"CREEDS WITHOUT VIRTUE ARE PALTERING VANITIES."

ONE DOLLAR FOR SIX MONTHS

VOLUME 5.

## CINCINNATI, DECEMBER 21, 1889.

NUMBER 25.

the Post-Office, Cincinnati, Ohio, as Second-Class Matter.]

## THE BETTER WAY. HE WAY PUBLISHING CO., Proprietors

W. Cor. of Plum and McFarland Sts. CINCINNATI, O. M. G. Youmans, President. I. S. McCracken, Treasurer. C. C. Stowell, Secretary.

INCINNATI, - - DECEMBER 21, 1889

CONTENTS:

A M. Gisding before the Union Society of Spiritualists of Cincinnati; Equity, Mrs. Churchill; A. Glimpse of the Chinese Buddus, Hudson Tuitle; Peace on Earth. Eliza Lamb Martyn; Philanthropy. Econd Page—The National Movement, by J.O. Barrett; The Unsolved Problem, by Grant Figley; Christmas Day, by Mrs. 8 H. Austin; Wha! Must I do to be Saved by R. Neely; Kuocking at the Door. Poem, by Daniel D. Wolff: The Christ Love, by Ce ia Loucks; Law, by Dr. H. Brigham.

IND PAGE—Over the Housetops, Article IV; A Ghost in » Village; The Double, by Washington Irving; How is a Spirit Rap

Produced: Advertisements. URTH PAGE - Editorials: Stray Thoughts; Our Correspondence; X Mas; Medium's Work; Charity as a Substitute for Understanding; Trus'a; Matter is Eternal; Root or Evil; Positive and Negative Sensibility. Literary; Venus as a Sister Planet.

TH PAGE-Correspondence; Briefs; Obitu-ary; Movements of Mediums; Advia. TH PAGE—Spirit Messages; Questions and Answers; A New Musical Fad; The Secia, Poem, San Francisco Letter from C. K. Franklin; Spiritualistic Meeting; Lecturers; Medical Advs.

ENTH PAGE-Youth's Department: In

Partin Paon—National Institute of Free Rengion; The Next Century; Dr. Dobson; The Psychic Research Society; Christian Spiritism; Home Circles; Reflections; Advertisements.

ecially Reported for The Better Way.

M. Glading, for the Society of Union piritualists, at Grand Army Hall, 115 Vest Sixth Street, Cincinnati, O., Decand 8, 1889.

PREFACE.

ciety of Union Spiritualists had the e lady here and we will quote the God and which people were to be saved ords of a lawyer and skeptic as to her ening lecture: "It was one of the ost finished and eloquent pieces of atory I ever listened to, and the incation was a gem." The gentleman

will be found a synopsis of her MORNING LECTURE,

iven Sunday, Dec. 1. There being no ubject furnished the audience, the uldes chose one of their own. Religon. There is not space to report the ract language used by the guide, but a attempt has been made to preserve course, which was upon Religion. The guide took the ground that in that word

Religion was not mere forms and the consolations afforded by some kind common source, nature, and could not word spoken or act done; because of the innate principle lying within the soul of man, which prompted him to deeds of love and kindness. There had been attempts made in the past, it was true, to bind and fetter the real nature of man under superstitious observances, spite of centuries of formal creeds and cold ceremonies, the real heart of nature, the true religion of brotherly love

had been opened to mankind. The guide drew a comparison between a flower half opened and just unfolding its beautiful petals to the simplight, and the growth of Modern Spiritualism, which had come to men unheralded by any wonderful heralds of annunciation, but quietly and unobtrusively it had found its way into men's hearts, there to blossom and expand in its full beauty and power, as though that had always been its natu-

Modern Spiritualiem came as an an-

swer to the false theories of blind cred- dience present, which was a large and ulity on one band and the cold materialistic dogmas on the other, of so called science, and in place of belief it gave knowledge; in place of speculative ma terialism it afforded an absolute demonstration of the spirituality of man's nature and his continous life as a conscious studied aright. There was not a single human intelligence possessing individ- page of God's great book—Nature—that uality beyond the grave.

It gave to man an actual application of practical rules of life, by which he could live and feel that he was not doomed to die in torment because of a and enabled them to know that they were not dead but only gone before, and so the guide led the au lience on step by step through the various beauties of the spiritual philosophy, holding tion. their undivided attention. They evinced their appreciation by frequent applause.

At the close of the lecture Mrs. Glad ing went among the audience giving tests to the number of ten, and they were all recognized. Her tests seem to reach the heart of matters and bring a consolation at once that is lacking in wonderous improvements man had many others.

In the evening the hall was packed to overflowing and the

EVENING LECTURE

was taken from the story of the little child who, gathering flowers by the wayside, looked up at her mother and said: "Mamma, which flower does Lectures Given by the Guides of Mrs. God love best?" It was a beautiful lecture, and it is to be regretted that a full verbation report could not have been made at the time. However an idea of what was said may be obtained from On Sunday morning, Dec. 1st, the the brief synopsis of the leading thoughts. The guide said that we could seure of welcoming back to their draw a comparison between the little strum that eloquent and logical trance girl and her flowers and her question as eaker, Mrs. A. M. Glading. Mrs. to which flower God loved best, and the ading is no stranger to Cincinnati position held by many theologians as dlences, but a word of praise is due to which church was the true church of vice. The lesson that she desired to im-

and which lost.

Carefully, point by point, the guide led the minds of the audience over the the various obstacles raised by superstition, showing in a clear, logical manner that been a lawyer over forty years, all mankind alike were the children of uch is the opinion of an outsider. Be- Infinite God, or Good, and that ro of Cincinnatias to heaven and hell. In bounds could be placed upon the love a masterly effort the guide went over the general ground of orthodox beliefs shook, and there were cries and lamenof God for his children. That from the in heavens and hells, showing their fallowest and most degraded to the high- lacies, and pointing out the fact that we est type of man all were children of carried to a certain extent our own nature, and who was there who dared beavens and hells with us. step in and say, God loves this one best, or that one, perchance. Was there any flery harangues of old time preachers, man who could presume to do this? Ou, be thought and substance of the dis- yes: Every denomination of orthodoxy would declare itself to be the best beloved, but there had at last arisen in the was contained all that had ever blessed land a means of confounding the wise mankind, and that had ever cursed him. and proving that, after all the fable. stories of the past were only creations creeds, but was a living of the highest of man's brains and that, while men and noblest purposes of life, and many differed, as did the flowers and their hereafter. The guide was a little sara weary soul had been made glad by colors, yet all proceeded from the same

The lesson of life to be deduced from exposition. this was a calm, untinching devotion to right and truth, and to live our faith, our knowledge, not merely to talk it. Loving hearts were reaching out all over the world for a response to their perfect attention of the audiences. Sue of man under superstitious observances, over the world for a response to their goes among the audience when giving but in spite of centuries of ignorance, in aspiratious, and they would receive it her tests, and thus is enabled to reach from the great fountain of universal many more than she otherwise could. love and truth. There was at last for man a freedom from the past, and he could murch on untrammeled to a glo-

be lost to nature.

The tests that followed the lecture were beautiful and most convincing. Tuirty-two were given, and all were recognized as correct. The test-powers of the guide, as expressed through Mrs. Gladding are indeed wonderful.

Below will be found a synopsis of the MORNING LECTURE,

intelligent one.

How often as we go through life, in the eager rush to attain pleasure, do we trample, under foot some little thing that might teach us a grand and beautiful lesson of love and truth if we but did not contain some lesson for man's plete with fables and false teachings. reading. That book was constantly re vealing some new mystery to be studied, and it revealed that man was not the story of his birth and death will born back in the agee, as in that fabled awaken startling comparisons in the belief or non-belief in some man-made story, a perfect being, without a blemcreed. Spiritualism was a religion, a ish, to then fall into sin. But he had science that brought consolation to evolved his present standard of intelliweary souls mourning for loved ones gence and morality little by little. As mighty tide of Sythic immigration grows the mighty oak from the tiny acorn, so had man climbed from the authorities that he belonged to the lower rounds of early barbarlam to his same stock as Timur and Ghengis present state of knowledge and civiliza. Khan.

> Man is what he is because of the enescape them, turn which way he will lows: he is brought face to face with the fact and must work in accord therewith.

The guide went on to speak of the made in art and science; bringing steam of being the known agents of his destruction as in the past. Yet the first and bright as the shining morn." ime, to be afterwards applauded in his

grow to be mighty trees.

