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### EXPERIENCES WITH SPIRITUAL-

ISM. REV. N J. SAVAGE in December Forum.

This article is only an interrogation

the editor of the Forum. I can say -- and this is all the reader ion which I am not ready to revise or nation. to reject altogether for a sufficient reason. Neither am I like the old Scotchman who said: "I am open to conviction, but where is the man that can convince me?" I am not able to understand how any man should care to hold or defend any opinion that is not true. who seeks or cherishes anything else is self.

So much it seems needful for me to to imagine that my unsupported opincome interested in this discussion. It is important that the reader should know that I am not an interested advocate, and that I will join him in be problem concerns both the reality and under the name of Spiritualism.

that need to be noted, only in order part of the works. The overseer, who that their real position may be under- had made steam his life-long study, destood, and that the situation may be stated as fairly as possible.

past history of mankind. Intelligent | ger "denies the fact." If it be a fact, and credible witnesses, they claim, then room must be made for it some a remarkable specimen of its kind. bave reported similar happenings in every age. And, in spite of misreports and exaggerations, they further claim that their stories are so in line with belief entirely reasonable that there are grains of truth in the bushels of chaft. For example, concerning the story of the resurrection of Jesus, few of them would believe that the body which was the other, that the story sprang up out things; I may believe that many things to such well attested reports as those of to know anything that could not be demthe extraordinary happenings in the onstrated as true. house of the Wesleys in England, and n that of Dr Paelps in Connecticut.

charge that they believe in the super that I could not feel sure of my facts. natural or the miraculous. They say that if these things occur at all, they ou a fact, in reasoning upon it I have are a part of the natural order; and that rigidly tried to explain it in accordance under the circumstances seen and dethey are none the less so because the persons who are the agents and actors when all my knowledge of accepted India. in them are invisible to ordinary hu | theories and forces failed to help me to man sight. So much in order fairly to must ask the reader's patience for even what it meant. A study like this, exa little louger, while I make a few more preliminary points.

be able to help his parishioners in their what to do with. The generally-recogpractical difficulties; and as hundreds nized scientific order of the world has ought to have an opinion for them and see if any one is wise enough to tell No matter what my opinion is, for guments fell short of demonstration; embodied minds? may, however, do so quite inadvertent such a thing were possible. In the ly. Perbaps I shall find it no easy third place, I have felt that Spiritualthing to keep it from peeping out some ism is either a grand truth or a most lawhere between the lines. For of course mentable delusion; and for the sake of I have one. I am not the "intelligent the vast interests involved, and of the And, having studied it for several years, has seemed to me that the problem I cannot claim to be entirely free from ought to be competently investigated. blas. Should I claim to be, the reader I agreed with Prof. Sidgwick, of Cammight justly question my competence bridge, England, in saying that it was to form an opinion on any sur ject. But scandal to the scientific world that so grave and so important a matter should need care about—that I have no opin- go so long without any adequate expla-

Tuen, though many had claimed to investigate, and had declared the whole matter only fraud and humbug, I had to remember some things. First, that hypnotism had been examined by a scientific commission and gravely pronounced only charlatanry and delusion; Since the truth is the only reality, he while to day it is universally accepted, and is used by the regular faculty in only storing up disap; ointment for him- the treatment of disease. Secondly, that clairvoyance was once only scouted; while now most competent investisay. Not that I am egotistical enough gators are compelled to admit that such a thing does really exist. Thirdly, that lon is so important as to concern any mind-reading or telepathy was at first one; but because my point of view, and declared to be impossible; but that to the spirit in which I enter on my task, day it seems to be the only way of ex- true beyond all question, it is of course may greatly concern all those who be plaining certain things that do actually apparent that all of them together

occur. And then, long study had driven me to the conclusion that, in a universe the size of this, a modest scientific man ing grateful to any one who shall prove will hesitate about declaring as to what to be wise enough satisfactorily to settle is or what is not impossible. The the problem that is to be raised. This world is perhaps a little too free with its theories as to what can happen and what the nature of certain alleged facts that cannot happen. Not long ago a workare usually associated with, or that pass man in a New York factory came to the overseer with a strange story as to clared that the thing was impossible; steam could not act in that way. But In the first place, they say that investigation proved that the "impossithough there has been an extraordinary ble" was taking place; and the result and wide-spread development of these was a new invention, more knowledge

where, however long the explanation of it may have to wait.

I have always tried, then, first to see their own experiences as to make the ror of being fooled. I have studied lady living in New England. One day, cal force with the workings of which I sleight-of hand, and tried to find out the limits and possibilities of trickery. crucified ever lived again. They would method of knowledge, and that it can what to make of such talk. But the say that a spiritual reappearance is a be applied successfully to anything that captain went on and described the more rational explanation than, on the is real, and with which we really come one hand, that the disciples lied, or, on in contact. I may hope a thousand of nothing at all. And then they point are probable; but I have never claimed such was the effect on him of his grief

In my investigations I have ruthless ly set aside everything that has seemed In the second place, they resent the to occur where the conditions were such And when I have had the surest grip with known laws and forces. It is only a solution, that I have set the fact aside tending over a period of at least a dozen years, has left me what I am to-day. I As to my reasons for looking into am in possession of quite a large body this subject. A minleter is expected to of apparent facts that I do not know of people have applied to me for advice no place for them; I therefore bring in these matters, I have felt that I them into the open air of the Forum to

> negative opinion of some one with whom no such things have occurred, will not satisfy me. Some of those who know the least about such matters will doubtles inform me that I have as they do not know the care I have taken, nor the circumstances, and are iguorant of how many times I have repeated the same experiment, this proposed explanation will hardly satisfy me. Neither will it be quite enough to tell me how a similar thing may be done under other conditious. I know all this already, but this knowledge has no bearing on my particular series of three different classes of manifestations. facts.

After so much preliminary-none of which, under the circumstances, seems to me uncalled for-I am ready to submit some specimens of those things that constitute my problem. They can be only specimens, for a detailed account of even half of those I have laid by would stretch to the limits of a book.

Though all that has ever been claimed as true, under the general heads of hypnotism, clairvoyance, clairaudience and telepathy, should be proved to be would still fall far short of proving the spiritualistic claim. For this claim is nothing less than that those we call dead are still alive, and that, at certain times and under certain conditions, they both can and do communicate with persons still in the ordinary body. And yet, as the very first point in my problem. I wish to submit a case that I suppose falls under the head of telepathy. Out of many I choose this, for The Spiritualists make two claims the behavior of the steam in a certain the following reasons: It is unquesably true. Names, dates and all details are accessible. The distance across which the line of communication

stretched was enormous. The fact was

stands out with peculiar distinctness as

A merchant ship, bound for New York, was on her homeward voyage. She was in the Indian Ocean. The if I could that any facts. I have a hor- captain was engaged to be married to a muscular power, or by any mere physiearly in the afternoon, he came, pale am acquainted. I was sitting one eveand excited, to one of his mates and ning at the house of a friend, a lady I have, in all directions, wanted the exclaimed: "Tom, Kate has just died! truth and only the truth. I hold that I have seen her dic!" The mate looked years. Neither she nor her husband the "scientific method" is the only at him in amazement, not knowing was a Spiritualist; but that which, for whole scene-the room, her appear ance, how she died, and all the circumstances. So real was it to him, and that, for two or three weeks, he was carefully watched lest he should do violence to himself. It was more than 150 days before the ship reached her har bor. During all this time no news was received from home. But when at last the ship arrived at New York, it was

This is only one case ou' of hundreds. What does it mean? Coincidence? Just one case; but a hundred of such coincidences become inexplicable. Did some wisible intelligence convey the news? Did he really see her? Or did she, in that hour, reach out with such a longing that she touched him half-way round the world?

Now, though this may fall far short of the spiritualistic claim, does it not suggest something strange and generalpoint. I am to ask a question; others not merely a prejudice. Then, while I what they mean. Have they any bear- ly unrecognized as to the nature and are to answer it. I am to present a have always hoped for a future life, and ing on the nature and destiny of man? power of mind? If mind can, under problem; others are to solve it-if they while I have felt the force of all the ar- Do they require for explanation the any conditions, or however rarely, asend, he calmly replied: "Welt, I think I knew and trusted my friend; second juror" who has not heard of the case. thousands who looked to it for light, it been deluded, and that my supposed cases like the above at least start the knew that the thumbs were not under facts are not facts at all. But so long surmise as to whether these souls of the edge of the table. Besides, I had ours are not such as to be able to "get learned before, under other conditions, along without it? '

I pass now to such phenomena as are usually classed under the head of Spiritualism. I shall avoid the use of the word so far as possible, for the reason arm-chair. The psychic sat beside me. that it assumes an explanation; and it is an explanation of which I am still chair, gradually raised it. Immediately in search. I shall present specimens of I felt and saw myself, chair and all,

1. And first, I note some of such as are usually spoken of as "physical," though I have never seen any that were purely physical, for the intelligence of somebody has always been mixed with them. These physical experiments are justly regarded with more suspicion than are those of the higher order, because the opportunities for trickery are great, and they seem to be more nearly on a level with the work of the prestigitator. But the conditions, the time, the place, and one's capacity as an observer must be taken luto account. Surely it is possible, at least in some cases, for one to know what really happens. I will instance a few cases, and the reader must judge.

I went to the house of a woman in New York. She was not a professional. We had never seen each other before. We took seats in the parlor for a talk, I not looking for any manifestation. Raps began. I do not say whether they were really where they seemed to be or not; I know right well that the judgment is sui ject to illusion through the senses. But I was told a "spirit friend" was present; and soon the name, time and place of death, etc., were given me. It was the name of a friend I had taining the keys being pushed in and not expected, and could not have been once known intimately. But twenty anticipated. No ordinary method of years had passed since the old intimacy; could see. I then said: "Will it not communication, not even the telegraph, she had lived in another state; I am

keeping with what has occurred in the ditional court pettifogger who any lon-lier mountain among his fellows, it other. She had died within a few months. I have had several experiences that

have demonstrated to me that physical objects are somethines moved in a way that cannot be accounted for by any whom I had known for eight or ten want of a better name, we call psychic force, was sometimes manifested in her for him to reach me, even if he had presence. Both she and her husband tried; which he did not do, for he sat were simply inquirers, as I was. At the end of the evening I rose to go. Many inexplicable things had already occurred. Then I thought I would try a simple experiment. She and I stood firm grip. I could feel the print and at opposite sides of the table at which we had been sitting. Both of us having placed the tips of our fingers lightly on the top of the table, I spoke, as if addressing some unseen force connected found that Kate did die at the time and with the table, and said: 'Now I must once I felt what seemed like the most go; will you not accompany me to the scribed by the captain off the coast of door?" The door was ten or fifteen feet fingers and gradually rising in their distant and was closed. The table touches toward my wrist. When this started. It had no casters, and in order to make it move as it did we should tinct and definite pats as though made set forth the situation And now I until some wiser man could tell me happened so? This might be said of have had to go behind and to push it. by a hand of fishy vigor. I made no As a matter of fact, we led it, while it accompanied us all the way and struck and said not a word until the sensation against the door with considerable had passed. All this while I was careforce. I then lifted it and carried it fully watching my hand, for it was back into the middle of the room. My plain daylight and all was in full view; friend then stood at the end of it oppo- but I saw nothing. site to me while I stood at some disan intelligent being, and said: "Will or leave me in this one. you not lift for me the other end of the that this power of moving physical obiects did exist.

I add one more experiment of my own. I sat one day in a heavy stuffed and laying his hand on the back of the lifted into the air at least one foot from the floor. There was no uneven motion implying any sense of effort on the part of the lifting force; and I was gently lowered again to the carpet. This was in broad light, in a hotel parlor, and in presence of the keen-eyed lawyer friend. I could plainly watch the whole thing. No man living could have lifted me in such a position, and brsides, I saw that the psychle made not the slightest apparent effort. Nor was there any machinery or preparation of any kind. My companion, the lawyer, ou going away, speaking in reference to the whole sitting, said: "I've seen enough evidence to hang every man in the State-enough to prove ingthing excepting this!"

Prof. Crookes, of London, relates havlug seen and heard an accordeon played on while it was euclosed in a wire network, and not touched by any visible hand. I have seen an approach to the same thing. In daylight, I have seen more than three feet away from me. He held it by one hand, grasping the side opposite to that on which the keys were fixed. In this position, it, or something, played long tunes, the side condrawn out without any contact that I play for me?" The reply was: "I don't special name that was never used by phenomena in the modern world, they of steam, and an increase in the modern world, they of steam, and an increase in the modern was possible. It is not different in kind certain that she and the psychic had know; you can try it." I then took the are no new thing, and so are not out of eaty of the overseer. It is only the transform a thousand others; but, like a tail never known or even heard of each accordeon in my hands. There was no

music; but what did occur was quite as inexplicable to me, and quite as convincing as a display of some klud of power. I know not how to express it. except by saying that the accordeon was seized as if by some one trying to take it away from me. To test this power, I grasped the instrument with both hands. The struggle was as real as though my antagonist were another man. I succeeded in keeping it, but

only by the most strenuous effort. On another occasion I was sitting with a "medium." I was too far away perfectly quiet. My knees were not under the table, but where I could see them plainly. Suddenly my right knee was grasped as by a hand. It was a pressure of all the flugers. I said not a word of the strange sensation, but quietly put my right hand down and clasped my knee, in order to see if I could feel anything on my hand. At delicate finger tips playing over my own was reached, I felt a series of clear, dismotion to indicate what was going on,

It anybody will explain these things tance away, between it and the door. I I shall be very grateful, whether the addressed it again, as though talking to explanation take me to another world

I should like merely to suggest that, table?" My friend stood with only the so far as we know, the only force that tips of her fingers touching the upper under any circumstances ever opposes can. Such is the task assigned me by guments so often presented, I have agency of invisible intelligences? Or, sert such a semi independence of the side of the table near the end. Imme- or overcomes the force of gravity, is been compelled to confess that these ar- can they be referred to the working of body and of the ordinary methods of diately the end of the table next to her will force, or some power under the dicommunication, may it not be able to was lifted into the air, and the table rection of intelligent will. If, therethe present. The reader is not expected and I have been willing to exchange a That certain things to me inexplicing alone? I do not say or think that went through a motion as if bowing to fore a single pin's weight of matter is to care. I do not mean to reveal it. I hope for a demonstration, provided able have occurred, I believe. The such a supposition is proved by a case me, bending over as far as her arms ever moved contrary to the natural pull like this; but is it not at least suggested? could reach. In this case, I might of gravity, and the motion is not ex-When the Second Adventist told Ear have been suspicious of some possible plainable by any of the known forces of erson that the world was coming to an trick, but for two considerations. First, nature, we must in its presence regard ourselves as standing on the border I can get along without it." Do not ly, I could plainly see the hands, and line of some undiscovered power. If the significance of such a fact is once appreclated, people will hardly sneer at such things, as unworthy, undignified, or of no account even if true.

And when people ask me why this, and why not something else, if anything at all is going to happen, I have a ready reply. The three great questions that the world is always asking are "What," "How," and "Why." Thus, science begins with What; this is observation of facts the first step in rational inquiry. Some of the world's Hows, we can answer; this is the region of methods and laws. But Why is a question that very few people are ever ableto answer in regard to anything. It is wiser then to begin with the What, and we should be thankful if we can get se far as the How. Until I know more about thece, I will let the Why rest.

2. In the second place, I will cite some examples of psychic power more exclusively mental. Here I am bewildered with the mass of material. I confine myself, at present, to a certain class of cases-those in which I have been told things which I know the psychic did not know. Such instances have been so numerous in my experieuce that, like the telephone and telegraph, they have become almost commonplace. Of course they may be mind-reading-if some one will tell me what mind-reading is. Since this may be telepathy, I must be brief with them. a man hold an accordeon in the air not as I have more important cases still to re late.

The first time I was ever in the presence of a particular psychic, she went into a trance. She had never seen, and so far as I know had never had any way of nearing of, my father, who had died some years previously. When 1 was a boy he always called me by a

Concluded on Page 8.

Fritten for The Better Way. BY ALPHABET.

In contemplating the vast universe, so many questions arise, that our intelsent themselves; and as we endeavor low them to their final solution, with out basing our reasoning on some assumptions involving other questions and time forms no exception to this.

And while I may not be able to state anything new on this subject, it is dwell upon.

Time is said to be a measure of moper se exists at all? whether it had a would dissolve. all motion passes; with what speed it moves, &c., & ),

but a part of eternity which comes into only the present that really exists existence is conceived and born by the "Tue Eternal Now." existence, is conceived and born by the conjunction of motion and space, or nity, and differs from it in that it is incomplete, not having or including the future; it is the imperfect, and eteruity the perfect. Eternity as abstract, motion being a complete circle, forming the eternal "now, and time being mo tion in a straight line only."

Abstract time, or the seed of time, al ways has and always will exist, and to eternity. Abstract time may exist without motion, as we can conceive time to exist in a vacant space, devoid of motion, but time, the external measure of duration or motion can exist only an abstract idea of motion, existing only in the mind, it being the yardstick of the mind.

Time, as viewed externally, is a part of motion, and appears to us as age, which depends on charge, and this ger mark, the dial, which nature feels their being. and shows of time and change, the process by which it is accomplished.

Time, as the finite of eternity, never leaves motions after this comes within its radius or moves in a straight line. Time only affects things finite, and without finite things time could not exist and would be unknown.

