for the months of March and April 80. Address Newfloid, N.J. P. N.Fneter, the spirit artist, is now located t Munsheld III, and is ready to take pir-th Munsheld III, and is ready to take pir-there are an another and the second second Hishord piolographs, bron reeengaard by Hishord Science and Science and Science 10. D. J. Hanvayary the medium for inde-Tures from - A. Beals has Blahop A. Beals has the NL. Pani (Minn.) Stollery to ber. Address 210 Arundell street. Dr. D J. Stansbury, the medium for inde-penton this writing, is located at 800 Elev-enth street, N. W., Washington, D. C. anth street, N. W., Washington, D. C.

MOVEMENTS OF MEDIUMS.

Mrs. Faunle Ogden, 88 Main street, Peorla, 11. Trance, Test and Psychometric reader. Can be engaged for the senson of 88 and 80. Mrs. Neille S. Baale of Capae, Mich., is now ready for whiter monit engagements as lec-turer. Terms moderate and references given. Judge Seatherations is ready to snawer calls to lecture. Terms moderate; correspondence solicited. Address for the present, San Mar-ciai, N. M.

ofini, N. M. Miss Jennis B. Hugan will make ongag ments for fail and winter week evenings is 6, 10 and 12 lectures. Address 52 irving stree South Framingham, Mass. Mrs. Mary C. Kaight will be pleased to co respond with socialies winhing to engage he services as a lectures and levi medium. Ad-dress Fulton, Owwgo Co., N. Y. Bay, James DeSuchanance will speak i Row, James DeBuohananne will speak in Row, James DeBuohananne will speak in 30. Jouls and violnity during the month of October. In Topeka, Kan, during November and December. Will be open for engage-ments for the session of [1800. Mine vous the even of 1800. Mrs. Carrie C. Van Duzze has Goved her lec-gines in Wheelbug. W Van and at present in since in Wheelbug. W Van and at present in start for Atlanta, Gan, in December and will make engagements an route. Dr. John Wrn. Fleicher jectures in Brook-iyo for November, in Philadelmin in De-ormber, and Brooklyn. N. Y. in 1880; most of the time until June. All leiters addressed to 192 W. Bixteenth street New York City.

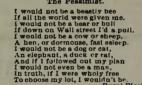
Dr. F. B. Russel, Impirational lecturer, wishes to correspond with Spiritualists who desire to baw lectures in their locality, but have not sufficient fin-noisi meens to accom-plish the same, sudress 36 Winter street, Haverhilt, Mass. Edith E. R. Nickless will lecture for alists of Santa Croz, Cal., for the of December nod January. All com-tions to Dr J. R. or Mrr, Edith E R., a should be sent to the above address wither pole.

Lyman C. Howe is engaged at Buffaio, N. ,, for October, and at Cleveland, Ohio, for Yovember. Engagements open for Decem-ier, January and March following. Will sho nawer calls for week evenings at accessible oints from above public.

bine of the show points. In the set accession of the set of the se

at that time. Miss Emma J. Nickr*on can te addressed for engagements for May and June, siso summer camps at 563 Main street, Boring-field, Mass. Daies av follows: Springfield December: Haverhill January, Borion, Berk-ley Hall, fiwit two Sundsys in February; In-Jianapolis for March: Fittaburgh for April. G. W. Kaice and who are engaged in Gai-reston. Texas, during November; New Or eans, La., December; Forlda and Georgia, fannary. Will rest at home in Philadeiphis luring February. Thence to Fithburg for March: Indianapola. Ind. April; St. Louis, Mo. May; Topeka, Kanasa, June and Jaly Will accept calls in Colorado for August, and further week for September and the months nd 1891. 1924 Frankford Avenue

The Pessimist.





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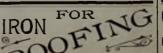
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