The guide was eloquent and her comparisous besuliful throughout the entire | him and he put them to flight by the lecture, and the audience evidently ap- exercise of his love. He became fully preciated it, for they listened with inspired and converted many eminent marked attention throughout the ser- men and the whole of the fire worshippress upon the audience seemed to be the power of little things for good or evil (so-called), and all nature was drawn from to furnish illustrations. At

## EVENING LECTURE

the President of the society gave her as a subject the opinions of the clergy

There was no place of eternal punishment such as was pictured out in the nor such a monotonous heaven. Man attained to a condition of happiness behere, and that he found himself in such a place as his condition created for him. thus making his own condition and

Modern Spiritualism taught men to live their heavens here, and not make the couditions for hells, either here or castic at several points when referring to old creeds and dogmas, and gave the philosophy of Spiritualism as to future ewards and punishments a thorough

The tests given at the close of the service were remarkable for their accuracy and the number given (thirty-five). Mrs. Gladding is a lady who impresses one favorably and she at once wins the Every test was recognized.

Written for The Better Way. Equality.

The brotherhood of humanity is the

can reach political perfection.

Though many have longed for this golden age, few have dared to hope that

Written for The Better Way. A GLIMPSE OF THE CHINESE BUDDHA. BY HUDSON TUTTLE.

A careful study of the life and sayings of the Chinese Buddha is commended to those who would have all moral truths included in the Bible, and think that the sacred books of the races re The biography of Sayka Buddha is undoubtedly embellished with myths, yet mind of the Christian. The date of his birth is fixed at 623 years before Christ, being nearly contemporary with the southward, and it is thought by good

The book of Wong Puh records the principal incidents of his life. In this without setting the heart on it; to invironments of his life, and he cannot narrative the birth is recorded as fol-

"Buddha the essentially pure and that he is living in a world of life and universally despised body that is inca beauty, and has certain duties to fulfil pable of beginning or end, was led by great love to take the human form and to be born into the world. The assembled Devas had selected Maya, the wife of the King Suddhodana, for the divine and electricity to act as his servants, in mother, and she conceived him miracuhumble obedience to his will, instead lously and gave him birth under a Sala His body was lovely as a lotus

death, when he no longer needed their arose and did him homage. There he and perishable " would be so until men learned the les. sword, put on coarse garments and fed son of life, that it is the seeds that fall on hemp and millet seed until his body "Does Buddha exist?" and was answerunnoticed by the way that afterwards was worn and haggard with self morti-grow to be mighty trees fication. Was worn and haggard with self morti-itous does exist—great king! Nirvana fication.

> Then the army of the devil assailed pers to reason. The Buddhas-wise Every virtue must be perfectly practimen-came to pay him homage.

His death is thus described: "But alas! the divine being cannot always This is the commandment of Buddha." remain; the fuel is expended, the fire dies out and perishes. He directs his footsteps to the banks of the Golden at the highest condition of moral rest, aiming only to obtain the unchangeable River. Rays of glory beam from his body, which has no bounds or limits. face, the earth quaked, the mountains

From the sacred books we cull the following passages of Interest, as samples of the wonderfully rich stores:

born in beaven."

The Po kieu says: "By cultivating innocence we inherit a reward in one of

harmonize those opposing sentiments called a Shamau." and produce peace. To nourish and strengthen! to resoue and save! To Tousure and becomes a Shaman, and provide safe standing ground for those accepts the law of Buddha, must forego who profess to teach and enable them he requires, take one meal in the mid in their differences to return to the die of the day, live under a tree and be great fountain of rest. He came to dissipate these wild and confusing theories -to persuade men to lay aside the perverse modes of argument—to fall in more evil comes from him, the more with the great methods of proof and to good shall go from me; the fragrance of embrace fundamental verities. Men indeed differ naturally in their returning to him." capacity for receiving truth, and there fore the different views of truth in the

There was a Shaman who nightly recited the Scriptures with a plaintive and husky voice, desiring to do penance tice of religion who exercises charity sublime principle upon which Modern for some thought of returning sin. Nationalism is based, a principle that Buddha in a gentle voice addressed him obtain much merit." thus: "Tell me, my son, when you "To feed one good man is infinitely were living in the world, what you greater in point of merit than attendmust be adopted by the nation before it thus: "Tell me, my son, when you practiced yourself in learning?" He ret was among the possibilities of the plied: "I was always playing on the near future, but the coming of Looking lute." Buddha said: "And if the Backward at this time when a solution strings of your instrument were lax, against all obstacles, advances onward,

be too sharp." "But If they were tuned to a just medium, what then?" He replied: "All the sounds would then be harmonious and agreeable." Bu'dha addressed the Shaman: "The way of addressed the Shaman: "The way of learning (religion) is even so; keep the princes as the dust. Motes in a sunmind well adjusted and you will be able to acquire reason."

When a Shaman binds his sash he must say: "I pray that every living soul may closely bind each virtuous principle around himself, and never loosen it or let it go."

Buddha said: "There are twenty difficult things in the world-being poor to be charitable; being rich and great; to be religious; to escape destiny; to get sight of the Scriptures; to be born when a Buddha is in the world; to repress lust and banish desire; to see an agreeable object and not wish to obtain it; to be strong without being rash; to bear insult without anger; to move in the world vestigate a matter to the very bottom: not to contemn the ignorant; thoroughly to exterpate self esteem; to be good and the same time learned; to see the hidden principle in the profession of religion; to exhibit by a virtuous life the doctrine of Buddba; to sane men by converting them; to be the same in

heart and life; to avoid controversy." The fundamental idea of primitive Boddhism is "all is vanity." It is observed by one thought—the vanity of finite existence, the priceless value often one condition of eternal rest.

'Toe nature of individual substance is in permanency; that which is called man who made the application of these He grew up in the wisdom of his age the nature of individual substance being was laughed at and derided in his life. and his father carried him to the ancest thus without any substantial element by the genial sunlight that tral temple, and the figures of the gods or basis: we speak of it as vain, empty This led to the

The king of Sagol asked Nagasena:

Buddha doctrinea:

"The origin of all things is the result of The cessation of all things is the result of cause.'

"No vice is to be committed;

The mind must be brought under entire

Sotuma said: "I devote myself wholly to moral culture, so as to arrive

All outward appearances gone there is left only that oue true principle of life which exists independent of all pbenomena.

"Desire is the source of evil. Those who cast off desire, these are called les of the wonderfully rich stores:
The Saddharma says: "Those who and all other sources of moral defect, we find all that we need. But how keep the ten commandments will be and to separate himself from all mun

sake of religion, who understands his "But our perfect illuminated sage motives of his life; and is able to exhibit on next year. Just the great power came in pity to instruct the world, to fish consideration—this man is rightly

> Buddha said: "He who receives the concerned for nothing more."

Buddha said: "A man who foolishly does one wrong I will return to him the these good actions always redounding to me; the harm of the slanderer's words

Buddha said: "A wicked man who reproaches a virtuous one is like one who looks up and spits at heaven; the spittle evits not the neaven, but comes back and defiles his own person.

Buddha said: "A man in the pracfrom a feeling of necessary obligation,

ing to questions about heaven and earth."

"A religious men has his griefe and sorrows the same as the irreligious man: for from birth to old age, and from this to disease and death, how endless are the sorrows to be endured."

beam, the value of gold and jewels as that of a broken platter."

Written for The Better Way. "Peace on Earth, Good Will to Men." BY ELIZA LAMB MARTYN.

I once wrote, "I would not ask the path of peace and rest," thinking at that time a condition of peace meant a state of inactivity, where all progress stopped. I am inclined to think we breathe that sentiment with our American air. As a nation we have many virtues, of which we may justly be proud, but peace is not one of them.

We are an active, energetic and courageous people; we do not lack bravery in the press or on the platform. We unflinchingly face toil in the shop, factory or mine, and do battle with nature when she opposes our will. We are a progressive people, but our line of progress is the pathway of the storm. This is all right, it is serving a grand purpose, and accomplishing magnificent results, but there is a higher plane, which we as a nation, which all humanity will reach in some happy future. It is a condition of peace that passeth our present understanding. peace that is the very exeuce of undisturbed and infinite progress. It is a condition that can be fitly represented the darkened earth with noiseless footremained until ten years old, when he arose, cut off his flowing locks with his despised essence.

The boisterous and angry winds may be a boisterous and angry winds and a boisterous and a The boisterous and angry winds may howl against its beams, but he is not diverted the smallest fraction. The cloud puts itsef in his way and he turns it into golden glory. He arises at his appointed time and is true to the hour of retiring. Nothing can divert him; nothing can thwart him; nothing can disturb him. He moves upon his way in eternal quietness and calmness.