Time, then, in its dual nature, is an imaginary (tape) line existing in mind under the idea of leng h of duration, and its counterpart in external nature being now motion under the phenomena of change -it being the symbolical expression and one and the same with change-"time the abstract, change the concrete; time having its beginning in eternity and rolling up" within itself all the

past, making up the eternal now. If there was no change in external nature, the idea of time would become whether this idea of time has come from and is due to external changes or is inherent in mind, remains unsalved posed of the substances upon which here. Sill the foregoing does not show they feed. what this duration of time amounts to, or with what rapidity of speed it

moves. If we had only one kind of motion we could not know time or duration of time properly, as it is only by comparison that we get a relative idea of its hour does not explain the duration, for if the rapidity of all motion, including our thoughts, would increase or decrease two fold, we should not know the

difference.

the same velocity, and likely at the average speed of all existing motion. But upon the character is just as pernicious, this does not appear so to us, as we ull have experienced the contrary. We us, as when our mind is completely filled with any idea, time then ceases to us for the time being, but the moment time rushes in, to fill up the gap beblank wave, one carrying no ideas, and when our mind, so to speak, hinges itself on a certain thought wave it is carried slong with it. A thought wave being circular, continuous and a poor man. There are no flies on me." eternal, carrying with it, or being composed of mental fruit or ideas of which we partake, and when are foud of sugar." we leave this and enter the blank wave of time, we experience in our minds certain vacancy, or the sensation known to us as duration. We can enhance or increase the rapidity of certain motions

which may be stretched but always remains the same quantity, seemingly made up of a succession of cells or bags, which when we have many thoughts to put in seem very small, but when our lectual faculties become dazz'ed with ideas are few they appear unduly large. the immensities of problems that pre- During sleen, time to us changes, and when we awake, we Judge the length to study any one of them, we find all so of time according to the changes that interwoven, that it is impossible to fol- have taken place. To an imaginary, none existing, seeing time does not ex

Again, external time moves only in one direction—a straight line. The same way do all mental phenomena al-ways succeed each other one after auother, never two at one time. Our mind has no capacity to conceive them other nevertheless an interesting theme to wise. Although they may exist simultaneously, yet to us they come into ex latence on istence only as they enter the mind, one after another. Mentally we can only tion in space, and the idea of time is travel on a straight road, and observe derived from the period of duration, of nothing but what appears in front of motion, from one point in space to an- us, without being able to notice what other. Now, while this may apparently exists on the side or around us, which other. Now, while this may apparently remains hidden for the reasons given, seem to fully explain the meaning of If we could think of two or more ideas time, it does not tell us what the period with equal or varied force at one and of duration consists of; whether time the same time, our present idea of time

Still we have no proof but that there beginning? whether it moves and is a may be other modes of mind, which wart of motion, or whether it is a sta-would enable it to contemplate or view tionary motion or meter through which inhumerable ideas in all directions simultaneously. We say the time that is past is no more, which may be true in the seuse we take it. Yesterday and Now this period of duration is nothing to morrow never did or will exist; it is

The meaning of yesterday, or what conjunction of motion and space, or we considered the period of yesterday motion and rest; it is the finite of eter-are the totality of certain motions or phenomena which took place, and these motions or their effect still exist. Any thing once existing ohn never be destroyed or annihilated. All first motions per se take place on an even plane, and when the motion has passed from this plane it disappears and goes back infinite circle of eternity.

Like a ship sailing on the ocean appears like a tlny speck or seed on the distant horizon it grows as it approaches, passes and floally disappears forms such part of eternity as a straight and is again lost from view, thus repreline appears, or is possible, on the edge senting the past, present and future of a circle, a mere speck in comparison Now, if we could change our position to a higher plane of observation, the past, present and future would become "one eternal now.

The aggregation of all changes constitute the present time. Time can only exist in change. To see the acorn as a seed, sprout, tree, and in decay, in one when measured by mind, as time, the complete circle illustrates eternity But concrete, is dependent on motion and we are only constituted to view all things from one plane only, unless it be through psychometry, which is a

The question is often asked, why did not time begin at an earlier period? To which may be answered that the questioners mean, why were not things cre ated in a different order, and the inquirer at a later period. It matters not change being dependent on motion ex- at what point of the circle time compended, change and motion being syn. mences. Eternity is the father; Time onymous with time, age being the flu-the holy ghost, in which they have

> Written for The Better Way, Character--Not Gold. BY ELIZA LAMB MARTYN

Parents, you who have sons just emerged into manhood, do you realize the importance of the hour? how you have strained every nerve and energy to educate them and fit them for the duties of life; how clo-ely their welfare is linked with your own, even has the preference, O, do not make a mistake

Don't let any material interest bias your counsels. Remember, it is not what the vocation may bring of worldly onor or wealth that is to be the chi consideration, but what the effect of it will be upon his sense of right, what material it will furnish for the building up of his character. "To know a still more difficult to comprehend; yet plant," says an able writer, "you must know the locality where it grows," and characters as well as plants are com-

> . Don't preface your advice by telling him to be unselfish, but say instead that in order to procure the largest result to self, he must seek them through the well being of his fellow-men.

That vocation that tramples human! ty under its feet, that rises to promin meaning. To say an hour passes in an ence through the thick cloud of curses and groans of injured men and women. is no vocation for your noble boy, no ster follow the wanderings of a frail matter how favorably public opinion woman, for the purpose of sceaking to looks upon it.

No man who holds any position in ifference.

society worth mentioning would advise his son to engage in the liquor traffic, yet there are vocations whose results and are sanctioned by society and en-dorsed by the public thought.

Less sight of gold, of position, or the

nevertheless know this fault to lie with word's applause, if in any way they are obtained through the loss of character, when you are called upon to advise in the selection of a vocation. Do not in this important moment spoil your work we relinquish our hold on the thought, of years. After all your efforts in fitting tween it and the next idea. If time should prove to be a mode of motion or the history of your son, and O parents, mental wave, it must certainly be a be wise, and let the love of principle make a mistake now. This is one of guide you and not the love of gold. Fitchburg, Mass

> 'No, George," said the Chicago girl, tenderly, 'I love you, but I caut marry

"It wouldn't surprise me if there were, though," replied George. "Fites

"George, I am yours"-Epoch.

Politeness is like an air cushlonthere may be nothing in it, but it eases our jolts wonderfully.

so as to run ahead of time, but time can never be increased to run ahead of mind. Time seems like a rubber string, nervous energy. If you desire comfort and long life be

Written for The Better Way. CULTIVATION OF MEDIUMSHIP. BY HUDSON TUFFLE

Toe prevalent conception of Medium ship is: a state of passivity in which the individual can be used by spirit intelligences as an instrument, and as such, of necessity, the medium is wholly irresponsible. As a general statement, this view outlines the truth, but is insufficient and misleading, and conveys an luadequate, unsatisfactory and errone ous impression of the phases and conditions of spirit control.

The faculty or state of Mediumship is not a fresk of nature, nor a gift from a divine source, but like the senses, is common to all human belogs. As the senses vary in different individuals, and at different times to the same individual, so sensitiveness varies. Some per sons have exquisitely keen sight, while in others it is dim: some hear the slightest sounds, while others can hear only the loudest reporte; some catch the to sense only the most pungent odors. In the same manner, while all possess the quality of sensitiveness, in some it is dormant; in others indistinctly blended with their physical senses, while in a few it is dominant. It is a faculty capable of cultivation, and also of nearly complete extinction.

There are two methods of its cultivation: The first is what may be called the negative or passive, by which the medium is le i to merge his identity in that of the controling intelligences, and become a mere puppet to do their bldding. Astonishing results are often produced by this method, but the medi um yields his individuality, and be comes the sport of unknown and irresponsible influences. The passive condition which allows pure spiritual be ings to come en rapport with such, opens wide the portals for the approach of the low and depraved, and what is of more vital consequence, to mortals of every grade! The position which such mediums at last attain is one of greatest danger. They have lost self-control, the power of will, and are as magnetic needles trembling to every influence, good or bad. If a spirit can entrance them and make them utter its thoughts. it can compel them to act as it desires. They may be carefully attended and guarded by good intelligences, and their friends may surround them, but the time will come when the guard will be broken and the lower influences gain sway. The stronger magnetic power of some mortal may lead wide astray and leave the medium a despised victim of the most degrading passions.

Examples of this method will at once suggest themselves to the experienced reader. They are only too many, and the once shining lights now in darkness present the saddest pic ure in the page; of Spiritualism.

The second method for the cultivation of M diumship is that of individual growth, which may be called the positive growth. Individuality is not yielded, nor the will benumbed. The sensitive faculty becomes a means of receptivity, ins ead of passivity. It is like a new sense, yielding its proper mental stimulus, as the hearing or sight. Such Mediumship is strengthened by study and thought. It may light bear great thought to the mind. The great souls standing along the stream of time like beacon flames, lighting the wastes of darkness, were of this class. Thought, intense study, self-absorption unconsciously to them, prepared their minds for the inflowing of the tide of spiritual intelligence, and also for its understanding and radiation.

Often it is said in sorrow or with a sneer, that if the utterances of the trance speaker are those of Webster or Parker, they have lost their wite; and that the prescriptions of once eminent physicians are the recipes of quacks and pretenders. Think of this subject for a moment! Would the spirit Web an audience, aff-cted only with wonder or his name? Would be not rather find the Senate champer the most agreeable. and if he had a measure to suggest, would be not find a receptive mind or the floor, to whom he could impart it? Is it not correct in reason to suppose that the statesmen of the past will guth-

er at the Capitol, and impart their ideas to those who can at once place them before the country? But it is eated in reply, the Senators and Representatives are not mediums. True, not the passive tools such are popularly sup-posed to be, but who shall say that the far-reaching statesmanship, which at times cuts through the fog and darkness, is not impression from a superior source? The spirits of statesmen would be drawn to those who made govern-ment a study, and to them would they impart their ideas.

At

In the same manner the spirit of the skilful physician returns, not to further the selfish ends of some ignorant charlatan, but to the thoughtful practitioner, and astonishes him with the accuracy of diagnosis or effect of prescriptions which the recipient thinks are from ble own mind.

The passive medium may write or speak in verse, claiming some great poet as the source, to the disgust of those who read or listen, and spiritualism is scorned for the barrannes of thought and rudeness of expression. Not so fast. The spirit poet would seek the poet, and with responsive soul en-large and beautify his thoughts. When

the world, the astonished poet trembles declaration of principles in which the with delight at the beauty of what he clubs are formed, it will be seen their supposes his own oreation, while really

a joint product. Hence will be seen the absolute necendity of thorough culture of all the faculties of the mind conjointly and harmoniously with the receptive or sensitive state. Medium ship should be a state of exalted concentration, hence mediums have great need of self control and self-reliance. The mistaken ideas of the character and requirements of Mediumship have borne bitter fruits, and it is to be hoped that their correct understanding will not only clear away he accumulated rubbish, but bear the cause to higher grounds.

Written for The Better Way.

THE TEMPERANCE CAUSE. A. H. NICHOLAS

The question of temperance is one of blegos ed bluode bga esquatoggai teav ered in all honesty and candor, laying aside all prejudice. By some it is claimed that the State has no right to impose prohibitory laws as to what we shall eat or drink, while others claim faintest persumes, while others are able that the State may abolish that which results in evil to the individual, the family and the community. Some claim that moral forces should be used against the evil; others maintain that coercion is the proper thing. These are perplexing problems with strong arguments on both sides.

In the zeal for reform, some temperance workers have gone too far, and in the end have injured the cause they champion. When we let our zeal in any cause get out of the bounds of reason, it is time to call a halt and examine ourselves. We may be honest in our belief, and at the same time so blinded by prejudice that we lost sight of reason and right, and will be gov erned by impulses. We believe in the principle and practice of temperance, but not of fanaticism.

We would gladly hall the day when every man would abstain from the use of intoxicating drinks, but do not believe coercion will effect a reform of any great magnitude. The way of safe y for the individual lies in total abstinence. The remedy, in a great measure, lies in the education of the young, and of the public sentiment against the liquor traffic: and to this end we should labor in faith, hope and patience.

The mas-es of humanity crave stimulants and will have them in one form or another, until they learn to do without them: and this is what temperance people should teach them. . A general reform may be attained through individual intelligences. Persons are led on by the force of evil habit until they Backward within the lust two weeks. will make almost any sacrifice for a Any adult person could have one of the temporary gratification. It seems that books by calling at the store on certain men will have liquors to drink in defiance of law, and a probibitory law does not answer the purpose for which it was made.

A dead law on the statute books is as damaging to the body politic as a dead limb to the health of a tree, and noth ing is gained by multiplying dead letter laws. Laws do not execute themselves. There must be a public sentiment, not only to give birth to laws, but to en force their execution. The principle of civil and religious liberty is to thoroughly settled in the minds of this peo ple, that it is no easy matter to coerce or drive free American citizens. The temperance workers, for the most part, are never fully satisfied with existing come unrecognized, or like a flash of laws but they are always bringing in fluences to bear on legislative bottes to alter, revise or amend existing laws or enact others. This is their history. Excessive or unjust laws will not abide. All our laws should be right and just est this book awakens, the sooner its reasonable—consistent with the spirit and purpose of our civil governme it.

The advocates of a moderate policy will do more toward the cause of temperance than any of the extremists who ery out against tuem. The enthusiasts should show us a better example by being more sober minded and less radical The temperance cause to-day is evidently stronger and more general in our land than it has been at any other period in the last half century. The moral, religious and spiritual move on in mighty majesty. Brighter and better days are beaming from afar, and we have good ground to hope that not only temperance but also righteousness, peace and union will finally pre-vall in our land.

Written for The Better Way. LOOKING BACKWARD. MES. W. H CHURCHILL.

No doubt many of your readers have are straightway fascinated with the trayed. No other work of fiction has ever awakened such interest in the minds of men; its influence is felt by all who peruse its pages; it is destined to be a powerful factor in bringing about social reform-in solving the social prob-

Already Nationalist clubs are organized in most of our large cities, and others are being formed. The first Nationalist club of Boston was organized something over a year ago, and was known as "The Bellamy Club." The bistory of the formation of this club, from which all the others have sprung, is given in the first number of the Nationalist, a magazine published by the First Club in the interest of the movement. It is already a large and effective organization. The second Nationalist club has been formed quite recently.

aim is to bring about social reform. They recognize all manking as God's children; as one great human family all having equal rights; all equal in his sight; and they would, by the nationalization of industry, bring about in a peaceful, practical and sensible manuer social equality -a state of society wherein all shall have enough whereby they can live comfortably and respectably.

Modern Nationalism would seem to be a movement to which Spiritualists, those who really wish to benefit mankind and bring them up out of their low and hase conditions, should give their earnest support. No doubt there are some within the ranks of Spiritual ism in whom the spirit of selfishuess still lives, and who from selfish reasons or an indifference to the welfare of their kind, ignore and possibly oppose it, but even these, could they realize the grand work that Modern Spiritual. Ism has undertaken for the advancement of the race, would, I think, become its advocates and supporters When society is reconstructed on the plan depicted in Looking Bickward, how easy it will be to do right when all incentives to do wrong will be done away with. Bilfishness will die, as there will be nothing upon which it can aubalat.

In speaking with a friend of Bellamy's book, he said: "Why, if such a state of society were possible, it would be the millenium." It is possible, and can be brought about, and that before many years, if each one will but do their part-will "put their shoulder to the wheel." A grand and blessed mill-nium it will be when neither want, misery, crime and suffering exhibit upon the earth. When prisons and poor-houses are no longer needed; when selfishness, strife and discord shall be among the things of the past, and all mankind shall dwell together in peace and harmony

Before closing. I would eav that the interest in the Nationalist movement is becoming greater and more ex ended every day—even the time serving press does not criticize it unfavorably. The Boston papers, and in fact those from all parts of the country, have something good to say of Nationalism. West is not behind the East in taking up the good work Sin Francisco has several of these clubs; Minnesota and many other of the west-ru states have in their principal cittes; Cocinnutl. I believe, can beast of one also. A large and enterprising business house known as The National Supply Co., tocated at 45 Temule Place, Biston, have given away 5 000 copies of Looking days; they were not obliged to buy any thing. That their offer was appreciated and that many were anxious to secure Looking Backward, was evident from the long double line of people exlending nearly the whole length of the block waiting their turn. The rush was such that many must have waited hours before they received it. Business at the store was entirely suspended on the days and hours of distribution. A few words of explanation were printed on a separate slip of paper and bound In each book distributed. It reads thus:

"A few words f om the donor to the reader: -Our object in making this distribution is to equeate the masses as fat as in our power lies, in this new and wonderfu'scheme for the benefit of mankind. It will be esteemed a favor of the donor of this volume The Natio Supply Co., if each recipient will kindly pass the book, after reading it, to some riend, and that friend to another friend indefinitely, that the utmost circulation may be insured, as the wider the luterprecepts will become what we wish-a

living, vital issue." It will be seen from this that in our business circles the value of the Nationalist movement is being recognized.

A Crisis Approaching.

It is needless to tell how earnes'ly the Rural World has been warning the people for the past twenty years against the growing power of corporations, the wonderful aggregation of capital in the hands of the few, and the combinations and trusts that are being formed to rob the many, thus creating an aris tocracy of wealth which in a few years will be as positive and damning to our country as it is in monarchical Europe. If President Lincoln had been a prophet he could not have uttered more truthful prophecies than in the following and all that he feared is coming to pass. read Looking Backward, Edward Rel. Cannot something be done to stop this lamy's grand book, and having read it crying evil which is fast sapping the life blood of those who create all wealth, picture of social felicity therein por- but are able to retain none of it. Read what Lincoln said and then pause and reflect upon it, and ask yourselves if his worst predictions are not being realized Here is his language:
"Yes, we may congratulate ourselves

that this cruel war is nearly to a close. It has cost a vast amount of treasure and blood. The best blood of the flawer of American youth has been freely oftered upon our country's altar that the nation might live. It has been, ludeed, s trying hour for the Republic, but I see in the near future a crisis approaching that unnerves me, and causes me to tremble for the salety of our country. As a result of the war, corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people, until all wealth le aggregated in a few hands, and the R-public is destroyed. I feel at this moment more the presence of mud lu our depths. auxiety for the safety of the country than ever before, even in the midst of but some spark of long ago famely than ever before, even in the midst of the exquisits verse crystallizes, and on the members are largely from the ranks the war. God grant my fours may Hope, in her mystic way, and furled, winged words departs as a messenger to of Spiritualism. By looking over the prove groundless."—The Rural World. may hap, by joy and woe.

Written for The Better Way. Spirits Paint an Easter Egg. BY ALLIE LINDSAY LYNCH.

I have been wanting to tell of a phenomenal egg I recently saw. It is owned by Mr. Bierce of this place. It is an Euster egg and was pulnted by an eld. erly woman. She had not painted any for years, but seeing a display of Easter eggs thought to try what she could do. Blowing the meat from a hen's egg she began to apply the paint. I think she had painted several before she was surprised by seeing the paint spread intethe likeness of a human face. With each application of the brush a face appeared. She painted a number of eggs thus, by the aid of spirits, of course, The one I saw had a buuch of flowers, roses, buds and leaves, a butterfly beetle, and the word "A-lieu." Each petal bud and leat contained a face: in the rose these faces were so wonderfully blended in as to make one face a part of two or more, similar to spirit faces I have seen around photographs taken by the gifted spirit artist F. N. Foster, now at Munefield, Iti., (how I wish he would come to Memphis). The outspread wing of the butterfly, in the length from the body upwards, contained four faces, the uppermost one perfectly exquisite: the beetle's body that protruded beyond the closed wings was as perfect and lovely a face as one ever sees, and each letter that formed the word "Adieu" was made up of faces. Now, could a mortal hand unaided do so wonderful a work? All this composed of a half a hundred faces, yet perfect flowers, &c., and on a common sized hen egg! I think it equal to any phenomena. The old lady was not knowingly a medium, not even a Spiritualist. What opportunities for progression we will have as spirits freed from the flesh.

A NEW CONTRIBUTOR To the Editor of The Better Way.

It was my good fortune to receive rom a friend a copy of THE BETTER WAY. I have couned its columns with interest and delight, and feel that its teachings will eventually lead to the best way.

Its poems are inspiring and can but call forth its purest thoughts and noblest

I am a stranger, but would like to say s few words concerning the envious spirit that some mediums entertain for each other. It is not expected that all could or should be congenial associates. But ought they not to be united in the

sacred mission entrusted to their care? None have yet acquired the wisdom that infinite powers have in store for them. They are only branches of the great tree of knowledge, and, although the higher ones lift their forms more loftly to the sky and look down upon those beneath them, the strongest limbs are generally found nearest the base, and are ever feeding the frailer mem-

bers from their fountain of strength. Oaly a selfish mind could wish to eclipse the light of the dimmer stars, for they could not light the whole world if left to shine alone. Mediums should form a society, and admire any good or beautiful work done by their co-work-ere. "United we stand." But I fear such lubarmony must sadly retard the advancement of our glorious cause, and sometimes almost dishearten the loved ones who are striving by their unseen higher staudard of manhood and

womanbood. Yours in search of truth, BESSIE A. GREENE. St. Johns, Mich.

Written for The Better Way.

LISTE E. SAXTON

May all bring of the treasures they have found, in the ocean of Truth that encircles them round, that adorn their lives and fill with delight, and offer us gifts lu a setting of white to all who may read and earnestly pray for truth, through the pages of THE BETTER WAY.

Trust, work and walt, for a time comes when trust will be certaluty; work will be pleasure, and wait will be geomed with fruition. Neither waver nor recoil because the future seems enshrouded in the dark folds of uncertainty, for the hand that thus drapes it, will, in good time, draw aside the shadows and let in the life the light of certainty, revealed surely in the presence of those disciplines that the darkness made more unbearable.

Lat us endeavor to take into the life the blessings on the way, and not with haste and greed, covet something far ahead, that may add their beauty and sweetness when we get to them, for if we pass what is in the present to obtain or enjoy, what is in the beyond, when we arrive there it will dwindle into insignificance in the sight of the just ahead. There may be wonderful things just a few feet above the toad of which he knows nothing, because bound below by his condition. So with us, but when, prepared through growth, we a-cend, and dwell in the joy of knowledge that seemed so near, yet atter all may have been so far away. Covet no postessions not thine own, because of a lack of experience that will make them thine. A congenial friend, in the sense of one who never raises a ripple in our natures, is not so much a blessing, as one who has the power to prove to us

Written for the Better Way. The Path of Life.

BY KLIZA LAMB MARTYN. there are beautiful flowers by the path

life, Fight and roses and lifes fair, And vines with their purple fruitage rare; like an angel's smile comes peeping through the blushing rifts where cloulds are riven, And our own dear ones gone before Will bold our hands as in days of yore; If only we drop our burdens awhile the flown, the fret, and invite the smile of God, that links us with the whole;

There are shady nooks in the path of life, fair sylvan bowers and laughing streams, Where we may rest when the hot sur gleams.

all beaven belongs to the sunmy woul.

for the world may move in lis well-worn grove, Whether we worry, or smalle, or fret; We may search for the good and the ill for-

get. Oratruggia instend fill we break the thread of this wonderful mystery life. By our almiess toll and useless strife. And the langled ends that we broke assun

We blane God for and grieve and wonder. fitchburg, Mass.

Written for The Better Way. OVER THE HOUSETOPS. BY ALICE C. MALTRY, M. D. Article III.

A miserable day is it not? Rain everywhere. Even the plucky sparrows dodge in and out of their homes very quickly a day like this. I have quite a number in sight from here; a number of their homes I mean; veritable little brick houses too, if you please. Do you see those broken places in the wall just across the alley, high up, the third row of bricks from the roof? See that broken corner of that brick? There did you see that little head dodge out of sight? What was it? Why, a sparrow to be sure. They have turned stonemasons here lately and by constant work on a soft brick like that, they make a room for themselves and go to housekeeping.

There is quite a colony in that wall as you would see, if it was a bright day. They keep close at home such weather as this like the rest of us. A day like this induces thought. It is on such days, one thinks of by gone hours and less of what may come to pass. The tinkle of the raindrops over head, their gentle drop, drop, drop, on the window pane seem like the touch of spirit fingers, that stir up the poetry of memory and hold it out to our sight again gilded anew, but with the old sweetness doubly sweet.

I told you about a classmate of mine when I saw you last. Somehow the thought of her has revived many memories clustered about the old college. When we were there together the girls used to tell odd stories about the place on just such days like this. You see the college stands upon ground that was once used as a cemetary. It was the churchyard of the "Chaple" that now stands on the corner of the avenue, I don't know how great a space was covered with graves, but I know used to talk about that and almost wished the college haunted. It would have been excitement of the right kind we thought.

furtherest north on the avenuewas haunted by the ghost of a woman. The story ran something like this. When the cemetery was condemned, one man having a in that part of the churchyard refused to remove the remains of his wife, so the grave was just leveled over and left undisturbed. Well, the lots were sold and the work of digging cellars commenced, when, this deserted grave was dug into and the bones imparted eternal youth. found by the workmen. A candle box was procured, the bones collected and put into it, the story goes on to say, and it was carried off for burial. All went smoothly until the house was completed and people moved into it. When lo! no servant could be induced to remain, or to go down into the cellar at night-for pots and kettles were thrown hither and thither and great spots of candle grease was spattered over everything. All said it was the work of the ghost of that woman, searching for her bones. Many times have I heard this story told as a bunch of girls would sit around the heater on just such days as this. Of course, other stories had a chance there too, but this one always seemed to be the favorite for it brought the ghost so near home, that we hated to look behind us, and would all come out with a regular case of goose-pimples if we happened to hear an unusual sound. I think it was just such stories as this that caused me to perpetrate a joke upon a party there that gave me the best lesson of

We had a teacher an old maid, that made our lives miserable by constantly prying on our movements and reporting to the principle any little fracas we might, get into. To say that we did'nt like her, would be to put it very mildly. I was a great hand at a practical joke those days and did many things just to tease her, and one day, being in the upper hall, the idea of personating a ghost for her benefit, came over me. I knew she would pass this hall in a few minutes, I was dressed in a tight fitting white marsailles dress, the two circumstances seemed just the right thing taken together, so I dodge into the darkness and await developments. Not long did I have to wait, I soon heard her coming along the hall. I struck an attitude and stepped forward. The effect was all that I could have expected, but o a far different character. Miss Blank gave and covering her face with her hands, be- are empty. Along the spinal cord are a destiny of man. a suppressed scream, fell upon her knees

my life.

gan rocking herself to and fro. A queer chocked voice, not like her own, quivered forth. "Mother, Mother, is it you?" I was spellbound, I expected her to scream or else to pounce upon me in wrath but to be taken for a good spirit, her mother's too, was more than I bargained for. I did'nt know what to do, but as she did'nt stir something must be done. I ran to her and putting my arms around her. and putting my arms around her neck, told her it was I, that I just did it for iun and made half a dozen lame excuses feel ing myself grow smaller and meaner with every word.

She rose to her feet rather stiffly. There at once, she burst into tears. "How could you be so crue!" she sobbed 'how could you be so crue!." I heard a sep in the hall and fearing a spectator, I caught hold of her and lead her rapidly into her room, there I bathed her face and begged her pardon, but she cried on in a silent de-spairing kind of way. The bell rung and I knew I must meet my class, "Miss Blank do say you forgive me before I go," I said impulsively catching her hands mine. She turned and gravely kissed me and then said in a voice whose sadness I'd never forget: "Oh, you don't know what it is to be alone without a soul in the world to love you. I would'nt have done as I did, but I had been promised a sign and when I saw you I felt sure that mother," and she broke down again. I kissed her and then slipped out of the door and then hastened to my classroom with a very big lump in my throat that bothered

me the whole af ernoon.
"Kitty" said I to my class mate, "who's dead in Miss Blank's family?" "Every body" said Kitty carelessly. "You don't mean she has'nt any living relatives?" inquired 1. "Indeed she has'nt" said Kitty, "and she's so silly too. The girls say she goes to fortune tellers and things. If she does I where the has not transact ford. does I guess she just goes to try and find

out what we are up to—mean old thing."

I did'nt like K t y's sent ment, in the morning of that day I would have done so, but, I had experienced a change of heart. I have heard good Methodists talk about "instantaneous conversions," well I felt as if something of that kind had happened to me. Miss Blank was no longer that "mean old thing" to me. I had caught a glimpse of her soul. That hunger, yearning, human soul imprisoned in that frail body, had for a moment, looked out at me and I had caught a glimpse of the dual nature of mankind for the first time in my careless life. No more did I see the homely square form of Miss Blank when I met her. Her face no longer looked the same, I had seen those pale lips tremble, I had seen those cold eyes weep and out of their depths had looked a new creature, that begged for my love, asked for my sympathy and I gave them in a silent way, by a clasp of the hand or little act of kindness whenever the chance came. And so it went on. I learned to love that woman, without knowing why. She had touched a chord in my heart that never had vibrated before. We grew to be great friends and I was taught by her the first I ever knew of spirit return. Odd was'nt it, but fate so uses us sometimes and fate is our master.

I must to our work now and you to yours. Well-good-bye again.

# PHYSICAL RECUPERATION.

And Job said to Amasa, "Art then in health my brother?" This is the first question men ask each other everywhere. This fact indicates the importance of the question. If life is worth living, health is worth keeping. The glory of an old man as well as of a young man is his strength. There is a distinction to be made between there were some squares of it. We girls health and strength. A man may have good health, i. e., every organ may be perfect, and yet not be strong. On the other hand, a man may be a Hercules but on account of some organic lesion he is not in good health. So that health is preferable to strength, though strength should be a resultant of health.

> Health, in this country is fast becoming one of the lost arts. We find men and women seeking for it as they sought in the olden times after the philosophers stone, or in the early history of our country they sought for the spring whose fabled waters

In order to recuperate, a large and growing number resort to stimulants. This is a sad mistake, a fatal delusion Stimulants, while they may elicit strength do not create it-nutrition does that. All that stimulants can do is to call out latent power. The physical interests having wholly incompetent and injudicious, and been spent stimulants draw on the principal and spend that; so that stimulants, if depended upon, naturally lead to physical bankruptcy. For physical recuperation another large class resort to tonics. This is a slower and more natural process of restoration. A tonic is supposed to have honesty than to an excessive credulity and the "power of inciting slowly and by insensible degrees the organic actions of the different systems of the animal economy and of augmenting their strength in a durable manner." Their name is legion and they answer a purpose, but at best they are artificial and unreliable. In order to recuperate another class resort to rest and change. This is a wiser method. when practicable, as a means to an end. Even if the change is to a worse locality the nervous impressions will be new and consequently restful. It was considerate in the Master towards his desciples to withdraw with them into the mountain to rest awhile. But it seems that the change only brought partial rest. That is the trouble with many of his desciples now, they do not rest when the rest comes. The best remedies for physical recuperation are proper food and sleep, especially sleep. These are God's restoratives and no system of Materia Medica can improve upon them. This is the natural method.

All that any medicine can do is to imitate or assist nature. When a man is run down it is called "physical" or "nervous prostration." What is meant by this? Simply that the nerve centers of the man tinuous progression, compensation—the

"Tired nature's sweet restorer, balmy

sleep."

number of ganglia, or nerve centers They constitute the batteries, the little reservoirs of the body; they furnish the strength, the physical power of the mun. When these are emp'y he needs a vacation. Now the surest and quickest way to fill these reservoirs is for the man to lie that on his back eighteen hours out of the twenty-four, sleeping all that he possibly can. This also is the philosophy of healing. When these reservoirs are filled they will carry the healing power to the afflict-

ed parts and restore them. The moral aspect of this general subject calls for special attention. It was a part of the Jew's religion to keep himself in repair; with him health was a recognized necessity; ave more, it meant obedience to God's law, God made provision for his people health wise. All those commands as to diet, ablutions, periods of rest and general habits stood as sentinels on guard at the door of health. These were Gou'-laws. They recognized them as such. If broken the penalty was sure to follow. So, to the Jew, sickness meant sin. The same is true to-day. God's laws have not been repealed. Humanity is slowly wak ing up to this fact, that these laws which govern the body are God's laws, and that they are just as sacred as the laws of Sinai. These laws which regulate the human system we cannot escape, to obey them is to be well, to disobey them is to be sick. Sickness means now just what it meant at the beginning—broken laws, so that no one should be sick, that is, in the Divine order. Sickness is God's goodness in a retributive form. We have all been great sinners right on this line, breaking God's

This is why Jesus was never sick, because He never sinned; because He kept God's laws and they kept Him-"who did no sin, neither was guile" (nor drugs)
"found in His mouth."

The idea of healing as entertained by God's ancient people should not escape our attention. Their Divine system of Materia Medica was a system of negatives. Their medicine was prevention, which they took in allopathic doses. They looked to the cause rather than to the cure of disease and they prospered accordingly. This is the lesson we have yet to learn Through all these centuries what vast efforts have been expended to cure disease, but scarcely anything has been done to prevent it. Intelligent people are seeing this. The inquiry has gone forth in many directions: "Is there not a better way to live?" And if I can discern aught in the signs of the times the business of the coming physician will be to keep men well, rather than make men well; instead of eternally doctoring systems, he will, like Moses, doctor the cause; he will place his patient in right relations to natural laws and the symptoms will take care of themselves. With all our advanced and boast ed civilization we are now looking backward five thousand years and learning how to live and the most advanced authorities on sanitary regulations are quoting Moses as their authority.-J. A. Tremmer, in Phrenological Journal.

### The Negro Question.

One of the most momentous of questions arising for settlement by humanitarians, is the negro question. We say humanitarians, because the settlement will never be arrived at by either of the great political parties of the day, as there is little but knavery, self-glorification and falsepretense in their platform declarations or legislative enactments.

Innumerable reasons would appear to exist why the negro cannot amalgamate and compete with the white man in the battle of life. Particularly is this true as regards the southern sections of this country. But in other sections of the United States and its dependencies the negro is harrassed and his rights trampled upon; though it must be confessed in some of our cities and States where the negro is in the majority he is arrogant, not to say tyrannical and indifferent to the rights and privileges of others. Again, his competency to rule and govern; to make and unmake laws, is not an untried experiment; and his progress and success in this regard have not been flattering. Barring a few distinguished exceptions (genuine geniuses which are not common to any law or race) his legislation and government of affairs in States where his numerical value possessed him of power, has been marked by gross extravagances and groterque predicaments, which have overwhelmed in debt and humiliation the citi zens whom it concerned.

This has not been owing any more to a lower standard of fidelity, ability and to his being a creature of impressibility and imitation rather than an original and self-reliant being. This natural defect or imperfect development of the mind has made him a ready victin of designing knaves of other color. So that his woful misgovernment of States where he has formulated legislation, (notably Louisiana and Missi-sippi) is partly blameable to white knaves who, for criminal motives, actuated and directed the black incompe-

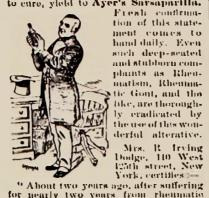
If this he accepted as a fair presentation of this matter, it is also conveys the acknowledgement that a remedy is needed for its correction. . . . He should be colonized. By proceedings perfectly legitimate and beneficial alike to white and black, the negro could have one or more States set apart for his occupancy and ownership. We have in this great area of country millions of acres of unoccupied As the negro must have a climate suitable to him it is largely a question of locality as to where he could be colonized. The vast acres and adaptability of culture and climate suggest Texas as a veritable land of promise for the colored race.

. . . Briefly and incompletely, our idea would be: Let the general government purchase a certain portion, or all it can of Texas; let it offerdollar for dollar to exchange land there with any negro property holder of any of the other States. , V. H. M. in Ironclad Age.

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# A Fact

eases which all other remedies fail Fresh confirma-



tion of this statement comes to hand daily. Even anch deep-seated and stubborn complaints as Rheamatism, Rheums-

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Truth is unlimited.

No one individual knows all of even a

Every effect has a cause, and until we know the latter we are ignorant of its real existence.

The universal opinion of man is the true one-the voice of the people is the voice of God or nature.

Every fact cognizant to the physical senses is a materialization of a spiritual counterpart.

It is not that some do not wish to love, but they cannot, simply. Either their love has been perverted by selfishness or it is not yet sufficiently unfolded to mani-

Through self knowledge we learn to see the good in others; for self-knowledge helps to eradicate our own deficiencies, and as these are subsided, the positive of man and nature open up to our view.

Faults lock glaring in proportion to their committal in the presence of their opposites-their antipodes. Those who know of their weaknesses should therefore guard particularly against them on such occasions.

Worldly minded people reject spiritual truths and clamor for material facts. But when these are brought to their notice in the form of figures (which have the reputation of never lying) they deny them or take a short cut for Canada.

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Young poets generally write as if they were old in years or experience, while aged ones often infuse the most of youthful inspiration in their productions. As the body grows old the spirit becomes young-purification and wisdom being synonimous with youth and beauty.

A medium cannot obtain clear impres sions while being hampered by mortal minds as to what shall be obtained or how it is to be given. Patience and confidence bring you better results than dicta tation. The spirit world knows your needs better than you do yourself.

Love obeys when disrespect will not. Parents who expect obedience from their never will Self respect only wins the respect of others. Humility, dignity, firmness and kinkness wins a child's heartthe most perverse succumbing to it-and when its love is gained, respect will follow.

Many see the mote in the eyes of their fellow men, while they disregard the beam in their own. Self-study is a much needed philosophy or science with such people; and before they do begin the study of self, they will see nothing but motes—the good being obscured from the sight of the unspiritual, for only the pure in heart, it is said, shall see God, and good is synonimous with it.

The greater often become the lesser by disdain or silently ignoring a contemporary or fellow being. Courtesy or acknowledgement never fails to win its laurels, for we cannot benefit another without benefitting ourselves. Nature rewards in the same comparison that it punishes. One would be inconsistent without the other. If it did not there would be no incentive to do right or abstain from wrong.

Had one of the Cincinnati reporters interviewed a cannibal in conjunction with the Christian ministers regarding their opinion of hell, he might have had this to record—it being supposed that every condition of the human mind creates a hell especially suited to its nature or to Its desires-'Great Spirit chuckee bad man ince big fire, and chuckee good man ince hammock. When good man hongry, ee takee roast bad man outee hell and eatee for dinner-uh!"

Organization is again on the tapis. The Religio Philosophical Journal recently opened the ball in an editorial, which has been favorably responded to by several contributors. No doubt when the right chord is touched it will go vibrating through the Spiritualist world like an electrical pulse beat. We wonder who will strike it.