Take any congregation of people and read their faces. You will find anxiety care, eagerness, energy and force written upon them, everything but peace, which is of all the most desirable. Anxiety is torture, care is another name for pain; we are pulled in every direction, perplexed to know which road to take, and each one of these reveal a state of weakness. Peace alone is strength, because it admits us into the presence of the God. Within the holy atmosphere that surrounds our higher may we find this retreat, this Goddane influences—this man is virtuous."

Buddha said: "Tue man who leaves a child caunot mistake. Are you burhis parents and quits his home for the deued with numberless caree? Let us examine them. They all belong to to-morrow, next week, next month or of them for you. Just trust Him. Meauwhile you may do just the duty of the present hour, and that faithfully performed will insure present peace and future happiness.

This thought is of so much importance I feel justified in repeating it. A faithful performance of the duty of the recent hour, and a perfect trust in the lufinite for future results, will give peace on earth and good will to all hu-

Mere Philanthropy.

Narrows a man; mere reception of charity demeans, belittles, pauperizes, and makes the recipient ashamed in the face of his benefactor. No man wants to be a dog, living on fragments from the rich man's table; even though they are carvings from the haunch, and given with heartlest good will. If I take from Philanthropos, Philanthropos must also take of God through me. I must sit, not under the table, but at the table; yea, at the Lord Christ's table. Philauthropos toust reach out brothery, otherwise his meat will choke in my "The man who is able to govern his throat, and corrupt in my stomach; and heart and keep it pure, and persevering my manhood will starve, while my against all obstacles, advances onward, poor body is being fed. Philanthropos, of Sunday, December 8, which was from the topic "Lessons by the Way," and which was well received by the su
and which was we

Written for The Better Way THE NATIONAL MOVEMENT. HY J. O. HARRETT.

"Aristotle affirmed that neither virtue ment and the realization of our powers require, as external conditions, a settled community, social habits, the restraint and protection of laws, and a wise sys-

Let us see if this statement of the emrope and America. It blended in one-ness of thought and action two worlds. If, irrespective of persons, the social ness of thought and action two worlds -the spiritual and material. It was a ized to subordinate the masses to oracuernly transmuted loto the Fatherhood of God and the Brotherhood of Man, ally deny?
Nationalisis propose so to institution. giving truer form and dress to the spircommon worship came the common meal, and the burnt offering to refine the viands to "angel food." These rerifices of propitiation, developed the ingermed principles of the social. Here alike, as recipients of a common bounty. are the roots of our civilization, the embryo of the modern family, the church, the State. Prior to the sovereign citithought under ever continuous modifications.

In its intrinsic sense, what is society? It is more than a conflict. It is assim ilated patures. It is an embodiment as ilated natures. It is an embodiment as citiz-uship; what can so well engage perfect in itself, having institutional or-our practical ambition? gans, functions and sentiments, volltions as the human system. Irrefutable is the apostle's statement: "We are members one of another." There is no absolute individuality. To seek it is the overstrain of celtishness. Isolation is equivalent to death. Higher uses come of interchange—unity in variety

This view of our co-relations with each and all, making society a grouping process under the art-building of a collective soul, logically places the State in an administrative position, as the cus-Aryan angelism materially universal ized.

When the social is thus formulated, power. This is a sweeping revolution us are ready to adopt such a change.

principle of "equal and exact justice to grows. the environment tends to shape an honest citizenship.

to be money, stock, estate anything and | Shall we ask the dead? everything that can be utilized in wealth attainment. In this comprehensive seuse capital is placed in a poerty is swung and balanced, if, indeed, stream of Avon. it can be thus balanced.

From this definition, or rather adjust are realizing—social incongruities, oppositions, frauds, strikes, innumerable sufferings and miseries everywhere cropping out. As never before, people feel the terrible pressure and necessity of a radius laborate. All own the control of a radius laborate. All own the control of a radius laborate. of a radical change. All over the en-lightened world thinkers of every pro-fession are discussing the trend of The little flower is gran

principle of the tung, is was all the lin in all his power, in his paimlest enlightenment and inventions of the lin in all his power, in his paimlest ages have bequeathed humanity at large days, could say no more. No mind invents without another mind

know, but this we know, that the gun e common property, and that none of its improvements can be long monopo-"Aristotle affirmed that neither virtue lized. As the social is the prime factor nor happiness can be attained by the lized. As the social is the prime factor of every invention, and the natural individual separated. Moral develop- inheritor of all there is, the intervention of monopoly is nothing short of rob-bery. Were it possible for man to create something, he would be entitled to own and protection of laws, and a wise system of education. Man is by nature a political creature, and cannot isolate bimself without becoming less or more bimself without becoming less or more little from principles are natural legacies inherited by all, it is the duty of government, as the voice of the people, to scoure as the voice of the mutual and uncessity to man; and the State is prior in ideal to the individual; and this implies beforehand the conception of a classicity of steel, the compactness and classicity of steel, the compactness and classicity of steel, the compactness and beauty of Russian leather or iron, the Let us see if this statement of the em-inent philosopher, born B. C. 384, is cultural machinery and the land it tills founded on natural laws. Antedating the first owns all such? Who owns the fine arts, the solences, the literature, the histories of the ages, the beatitudes of the immortal? Monopoly in any original tribes and nationalities of ET such blessings of life is an outrage, a

is the beir of natural and acquired blessings, is the right by law or custom to wierd and bewitching polythelem, intel- divorce them from the legatees? Is lectualized by Grecian culture, Roman- there any half way station where society can safely compromise itself? Small we in sentiment and constitution aclar and civil authority, but more mod knowledge that the rights of social possession are inalienable, and yet practic

alize them that the people as a whole itual. In Government it was primarily patriarchal, held in abeyance to the edicts of the risen ancestors. This ideal, mixed with the superstitious, based in mercial exchanges, and every other enmercial exchanges, and every other enactual experience, became the sacra or terprise correlated with the common holy tie of household unity. It natural-ly evolved communism. Out of the without any speculation whatever, that every able bodied man and woman of a specified age, shall have to work in add ing values to the commonwealth; and for such labor, faithfully performed, ligious festivities, together with the sac. shall receive from the government what le individually due-an equal share of the net earnings, each and all served

This great reformation so necessary to fealty and patriotic character is not so far off but we of to-day can lay its founthe State. Prior to the sovereign citical dation in public sentiment and method sen, as Aristotle avers, is the ideal of ere the present century has ended, the State. The plan of the past shaped Gulden is the achievement; shall we the subsequent structure. Nationalities not ac'? It supplies the long sought since carry the imprint of the Ayrian opportunity in Improvement ideal not secure it? The transcendent ideal of humanity formulated at la t, the leveling up process pr jected, the descent of the augels of heaven experienced in every day life, the Ayrian spirituality enlightened and incarnated in exalted

> Written for The Better Way. THE UNSOLVED PROBLEM.

The mind of man is curtained with darkness, and his allence is born of un derstanding. The plowman treads his weary path and the little birds flit at his feet and carry away the worms of earth to their young. The lowing herds be deck a thou and hills and the very winds sing their praises of harmony. There are times when the very clouds todian of the people's supports of life, as lose their course and seem to wat dir in the head of business, organizing, pro. | the sky. Again, they shoot to the hojecting and regulating the industries for rizon, as if angry with their being. the people's weal and happiness. It is There are times when we are lost in the beauty of rhyme and even the spirit of a blind Milton longs for a flight on Zion's bill or a draught from Siit follows that individual and corporate loam's brook. He, too, conscious of his scheming are abregated; and the in weakness, with Homer and Virgil insrene.

Let us look again at our starting point We understand not the language of and carefully note the sequences. The the murmuring boughs that o'erhang germs of the social are inherited quali- the babbling brook. We see not their ties in the individual. When they are foliage drink from the wells of light and unfolded, fpaired and grouped in the sir, but, the wonder and mystery lends tody politic, the individual, according beauty to our dream of Paradise. Old to needs, receives the equivalent for colleges have given high degrees but

all." This individuality evokes the A grand panorama presents itself on latent integrity in human nature, for every hand. The little brook finds its way to the sea. Ocean currents roll from pole to pole, and climates are Lest the subject matter may not yet borne on their way. Land and sea be set in its clearest light, let us in pass | breezes exchange their fragrance. The ing define the real function of capital. mighty miracle goes on and we know By all the old-time writers it is claimed not how. Shall we ask the living?