The United States to-day is the most monopoly cursed nation on the face of the earth. They have made more millionaires in twenty years than Europe and England have made in 500 years. Everything in this country is controlled by a syndicate, pool, combination, trust, patent or corner, If a boy, now grown to manhood, wishes to go into business, he must buy himself in. If he wishes to enter commerce, he must buy a seat on the board of trade; if he wishes to go into manufacturing, he must buy himself into a combination which represents and has monopolized that business.-New Orleans Times Dem-

Spiritualism is such a perfect issue of its own that it cannot be amalgamated or mixed with any other spiritual issue that has ever blessed or puzzled mankind. We say the latter because some very puzzling doctrines have been at times imposed on the world; whether to reach and gratify a few or whether but the evolvement of peculiarly constituted mediumistic persons, we leave to the concerning ones in such matters to fight out. We have no partiality to extend either way. Spiritualism is the issue that concerns us. It is most easily comprehended by those who are wont to look at things in a practical manner. It deals with man as he is-not as he was, and consequently with the pres-

Man becomes intuitive or enabled to divine the intention of others as he manifests conscientiousness for his fellow beings-looking after their needs, laving sympathy for them, and laying aside selfishness generally. Love opens the pores of the soul, figuratively speaking, and admits the light of other souls, which, if not really mind reading, is a near relation to it. In fact it is better; for in mind reading the will of the patient is often necessary to aid the reader, while intuitive reading may be accomplished simply by the desire of the reader. The time is near at hand when man will no more be able to hide his feelings, intentions or thoughts from his fellow beings. It has already begun and to many now, when in a passive and clair minded, or penetrative state, the souls of other beings become transparent. Such is the true soul development of ex-

We will not permit anything that is detrimental to a person's character to be said through THE BETTER WAY, and especially not of mediums. If such bring onium upon themselves by anything that gives rise for suspicion, they suffer sufficiently without public censure. But neither will we defend such individuals. Those who do right and live right need no defense. There are thousands of mediums who follow their profession daily and have been doing so for years, and of whom we never hear anything but praise; while there are others who hardly have begun their career before they call on Spiritualists to help them out of some scrape or to defend them against the laws of the state. When our people learn how to drop such characters in their incipiency they will have less trouble on their hands and more respect paid them by the world

Imitation kills-especially a bad one. That is your stronghold. On this you will be admired, caressed, cherished and supported. It cannot be taken from you; for in the hands of another it leads to blunders Anger, truculency, scolding or impatience is therefore disregarded, despised, repelled and lest dependent. A policy, if not a generally accepted one, i. e., a bad policy with a good motive behind it or an erroother. In this respect imitation kills. You may follow good examples if the good in you is not sufficiently active to manifest itself or to operate involuntarily, But if you feel that you have a mission of your own, and it is a good one, work it out-such is originality. And originality is that which marks the man or the undertaking, and leads to success, greatness and a triumphant close or happiness.

> One of the first needs we find when undertaking a new departure in a cause is to subside all the little prejudices that naturally arise in opposition. These, in a measure, interfere with our progress, for we are kept busy warding off enemies who would swamp us before gaining foothold, while others are clamoring for explanations of that which they do not yet understand. To compromise with opposition is to sacrifice principle besides weakening one's position. To disregard the feelings of those who are disposed to be friendly is wrong policy, and thus the dilemma that everyone finds himself in when entering an old field with new intentions-new schemes of progress. Firmness with pure or unselfish mctives always wins in the end, and those undertaking anything of such a nature should bear this in mind Spirits aid those who are true to themselves, and not permit themselves to be overawed by mortal dictation or mortal will.

OUR MESSAGE DEPARTMENT.

We have been asked whether question from readers or searchers after truth were permitted and answered through this department. We thought this was understood, but as there may be others who would like to have a certainty to that effect, we say, Yes, send in your questions, and they will be answered as time and space permits. We cannot promise immutability, but we will try and make you happy, if we can.

TESTS ve. TEMPERANCE.

Spiritualism needs no special branch or obligations to induce the practice of temperance. This is an understood thing. Without it there are no tests to be had, and what would a Spiritualist do without his weekly test that his spirit friends are still around him? If intemperance were to shut out all men from their earthly loved ones, their families, it might act as a better incentive to reform than temperance pledges would. Christians should try this as a reform measure, and we think there soon would be a cry for "tests" among their people as well.

THEOLOGY DYING. To ignore facts is to ignore causes. Theology ignores the facts of Spiritualism -a foundation most needed to prove their claims as being true. A fact may become a mere theory when the proofs are lost to substantiate it. Theology has become but a theory in that respect and is therefore minus a foundation-a cause to build on, or even to stand on. No cause, no effect. A dead body is not an effect. An effect is a thing that grows-is a life condition, having a cause inherent. Causes are the spiritual counterparts of the material they inhabit, and when these are withdrawn, a disintegrating condition of a once existant fact is all that is left. Theology is therefore destined to die. It has served its time and its purpose. Man killed it by ignoring facts that might have saved it. But it is too late now. A new philosophy, a new religion has taken its place in the hearts of the people. The "new heaven and the new earth" came as did the new Messiah eighteen hundred and fifty years ago, but was scoffed at when it did come, and has eluded its grasp. The "common" people as usual captured it and now enjoy its blessings. Thus it ever was and ever will be. So much for ignoring facts.

TWENTY DOLLARS WORTH OF HAPPI-

During services in a western church a minister told of a stubborn infidel who higher truth than he can comprehend, he could not be brought over until a wealthy is generally satisfied with what is given. member of his church soliciting his con- Moral or spiritual unfoldment (spiritual version offered him ten dollars for every day he would read a chapter in the Bible. "The second day he found Jesus and was

A practical way to obtain converts. It supercedes the buying of voles. If this love. Ab-olute truth is not contained in offer should be made general, religion will soon be on a par with politics. However, we shall not be jealous. Spiritualism car. afford to take its chances on volunteer converts, and as such bring love with spired to follow his advice, he has spoken them it adds all the more to our happiness. A convert that has to be purchased meant it and is enacting it himself. Merecannot have much of the love element in ly uttering it without being good himself him, and religion without love is without it cannot be felt. Thus it is but a relative hope. Without hope man cannot be true to his faith, for faith is truth felt-the foundation of all true religion. Even the erns the being soul illumination follows. Spiritualist has faith. It is true he knows This is the influx of spiritual truths from of a future by tangible proofs, but he does not know what is in store for him. He must accept on faith what his spirit friends tell him--this being to unfold his love condition; i. e., to live pure and do good. Not simply by believing in a Jesus, but by Preserve your originality, whatever it is. following the example of a Jesus practically. The mere finding of a Jesus cannot save a man from his past misdeeds. Let him live a Jesus by self sacrifice, physically and spiritually, and then speak about children, should first gain their respect. and looks blundersome or awkward, and his being saved. Let him be weighed in the spiritual balance and then judge of his merits. Giving a man \$20 to believe without acting truth is a sorry recompense, both to the individual and the neous one with good intentions may be church that wins him. Such is not religtolersted by the originator, but by no ion, but a trade or a policy that leads away from rather than to the truth. For to chain a man to a belief is to rob him of his liberty to study and think for himself. Spiritualism does not purchase men's souls to enslave them after this fashion. It disenthrals them from mental slavery, and it is this that makes him happy.

"WHEN LOVE GUIDES."

Love is higher than intelligence-except love be regarded as a higher degree of consciousness-a higher form of that intelligence possessed by human kind. Ordinary intelligence is subject to misconception, error and misapplication. Love is not. A spirit impression may be wrongly given, misconstrued or misinterpreted, but an impulse of love is absolute -perfect. It cannot be imitated, for a spirit who does not possess it cannot give it; therefore it must be correct, wherever it may lead or incline the recipient to go. All spirits possess ordinary intelligence, and may deceive or guide wrongly. Love is only acquired by the practice of purity or morality (spirituality), and a spirit possessing it is therefore above the mortal plane--even if not an elevated spirit in the realm of spirit or that condition of nature above the material so-called which is also inhabited by earth bound or undeveloped spirits. Not that the latter are without

pathy. The fact of its becoming potent enough to control matter also releases the spirit from earthly conditions; and in that state it may be felt by sensitives as a ruling or guiding power. When thus exercised it is not only perceived as a benign sensation on the mortal recipient, but in that sensation is expressed an intelligence which speaks volumes, filling the soul with light and joy simultaneously and points in the direction that may be taken without fear; for where such love guides, no man need fear to go. It is the path pointed out by angels, and these constitute the love that is absolute--pure and unselfish. Thus it is higher than that which we ordinarily know as intelligence or human reason.

THE THREE PLANES. "There are three centers of evolution, The natural generative, whence forms are rojected; the intermediate, or mental hence spirito-material or composite thoughts are projected; and the purely spiritual or Celestial, whence are evolved the soul forces that give color and character to all the lower degrees. There is no mistaking the planes. As the sensibilities are centered, so is the spiritual status. Living from the sensuous nature, we are in the midst of alarms and dangers and charnel-house corruptions; living from mind, as shadowed by the infringing animal conditions, uncertainties perplex and disappointments engloom unremittingly; and living from soul, or the Celestial Life. we are environed with security and peace, and glority, as we control, all below."-World's Advance Thought. These are golden thoughts and may be

applied to every department of life-Spir itualism being the highest expression thereof and therefore not excluded. In Spiritualism there are three states-the people, the mediums and the spirits. In mediumship there are a like number-Sensitiveness (psychometry), Inspiration (spirit control) and Intuition (soul illumination). The first is the primitive step to mediumship and belongs to the physical or sensuous-though not necessarily corrupt. A temperate life leads to mediumship proper and through which the various classes of phenomena have been given to the world. Intemperance may destroy the gift later again or make the instrument useless in the hands of good spirits; but mediumship is primitively a spiritual'z1tion of the sensuous plane from which man ascended. The second is a medium state between the soul and the body, belonging neither to the physical nor to the soul nature exclusively. Inspiration, or truth infu-ed into the mortal spirit by the aid of freed spirits, is the effect. That such truth is more or less mixed with error s quite natural; but as man needs no purification) opens the soul to a higher comprehension of it. Higher truth is generally regarded as more truth or more light. The absclute belongs exclusively to the soul. Living from the soul is to speech. It must be lived, acted, felt. We cannot see it or cognize it with the exterior senses. It must be felt within. When a speaker says "do good" and you feel inan absolute truth, for in speaking it, he truth. Love cannot be imitated. It must be real or it is naught. When love govnature. It is the aim of all human life .-

NOT RECOGNIZED.

it is happiness.

A lady Spiritualist so true and honest in her belief that she had forgotten of the existence of a cold materialistic world—a world of self-sufficiency and self-glorification-thus believing that every prominent or venerated Spiritualist should also be known and honored by the world generally. In the delight of her soul she mentions an honored graduate of one of our institutions to an ordinary professionalist and graduate of a materialist school, and supposing that by stating the name of the institution she would make a better impression. But lo, she was slightly surprised when the gentleman informed her with an air of benign superiority that such an institution was "not recognized!"

Not recognized! No, not yet, and probably never will be by this old-fogyish generation. But this need not disturb our honest believers, or rather spiritually enlightened ones, for truth and progression cannot be crushed out, only it is not necessary for our guilless constituents to try to make an impression on the heartless and unenlightened materialistic world by these means, and we therefore caution them against such boasts, though made with an honest heart and the purest intentions. We, as Spiritualists appreciate them, and that is enough. By respecting ourselves and our institutions or societies, we gain the respect of the world. Silent dignity is better than an impotent defense, although simple facts when they can be comprehensively related, and without agitation or a combative inclination because they are doubted, silence argument against them. Of course, when we become the offensive we may be requested to prove these facts. But when on the defensive we can ask our opponent to disprove them, we having simply stated what we know upon request to do so. Let such seek the light and pay for it as we al have had to do to some extent. It is surely

sion fee of one dime to our lectures. Or the sarcasm or irony dealt out to reach instruct them how to form a circle at those not otherwise made comprehensive home, or invite them for a sitting if you have a home circle that costs you nothing ly selfish tendencies. For during that -provided such are in earnest and wor- time the instrument becomes useless, and thy of being admitted. But there is no need of risking your health by admitting such, the influence, the heathful, cheering persons too gross for your conditions, and consoling spiritual conditions which There are mediums suited to all conditions, this exerts, is also withdrawn. Their and the best results are obtained where a natural harmony exist between mediums and investigators-mentally, morally, physically and socially considered. Truth will come to all eventually, but not until they are prepared for it; and when they are, they will sense it in their souls. In this way "many are called" but comparatively "few are chosen" as representative mediums of the spirit world. All mediums though have a mission if they choose to accept it rightfully, i. e., to work in their own humble way as home-mediums. It is a glorious mission. One without price but not without reward finally. We cannot give without receiving its equivalent in return Nature operates both ways alike-in favor of the benevolent and charitable as well as detrimental to the to be rightly led through life, and finally selfish or hateful. Love is the life power to peace and happiness-one with the law of existence, and this governs our cause. Thus it cannot be effaced and our dear good true hearted advocates need not fear its downfall because some supercilious unenlightened matter groveling specimen of humanity chooses to believe that be cause a thing is allied to Spiritualism it is 'not recognized." The spirit world recognizes it and that is higher than all man's recognition, for it is absolute and divine. SPIRITUALISM AS A LAW-ITS AGENTS

This is a spiritual cause, not a material one. Spiritualism is a movement conducted and governed by spirits, not by men-whether they be veterans, millionaires or laurel crowned. Spirits take no notice of mortals' private claims. Those who do their bidding, i. e., by loving consent or mutual good will, have their aid in whatever they undertake. And the bidding of the spirit world in reference to their workers means simply to be just, generous or charitable, and liberal minded generally. Without these impulses, even f they do not exist as absolute qualifications, the spirit world cannot operate freely or according to their program as planned for the main purpose.

Mediums, as a class, constitute the agents for this effect. There are exceptions, of course. Some are not util'zable as practical instruments and therefore not recognized by the mainstay of this movement, although they may believe they are. Really they are but being played upon by undeveloped spirits for private amusement or other reasons. Some rise above their mediumship, as a pupil may rise above his teacher. Not in knowledge or purity, but in willfulness-not referring to the "Know-it alls" but those of less caliber, and, we are sorry to say, men of intellectual ability who might be utilized to much advantage for the good of Spiritualism. But the spirits who govern this, what has become by a powerful psychological cooperation, a LAW, pay little or no attention to them officially. They may on occasions when such temporarily condescend to do the cause a service free from personal interest. But outside of this they are left to their revellings, or if mediumistic to their natural attractions in order to fight out life's battle on their own responsibility | Win. G. Sumner and C. C. Everett, and as individuals simply. But whatever their work under these circumstances, it remains unrecognized by the official board, so-to-say. Such may have their satelites, disciples or adherents, but never rise above a mere sect, and with the withdrawal or demise of the leader, the sect or philosophy arising from it dies a natural death. These may be regarded as the false proph ets that loom up in every new religion or revelation to mankind.

Humility or modesty is an essential qualification needed in mediumship when it seeks official recognition or spirit assis. tance. A high sense of justice is required to entrust such with a responsible position, and as this is abused or desecrated by unspiritual acts towards other recog nized instruments (often committed through an uncontrollable emotion of jealousy or disdain) patronage is denied them until brought back to their senses by introspection or reflection regarding their position as instruments working for the good of mankind and in company with the angel world. Mediums cannot abuse their trusts without disturbing the harmony between themselves and the purer conditions of the spirit world, and if not arbitrarily punished, this fact alone would reap its reward as equably as it deserves. Spiritualism being an established law, it affects those in its embrace as sensitively as the ordinary physical laws of nature affects those who encroach upon these by intemperance or otherwise. Envy or jealousy is intemperance to a degree, for it is an unspiritual indulgence of the emotions as lust is an unspiritual indulgence of the senses. Envy, jealousy, hatred, haughtiness, contempt, self-sufficiency etc. are not sensations, but emotions-impulses belonging to the soul, as feeling, hearing, smelling, tasting, seeing are qualifications of the spirit (or the physical body while

Charity, liberality, generosity, love, etc., are the spiritual emotions of the being, or the emotions exercised for a positive effect. Only when these are active can the

some means, even it but to pay the admis- only demands. It may not object to a lit. of their evils, but it cannot tolerate directby a natural non-action of the law on work is minus the true spirit, and seekers after truth abandon them like rata leaving a sinking ship. People soon sense though where the substitute is to be found, and mediums especially appreciate true spiritual conditions readily. They voice the will of the spirit world, and as they direct the multitudes go. Their good will at least cannot be purchased by promises, boasts, flattery etc. They are too sensitive not to feel the real, the soul influence the true animus of the law, and to have, their love or appreciation is to have the gods on your side. Therefore trust to your mediums, uphold them in adversity, welcome back those who have erred and repented or reformed, and you will never lack the inspiration or intuition necessary called Spiritualism!

Literary.

"How Elvie was Sived," A story of the Conomaugh Valley by Emma Rood Tuttle. Now in press and suitable as a Christmas or holiday present. See advertisement in another column.

"Common Sense Talk to Common Sense People" is the title of a pamphlet issued by Dr. H. H. Jackson, on the theory and cure of Catarrh by Dr. Sykes' Sure Cure. Send for a copy. Address 330 Race street, Cincinnati, O.

"The World's Advance Thought" together with "The Universal Republic," in magazine form, is now publi-hed monthly at Portland, Oregon, and London, Eng. Subscription price \$1.50 per year. Editors: H. N. Maguire and Lucy A. Mallory. It is, as usual, replete with interesting matter of a high inspirational nature, giving much food for thought and reflec-

Voice of the Patriarchs. First volume of a series. Glimpses in the Upper Spheres. By Luther Marsh. Price \$1 50. Chas. A. Wenborne, publisher, Buffalo, N. Y.—This book contains spirit messages from the most noted bible characters and is calculated to comfort those who cannot part from the old. Some passages are really worthy of perusal regardless of their origin, while others are soul inspiring. There is hardly any fault to be found with it as a literary production-except that it is very christian. But taking it for what it is worth, viz: to comfort Bi ble Spiritualists, it has achieved its aim, and in which respect it is a good book The motive behind it is a good one and thus it may be commended

"The Forum," edited by Lorettus S. Metcalf, and published by The Forum Publishing Co., 253 Fifth Avenue, has an interesting number for December. Among its contents are subjects political, historical, industrial, scientific and spiritual. The latter corsists of a fine and lear article from the pen of Rev. M. J. Savage, entitled "Experiences with Spiritualism," and concerning our cause, we have taken the privilage to reproduce it in this issue of THE BETTER WAY. "The Forum" is one of the best monthlies extant and has among its contributors Profs. Bishop B. J. McQuaid, Dr. George M. Gould, Park Berjamin and others, and should be read by every progressive thinker. Subscription price \$5 00 per annum, or, 50 cents a copy.

"Parchic Sudies" for December contains an interesting article on Mediumship, its uses and abuses. A. Morton, publisher and editor, 210 Stockton street, San Francisco, Cal. Single copies 10 cents. One year \$1 00. Mr. Morton is an earnest Spiritualist and desires to see the cause advanced on its true merits, at the same time permitting others to think as they feel inclined, as the following extract from his book betrays:

.. • • Force is a destroyer rather than a builder. Contempt and ridicule only excite combativeness, and confirm spirits or mortals in their errors. To denounce an honest b lief in the existence of an Omnipotent, Divine power, or to cast contempt upon the belief in the efficacy of appealing to higher sources in prayer or inspiration, indicates the impression of a petty, intolerant mind. All honest belief is entitled to respectful treatment, whether held by mortal or spirit; and if the belief is erroneous, the only kind and charitable way to correct it is to lead the person entertaining it to see the beauty and grandeur of the higher light. Denunciation and intolerance is not consistent with spiritual philosophy."

# A Matter of Bangs.

There is trouble among the school teachers and in the Board of Education, because some ancient and uncomely principals insist that young and pretty female teachers shall not tittivate themselves with bangs and curls and wear dainty ruffles around their fair necks. The old maids in question consider it a crime for their juniors to make themselves as attractive as possible and to be altogether womanly in the presence of their charges, and they have sought to impress their ideas upon the old fogies of the Board of Education, who delight in nothing so much as to see the teachers cringe before their dread authority. We hope the girls will stick to their bangs. Let the old maids gnash their teeth if they will, but let their juniors nail to the mast the flag love. But in that state it is not available worth something to know whether we spirit world operate in favor of the cause of free bangs, free curls and independence!

as an influence or power other than sym-shall live hereafter. None are without or as the law of Spiritualism demands, and -N. Y. Mercury.



#### Boston Mass.

Wr. W. M. Holt writes that the Kelio Spirtiusibi Society, which meets at 121 Washing tou street, is continuing to rojay large and oncon. Among the intent serving this society are Mrs. Amote flumbant, Mrs. E. Cutting Lusker, B. Prinest, & rather G. Algertian and others. Regular services at 10 of 2 co and 75% and on Regular services at 10 of 2 count fish and consider at 8 p. m. The public is toward

#### Albany, N. Y.

Mrs. H. S. Licke coward a very successful onby followed by Prof. W. P. Peck for the two e-ming months. The Spiritual coately is in

tured and gave tests before the Society for the Advance of Scientific Spiritualism at this place, to an audience of dil people. The Pain D aler and Leader give good reports. Wentworth. M: Ripley will remain through December. He betures and tests are much liked. Mr. Ripler's way of giving tests, as he does, di-Riplet's way of giving tests, as he doos, direct to the person for whom it is intended, in a row thing it ee, and his tests are all tecongress. Mr. It pley asks for week evenings' between within a day's journest from this place, with tests, on liberal terms. He can be suggest for them by a later saing from at 10 [agestreet, Cleveland, O., for the month of prember.

Nours rescentibile,
Western Keskeve.

#### Indianapolis, Ind.

Our association is in a thirtying condition-Mr. G. H. Brooks, who is now among us, is a worker for all that is out. He does not work expressy for Mr. Brooks, but for the welland of the association. We some time ago saked to lender our thanks through your paper to Raiston, of Dayton, O , for her donation; 1

also asked the biother who wrote me from Hines to do so again, as I lost his letter and could not learn his siddress. Last me ting high! Mr. Brooks secured riven new members. To day he organized the freeun beic. We sto sux tons to tuite a temple, and ask our sine alsors and prothers throughout the country to na-(-) us. Yours in truth.

D. A. RALSTON, Pres.

#### Pecria, Ill.

The cause of Spiritualism is progressing in Pearla. Many private circles are held here workly, and Mrs. M. T. Allen, the trance speaker, is drawled crowded bouses every Sunday evening at Union Hall.

Mrs. Flora A. B own and husband, of Portland, Origin, slopped two weeks with our society, and the lady gave, the utmost satisseciety, and the lady gave the ulmost satisfaction in all who with said her mediumistic
powers. Her independent state writing is
naivelous and was writnessed by many of
Provis's most relentite ment and skeptics,
ander arried test conditions.
We conflictly recommend Mr. and Mrs.
Brown to the friends over whose, and we as

duder wild test conditions.

We continue recommend Mr. and Mrs. Brown to the friends every where, and we assure them a hearty welcome should they return at any time to Peorin.

A. B. BRAGSHAW, Press.

# Utica, N. Y.

Baring closed a series of lectures here, I am now enroute for Aibauy and from there to Washington, D. C.

cales become more positive and commanding for ils rights and privileges. The destroyer of happiness fires under its dematerializing breath. The victory over the erroneous teachings that have clouded our mental vision are fast giving way to the bright light that is dawning upon us, from our angel

## Worcester, Mass.

As my mind tune back to turkey day, or are eaten than any other day in the year,

commony known as themselving good of control of the reased to the cathood door and was handed a stratcher used by the attists. The split then the stratcher used by the attists. The split then took its band and drew it across the can thought impressed upon the units of the units of the children would have them fully independent on the same. It was mary-interesting the children would have them fully independent on the same, it was mary-interesting the children would have them fully independent on the same it was mary-interesting the children as impuriant to remain account of the total straight in the following as impuriant to remain a continuous and the children would have each Minday "Passing through the open do r" was then took the children would have each Minday "Passing through the open do r" was then took the children would have each Minday "Passing through the open do r" was then took the children would have each Minday "Passing through the open do r" was then took the children would have each Minday of the children would have then fully indies.

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Next week Units of the children would have then fully in

#### Cleveland, O.

were all the scats taken, but standing toom and helpful at home; still others had prewas occupied and even the auto-rooms were leeted dumb animats from crucity. Nearly evening was Mr Frank T. Ripley, of B ston, upon the phase of the raligion of the past a hieli enforced ob sitence to divina law, by the emotion of fear. He said that men need to do the wid of tied because they did unt date to disobey idm. "A givet many people," gagement the last Sunday in November, to he remarked at one point, will speak about electricity, but may very little about its twin sister, magnettem. When you have a head a featishing condition and oil we full house a be it is because there is loo much magnet that "What good does Spiritualism de?" The at their Sunday services. The Ladies Aid := ison there, when you are cold there is too about the und doing much towards the goal stretticity in your system. The sorth is now geometric and doing much towards the goal steelifelly in your system. And sent in now work, in giving societs and cutertainments going through the electrical period; when carneally and beautifully to the school. I am go but flows purposes.

That is ended what will happen? If will sure her good, earnest word thust have made. Research Mass.

Haverhill, Mass.

Pr. F. R. Roscoe entertained the largest audiences of the season at Unity field on the comber ist. At his request many beautiful discrete field psychometrically; many of the reading which the read psychometrically; many of the readings were known to be very accurate. Dr. Roscoe, beside being a fine lecturer and psychometrist under aphil control, in a thoroughly upright gentleman, which is a help to the cause. He is according a host in him to be the reading and the control, in a thoroughly upright gentleman, which is a help to the cause. He is according a host in him to be cause. He is according a host in him to be cause. It is a socially a host in him to be cause. He is according a host in him to be cause. It is a socially a host in him to be cause. It is a socially a host in him to be cause. It is a socially a host in him.

chometrist under aphili comments in help to the cause. He is so cally a host in himself at estettaining, he is a fine elecutionist. At the close of his address Mr. maps on the cause them so, Sa an A. Byrness, of Daychester, will appeal for us. She is one of the calculated hest instrumental in the pratform at the present time, and is always sure of a great time, and is always sure of a gentless their a repetition of those of a week ago not all sets being a repetition of those of a week ago not all sets being a repetition of those of a week ago not all sets are the call and the sets of the specific to pick out the precise and dience. - Clevel and Leader. ty of his some, if not in summer and color, in the next."

At the close of his address Mr. Ripley came out from his "control" and a coloration was taken. When "Nearer My God To Thee" had been any Mr. Ripley gave a meanes, his had been any Mr. Ripley gave a meanes, his lasts being a repetition of those of a week tests being a repetition of those of a week. At the close of his address Mr. Ripley came out from his "control" and a collection was taken. When "Nearer My that To Thee had been aung Mr. Ripley gave a searce, his tests being a repetition of those of a week ago from 1-st Sunday. He does not work by impact the spirits to pick out the prisons wanted by the spirits by going down into the sundinnee. Cleveland Leader.

Boston, Mass.

The meeting of the Independent Club at Twilight Hait, December M., opened with singing by the audience, led by Mrs. Nette Wentworth.

Mrs. Kate R. Stiles made the opening at dress, choosing as the basis of her remarks, the subject of "Prayer," in which she experience that occurred the post for the only the audience of the object of the fides that all earnest desire or concentration of thought is a prayer for the

concentration of thought in a prayer for the attainment of the object desired, and that according to the sincerity of our purpose or prayer would we receive the nunwer. To draw near to God we must learn to come into closer communion with the divine or God like part of our natures instead of seculing for a "God afar off,"

Mrs. R. G. Weilington recited to her custo may, earnest and sympathetic manuer Long Fellow's poem, entitled "The Footsteps of Augeis." At the close shy feelingly alluded to the reality of at get presence.

Mrs. Ida Whitlock spoke inspiringly of the need of getting outside of the environments of our human selft-buess, that we may become more God-like, and as a consequence be drawn nearer to the infinite. She also spoke with felling of the angel loved ones who patiently wait for us to open the door of ouhearts to welcome them from the spirit side of life, that they may bless and be blessed by the communion.

Dr. Gustav Wiksell meden few remarks

Dr. Gustav Wiksell insdess few remarks, and by request recited a piece, entitled 'Noah's Ark'
Miss Neitie Wentworth revided in an acceptable manner a cong entitled 'Gwilght Deams,' in which s'e was accommended 05 Mrs. Whittock.

Mrs. A. Cliandler gave spiritual communications, and siso spoke on the importance of the cuntivation of individual spiritual gitts and a more fraterinal and universal love.

toward at:

A do it by Mis Wentworth and Mis Whit-lock closed the highly interesting services of the evening.

On Toesday evening, December 10th, Mr Frank Aig aton with colerain the friends of the cam with lecture and tests.

## Bummerland Notes,

be out done at the commencement erection of our free library building, they assembled en mass, twenty-four in number, taking up the shovels and hammers. Mrs.

Della A. Chesbro spoke as follows: The men and women of Summerland have assembled here this morning, November 20th, for the purpose of breaking soil for the erecthat is dawning upon its, from our arget loved ones who come with a never failing loved one with a never failing loved ones who come with a never failing loved one with a never failing loved one with a new file, from sit quarters of the globe can assemble and in all brotherly love discuss sit that G d makes no distinction in the best studgent rays of peace to all that enter with one voice on the top of the green clad with one voice on the top of the green clad with one voice on the top of the green clad with one voice on the top of the green clad loves all side. There fore it believes Spirturally in the control of the green clad with one voice on the top of the green clad loves all side. There fore it believes Spirturally in the control of the green clad with one voice on the top of the green clad loves all side. There fore it believes Spirturally in the control of the green clad loves all side. There fore it believes Spirturally in the control of the green clad loves all side. There fore it believes Spirturally in the control of the green clad loves all side. There fore it believes Spirturally in the control of the green clad loves all side. the body or out, to send such currents or sired to reform. Will we suct sin this unforthe day in which more poultry of all kinds that redther in the total t that is driven may be links of love that will of equal rights and interest brotherhood, stributed to it.

had just come out of the water. All persons had just come out of the water. All persons them fully, busides explaining whatever a unusuity. In the Friedrich church, which has been able to approach the cubic door busides her in order to convince their source their source for their source the

were in the same ve n. The children to day The Boolety for the Advance of Scientific were to tell of some good done by them Spitituaban hold a well attended meeting through the past week. One had sent clothlast evening in Memorial Hall. Not only ing to poor children; others had been aind

crowded, F. H. Sheels, K-q., p colded, Mr. all had something of good done by them to Lang led the singing, and Mr. S. A. Jamett toll. It was proposed to continue this autotind a scalad the plate. The apeaker of the Ject, as the lesson at the next select meeting D . Wilder thought it would be well to leach which address was upon "The Religion of the this children that they should be gentle Part. In the course of life a idress he dwelt with luminate objects also Believe was tien dismissed,

November 17-After stuging, the Invocation was read by one of the paptic. The poems "To Be, or Not to He" and "Life's Purpower' were among the readings of the chil dren. The lesson from the Progressive Edu cator was the "Phenomena of Spiritualiam," The feman to be considered by the school be children's questions were answered by Mr. Ayer and Miss Paine. This lady spoke very aure her good, earnest word chinal have made an impression on the minds of all. Mr. Randell spoke on the leason of the day. His temarks, that were filustrative of apirit contiol, were interesting and instructive. Mrs. Hanks related cases of the phonomens occurting in her home, when shadowy forms were seen and spirit voices heard. Mrs. Daisley had a cisirvoy ant vision of a spirit friend of Mr. Avenu

Mr Danforth read extracts from different authorities on "Woman in the Past and Present."

foreford. Mr Icymum e remain and ainger, iceson of the day.

Miss Prockers, our organist and ainger, kindly offered to give the children lessons in singing at close of the school exercises, and has quite a class, and already the result is manifest in the improved singing.

MRS. W. H. C.

#### The First Society of Spiritualists of New York City.

Miss Jonnie B. Hagan spoke in the morning upon the autifect, "Coming events cart their shadows before." The speaker said that it is a recognised fact in the world, but that because of our blindness and littleness it was often impossible for us to understand what these shadows portend. She touched on the recent convention of Roman Cathohes in Baltimore and said that it might be necessary for Protestants to combine in the future to resist the eneroschments of that church. Speaking of a recent movement in Massichusells to revive the Sabbath laws, she gave a brief and interesting debate among temperance women in which she was a participant, on the possibility of presenting a petition to the legislature, competing prople to rest on the Sabbath day; but upon her proposing to follow out the whole of the commandment and compet people to work on the other six days of the week, a warm discussion followed, and finally the matter was dropped. After the lecture Miss Hagan improvised several poems upon subjects given by the audience.

At the afternoon meeting for manifestations and the relation of experience, Mr. H. J. Newton presided in the absence of Mrs. M. K. williams, who was unable to attend, being III. In his opening address he spoke of the universal growth of Spirituation throughout civil sation. It is degustism that shands in the path of progress, and latta reientless opponent. It holds in bondage the minds of the great mejority, and the only way to effect a release from this this! The ladies of our beautiful town were not dom to by experiment in public places where demonstrated. He announced that it is the desire of Maggie Fox to appear before this society and explain her fromble to its members. There are those who, when the name Fox is mentioned, turn up their nexat appendages at an angle of 45; and they are Christian Spiritualists who profess to be folwe call out to all kindred spirits, whether in hand to the one who was repeniant and de Her appearance before the public, he said,

Min tinger permitte herself to be out of Itali's

hanks for a marked copy of Tun Beryan WAY, containing the oblinary of John B. Wolff, sayer He was one of my old, valued and respected friends, and one of the best and tracel of men who ever walked this earth. I have been in finately acquainted with blur for the last Wyears. He was one of Chilorado's plonsers He was the first who advocated Aphilinalism

in our mountains and the seed he scattered here thirty years ago has token root in our tich mil and is now producing a bountiful harvest. From that day to this we have have find lecturers and mediums who fre-

Mrs. C.J. Moyers, of San Francisco Mrs. C. Moreover, the post of here and has given an active feet of some feet of some feet of some feet and has given account feet of some feet and has done the same for others. The half in which she first spoke has become four situations crowd the largest take in the city to hear her, if she are did come you way you will find her worthy of confidence.

#### New York City.

WRITE ASCHUNDA The suit of Mrs. E. A. Wells against John C. Bondy was brought on for trial the 3d instant and a jury called, each of whom was challenged by the plaintiff's counsel; in ferrogated in regard to his views and prejudices, and they each and every one declared that if the plaintiff should prove that the was a medium and clairvoy and, that she could and did describe spirits of departed persons, and that forms did malcrished in her presence, or that she did pass through a nelling to a cabinet, or from one compactment to another without breaking or destroy-ing the netting they would not believe it even if the evidence was to disputed; and if her right to recover denented upon proving such nets, were provid, and some of them and hous, were proved, and some of them and they would so find even if possibility of those things should be considered by the defendant. The court held the Jacon competent, and plaintiffs coursel tirely refused to try the case is fore that Jary, and the complaint was increasing distributed.

The case will be taken to the Appellate Court.

PATTARISAN.

#### Indianapolis. Ind.

Having fold you to my last that I would keep you posted in regard to the society here shall endeavor to keep my word. On Wednesday evening the society held a public circle in the ball, which was quite large y attended. Some of the mediums gave readings. which were good. The melety has been holding public circles every week, which has done its work in its way.

Wednesday night I gave some of my personal experiences, to be followed by tests by different mediums.

Next week we are to have a dance and donkey party," which I trust will be the means of creating a greater digree of harmomy amongst the people. When one's social unture is unfolded it has a tendency to cause each and all to come together in the bond of fellowship.

We were unable to complete the Ludie Ald on Friday afternoon, but it will no doubt be completed on Wednesday evening.

We started our Lyceum Sunday afternoon at half-past two, with thirty four in attendance, which I think fine for the first Sunday, Everything passed off fluely; all fell in line as though they had been old workers. Next sunday I look for a much larger attendance, and should not be surprised to find that Indianapolis will have one of the largest Lycoman in the country. There is much work to be done in that field as well as off ere here, and it will take time for it to be accomplished, but where there is a will there is a say.

All feel the great in cessity of doing something to build up the cause; and no better way can be found than the Lyco um work.

Souday morning a memorial service Sunday I look for a much larger attendance,

way con be found than the Lyou un work.
Sinday morning a memorial nervice wheld in memory of Mr. Greenwood, an old Spiritually, a horresently passed away. Mrs. Taylor assisted in the nervice. There was a good attendance of the control of the Noble Street. I am much more restrailly he can think house. caled than before.

## Minn apolis, M nn.

Please a low me to inform the public through the column of your widely circulouthed of piritual progress in this beautiful city of the Northwest. Our meetings are creating a great interest. Old Felfellows liail, which is beautifully fitted and inrolated and very centrally located, is occupted by the First Spiritual Society every Sunday evening. It accommodates some all people, and the last Sunday evening extra chairs had to be provided in accommodate those who came. We usually open with singing by an excellent quiriotte, followed by a lecture of thirty to forty minutes, and then "Banshine" and "Prairie Flower" give tests to those in the audience, usually occupring one-half to three-fourths of an hour The last two Sunday eventings we have had independent state writing by a Mrs. Wilson, a new medium. Four persons from the audience held their states with her; two on each side of her, and of the four states two were written full and signed ty spirit friends, and the messages fully recognized. The Soandanavians of this city are last becoming Spiritualists. The paster of one of their chirches is very literal in his views and belief, he, with his wife, attended two scances for in terislication, and he statest publicly before his congregation that he knew and recognized those counted to him as having passed through the change called death, and that they taked with him in his own language and dealest. There are a number of etc dont mediums being developed among that initianative, and they will be used by the higher posses for the promugation of the truths of the spiritual physosophy. It is growing yes it is growing, and the time is near at him dwhen attach it from the physical body. Mrs. Funden's conducting meetings in Norden on Second avenue, south, every Sunday morning and evening. The haif is phossest, early after the truth. Sue is an extreat, solve and considerations worker, and a lithough young in the field, will see the known intronginant our land as an extrest, solve and considerations worker, and, although young in the field, will see the known intronginant our land as an extrest plantary and they are avery should be sunder the special dealers. The ten content of the same and the more first there were highly appreciated. Mrs. Lopper also hards meeting the amount for those sent in the many nore count to many section after the limit, and near an overymor friend.