Romance has given its beauty to the world The poet sings as he goes and the air is filled with the fragrance of eition to be grabbed, on the principle of flowery thought. The songs of Burns the dying miser to his son: 'Get still find an echo in the heart of every money-houestly, if you can, but, get home. The shrill notes of Ryron minit." Capital is relegated to individuals gled with the songs of loveliness and and corporations that are smart enough wee find response in every lofty soul. to capture it as it comes and goes, and while the higher philosophy of man's such become the pivots on which prop. mortality flows softly down the silvery

The light of every star is reflected, and every frown Ite image. Nor is the ment of capital, it follows that the few old ocean without her charms; there rehave the wealth and the many serve flected again, are the unmeasured under wage hire-the new form of the depths of the starry universe, and as far old slavery. The results are what we as the eye can see we are met with the to grasp the mystic chords that govern

The little flower is grand but more The social develops genius: social need inspires the application of genius in labor. The product is capital, in the principle of the thing is whethall the principle of the thing is well as the principle of the thing is th bering with the social capital, in the principle of the thing, is what all the

The star that shines through the mid-

Who made the first gun? We do not | and the dead. We read of ancient glories and wander through the primeval gardene of old Arya, and try to ploture the scenes of pre-historic development, and attempt to conceive the thrilling sight of the crash of falling worlds and the tumult of dissolving nature. We wander almost affulessly down to Troy and witness the lifeless body of proud Hector by Achilles thrice dragged contemptuously around the besleged city of the Trojans. We wander through Greelan lands and far down to the stirring scenes in the heart of the now Dark Continent, and then to proud Rome's gladiatorial arenas, fair women and brave men. Still on we go across old ocean's broad expanse and flud Columbia's abrine.

Toere is many a flower that we have we have never heard, and many a story to think this a real and happy time.

It is not easy, but it is not impossible, if in the main points of cheerfulness lu which we are rocked, the shrine at which we worship, the grave in which we are buried, and our flux! home, alike, are shrouded in fogs of mystery, and the secret of life will never be solved by mortal man. We yield it, we submit it to bauds that are

more divine. Is it wealth that leads our way? Is it the fame that must sing our praises when we have become no longer mortal? Where is Abraham Lincoln, the Coampion of Freedom? Where is General Grant over whose advancing legious frowned Vicksburg's gloomy d walls? Where are Frederick and Napoleou, ou selfish ambitiou's career, over whose graves no slave ever bowed with a tear? Where are our sclentists? They are gone, leaving the problem uu-

"We tread the same paths our fathers have trod" Must we mope and pine away our days in solemu though lofty reflections because Burns sang in his troubles that man was made to mouro? But rather should be a man for a' that? Shall we throw away this little life as did Byron, if we see not the beginning northe end? Shall we decree that our bones shall rest with our dogs as did Frederick, the Great, because we perceive at last that we are not great? Shall we follow in the frivolous way and see the si ver lining on every cloud? Ab, no, my friende!

Let us live for the good we can do, Live for the right; yes, live for the true: Live for the world's good, and every day We'll be drawing nearer the Golden Way Leading up to Heaven and to God, in the pathway that our friends have trod, Who leaving this earth have gone before, But return to us from the bright; golden shore,

And picture for us the beauties rare, Of the homes that we have builded there, By our good deeds done here below. Only this much that we do know, That God will watch o'er us. With the friends gone before us, Carsing not a single one, Though they believed not that his Son Could save all from eternal death Or torture by a single breath. What is it, the secret of life? What care we when done with the strife? For God is Lave! He knoweth best; in His arms we all shall be at rest

Written for The Better Way. CHRISTMAS DAY. BY MRS S. II. AUSTIN.

Christmas day, the birthday of Jesus of Nazareth is near again. On that day many voices will be uplifted, and join with one accord to sing the wonders of centives to industry are privileged duty vokes the Muse to teach his wings the birth of Curist. On that day, as of to an humble stall where worldly greatand a startling one, and scarcely any of turrets of Elsinore could not paint the ness and rank bend low before a little babe cradled in a manger, and a virgin mother lost in an ecstasy of love and adoration, while the lowing cattle typify the homage of creation.

And sgalu, the old story will bring to the mind of many, thoughts that chill somewhat the glory of Christmas. To youth it always brings joy and gladness; carned labor; government being the they have never told us why the grass to old age it brings back memories of long ago, when loved one's clustered around, and glad young voices of love and Joy made home seem the brightest place on earth. There is no one amongst us, young or old, rich or poor, at any pursuit, in any place, who might not be represented as casting some sad and boding shadow. No matter how bright the sunstiline, how pure and guil-less the life at home, how rich or poor, how well or ill placed each may be, to the cottage and in the palace, or on the rude beams of the garrel; about us and amongst us inevitably falls the shadow of a cross which is to come.

This is the one thing we can never shake off, and from which we can never be free. All must bear some sorrows. All must pass sooner or later through the valley of the darkest of all shadows -the shadow of death-and, in the presence of this truth, the peace and the love of the Christmas season, seem but a cruel moukery to many. The cross, too, in many cases, has become not phantom, but a reality, and is very hard to bear. The way seems long and dreary, and oh, how lonely! There are hopes which are blighted, loves which are lost; dear friends and companions which have we learned? We can never hope have been carried to their final home; dearest anticipations have come to nothing; life has traveled beyond its illusions, and finds but little that is sure

weary footsteps seek the repose they cannot find, and bright amiles sometimes bide an aching heart. So to some it is impossible to snake of the gloom of life from a heart which would otherhelping. No laborer produces but others are concerned and benefitted inght cloud; the roses that bloom on the few can resist the wave of love and good thereby. Social demand plays in with every effort of thought and muscle.

Why not, therefore, be as little child give unto you, that ye love one another" dren on that day, and see the sunshine without looking at the shadow? If we cannot be happy ourselves, why not try to make others happy? It may be wise sometimes to have such faitir as the little ones. They are told that if they are good Santa Claus will come at Christmas time and bring such beautiful gifts to fill the little stockings. Bright eyes are eagerly piercing through the darkness to watch for the coming of the good fairy, but soon the eyelids are tolded on the tire i eyes, the little hands are laid on the coverlets, and their dreams are full of Sunta Claus. The little faces look so bright and beautiful to-night; and the cuild dreams are so sweet and happy. At all events, Christmas time is Christmus time to them, and they gain a delight from it which can be shared only on condition of shar-log their simple faith and trust.

Let, for the moment, these younger ones teach these older ones samething; never seen; there is many a harp that let the parents learn from their children

frankness, reliance and hope, men could now and then "be converted and become as little children."

To throw aside, for the time being, the many cares and perplexities of every-day life and join in the children's pastime and pleasures, will recall to the memory the merry days of childhood and make the heart grow youthful

God help the poor! Theirs cannot be a joyous Carlstmas. Poverty and sickness bring no joys in their There are so many who out of their abundance can give a little that can give a ray of sunshine into humble homes, made dark and desolate by poverty and suffering. The kindliness of the Christmas season sheds Its genial in fluence on all alike.

Let us then be thankful and glad for the peace and good will of the dawn of the new year, and for the opnortunity of forgiveness and charity. When we do our best to be glad for the merry seaseason, and to take our share in the pleasures of others, let us be thankful for the coming of Christmas, and for the bells ringing out the false and pealing in the true.

Written for The Better Way.

"WHAT MUST I DO TO BE SAVED." BY R. NEELY.

These were the words of the Paillipi an jailor when by an earthquake the jall doors were opened, and the prison. that way, I feel sure we would be welers unbarred, and knowing the terrible come to our mansion of which there are consequence of neglect under the Roman law, he drew his sword to kill himself, supposing that the prisoners had escaped. "But Paul," who was one of them, "cried with a loud voice, saying Do thyself no haim." Then he sprang in trembling and uttered these remark able words, "Sirs, what must I do to be a ved?"

The valiant, and now famous apostle. who had brought upon bimself and Silas the fury of the mob by casting a spirit of devination out of a soothsayer, took this favorable opportunity to preach the gospel to the jailer; and was successful in converting him and all his household. Ever since it has been a hackneyed query, "What must we do to be saved?

Even Spiritualists, as well as oldfashioned Christians, ask the quastion, and every one answers it in his own way-that is, according to what he thinks is the true way of salvation.