Can Hemorrhoids be Cured. The last two Sunday eventogs we have had independent state writing by a Mrs. Wilson, Can Hamorrhoids be Unred.

Thad a very agravating case of external piles, which threshold to unke measured the fronties, when a filend recommended the dobe like cure. One hox cutting much me. Yours truly,

J. E Thomas and Nill Vine street.

the well, O. Mept, 17, 1888, I bought a box of Globe Pric Curs about a year ago such used it interpretables and bleeding plies, and from that time I never have been bettered with price. Your Pile Medicine domesancity what you caim for it. Yours, Cantara, Janeier.

Full size package \$2; Trial or half size \$1, Frestles on Homorthoidal Diseases sent fres. Address at orders and money to the tilobe Medicine O., Hoz 715, Cincinnit, S. tild you notice that fine head of hatrat church last Hundey? Thet was Mrs. 11-

#### DRIEFS AND PERSONALS

Bro. Wos. M. H. Sarett, writing to return C. I. M. You, you may send in questions to be answered through our message department

H. Khermite, Jackson villa, Fin., writes that a lady physician or medium is very much needed there,

Dr. Dean Clarks spoke at Santa Crus. Cat. on the 24th ult. His fecture was synoptically reported by the daily press

Thirty-eight Nationalists Clubs are already in existence, twenty eight of which are in the Western States, and of which one is tier

Mr. Relaton, of Indianapolis, writes that Miss Nickerson has not been sugaged for next March, as Mr. Vietra erroneously re-

"Light on the Way" has been temporarily auspended, or "until more favorable oppor tuntiles offer for the publication again," as it ease in its valedictory.

The jury in the Reid case at Grand Repids, failed to agree, atanifing all to six, and was therefore discharged. A new trial will be held at the March term.

Airs, Colby-Lather has been engaged by the Union Society of Spiritualists of this city for the month of March, INC, in the place of Mrs. Ada Pays, whose itt health compelled her to cancel the engagement for that time

Willard J. Hull delivered a very fine lecture before the First Bootety of Buffa o on Bunday, December, lat. which we will try to publish when space permits. Next Bunday he speaks at Meadville, Pa., and the follow ing Sunday will be at ituffalo sgain.

Among the trumpet mediums in this city none are more highly apoken of than Mrs. Kate Stewart of 10 Adison street, and Mrs. M. Englert of 67 Marshall avounce. Their ac succe are siways well attended and none leave without some gratifying message from a loved one gone before.

Mrs. S. Seery, one of Cincinnati's famous trumpet mediums, laft this city on last Natunitsy for Anderson and Muncle, Ind., where his will hold scances for the hungering multiple delivers and Social Information. Evening his will hold scances for the hungering multiple delivers and Social Information. Evening the state of the particular of ciulty of these cities to avail themselves of an opportunity not often presented.

The Jews of New York, although compris ing to per cent of the population, contrib ute less than one per cent, of the crimina classes. Out of 80,000 crimes on the record three years ago there was but or e charged egalust the Spiritualists. Since then there has tol been any. The Jews and Spiritualists therefore take the lead in morality.

cover. Has a factory any more right to misrepresentation than an individual has If a poor market woman was to tie up 15 rggs in a package and sell them for two degen how quick she would be handed up for impection.

# Obituary.

CAPTAIN FRANK J. OAKER Extensively known in business, marine and hotel circ'es for many vests was Captain Frank J. Oakes, who died Wednesday, Decomber 5th, agod striy-nine years, at the Old Men's Home, on Wainut Hills, after a brief Olineas, of diabetes. The wife of Captain Oak a, who was a paralytic for several years, died at the Home short time since. Before the rebollion. Captain Oakos was extensively engaged in the iron business at Portsmouth. Ohlo, to which pursuit he falled. During and ofter the war he built, chirked and com manded a number of steamers navigating the Obio and Mississippi rivers, among which were the St. James, Rowens, R b cea famed Alaska, Imperial and Golden Crown He also for many years conducted the Crawford, Walnut Street, Denian and St. James ford, Walnut Street, Denian and St. James for the Control of the Civer House of Toledo. He enjoyed an extensive acquaint-succession; or rivers from Poteniugh to St. Louis and New Orleans, and was a man of temperate hebris and close application to tusiness. His health had been failing for over a vest past, and he did not him amoving the state of the tuneral took placefrom the Home on Friday morning at 10 occoses. Chronic Diseases a Specialty. from the Home on Friday morning at it of clock. Explain thakes was not only an ayowed Explain thakes was not only an ayowed Explaintains, but very liberal in everything apparisining to the cause, and donated generously when called upon to and the cause flusheshing. Many regist his departure from this mundame aphress, but as puriors for life is limited we must automy to the mevitable, though still in the possession of the key that inclocks the door to the mansion in which he has established his new home. The loved ones of the Spiritualists are never ion to all consciousness.

There is no death! What seems so is transi

This life of mortal breath, is but a submb of the life elesian, Whose parties we call death

### AN ASTONISHING OFFER Bend three a cent stamps, lock of hair, age,

name, sex, one leading symptom, and your disease will be diagnowd free by apirit power, DR. A. B. DOBSON,

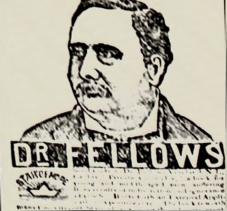
Maquokota, lowa.

1 1 1 I meat remarkable and valuable Record of Spirit Phenomena ever given to the world from the time of Christ down to the middle of this century, is contained in

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LACYS WARNINGS.

First published in London, 1707. Compilertion giving nietry, experience and development of the Medium; it inspired discourage, prophete of nore recent Reveletions. To be issued and January L. Paper cover, \$100; ciock, \$1 in. Transcents recentifying wid be matted, pattern prid, as mon as insted; others will be notified. Edition limited, and furnishes only to subscribeds sending name and address. UPA S. Pilotann, 1800 a Street, San Diego, 181.



# What ue know of Dr. Fellows.

Inquiries are frequently received asking what we know about Dr. Fellows, of Viniand, N.J., First, we know that he is a reliable one gentiament of rare professional skill, who has nextured success by good work. Mecand that he furfile skill he agreements to the letter. Third, that he lies 'performed cures of hopeless cases that in the other time his skill would have been called missculous. Fourth and last, we know him to be an hopele man, and a simulation of the skill bird. Her ancess has been wonderful, as individually companies a simulation of the skill beautiful in the passession will testife the missing to the profession will testife the same accommodations for a present to the skill beautiful in the passession will testife the missing to the profession will testife the missing to the profession will testife the missing the profession will testife the missing the miss

Mrs. F. F. HILLIARD, TRANCIC.

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> 20 Pine Street. CINCINNATI, OHIO.

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Consult with PROF. A. B. SEVERANCE in all matters pertaining to pratical life, and your spirit friends. Bend lock, or handwriting, and one dollar. Will answer three queetions free of charge. Send for Circulars. Address 195 Fourth street, Milwaukee, Wia,

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In examining eyes clair voyantly to adjust apeciacies, and looking for the chief cause of initing eyesight, I found it to be extend and cold in the breat. The sact every lower, and led to the discovery of my estarth removed, and led to the discovery of my estarth removely. It is discovery the mass passes of constraint virus, causes healthy secretions, excites and altays all inflamation, completely heals asses to the local, restoring the suite suite of teatre, smell and bearing. Tested

completely heats so in the treat, restoring the source of taste, antel sud bearing. Tested for My years with complete success.

I my receipt of \$1 00 and \$1 wo-cent stamps, \$2 arts with roll directions to the paid one bottle of CATARRIS UaRs. One rottle of CALACISTICE RES.
One pair Melled livible blacchacles, \$1.10;
one plut Kye Wash, he centre one buttle
title for Catarib, \$1.10, when one rad at one
time, all will be sent pastage point, for \$2.50.

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To Preserve and Restore Eye Sight

This remedy, known as my Magnetized Compound, has proved theif an invaluable remedy to external diseases of the eyes and eyelds. This compound has been tested by housands, and proved itself worthy. For sore threat, swelled tonate and sere mouth, it gives inmediate telled. In case of scalds, hums, brules a or any inflamations, it may be used with good results. Muffelent compound for one pint. A cents. Ment by mell, prepaid, with full directions. For any of the above, address.

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PERBLE SPECTACLES RESTORMENT VISION. My Controvant Method of fitting the syon never falls. Short by mail \$1 to. State ago and how long you have worn glames, or sond a (wo-cont stamp for directions. Address It. F. PANLE CLAIRION ART OFFICIAN, Clinton, Lows.

Mention this paper.

MRS. DR. KLLIOTT, MENTAL HEALER,

Given by the Guides, Waubenekuhn and of Henry H. Warner, Cincinnati, Ohio, Wednesday, December 4, 1889.

#### INVOCATION.

Nature-Divine Inspirer of man-to thee we look for strength in our time of need. knowing that as thy children we may ever have thy watchful care and thy presence Naught enters into or departs from the realm of causes and effects, save by Nature and Nature's laws unchangeab'e and ence of some of the loved ones who would indestructible, and in pursuance of this give some message to one in earth life. To law we return to earth to-day to aid some Charles I say that death has not separated weary soul upon the journey of life, if we may. May peace, love and wisdom abide with you all. Awen.

for some time, not because "it is not given no amount of persecution can crush them fornia. out of existence. I greet you all with love and I want to say to Mrs. Glading may peace and happiness ever be yours.

#### HENRY BARR.

Frank, the plans you have been forming during the past week are not such as to in sure you the best success. Take care what you sign your name to, and have nothing to do with any schemes of M's. He is not what you believe him to be. Many times, you have been on the point of saying yes to propositions that have been made to you, when something has seemed to hold you back, and you have been glad of it after wards. You hardly know where you stand at times, and then all comes out straight and you find that what seemed the most tangled was really the smoothest and best parts of your life. Do you understand? To Frank Barr, Franklin, Penn.

#### JOHN FERRIS.

Thomas and Mary Ferria, of Elmira, N. Y., are my father and mother and it is to them that I come this afternoon to let them know that though the fall crushed my body my soul still lives and I am near them often.

#### MARTIN BOERTCEL.

I have relatives living here in Cincinnati, and to the one who comes to the Hall, with Mrs. Hockett, I want to say that she will see brighter days soon. Do not get discouraged, all will come out right and a

### GEORGE WILSON.

The ship Prudence, sailed from New Bedford, in 1853, for Reikjavik, Greenland. and was never heard of again. I was the captain and we were struck by an iceberg off Cape Sable, N. F. and went down to Davy Jone's locker with all hands. I tell this so Martha Wilson, of Nantucket, may know that her husband is living in the spirit world. May God bless you. You just been spliced,

# CAROLINE GILBERT.

Was born in Alton, Illinois. Was killed Cairo, when I was twelve years old. I am twenty-seven now. I want father and Brother Frank and I come often in the all energies, known or conceivable. home, but this is the first time we have been able to make ourselves distinctly

# MARILLA GILBERT.

The young lady who just spoke is not a relative of mine. I come to give a word of greeting to my dear ones in earth-life. I am indeed happy in this realm of spirit and here we are all united and we say to you all, angels guard and bless you all. I am not able to say what I desired to at this the guides, so I close with love to all.

# ALMIRA BROOKS.

The friends at Westfield, Mass., will remember me and I want to say to Charles and Lee, be very careful. They will understand what is meant. I am very happy my body it could not destroy my spirit and broader soul thought.

### CHARLES KENDALL.

When I passed into spirit life from a ham, Windham County, Vermont, in May, 1862, it came upon me so suddenly that I did not know what had happened until my brother Frank who passed out in 1859, came and led me away, and told me where I was. I was cleaning my pistols, when by some I was attempting to draw the load. I had just come home on a furlough from Washington. I will be recognized I think as Lieut. Col. Charles Kendall, 12th Vermont Infantry.

# SARAH SHEDD.

are walting to speak to their friends. Tell sion, that comes to him at times.

WILLIAM HENRY HALFORD. Names are the hardest thing in the cata- relieved of his suffering by the it flux of

answer many questions that I know are passing through my brother's mind to-day, Watenewan, through the Mediumship but I am unable to do so because of conditions over which I have no control but this much I can and do say, you and yours will obtain better proofs at home through your own organization than in any other way.

JAMES LA PALLE. I come this afternoon in response to a desire that has been expressed for the pres-

yet I have los! none of my love for those who yet remain in earth life. Your life has been a stormy one and full of cares, I am very glad to be able to greet the but you have kept boldly on in the battle friends this afternoon. I have been silent never giving up. You have clung to life with a wonderful tenacity. If it had not to women to preach," but because I have been for your indomitable will and the been busy helping others to speak and have angel world you would have passed out at not been able to get a word in edgeways for three different times in your life. I would myself, but now I want everybody to know advise you to accept the offer that was that the beautiful truths of the spiritual made to you last Saturday, the 30th ult. philosophy are undying, imperishable and To Charles La Sal e, Santa Barbara, Cali-

#### MARY BARNEY.

My home in earth life was at B'oomington. Ill., where I resided for many years. Leonard, my son, your mother has not forgotten you, and her loving arms would clasp you once again as in days of old, but that cannot be until we meet upon this side of Death's troubled sea. The years are passing swiftly and yet so slowly. Keep as quiet as you can, and you will gain some strength. I send my love and blessing to you all. Good-bye.

#### MARTIN SCHMIDT.

When I came to this life I found things much different from what I expected for I had been brought up in the German Lutherau church and believed what the min ister told me. My relatives live here in Cincinnati, and I send them my best love.

#### MCSES BARNES.

Good afternoon. Every one that been talking been white folks or Indian and I don't exactly know whether they'd exactly care to have old colored man talk or not, but the little Indian girl, she tell me to go ahead, that it ar'n't the color of a man's skin nor the clothes, nor the position they held in earth life, but the life they lived cording to the best they knew, and I just wanted to tell Missy Ellen that I tried my best to save Mars'r Barnes when he shot at Culpepper, but it war'n't no use, for when I reached him the breath all gone, and a grand womanhood of ennobling work for sharpshooter he pick me off 'cause I was in a gray uniform too. Good bye. To Mrs. Etlen Barnes, Asheville, N. C.

#### Questions: Answered by Spirit Orontides. Query-In Mental Cure, can mind cure

diseased body, and keep it healthy. If so, will not the time come when medicine n the form of druge will be discarded?-Major Carpenter, Delphi, New York.

The time is coming when all drug medication will cease but it is not dependent upon any process of mental activity, for mind see I was only thirty and Martha and I had as viewed by us is an effect and not a cause. an agent and not a principal in the great expression of the primal substances and energies of nature-soul, spirit, matter-coras some call it, in a steamboat explosion at related in a unity of manifestation to the external senses. Substance is all that exists in nature whether in the realm of invisimother to know that Sieter Mary and bility or visibilty. It includes all forces,

Nature contains all the elements of life, and all the elements of death so-called, but not of annihilation. Return all organized existence as we now view it back to chaos, and it would still be substance and a part of nature, subject to natural law. All substance is in constant motion, in vibratory waves, and upon the rapidity and intensity of these wave vibrations depend our powers of external sensation, as sight or hearing. From this constant motion of substance time and impress my thought clearly upon is generated a force which pervades all existence, automatic, self directing, vet capable of direction in many of its protean activities by human intelligence, both incarnated and decarnated.

The sun is the great storehouse and dispenser of this force to the earth, here and though the consumption destroyed and every thing we est, drink, or wear le the product of this silent, ceareless energy. my soul. Progress and growth from the this Soul of the Universe. Every heartold earth conditions has been slow but sure beat that sends the blood leaping through and now after forty years of spirit life, I the arteries and veins, every motion, every am rejoicing in the freedom of a larger and thought vibration sets this force substance free again, creating a state of harmony or inharmony as we obey or disobey the laws of nature as to living. Disease is caused by pistol bullet through my heart at Rockingmonies caused by perverted methods of living, in eating, drinking, and wearing of clothes in certain ways.

The cause of these inequalities must he removed to effect a cure, and if we live in such a manner as to constantly accident one of the chambers exploded as evolve such inequalities, no amount of medicine, magnetic or electric applications or mental cures will permanently cure. In actual fact they never do. They are merely agents that aid in generating a sufficient quantity of this force which we have before spoken of, to restors the balance between the inequalities of the system. The lack of I am glad to say a few words this after- this force must be supplied from some of noon, but they must be very brief, as others its thousand receptacles in nature and the manner of supply may be varied but the efmy brother, George, that father and fects are the same. The mental cure, anmother and I are ever with him. We will called simply amounts to this, that the inhelp him to conquer that terrible depres- dividual using it renders himself negative to the spiritual forces of nature by his mental activity and the result is that he is

SPIRIT MESSAGES | the sitter is over-auxious. I would gladly | product of spirit and soul impingeing upon organized material substance. Material substance cannot think, cannot feel of itself. It can only act as the medium by which the vibrations and waves of this automatic force substance-this Universal Soul, of which all nature is but the reflec-

Thus your mental healer is, whether admitting it or not, a healing medium, being the instrument through which a spiritual force is transmitted, and it does not of a necessity follow that it is a personal spirit de carnated. It is this automatic force substance that is the remedial agent whether the operator be a decarnated or incarnated spirit. But their efforts can have no permanency if you live in constant violation of the laws of harmony, (health). The mental healer who directs a patient suffering with the complaints to which the women of the present age seem peculiarly liable, to think that she is not sick, as all is spirit and spirit cannot be sick, and at the rame time allows that patient to wear heavy clothing, tight-fitting and all bung upon the waist for the hips to support, has not fulfilled her duty and doesn't understand the laws of health at all. She or he, as the case may be, is simply allowing the cause to remain in full force, and the patient and physician might think till doom'sday and they would never affect a cure until they took the burdens away from those delicate organs, whose structure is so complex that a very slight derangement causes a derangement of the whole system. It is not our purpose at this time to give utterance to a medical thesis, but we say that light warm clothing, hung from the shoulders and not tight fitting nor slouchy either, with plain nourishing food, regular hours, regular bathing, and regular exercise would do! such a patient more good, than all the faith and mental gymastics, with ALL IS GOD or SPIRIT in capitals or small letters,more good than either one or both of these And let this be their everyday method of

of living. The laws of physiology and hygiene are the laws of morality and spirituality for a body means a healthy spirit and a healthy spirit means freedom from vice. Educate the children of to day to live right, physically and spiritually and their children will have no use for drugs. Yes, the time is coming when drugs will not be used. No. mind cannot care disease or keep the body healthy, but it can act as the medium through which the realm of spiritual substance and force may act on the realm of material substance and thus effect a cure.

The mountain peaks, whose snowy summits

Beyond the gaze of mortal eyes, The rivers in their rippling flow, The teasons as they come and go, The rainbow's many tinted arch, Those symbols of the soul's grand march-The stars that thro' bright heaven sweep. The restless, heaving ocean deep. All,-yea, all repeat the story

# Waste Places.

Of Spirit's immortal glory.

The time is not long gone when the United States was considered big enough to give every individual comer a farm; realm of nature, being but the external and perhaps it would so be found to-day if each was allowed no more, for in that case the greedy ones would not come, and the powers and capital of the big syndicates might be turned to the reclamation of the waste place of the earth, now left to solitude and barrenness. The earth is becoming crowded, not for lack of room, but for lack of the pioneer spirit that braves and Gira d Ave.

Solidade phase present, and Jacob Grupp, Philadelphia's best male mellium, is very often present, office 1106 Fairmount Avenue, Mrs. L. Leidy, 1945 North 9th street, a member, loos not forget us. J. Wallace, another member, is often with us. Mediate, another member, is often with us. Mediate, another member, is often with us. Mediated.

Keystone Spiritual Conference meets every Sunday at 2 1-2 p. m., at their hall N. E corner 8 and Cottonbill sts. Wm. Rowhottom, Chairman.

Fourth Association hold their meetings every Sunday evening at 7 1-2 o clock at N. E corner 3rd and Gira d Ave. Mrs. M. Brown, President. each was allowed no more, for in that case and endures through sheer determination. We hear all sorts of nonsense about this earth being ripe for destruction; our living in the last days, etc. Why, the earth is no where near perfection, for no desert has yet "blossomed as the rose," and there are many deserts which together constitutes a large portion of the globe. The Sahara, with its thirty-one hundred miles, excludes all others from the minds of most persons, not because it is greatest, but that it is more written about and spec-

ulated upon than other regions of its kind The Arabian Desert has fifty thousand square miles; the Asiatic Sanara, the Desert of Gobi, is eighteen hundred miles long and five hundred miles wide. A large portion of Persia is desert. The South Ameiican Puna extends three hundred and fifty Spanish miles and has an elevation of twelve thousand feet. Another desert of Peru, partially reclaimed by man, extends twelve hundred miles along the Pacific and fifty miles inland. At home we have the Great American Desert. But the interior of Australia rivals them all with its half million square miles. If God created the planet we live on; he certainly designed these waste places for the conquest of man; If there was no design about it, then the last fifty years have demonstrated that there is nothing impossible to man in the way of hringing the earth under his control .- Golden Gate.

# A Definition of Theosophy.

In answer to the constantly recurring question: "What is Theosophy?" the following from a speech of Col. Olcott's is one that expresses it in brief:

"The essential human Ego, the individual essence, which is the center of life, the soul, that which alone really exists, is one. All circumstances and environments are mere outside wrappages. They vary end lessly. Skin, race, constitution, civilization, sex, all these are but accidental and transitory. They are but as clothes, concealing the wearer, disguising him beyond all similitude. Our material bodies are clothes. We seek to penetrate through all these things, and pierce to the unclothed Ego, which is everywhere and always one. Creeds and bodies are alike but as the peelings of the onion, to the soul. Looking through all these, we proclaim the eternal and immutable and absolute unity and brotherhood of every soul with every logue to give, especially when the mind of these spiritual agencies. Thought is the other soul that has existed or will exist."

### MEETINGS.

Cincinnati, Ohio. The Society of Union Spiritualists, of Cincin-nati, hold meetings at G. A. B. Hall, 116 W. Bixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at G. A. R. Hall, 115 W. Blath etreet, Officinnati, every Sunday at 9% A. M. All are cordially invited.

Douglos Hall, N. W. Sixth and Walnut streets, trance lecture every Sunday at 3, p. m. by Mrs. Adah Sheebsh. Admission free. Strangers cordially invited.

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

# BANNER OF LIGHT CIBULE-BOOM, No. 9 Bosworth atreet—beances are held every Tuesday and Friday afternoon at S o'clock promptly, Admission free. J. A. Shelhamer, Chalrman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall -Lectures by able speakers Sundays at 10% a.m. and 7% r. m. Bichard Holmes, President; Albert F. Ring, Tressurer; O. L. Bockwood, Corresponding

and necording Secretary.

FIRST STIRITUAL TEMPLE, cerner Newbury and Exeter atreets—Spiritual Fraternity Society will hold public meetings every Sunday.

The Temple Fraternity School for children meets at 10½ a.m.; afternoon services at 2½, and Wednesday evening social at 7½.

Children's Progressive Lycerm No 1 - Ressions every Sunday at 11 a, m, in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats foo. Every one invited. Benj. F. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

1021 WASHINGTON STREET—The First Spirit-nalist Ladies' Aid Society meets every Friday. Pri-vate seamen, for members only, first Friday in each month. Public meetings every Friday evening at 7½. Mrs. A. E. Barnes, President; Mrs. M. Y. Lincoln, Secretary. COLLEGE HALL, 34 Essex street—Sundays at 10½ A. M. 2½ and 7½ p. M. Eben Cobb, Conductor.

EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2½ and 7½ r.m.; also Wednes days at 8 r. m. Able speakers and test mediums. Excellent music. Dr. E. H. Mathews, Chairman America Hall, 724 Washington street, -- Services each Sunday. Dr. W. A. Hale, Chairman,

A Public Social Meeting will be held every Thurs-day evening at 7½ in the office parlors of Evans House, 175 Trement street Eliza J. Bennett. The Spiritualistic Phenomena Association hold their meetings in the Lyceum Hail, 1631 Washington street. It is the hell above the Ludies' Aid Hall

Chelsea. -Spiritualist meetings are held in Pil-grim Hall, Odd Fellows Building, each Sunday eveing, at 71% o'clock.

Meetings are beld at Grand Army Hall, Sundays at 2½ and 7½ p. m. All mediums invited G. F.
slight, Chairman.—The Ladles' Social Aid Society
holds its meetings every Friday afternoon and evening at 195 Thestnut street. M. L. Dodge, Sec.
Cambridgeport.—Meetings are held every Sunday
evening at 0dd Fellows' Hall, 548 Main street. H.
D. Simons, Secretary.

#### New York, N. Y.

The American Spiritualist Alliance meets at 219 West 42d street, New York City, on the first and third Wednesday of each month at 8 p. m.

METAIL Spiritualists are cordially invited to become connected with The ALLIANCE—either as resident or non-resident members—and to take an

active part in its work.

Spiritualists who are disposed to aid the American Spiritualist Alliance can so by sending subscriptions to its treasurer, F. S. Maynard, 210
Washington st., who will acknowledge all remit-

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. Henry J. Kiddle, President.

J. F. Clark, Cor. Secretary, 89 Liberty St , N.Y. Columbia Hall, 878 6th Avenue, between 43th and 60th streets.—People's Spiritual meeting. Services every Sunday at 234 and 714 p. m. Medlums and speakers always present. F. W. Jones Conductor Adelphi Hall. corner 52d street and 7th avenue,—First Society of Spiritualists holds meetings every Funday at 11 s. m., 234 and 734 p. m.

A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M.O. Morrell.

The People's Spiritual Meeting every Sunday evening of each week at 230 W. 36th street, at the residence of Mrs. M. C. Morrell.

The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 6th avenue, near 36th street. J. F. Snipes, President, 476 Broadway. Columbia Hall, 878 6th Avenue, between 49th and

# Philadelphia, Pa.

First Association hold their meetings every Sun-day morning and evening at their ball, 80 - pring Garden st. Lyceum, 21-2p, m J. Wood, Pres. The Second Association of Spiritualists, of Phila-The Second Association of Spiritualists, of Polia-delphia meet every Sunday at 3 r. m. at their church, Thompson Street between Front Street and Frankford Avenue, Circles and spiritual ex-ercises 3 p. m. and 7 30 p. m. ars T. J. Ambrosia, Trustee and Tre su er,—our mainstay of the Asso-cation—in allows present and ascob Grupp Phi-

# Cleveland.

CRILDREN'S PROGRESSIVE LYCEUM, No. 1.— Meets every Sunday at 10:45 A. M., in G. A. R. Hall, 170 Superior St. Spiritualists and Liber-alists earnesly invited to send their children, and the public cordially invited to attend

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Spiritualist Meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 pm.
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The Spiritualists' Progressive Thought Society meets every Sunday at 2:30 p. m. in Probeck's Hall Farnklin Avenue. Admission free.

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The Chicago Harmonial Society of Spiritualists meet every Sunday at 5 and 7:45 p. m. at their hait, 93 South Poorio Street corner Monroe.

The Young Peoples' Progressive Society of Chicag : hold a musical and literary entertainment at their hall every Sunday evening.

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# The Brooklyn Progressive Spiritualists hold their weekl conference meetings at Everett Hall, cor. Bridge and Willoughby streets, on Saturday eve-ning of each week, at 8'clock p. m. Guod speakers and mediums. Seats free: Samuel Bogart, Pres.

Pittsburg, Pn. The First Spiritualist Church of Pittsburg has lectures every Sunday morning at 10:35 and evening at 7:45. Children's Lyceuwat 2 p.m. at their hall, No Sixth attreet.

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First Spiritualist Society incets in Odd Fellows Hall, Market street, every Sunday at 7:30 p. m. M. D. D. Higley, Fresident; J. Heeman, Treaburer; J. W. Poyner, Secretary Geo. A. Fuller, M. D., Regular Bpeaker.

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written for The Better War. Dees God Love any Flower Best. hedicated to Mrs. A. M. Glading, whose addres delivered Sunday evening, December is, suggested the thought.

· Mamma," and my darling camb close to my and laid her fair head on my breast

And looked in my face thro' her tears and sald. "Does God love any flower best.

Because, if He does, I should like to know, and here a sob broke her aweet volcedisought that God was like father and you. And you. I know, have no choice."

jad here my other toddler came, And climbed in my lap to rest. and sleeply ochoing her sister's words. Luped, "Pass 'oo love any one best?

ch, mamma," my oldest one cried again; I was playing down at the gate. And had gathered my lap full of flowers and And had just sat down to wait,

·To see if some of the children would come To belo be to play, whom fair Mabel, With her nurse, came by—so prettily dressed With some flowers in a large white shell,

"And calling me, said, Just look at my flow I'm going to give them away.

organdener has picked me his best, you see 80 I can't stop and play with you to day. "And said, on well, just look at mine, too.

The dear God is our gardener, you know;" Ant showed her my flowers, but she pouted and cried, Those weeds, why He just lets them grow!

"h it true dear mamma, that the flowers of the feld Amany less deur to His love? for told me, that all He gave us, that grew

Were alike in His great boundless love. "Inat the cowslip, that borrows its bue from

the sun. And the violet, with its fragrance so rare Were as precious to God, as the beauteous

Or the orchid or lilles so fair.

"That flowers, like children, if rich or poor Fell alike the power of his love. Were blemed with the light and warmth of of the sun.

And refreshed by the showers from above. 'That even the weeds as they grow have

their use. For their seeds feed the birds of the air; That when father turns under the sod with

his plongh With their richness they pay for his care."

"My darling," I cried, and clasped them both The blossoms and fruit of my life;

The anchors that held my falth to the rock That had breasted life's warfare and strife, "All things have their use; the flowers of the

Celd. As those of the garden, more rare, The birds that sing sweetly, the tall rustling

Are children allke of his care.

The wide boundless ocean, the sands of the

shore, The fishes that swim in the great sea. The blind and the halt, the rich and the

Are his creatures alike-You and me.

My two pretty darlings are safe in Hislove. So smile, my dear loved ones, don't weep; felt her head drop, I stooped for a kies And maw both of my durlings asleep. Oscionati, December 2.

An Intelligent Dog.

A lady living near the Old Town red recently lost her pocket-hook. considerable amount of money, and she was naturally very which she was assisted by her neigh lor, failed to find the missing article, and she gave it up in despair, going isto the house. There she saw her lit tedot, and more to relieve ber feelings than any thing else, she said: "Fido," on find my pocket-book, and don't back until you get it." Fido, afteran appealing glance at his mistress, neaked out of the door with his tall tetween his legs, looking as though he vanted to lie down and die. He wan poticed soon afterward hunting and smelling around the lot, finally disapparing to some tall weeds. It was oly a few minutes later when Fido Vas heard whining and scratching at the door, and when it was opened he ble mouth. Fide had undoubtedly undentood what his mistress said, and Vas amarter than the whole crowd of boman beloge. - Birmingham Trau-

# Pitching at a Line.

This capital game may be played by lvo, three or four boys. A line about two feet long having been drawn upon ditance and pink for turns; he whose you tollon falls nearest to the line is enuled to the first throw, and the others, ben there are more than two players. blow him in rotation according to the

then pitches his two buttons in precise. ly the same manuer. The player who succeeds in pitching a button nearest to the line and on the right side of it. claims all the buttons that have been followed her from the East. The occapitched over the line as his property; the others he tosses into the air, and those that fall to the ground with the shank side uppermost he keeps; his opponent now tosses up the blanks, or those that lie with their stanks down-wards, if there are any left, and he now claims those that fall shauks, in this way the buttons are tossed up by the players alternately, each keeping the shauks, until they are all won, when the game begins afresh. When there are more than two players, each pitches but one button, and takes his turn at to-sing up, according to the value of his throw. The ord-r of tossing up regu-lites the turns in which the players pitch at the line, when a new game is commenced.

The Ancient Sport of Hawking.

In aucient times hawks were the constant companions of people of rank and an essential part of a great man's retluue. A man, however high, thought it no scorn to feed and care for these birds, which were considered fit presents from one king to another. It was dishonorable to part with this distinguishing mark of rank. Captives en dured imprisonment rather than purchase release by relinquishing their hawks, and the laws of Charlemanns expressly forbade that hawks should form part of a ransom.

So inseparable were the birds from their masters that men chose to be represented with hawk on fist, and the an clent English illuminators have uniformly distinguished the portrait of King Sephen by giving him a hawk upon his band. In the Thirteenth century ladies adopted the sport of hawking, and soon became so proficient as to be considered equal with if not superior to their lords. The early English kings followed the chase with hawks, and Richard II kept his hauks at the fa mous Mews, at Charing Cross.

In 1662 the Russian ambasador brought Coarles II. In addition to other gifts, some bawk . Covering his hand with a glove wrought with gold, he took a hawk upon his fist to show it to the king. The falcouer's equipment consists of bow and arrows, a small hunting born and a knife. On the right hand was worn a richly embroid-ered gauntlet. This ancient sport has been in some measure revived of late in foreign countries.

### Good Morning.

lip in the nursery two bine eyes Opened quickly in glad surprise, Two little red lips laughing spoke: "Mamma kirsed me and so I woke."

Out in the woods a bluebell rare Whispered, soft as the summer air. As gently opened her fairy cup: "A sun ray kissed me, and I wake up."

THE DANCE OF DEATH.

Horrible Revenge of a Lover on His Former Sweetheart.

Some thirty years ago there occurred at this place an affsir of such ghostly character as to stamp itself indelibly on the minds of all connected with it. Many are still living who can vouch down the cliff, over which it had evifor the truth of the story, incredible in being recovered, was unmistakably all its supernatural details as it may appear. Mrs. C, the wife of one of the the identical appearance, even to the sfficers stationed here at that time, had scalped head and the mark of the tomaa young sister of her husband visiting hawk, which was a peculiar one, as the her from an eastern city. This girl, so body was brought back to the place beautiful and fascinating as to win hearts almost without an effort, was of a light and careless nature that recked little of what pain was caused to others as long as her own pleasure was secured. Leutenaut O., one of the most gallant and brave young officers in the sozious to recover it. She had been service, was one of her earliest victims, working about the yard and garden and became completely infatuated with during the day, and supposed that she the young lady, who, while she found dropped it there. A diligent search, in only accusement in bit earnest devotion, still allowed him to hope that he might ultimately win her hand.

While she was pursuing this heartless sport news was received at the firt of an Indian raid on a defenseless farm house some twenty miles away, and as the treacherous Apaches had particularly distinguished themselves on this occaslou for cruelty and outrage, a detachment was at once detailed to find and punish them. Lieutenant O. was placed In command, and, as his errand was one of danger and from which he might never return, he resolved to ascertain his real position with the object of his affections. Whether it was from Talked in, hearing the pocket-book in a lack of principle or a weak desire to send her lover off with a light heart, was never known-but Miss C. undoubtedly gave him her promise to marry him should be return, or to remain single always for his sake should be lose his life on the expedition. At any rate, Lieutenant O. was heard to say, as he bade his aweetheart good-by:

"If I cannot have you no one else the ground, the players stand at a given ever shall. I will come back to claim

DEAD OR ALIVE."

In a few days the detachment returned, but the gallant young lieutenant was not with it. The Indians had Valid of their respective buttons For been encountered in a narrow canon, he sake of simplicity we will suppose and won the fight, the soldiers being that there are only two players, and compelled to best a hasty retreat. When hat they each play with two buttons, they collected themselves they found The first player stands at the offing that the lieutenant, dead or wounded. 10d pliches one button, and then the had been left on the field of battle, and wher, endeavoring to make them both though his men returned next day to all on the near side of the line, and as took for him, no trace of his body could doe to it as possible; the second player be found.

Miss C. seemed utterly indifferent to the fate of her lover, and soon announced her intention of marrying at su early date a young man who had sion was to be made one of great festivity, and all the fashionable element of lably found the subject was brought up ral, swept through the rooms, causing the lamps to burn as blue as corpse lights, and a dreadful cry, half human, half weird, was heard echoing all over the house. The guests, awed and terrifled, though they could as yet give no close together, shuddering and looking at each other with white faces,

While they stood expecting they many of the ladies fainted, and the hair rise on their heads. . It was that of a man that had lam dead and unburied for a long time, for the corroding flesh was dropping foul and discolored from his hands and fice, while a tattered uniform, covered with blood and mold. hung rotting about

A SWOLLEN, HORRIDLE FIGURE. The eyes of this apparition were wide but in their glassy depths burned a light not of earth, but livid and dread without difficulty the figure to be that many murders, and that Spiritualism is of young Leutenaut () It went straight the cure. up to the bride, who shricked aloud and clung to the arm of her well nigh insensible bridegroom, but the bloody, ghastly form drew her into its embrace and dragged her forward onto the floor. The musicians, who afterward declared that they were unconscious of what they were doing, began to play a sort of music unearthly and weird, and the spec- Turks; Saturday, Jews. ter, clasping the fainting woman to its bosom, danced about in a hi leous mockery of gatety. The guests, with the bridegroom, could only look on, too without intringing upon others? We harrified to move. Round and round have a nation composed of all nationaltures of the woman were seen to become fixed and pallid with the rigidity and pallor of death, and then, and not till

the dead body of the woman was found. Tue incident was looked upon as so remarkable and beyond belief that a party of gentlemen who had been preseut and witnessed that

DANCE OF DEATH

Resolved to satisfy themselves that no trick had been perpetrated. They acwhere Lieutenant O, was supposed to have lost his life. Careful search finally revealed a half-decayed body hang ng in the branches of a tree that jutted who are banding together for the pro-from the wall of the canon half way from the wall of the canon half way specter wedding guest had done. The and buried by the slife of the false woman whom the unfortunate lieutenant to be seen by any who care to search them out.