The question presupposes that we are and honor with isbor enthroned in some loftier flight. A Sir Phillip Sid old, the eastern star will guide all feet in a condition out of which we need to be delivered; or, in other words, in dan ger of something from which we need to be saved. Before we can render an answer to this question we must know what this condition and this danger is. Let not my reason fear that I am go-

ing to disgust them with a repetition of the old doctrines which they repudiate as irrational, and which are known as "orthodox," and fast becoming obsolete. My method shall be that which I am glad to see is becoming that of all the most spiritual Spiritualists; that is, to speak the truth, as I see it, without reference to those who differ with me; and whatever amount of truth I am able to speak will do its work, as all truth does; but if I speak that which is not true, it will fail as all untruth mus'.

Mau is a progressive being, which he would not be if he was perfect. He is like the beautiful water lily growing out of the marsh. The Chicago Sunday Times of this date, and now before me says: "All mankind is made in the likeness and image of the Creator, and persons devoutly active in the salvation of souls will see beneath the exterior, however unprepossessing, the divine spark that can never be extinguished."

To be saved, in the most spiritual sense, is to develope this divine spark in the proper time, that is, while on earth, before we go to that world where we must live in spirit if we live at all. Paul said to the jailor, "believe on the Lord Jesus Christ and thou shalt be saved."

Jesus labored hard on every occasion to get the people to understand the spir itual nature of his kingdom, but their development was very slow. Even bls disciples who had been with him every day, were in danger of going back to their former pursuits, disappointed because he had not redeemed Israel from their bondage to Rome. But it was a spiritual redemption that he was working for, and he had sown the seed which when watered by the spirit on the day

of Pentecost brought forth fruit in the development of that "divine spark that shall never be extinguished." Never

-the very essence of spirituality; and what is mere Spiritualism without spirituality. To believe on Jesus the Christ | humanity. is to believe and obey the precepts which he taught, and these were of a practical nature. The same hour of the night in which the jailor was converted he took those prisoners whom he knew to be unjustly bound, beaten and imprisoned, and washed their stripes. This was the first practical evidence of a new and spiritual life. The divine nature within began to unfold under the luff sence of the light of truth, as the lily unfolds its beauty from within to wards the sun, leaving all the material fifth from which it eprang to remain in the earth; and he performed the first humane work that came to his hand at the risk of offending the magistrates and the lrate mob Love to our fellowman is the only true evidence of love to God. "If a man love not his brother whom he hath seen how can he love God whom he hath not seen?"
Man is a dual being; that is, he has

divine and a human elde to his na ture. The terms spiritual and material suits me better. The material lives in this world, but not in the next; therefore, if we live to the material side of our nature and neglect the spiritual side we are as unprepared for the spiritual world as a young man would be to enter a university without the rudiments. Spiritual culture is the greatest factor in the salvation of man. The principles of spirituality are love, truth, purity, justice and reciprocity. We should enjustice and reciprocity. We should en-deavor to bring every thought, word and action into accord with these principles. That is what I call spiritual culture; and as the spiritual side of our nature unfolds this will become the ruiing principle of our life, and supercede or neutralize all the failings and vices, which arise from the weak materialistic side of our nature and counteract our spiritual growth and unfit us for life beyond.

I have heard people talk about religion as if it were a mysterious unction known only to those who have it; but I confess that after a long life of perseverance in well doing I know of nothing higher or better than to do right and if all would do right there would be no need of locks on our doors, or police on our streets, or of penitentiaries and courts of law, or armies and navice; and when we had fulfilled our term of probation here in many in our "Father's House."

Written for The lietter Way. Knocking at the Door. A CIRCLE BONG BY DANIEL D. WOLFF.

We gather, knocking at the door That shuts our eartuly sphere from thine, To meet the loved ones gone before And form a circle 'cross the line; We're knocking at the door To meet the loved ones gone before.

Come hover o'er the spirits' brink And lave its thirst for living light. Unite again the broken link-Our severed ties again unite; We're knocking, knocking at the door For light from the eler nal shore.

Rall back the clouds of darkness, roll, The tree of superstition blight, Emancipate the human soul From groping darkness into light: We're knocking, knocking at the door That leads " where mortals weep no more

Let goodness away the heart of man, Let reason sway the mortal mind, And all unite as best we can To aid and comfort all mankind: We're knocking at the door Where friends will meet to part no more

And doubts enthrai bellef no more-Then spirits yet on life's earth-plain Will freely meet those gone before; We're knocking, knocking at the door That frees the soul forevermore.

To the Editor of The Better Way. THE CHRIST LOVE. BY CELIA LOUCKS.

"A place for everything and everything in the right place," is a maxim oft quoted regarding luanimate things. A place for every person and every person in the right place would be the betler way, then it would be easy to apply action in the proper place and where it would unfold and round out the human nature by reaching in to the reservoir of spiritual life and giving scope for the higher forces to harmonize the physical being.

Harmony causes individual life, and through its ability to act, it affects the physical conditions of life. Herein lies the secret of Christ's power, which harmonized and made whole the crippled minds and bodies of those who came to be healed. Jesus, the Christ, was the embodiment of harmony-the effect of a divine birthright which permeated his human nature. All are children of the divine originator. He will ever express through human existence more perfect spiritual nature, wherever His laws of love and wisdom are conformed with. Jesus said: "The Father and I are one." In truth and love they were one in spirit. Love and truth are the potent forces to regenerate degenerated humanity. Jesus taught the power of love to lift humanity higher in the scale of life.

Nature's laws have ever existed, and long before priests were ordained they shaped the human form to hold the breath of God. How will humanity grow better? By uplifting human discernment that the Divine One's Soul or l'aiversal Spirit and Architect of Nature shall flud room to stamp the mark of love.

Divine law is the voice of truth. We hear it whispering in forests and murdid a teacher give more spiritual in- muring in the waters. It kisses the feet and barmonious are all the workatruction. "A new commandment I fevered lips of tired men and women, lings of nature's law.

and is as fragrant with the beauty and bloom of Nature -that subtle force, that is forever striving to set aright mislead

Nations are struggling in the vortices of crime. We have our King Solo. mons and Beishazzars, and Lazaruses, who are starving for the crumbs that fall from the rich man's table-bistory repeats itself,-and we have our interpresers who read the signs of the times, Then why shall we not bave our Christ, who shall redeem mankind? And may not that Christ be love, born in the hearts of all bumanity? The orthodox saying is that "Everything is possible with God." It is not only a wise but a true saying. We find it possible, through hate, fear, repulsive and inharmonlous conditions, to make mankind a race of murderers, cowards, idiots, sensualists, etc. Gid is in everything, but he is seen in beauty and gentlenen or deformity and weakness, as is under. stood and applied to the scripture of na. ture's law.

Creeds are the documents of men who worship a physical Christ of ages past. If they realized the divinity of the love he had faith in and taught no creed could express it. They would see it from within-and live it outwardly till the cause of crime would be no more.

For God is love, is the spirit, Is the builder of heaven's dome, The cause that man doth inherit, The angel in each human home.

The kind of love that rules the world to day is that which compels a person to rob Peter to pay Paul; a love that makes a mother steal for her children, while the husbands and fathers spend their money in saloons and gambling places; a love that allows the rich to rob the poor, that starves hope and crushes the soul of man into the dust.

The kind of love needed is that which develops the higher nature and which will cause the enlightened use of the lower or physical nature. There are many Jenny Linds and

Parepa Roeas-Who "with fingers weary and worn, With eyelids heavy and red, Sit in unwomanly rege

Plying their needles and thread."

There are modern Raphaels and Rubens, who, while delving in work they are not fitted for, hang in the mental walls of brain-room pictures equal to the productions of the old masters. Where nature has the divine use of her birthright, she produces not one beautifull tree but many, not one lofty mountain that towers above the clouds, but many; not one flower that is lovely, but millions of them with different fragrance and tinte, that barmouize with all else that lives true to itself.

Written for The Better Way. LAW. H. H. BRIGHAM, M. D.

Law governs all. Suns and worlds, all planetary systems, are subject to the control of a law perfect in its operations. Evolution and development is the result of law exact and universal. He who is wise enough to comprehend this law, can understand the growth and development of plauets. When wiser grown he may be able to read it in detail, beginning with the atom and tracing it through all its combinations, through mineral, vegetable, animal, man, and angel. Human understanding has Lot until recently been able to grasp the grand fact of the perfect universal law, and now it is most imperfectly understood, but as far as we have gone we find no room for special providences or chance operations.

Eclipses come at the hour when expected, and if the storms sometimes disappoint us, it is not in answer to somebody's prayer who had a journey to go or an enemy to conquer.