From the Cradle to the Grave.

Passing along the streets of G-rmantown, Pa., I noticed a funeral train going by. Just then I looked down by my side and a little babe was looking up at me from a baty carriage, smilling, and its little dimpled hand pointing toward the funeral procession.

Who can tell what was in the nest of the departing one, and what is to be in the ray of sunstine smiling over the shadow of gloom passing by? As we leave, it is to be hoped the luberitance to our children will be in such direction as to lead them onward through a better life still than we enjoyed, that the world of life may grow as well as we. Here was innocence of the pain of DIALPLANCHIETTE death. Why can't we go on innocent of the errors of others, and feel that we can belp all as the whisperings of nature, God, says, quoting from my own belief, "Every soul shall be saved." Something we cannot do, and believe auything done, is for a moment a sin against G id, an instant later than a regret enters his mind. Up to that time the wrong stands in him as a debt to the one he has wronged, and there only can it be repaired. You cannot walk past him to ask forgiveness of God, and when you have his you have the forgiveness of God, and the sound in the severest loss I have had only one daugnter, and their mother."

Dr. Eugene Crowell, whose writings have made also have fairly against you anywhere: it is butted in psychical matters, wrote as follows: ger against you anywhere; it is blotted out forever, no matter what anyone may say. Then let us set a guard with-In ourselves against offending or injur-ing another in the world's life voyage. A STUDENT OF NATURE Cin., Oct. 14, 58.

He who wou'd obtain power over

others, must first learn self control and Usher (at reception, pompously, as Mr. Foot and daughters enter):-Mr.

Foot and the Misses Feet. Truth will find its way to the surface as inevitably as oil rises to the surface of the water.

ball, and the merriment was at its rare betances have they known anyheight, when the loud banging of a thing about Spiritualism, as the teachdoor was heard above all the crashing ing of spirits, which, in most cases, music of the band and the noise of the would prevent suicide, and as this is the revelers. A cold wind, key and unnatu. Instural cure and will surely prevent it when such persons as resort to it to escape some mental trouble, which is oftener the case than physical. When they learn, as all spirits teach, that death makes no mental change and that by it they escape no trouble of reason for the uncanny feeling, huddled mind, they will not resort to it for a

Suicide, Ita Cause and Cure

BY WATHERN CHARK

Written for The Better Way.

The truth is, the horrible doctrine taught by both Catholic and Protestant knew not what, a figure came gliding churches about the next life, have nearly into the room, at the eight of which obliterated all belief in a future existence, and these suffering victims com men felt themselves turn cold and the sil trouble, mental and physical; and mit suicide expecting to put an end to many murders are committed from the same cause and unbellef in such horri ble doctrines as are taught in the creeds and rermous.

I have a standard Catholic book de scribing hell and the devil, giving the most horrible description that language can depict. It says that the fires of hell are so hot that one spark of that fire not open with the fixed stare of the dead, larger than a pin head if dropped in our but in their glassy depths burned a oceans would desolve them all in an instant; and its description of the devil ful beyond description. Taick drops of is equally ridiculous. Tals is little if coagulated blood were slowly falling any worse than the teachings of the from the skull, from which the hair venerable Jon than Edwards now stan was gone, showing the Indian scalper's dard authority in orthodoxy. Is it work, and on the left temple was the strange that such doctrines would lead criss cross mark of a tom shawk; but in to an unbelief in a future life? I think splie of its di-figurement, all rec gaized this a principal cause of suicide and of

couden, III., Beptember 30, 1890.

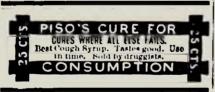
Sunday Laws. J. M. KELLOGG.

Sunday, Christians; Monday, Greeks; Tuesday, l'erslans; Wednesday, Assyriane; Thursday, Egyptiane; Friday,

How can one of these days be forced upon people, to be observed as sacred, without intringing upon others? We went the pair until the convulsed feat lities of the earth, and a declaration and 94 HOURS THE SHORTEST, constitution giving to each the right to worship according to their own conthen, did the specter relax its hold and science, therefore, any person or persuffer its victim to fall to the floor. The sons wishing to comblue or organize lights were suddenly extinguished and against those laws set forth, would the whole house left in utter darkness, themselves be a Constanting to make while the fearful cry heard before was all others believe or be damned, and repeated again and again. When a their God would prompt them to justilight was flually obtained all truce of tute the guillotine to make Christians the phantom had disappeared, and only as of old; but thanks be to our martyred heroes for the light they bring us to day -such as Bruno, should we all look up us evidence of their powers to control and help bring enlightenment to the world of hungry souls who are starved on Sunday hu-ka given through the fingers of theology. These are a few facts I thought might not come amiss they are old to the students who are our teachers; but the young scholars acquainted with the knowledge gained from older students while we are in their class.-Carrier Dove.

# POOR JOB MUST GO.

Professor E. L. Curtis, of the McCormick Theological Seminary, Rockford, Illinois, startled the orthodox congregation of the Westminster Presbyterian Church at Culcago recently by declaring had loved so well. Their graves are yet in a sermon his belief that the Book of J b is only a noem written by some plous Jew during the period of exile. He asserted that the book was only a parable, and that Joh and the other per sons mentioned were but the creatures of paetical fancy. He gave as one of the reasons for his belief that it was not reasonable to supp se that any man who had become so reduced by fasting and bodily suffering would utter such lofty poetic sentiments as are ascribed to Job



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mailes in name familiar to those interested in psychical matters, wrote as follows:

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Berlin Heights, Obio.

I have for many years read with care many of the reports of sulcide, as putlished in the papers, and almost invar-

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EXPERIENCES WITH SPIRITU-ALISM.

REV. M. J. MAYAGE in December Forum.

the entranced psychlo said: "An old gentleman is here"; and she described childhood name of mine.

On another occasion a friend went to

she had occome entranced, but also details of many occurrences that had taken place in may study—things that were said and done, the peculiar way in which the lock of hair was cut off, and the like. Nothing whatever had been said about me, and there was nothing that, in the mind of the psychic could have associated the visitor with me.

One case more only will I mention under this head. A most intimate friend of my youth had receutly died. She had lived in another State, and the psychic did not know that such a person had ever existed. We were sitting alone when this old friend aunounced har presence. It was in this way: A letter of two pages was automatically written, addressed to me. I thought to myself as I read if—I did not speak—"Were it possible, I should feel sure she had witten this." I then said, as though speaking to her: "Will you not give me your name?" It was given, both maiden and married name." I then began a conversation lasting over au hour, which seemed as real as any if ever have with my friends. She told me of her children, of her sisters. We talked over the events of boyhood and girlhood. I asked her if she remem In the letter that was written, and in much of the conversation, there were apparent hins of identity, little touches and peculiarities that would mean much to an acquaintance, but nothing to a stranger. I could not but be much im

Now, in this case, I know that the paychle never knew of this person's exstence, and of course not of our acqualitance. But I got nothing that I did not know, and so I am not sure that this went beyond the limits of telepathy. set up an interrogation point and pass

3. In the third place, I wish to offer two or three typical cases in which the mystery, to my mind grows deeper still. In these instances the informa ion im parted was not known, and could not have been known, either to the psychic or to myself, the only other person present. It was afterwards found to be to me, because I do not see how the the ory of telepathy can be so stretched as

As in some of the cases already decontrol. She simply sits and walts, and sometimes something occurs and some times nothing.

irlend claimed to be present. She had one living sister married and settled found, if possible.

noon, and at about the hour you men-

It was such that she could properly do From Our Reporter's Note Book so, to tell me what it was. I received a reply, "priva'e and conflicted," con Concluded from Page 1.

any other member of the family. In later years he hardly ever used it. But

But one more case dare I take the certain very marked peculiarities. Then she added: "He says he is your father, me; but it is so hedged about and and he calls you—," using this old checked off that its eventual value in a childhood name of mine. names of some of the parties concerned would be recognized in two hemisthe same psychic, taking an unmarked look of my hair in an envelope. This envelope was put into her hand after she had become entrauced. She not only at once told my name, but also details of many occurrences that had taken place in my study—things that

talked over the events of boyhood and girlhood. I asked her if she remem bered a book we used to read together, but she gave may the support name. I have made careful record at the and she gave me the author's name. I time. I know many other records of a asked again if she remembered the similar kind kept by others. They are particular poem we were both specially fond of, and she named it at once, lally fond of, and she named it at once, and in ous naturalist, once said to me: "I am glad to talk of these things to any one

Psychle and other soc eties that adverwill not lay bate their secret souls And sclous on the psychic's part. And in this case there was no trance. I could fill one number of the Part of the Striking of this case there was no trance. I could striking cases people will not make pub fill one number of the Forum with cases of this cort. I will, however, only lic. In some of those above related I have had so to veil facts that they do not appear as remarkable as they really are. The whole caunot be told,

Of course I have detailed only suc cessful experiments. At many a sitting I have gotten simply nothing. Many times things have been told me that were not true; many times I could not find out whether they were true or not. Large numbers of so called "mediums" These are peculiarly interesting are impostors, emart knaves, finding the same plants I do not see how the the work for it. Not only is there much of fraud, but there is also a large amount of self-delusion, on the part of both scribed, I was sitting with my psychic psychics and sitters. There is no end friend, who is not a professional and of misinterpretation of things that act whose powers are known only to a few intimate friends. I will also say of her that she does not always possess the power, and has over it no voluntery control. She should alter a like the careful student to disregard one penulos. genuine fact, however small it may appear. Each case is to be taken by itself. On one of these occasions a dead slight things. If it be a fact, place lead chained to be present. She had must be made for it and an explanation

I said: "Can you go or send for me."

I was told that she would try and was directed to walt. For lifteen minutes present.

It was told that she would try and was directed to walt. For lifteen minutes present.

tion i made a call on one of my neigh bors."

At another sitting with the same paychie friend, again there purported to be present the "spirit" of a lady I had known for years. Her father's family and mine had been intimate when we were young. If still conscious, she knew I was greatly interested in all that pertained to their welfare. She told me of a sister married and living in another State. She said: "Mary is in a great deal of trouble. She is passing through the greatest sorrow of her life. I wish i could make her know that I care. I wish you would write to her."

As we talked the matter over, she explained it to me, telling me at first vaguely, as though shrinking from speaking plainly, and then more clear ly, making me understand that the husband was the cause of her sorrow. I had not seen her husband more than once, and had never dreamed that they were not happy. And the psychio has never heard of any such people. In this case, also, I wrote to the lady. I told her I would explain afterward, but for the present shed her only to it me knowled for the present of the soul within. The plate was logical, elequent, and witty, and the psychio has never heard of any such people. In this case, also, I wrote to the lady. I told her I would explain afterward, but for the present shed her only to the metal of the fine the present the present shed her only to the metal of the fine the present were not happy. And the psychio hast never heard of any such people. In this case, also, I wrote to the lady. I told her I would explain afterward, but for the present sked her only to it me knowledged and provided she was and the nature off and best success.

A quiet and steady growth of the Frank G. Wilson solicits engagements as cause seems to be the rule in this city. Ohio. A quiet and steady growth of the New book-onse, new books, new offi-oers, new scholars at the Lyosum. New browns ato brooms, etc.

for the past two Sundays will appear next week.

Many people, from a distance, have attended the seances advertised in THE BETTER WAY. Advertising in its col-

Those desirous of private conversation with Mrs. Glading will find her at the Sherwood House, Sixth and Rice,

manners have made her a host of friends among old and young. She is the elder daughter of Mr and Mrs. F. J. Roth, 5 Riverview Place, Mt. Adams. Mr. Roth is an expert mechanical engineer and one of the executive board who has a right to know. But 1 used of the Society of Union Spiritualists. to call everyonly a fool who had anything to do with them; and"--with a a short wedding trip but are now at smile-"I do not enjoy being called a home to their friends at their residence, 160 Linn Street. THE BETTER WAY tise for reports of strange phenomena extends its congratulations and wishes must learn that at least a respectful for a long and happy life. May their treatment is to be accorded, or people ship sail over life's sea with favoring breezes to wast them safely into the

Dr. A. B. Dobson Again. If the following cure had been per-

formed in Bible times, it certainly would have been called a miracle. We will leave the father and the mother of the little girl to tell the story:

Our little girl, twelve years, old had the diphtheria of a malignant type, and It left her in such a state that it affected her mind and spine and she was in such a condition she could not talk, walk, or feed herself. She was continu ally in motion; her hands, head and limbs could not be kept still for a moment. We employed the best physicians and they could not do anything to re-Heve her, and adviced us to send her to the university at Ann Arbor, Mich. As we were preparing to send her to that Scientific men know the vame of even institute, a Mrs. Potter, of Albion, came to our house and gave us one of Dr. A two hundred miles from Buston. After the ordinary conversation, it occurred to me to attempt a little test. I had reason to suppose that, at the particular time, the married state was in another. I tound, it possible.

When I began this article I intended to offer some catefully verified cases of cure our little girl. We said we would not send Gettle to Ann. Arbor until we the living, as well as some instances of first consulted the humbug, at Maquo the married state was in another. B Dobson's circulars, stating that he time, the married sister was in another town than that in which she resided, so the bias of my mind was in that way. I note this, because a mind reader could not have given the answer I reselved. I asked this supposed "spirit" friend if she know where her sister was at that hour. The answer came that she distance with the others. Of the second hour. The answer came that she did not; and that she had no way of knowing any more than I had, unless she should go or send and flud out. Then I said: "Can you go or send for me?" I said: "Can you go or send for me?" I was told that the month of the said that the month of the said that I was told that the month of the said. "Can you go or send for me?" I was told that the month of the said them and the said that I was told that the month of the said. The said the said the said the said the said the said that I was told that the said that the said that the said the said that the said

directed to wait. For lifteen minutes everything was quiet. Then came a signal. I asked what it meant, and got the reply that it was my friend, who had returned. I said: "Have you found out for me?" The answer was: "Yes; she is at home in her own house. She is getting ready to go out."

The reply was entirely contrary to my expectatation, and the psychic knew nothing about either of the parties concerned. I wrote a letter at once to this sister of my dead friend, and saked where she was on this day and at this hour, telling her I would explain later why I wanted to know. In due course the answer came, saying: "I was at home on that particular afternoon, and at about the hour you mention I made a call on one of my dead friend."

The reply was entirely contrary to my expectatation, and the psychic knew nothing about either of the parties concerned. I wrote a letter at once to this sister of my dead friend, and saked where she was on this day and at the manual manual manual place. We heard D: Dobson was going to visit Jackson, and we wrote and asked him if he would not call on us, for we list the will think the will think the will think the will not this place.

We heard D: Dobson was going to visit Jackson, and we wrote and asked him if he would not call on us, for we will think the will not this place.

We heard D: Dobson was going to visit Jackson, and we wrote and asked him if he would not call on us, for we said the would. We produced the best suite of rooms at the Donelly House, and told our friends that Dr. Dobson was going to they mean, but I believe that the s'ate deep laters will doubless ancer. Some will think the s'ate will doubless ancer. Some will think the s'ate where some will doubless ancer. Some will think the s'ate will double was a symmetry will doubless ancer. Some will think the s'ate will doubless and the s'extended was a weath on the size. The nearly manual the standed was a symmetry will doubless and the would. We produced the best said the would. We produced the side the manual that such this cure was done by spirit power we

MOVEMENTS OF MEDIUMS. Address (ico. II. Brooks, 67 Madison Ave. ndianapolis, ind.

Harrison D. Barrolt, is open for ensage-ments to lecture. Addiess in: Grove street, Meadville, Pa.

Meadville, Pa.

Lyman C, Howe is open for engagements for the months of December, January and March following.

Prof. Li. Clegg Wright is open for engagements to the months of March and April 1890. Address Newfield, N. J.

Histop A. Beals has been re-engaged by the St. Paul (Minn) Society for December. Address 210 Arundell street.

Mrs. Fannte Ogden, 618 Main street, Peorla, 111. Trance, Test and Psychometric reader, Can be engaged for the season of 89 and 40.

Mrs. Neitle S. Bande of Capac, Mich., Is now

Mrs. Nellie S. Bande of Capac, Mich., is now ready for winter month engagements as lec-later. Terms moderate and references given Judge Fontherstone is ready to answer calls to lecture. Terms moderate; correspondence solicited. Address for the present, San Marcial, N. M.

om, e. o.. Miss Januis B. hugan will make engage-ments for fall and winter week evenings for Junui 12 lectures Address 52 Irving street, Houth Framinghum, Mass.

Mrs. Mary C. Knight will be pleased to correspond with modules wishing to engage her services as a lecturer and test medium. Address Fulton, Oswego Co., N. Y.

Rev. James Delluchanaune 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.

Mrs. Carrie C. Van Duzse has closed her lec-tures in Wheeling, W. Van. and at present is resting at her home in Geneva, O. She will start for Atlanta, Ga., in December and will make engagements on route.

Dr. John Wm. Fletcher lectures in Brook-lyn for November, in Philadelibla in De-cember, and Brooklyn, N. Y. in 1889; most of the time until June. All letters addressed to 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 financial means to accomplish the same, andress 38 Winter street, Haverhill, Mass.

Mrs. Edith E. R. Nickless will lecture for Spiritualists of Sants Croz. Cal., for the month of breember and January. All communications to Dr. J. R. or Mrs. Edith E. R. Nickless should be sent to the above address until further notice.

Lyman C. Howe is engaged at Buffalo, N. Y., for October, and at Cleveland, Unio, for November. Engagements open for December, January and March following. Will also answer calls for week evenings at accessible points from above points.

M. J. Viera, Indianapolis, is authorized to close engagements for Miss Nickerson in March next in the days of the week, except Wednesdays and Saturdays, I would be pleased to hear from any society or individu-al in this State who may desire her services at that time.

at that fime.

Miss Emma J. Nickrson can be addressed for engagements for May and June, also summer comps, at 563 Main street, Springfield, Mass. Dates as follows: Springfield December: Haverhill January. Boston, Berkley Hall, first two Sundays in February; indianapolis for March; Putsburgh for April.

dispapolis for March; Pittsburgh for April.

G. W. Kates and wife are engaged in Galveston, Texva, during November; New Orleans, Ls., December; Florida and Georgia, January. Will rest at home in Philadelphia during February. Thence to Pittsburg for March; Indianapolis, Ind., April; St. Louis, Mo., May; Topeka, Kansas, June and July. Will accept calls in Colorado for August, and further west for September and the months following, in 1800 and 1891.

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