Toe husbandman sows the seed and if he understands and obeys the law, be is sure of a bountiful harvest. But If through ignorance he disregards pature's law, no amount of sorrow or repentance will give him one bashel of

Man is no less subject to an inexprable law than all the rest of nature. It governs every particle of his entire being. controls his every thought, word, and

Man being subject to law, the ultimatum for which he was created must inevitably be reached, if, like the wise husbandman, the law is understood and obeyed, a noble man is the result; but if on the other hand, the law is totally disregarded, the lowest condition of humanity is the result, or a total failure as in the case of idlocy.

Improvement of the race can only be accomplished through a better understanding of the law of development in all its departments. First in importance are the laws that govern genera-When these are known and obeyed, we shall have a race of noble. grand and good men, free from sin and disease

The laws of hereditary descent are responsible for all the remarkable men the world has ever seen, whether they were remarkable for goodness and high moral and intellectual attainments, or

for wickedness and crime.

But this assertion should not discourage reformatory movements. Yet no work of reform can count on success unless it moves in harmony with the law. This as far as I understand it precludes force, and brings into requisition patience, forbearance, benevo-lence, charity, kindness and love, and brows of human being with the shining the reformer who starts in with a small accumulation of these desirable qualiitles, happly flude that his posse increase in proportion as he gives of them to his fellow men, so grandly perWritten for The Better Way. OVER THE HOUSETOPS. BY ALICE C. MALTRY, M. D. Article IV.

When I saw you last, I told you that Mies Blank taught me the first I ever knew of spirit return. I must mend that sentence somewhat. I had heard of such things before that time but not just in the same way. I say this because the face of an old man has been present to my memory all day. I would not want that spirit for he is in spirit life now to feel himself for he is in spirit life now to feel himself forgotten. If there be any virtue in opening out to a youthful mind, the hidden think so years ago. I keep it still. and mysterious things of nature than this old man, my early fr end, deserves the reward, small or great, for to his teachings do I owe much that joys me most to-day. I will tell you how I came to know this man and when I tell you it may be that you will remember that you knew him too.

I had just begun to go to school. I was most confidence, that everybody was glad to see me, everywhere or anywhere. Coming from school one day, I saw a man sitting upon a doorstep carving something that he held in his hand. There were few children standing about him and I rushed to see what he had there. I clambered up the steps and sat down beside him. "What are you doing Mr. Man?" said I. "I am letting a dove out of prison" said he. That was a queer thing for aman to say. I caught hold of his hand, and gazed at what he held there. Sure enough, it was a beautiful dove partly carved from a lovely white, mother-ofpearl shell.

"Was it always in the shell?" I asked. "Yes, it was always there. Beautiful free. The world is full of beautiful sleeping things that some one will find some day. Remember that the very boulders in the street may be coarse and plain outede, yet a jewel may lie hidden in their heart." This was strange stuff to talk to a jewel hid in the boulder's heart, so I formed a habit of stopping there as I came know me and to watch for my coming. Incronites. He carved beautiful things from the shells and gave me a white heart and lovely dove cut from a bit of shell. His words were full of wisdom and I drank them in with delight. No one else looking abroad for material got her green eyes upon us, and straightway proceeded to invade the paternal presence.

She told my father that I had been seen in dreadful company, that the vilest sort of a man was enticing me to his doorstep, there filling my heart full of all sorts of heresy.

"Who is this man?" asked father.

"Why, that old Spiritualist up on Cutter street."

I can never forget my feelings when I was called up and told never to stop and see my old friend again. It seemed to me that night. By Saturday the village was the most terrible thing that had ever hap- considerably perturbed. A dozen persons pened to me but I made up my mind as to what I was going to do. I would see quiry, and at night some six took up their my friend once more, if I died for it, and tell him I was forbidden to come to see galed with the usual entertainment. It him and why. I went there the next day shows the pitch to which the public mind and told him. A little flame of color crept had wrought, that on this occasion one of up into his cheek, I was sitting in his lap the six laid his hand upon the chair, prelooking into his face.

"My little one" said he. "They tell you that I am a Spiritualist and they are right. You know that I told you that doves sleep in the seashells and angels and jewels and gold in the rocks and marbles and that to some men was it given to find these lovely things, and this much more do I say also; in the air about us even in ping in the adjoining chapel, he'd a prayer this bright sunshine, are spirits more beautiful than those angels, and birds far sweeter than the doves in the shells, and they come to the few who know how to They come to me in the right season and comfort me in hours of pain and sadness. There is a fair spirit, my little one, that I have often seen near you when you have been here. She has in her lovely crown of moss rosebuds. Sometime that crown will be yours. She says so; but I will not see it. My grave will be green many times before you wear them, but when you have earned your crown, remember me. Now run home, little one, your father has told you not to

rection of the home of that gossip and vowed a huge vow. I must get father to see my friend. I did'nt know how, but it be done. And it was done. The spectacle of the minister of the neighbor ing Episcopal church sitting on that door-step with that old Spiritualist, was presented to the green-eyed monster just op-

little sheepish, because he had been w entertained, and I remember that he told mother apologetically, that the man really did have some interesting things there, he had gathered from somewhere, and was a

harmless dreamer, he thought, and I might go—but not too often—to see him. Ilow happy I was. I went there often and helped him arrange a cabinet of geological specimens for a college somewhere. Years after, I stood in a room in the old college I told you about, and there I saw the very stones, that I as a child had wondered over and talked about with my cear old friend. There they were; the very boulder I had seen him break and screamed with delight over, when we found the center filled with blood-red This tache was moist and he was out a quarter quartz. Yet it is nt surprising. This tache was moist a world is nt so large after all, and scientists —Texas Siftings.

are few. I will not talk much more of this. I tell you of it as a just tribute to an early friend. A dreamer, a poet and scientist. One whom the world knew little of and few could understand. He sleeps in his grave, but in the hearts of many he is remembered still.

I do not wear the rosebud crown. Does it wait for me? I am not superstitious, but safe in an album of mine is a bit of card I keep as sacred as I would a jewel. On one side is painted a wreath of moss rosebuds, on the other a bit of verse. 'Fis the work of my old friend. The edges of this card are yellow now, but the moss rosebude are perfect still. Buds of prom-

### A GHOST IN A VILLAGE.

Students of the night side of nature canno do better at the present moment than pay a visit to the small colliery village of High Littleton, says the Bristol Mercury. Since the celebrated Bath ghost, of 1887, no such excitement has been provided for dwellers a little tot and used to believe, with the ut- 'twixt high and nether Jove as Littleton

now affords. High Littleton is already split up in two hostile camps. One party, the materialistic section, is inclined to regard the business as a practical joke. The other section is awesmitten. The premises honoured by this ambassador from Pluto are situated next to the Wesleyan Chapel, and an attempt has been made to build upon this fact a theory as to the likes and dislikes of the visitor. The circumstance, however, would appear to be only a coincidence. We are informed by a reliable authority that the first signs of an uninvited guest appeared about a month ago. The occupants of the house in question had retired to bed in good time, when they heard a strange noise in an old chest of drawers. angels sleep in cold marble slabs until It seemed as though a bottle was rolling some sculptor comes along and sets them from one side to the other. They naturally examined the chest, but nothing was discovered. No sooner were they in bed again then the noise once more became audible, and the only means of obtaining silence was to keep the light burning. The family, when the morning came, seized little child, jet it fascinated me. I wanted the chest of drawers, broke it up, and to see the angels in the stone and the burnt it as an uncanny thing. No further manifestations occurred for a fortnight After then, just as soon as the family had from school. The strange man grew to retired to rest, strange knocking were heard. This time the family felt a little He told me of the queer creatures that alarmed, and called in a neighbour. This lived in the sea. He showed me coral and gentleman at once went upstairs, and cried, trilobates, strange petrified shells and Lily "Come on! I am ready for you!" The challenge seems to have been accepted on the instant, for a chair sprang towards him, and the fender abandoned the hearth. The furniture was readjusted, but no sooner was the light removed than chair and fentalked to me of these things. All went on der again betrayed their independence of smoothly until a creature called a gossip, physical law. On Friday night another neighbour, who did not believe in ghosts, agreed to watch in the haunted chamber. He waited a quarter of an hour, and then came a knock at the fireplace, followed immediately by the familiar manoeuvres of the furniture. A second manifestation occurred when the fender, chair, &:., had been relpaced. This time a thorough examination of the premises was made, but it threw no light on the strange occurren-

ces. It was decided to try again, when a

third manisfestation succeeded the removal

of the light. Nothing more happened

formed themselves into a committee of in

stations in the apartment. They were re-

pared to see whether the demon could

wrest it from his grasp. The demon could. No sooner was the protecting light re-

moved then the chair jumped away from the restraining hand, while the fender kept

it company in this devil's dance. Three times did the ghostly artist "do his turn."

Another meeting took place in the haunted

room on Sunday evening. Five members of the Wesleyan congregation worship-

meeting on the bewitched spot, and re-solved that if the demon showed himself,

one of their number should ask him why

he was troubling them. The usual pre-paratory knock was heard from the vicini-ty of the old fireplace, but this time the

floor seemed all alive. It creaked violen-tly beneath the feet of the watchers—so

much so, indeed, that at one moment the

party, who were seated on a bed-tead, ac-

with it were all going down. Hardly had they been reassured on this point when, be-

fore their astonished eyes, the chair become violently shaken, and then seemed to be

flung down with much force upon the floor. The fender came out into the middle of

the room. There was no sign of any agent; the demon still kept himself aloof; but one

of the party, in accordance with their pre-

concerted plan, now demanded in the name of the lord, why "he" troubled them.

No answer was returned, and a light was

produced. It was then seen that the chair had received no violent ill treatment. No

further reports of the disturbances have

reached us, except the statement that they

are still going on .- Two Worlds, England.

He Found the Scoundrel.

"So this is a prohibition town?" said a

"Yes, we don't allow any liquor to be

sold if we can possibly prevent it, but, sir,

there are men in this town so utterly de-

void of honor and principle that for twen-

ty cents they will peddle out this liquid

damnation. What do you think of such

an unprincipled scoundrel?"
"It strikes me it is a mere matter of business. Where can I find the unprincipled

"I am the man. Follow me."

scoundre!?"

thought that the bedstead and they

of mail were cut to pieces, and his horse covered with wounds; yet still he fought on, and through his valour chiefly the victory was obtained.
"What more moved astonishment was, rior and his steed in the field, there appeared marks on the purpoint and coat of mail and upon the steed of Pascual Vivas' so that he had the semblance of having been

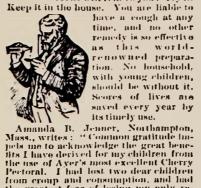
## How is a Spirit Rap Produced?

Sir-I have recently been giving this question som: consideration, and, so far as my personal experiments have gone, I am led to think that the peculiar percussive sounds by which our spirit friends often give communications are not really raps at all. My theory is that the production of a sound cannot take place without a slight movement of the article from which it proceeds; imperceptible to the sitter, perhaps, but still real, and the raps are but the creakings of the articles upon which they are produced. This movement, as all spirit movements are, I take it is not physical, but caused by op position to the earth's gravitation by a counter magnetic attraction. Can any evidence be produced which would show that raps have been produced on some hard substance not pliable like wood, such as cast iron, which cannot creak? If so my theory will fall through. YARBW. Cardiff.

[We have frequently heard raps on iron and metallic substances. We have heard them on the wooden floor underneath a carpet, on the ceiling, on a sheet of paper held in mid air, on any substance and in the counter of the standard of the counter of the size of single lots is 25x80 feet, or 25x120 feet for a double lot, the latter from the rear. Price of single lots is 25x80 feet, or 25x120 feet for a double lot, the latter from the rear. Price of single lots is 25x80 feet, or 25x120 feet for a double lot, the latter from the rear. Price of single lots is 25x80 feet, or 25x120 feet for a double lot, the latter from the order and the counter of the size of single lots is 25x80 feet, or 25x120 feet for a double lot, the latter from the order at the care in the rear. Price of single lots is 25x80 feet, or 25x120 feet for a double lot, the latter from the order at the rear. Price of single lots is 25x80 feet, or 25x120 feet for a double lot, the latter from the order part of the size of single lots is 25x80 feet, or 25x120 feet for a double lot, the latter from the order part of the size of single lots is 25x80 feet, or 25x120 feet for a double lot, the latter from the order part of the size of single lots is 25x80 feet, or 25x120 feet for a double lot, the latter from the order part of the size of single lots is 25x80 feet, or 25x120 feet for a double lot, the latter from the order part of the size of single lots is 25x80 feet, or 25x120 feet for a double lot, the latter from the order from the order part of the size of single lots is 25x80 feet, or 25x120 feet for a double lot, the latter from the order fro position to the earth's gravitation by a

seemed to dart. As these struck the table showing how above and below the table at which a sitting is held there is a reservoir tion between these two storages of paychical force. But are all raps made in the same way? We shall have a good deal to WHY COUGH,

WHEN a few doses of Ayer's Cherry Pectoral will relieve you? Try it Keep it in the house. You are liable to



from croup and consumption, and had the greatest fear of losing my only re-maining daughter and son, as they were delicate. Happily, I find that by giving them Ayer's Cherry Pectoral, on the first symptoms of throat or lung trouble, they are relieved from danger, and are be-coming robust, healthy children."

In the winter of 1885 I took a bad "In the winter of 1885 I took a bad cold which, in spite of every known remedy, grew worse, so that the family physician considered me incurable, supposing me to be in consumption. As a last resort I tried Ayer's Cherry Pectoral, and, in a short time, the cure was complete. Since then I have never been without this medicine. I am fifty years of age, weigh over 180 pounds, and attribute my good health to the use of Ayer's Cherry Pectoral."—G.W.Youker, Balein, N. J.

"Last winter I contracted a severe

"Last winter I contracted a severe cold, which by repeated exposure, be-came quite obstinate. I was much troubled with hourseness and bronchial troubled with hourseness and bronchal irritation. After trying various medicines, without relief, I at last purchased a bottle of Ayer's Cherry Pectoral. On taking this medicine, my cough ceased almost immediately, and I have been well ever since."—Rev. Thos. B. Russell, Secretary Holston Conference and P. E. of the Greenville District, M. E. C., Jonesboro, Tenn.

# Ayer's Cherry Pectoral,

Dr. J. C. Ayer & Co., Lowell, Mass. Bold by all Druggists. Price \$1; six bottles, \$6.

AUTHOR'S EDITION.

HOW ELVIE SAVED THE BABY! A Story of the

Conemaugh Flood of 1889 BY EMMA ROOD TUTTLE.

Tablet form, 61/2 by 7 inches. Heavy card paper, beautifully printed, with exquisite illustrated cover, A dainty holiday gift, or souvenir of the terrible disaster. The poem is founded on the parrative of the little hero ine as given by herself, and is pronounced by critics as wonderful in art, with which it infuses the simple, child-like story with the spirit of poesy. Price 50 cents; postage free. For sale, wholesale and retail, at the office of THE BETTER WAY, or the author, Berlin

## SUMMERLAND,

-THE NEW-

# Spiritualist Colony

-OF THE-

-AND-

BUILDING PROGRESSING RAPIDLY.

The site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. Williams, and is located on the line of the Southern Pacific Railroad, five miles east of the beautiful city of Manta Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all

climate in the world, being exempt from all mainrial diseases.

Here Spiritualists can establish permanent homes and enjoy social and spiritual communion under the most favorable conditions for health, pleasure and development.

A railro at station is now established here, and a Free Public Library will soon be completed.

Tracts of land adjoining Summerland, containing from five to ten acres each, to the growth of all temperate and semi-impical poducts, including bananas, oranges, lemons, figs. grapes and nuts—with straw-

lemons, figs, grapes and nuts—with straw-berries and garden products all the year,— can be bought or leased at a low price, and

can be bought or leased at a low price, and easy terms.

A map of Hummerland and the subdivisions of the Rancho, with a pamphiet giving all particulars will be mailed to any address. Summerland (aces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found anywhere. A nine beach drive extends to and beyond the city of santa Barbara. Back, and two and a half miles to the north-extends the Hanta lines range of mountains, forming a beautiful and picturesque background. A most beautiful

of ripiritualism and not to make money selling lois, sa the price received does not equal
the price adjoining land (not so good) has
aid for by the acra. The government of
the Colony will be by his inhabitants, the
same asother towns and eities. A prohibitory
liquor clause is in every deed. Title to properry unquestionable.
Orders for iota in Hummerland will be received, entered and acleried by the undersigned, where parties cannot be present to
select for themselves, with the privilege of
exchanging for others, without cost (other
than recording fee), if they prefer them when
they visit the ground.

## REPERENCE:

Commercial Bank of Santa Sarbara Cal. Hend for plat of the town and for further

THE ESTY FAMILY,

A Delightful Story Just Published by

(Especially arranged for binding) Containing Mrs. SARAH E. HERVEY, Onset, Mass. Neatly bound in cloth. Price \$1.08 Remit by postal order or registered letter. Makes a

ORGANISM OF Cora L. V. Richmond,

The Preceding Sunday. Is Published each Week. Price, \$2.50 per year. Address WILLIAM RICHMOND, ROGERS PARK, ILL.

THE

WEEKLY DISCOURSE.

one of the Discourses given through the

-A PAMPHLET-

The Latest Discoveries In the Realm of Nature and Their Relations to Life.

Price, Cloth, \$1.00. Paper, Fifty Centa.

ILLUMINATED BUDDHISM,

THE TRUE NIRVANA. Price, paper, fifty cents. Now on Sale by the

**LECTURES** 

## MEDIUMSHIP

PROF. J. S. LOVELAND.

A course of Beyon Lectures delivered at Mt. Pleasant Park Camp Meeting during August, 1888. Also a Lecture on

THE PERPETUITY OF SPIRITUALISM Price, \$1.00.

Large, clear print; neatly bound in cloth For sale at this office. Address P. O., money order or draft payable to the

. WAY PUBLISHING CO.,

A RECORD OF REAL LIFE IN THE BEAUTIFUL COUNTRY

PRICE 50 CENTS.

National Developing Circle.

"How to Become a Medium." A 16 page pamphlet containing full instruction, and a scaled letter designating ALL your phases of mediumship and a sample copy of The Bower to contain its contract.

FOR SALE AT THE OFFICE

DR. L. SCHLESINGER, | Publishers. MRS. J. SCHLESINGER, | The BetterWay

Address, THE CARRIER DOVE,

GOLDEN GATE Published every Saturday by the "Golden Gate Printing and Publishing Company," at Room 48, Flood Building, San Francisco, Cal. A journal of reform, devoted to the elevation of humanity in this life and a search for the evidences of life beyond.

BANNER OF LIGHT

CLIMATE ON THE GLOBE. THE GLOBE' JOURNAL IN THE WORLD DETOTED TO THE

PRILOGOSOPET OF

SPIRITUALISM.

Managemen Copies Sent Free

Pub. Monthly by CHARLES FILLMORE, Deardorf Bld'g., Boom 32, 11th & Main.,

Christian Belence, Metaphysical, Theoso-phical, Mpiritoni, and all kinds of reform literature for sale.

GLEANINGS FROM THE

PAGES OF HISTORY By the aid and in the light of Progress, Sev-

enteen articles in prose and nineleen songs, with music, constitute the contents of this volume. Among the prose are: "r'latform of principles and a general basis of the coming pend of evidence:" "Hotritual truths recording an orthodox church member." Of songs with music, are: "Footsteps of Angels;"
"Buining shore;" "We Bhall meet Beyond the River;" "Home of the Boul."

50 Conts. For Sale at this Office,

RAW FUR SKINS

THE GREATEST WORK

SINCE DARWIN'S TIME:

PLANETARY EVOLUTION,

New Cosmogony,

WAY PUBLISHING CO., S. W. Cor. Plum & McFarland, Cincinnati, @

Plum & McFarland Cincinnati.0

BEYOND.

OVER THE BIVER & BEYOND

For Sale by The Way Publishing Co.

for only 15 cents.

Address JAMES A. BLISS, 42 Larned St.,

- OF-

PABADAY PAMPHLETS.

PARADAY PAMPHILETS.

No. 1.—The Relation of the Spiritual to the Material Universe; The Law of Control, New edition, enlarged and revised, by M. Faraday. Price 15 cents; postage I cent.

No. 2—The Origin of Life, or Where Man Comes From. The Evolution of the Spirit from Matter through Organic Processes, or How the Spirit Body Grown. New edition, enlarged and revised, by M. Faraday. Price 16 cents; postage I cent.

No. 3—The Development of the Spirit After Transition: The Origin of Religions, by M. Faraday. Price 15 cents; postage I cent.

No. 4—The Process of Mental Action; or How we Think, by M. Faraday. Price 16 cents; postage I cent.

No. 5—Jesus Christa Piction, Founded upon the Life of Appollonian of Tyana. How the Pagan prices of Rome originated Christianity. Startling confessions of Its founders. Transcribed by M. Faraday. 38 pages. Price, boads, 75; paper, 10; evantage 5 cents.

Rome, Not Bethelehem, the Birth-Place of Jesus. Extract from No. 5. Price 10 cents.

No. 6—Onsession or How evil Spirits Indiance Mortals by M. Faraday, pp. 23. Price if cents; postage, I cent.

No. 7—Progression; or How Spirits Advance in Spirit Life:—The Evolution of Man, by M. Faraday, pp. 35. Price 16 cents.

No. 8—Dissolution, or Physical D ath, by M. Faraday. Price 5 cents; postage, I cent.

No. 8—Dissolution, or Physical D ath, by M. Faraday. Price 5 cents; postage, I cent.

No. 8—The Relations of Sements Bowles, late.

nomena of Life, by M. Faraday. 10 cta.; p. 10.

BOWLEN PARPHILETS.

No. 1—Experiences of Samuel Bowles, late editor of the Springfield (Mass.) Republican in Spirit Life, inclinding Later Papers. Carrie E. S. Twing, Medium. pp. 91. Price Scents; postage, 2 cents.

Later Papers from Bamuel Bowles, Carrie E. S. Twing, Medium. pp. 27. Price 10 cents.
No. 2—Coutrasta in Spirit Life and Recent Experiences of Samuel Bowles in the First Five Spheres, Carrie E. S. Twing, Medium. pp. 12. Price Jacents.
No. 3—Interview with Spirits, by Samuel Bowles, Carrie E. S. Twing, Medium. pp. 207. Paper 50 cents; couto 75 cents; postage 5 cta.
Ed. S. Wheeler in Spirit Life—Materialization; The True and False; Heincarnation and its Deceiving Spirit Advocates; The War of Wills in Spirit Life Over the Spread of Spiritalism on Faith, as seen by Ed. S. Wheeler since is entrance upon Spirit Life. pp. 52. Frice 15 cents; postage, 2 cents.
Elsle Ainsie, a victim of Social Wrong, by Caroline Lee Heniz Sarah L. McCracken, acribe, pp. 10s. Price 25 cents; postage, 2 cents.
The History of Jesus and the Mythical Genesis and Typology of Equinoctial Christianity, by Gerald Massey, This book is written to show the identity of Christianity with the Astrological myths of Egypt. The Spirit Life Dead."

Gerald Massey proves irresistably that Christianity in a borrowed cult, from the ap-

Dand."
Gerald Massey proves trreslatably that
Christianity is a borrowed cult from the anclent Egyptish religion, pp. 20. Paper 50
cents; cotto 75 cents; postage 8 cents.
A Sprague's Experiences in the Spheres, 260

ALCYONE.

This is a journal devoted to the philosoppy and phenomena of Spiritualism without religious controversy. Price, 81.00 a Year Sent free for two months to any one who will enclose 10 cents. in stamps with address.

Issued by the Star Publishing Co., S. A.

Bunneron, Editor, 63 Sherman Street, Springfield,

Mass.

> RULES AND ADVICE -TO FORM-

CIRCLES, WHERE, THROUGH DEVELOPED MEDIA.

They may Commune With SPIRIT FRIENDS.

Together with a Declaration of Principles and Bellef, and Hymne and Bongs for Urele and Bonel Bingling Compiled by JAMES H. YOUNG. Fourth thousand; revised and enlarged. Published by the Onset Publishing Co... Unset. Mann. Price 20 cents; postage free Can be had at this Office.

come here. Do not come.

I went home, but I made up my mind as I went. I shook a small fist in the di

I remember how father came home, drummer to the landlord of a small local option town in Texas.

THE DOUBLE.

In a work by Washington Irving, entitled "Moorish Chronicles," he says, "I find this statement by the Spanish his-

torian, Antonia Agapida:~ "The battle of the Durowas was chiefly memorable for the following miracle: The Christians were incastellated at San Esteven de Gormady, near the banks of the Douro. The Moors had possession of the fortress of Gormady, about a league further up the river.

"The battle commenced at dawn of day Court Fernan Gondyales, however, before taking the field, repaired with his principal cavaliers to the church to attend mass. Now, at this time there was in the service of the count abrave cavalier named Pascual Vivas. This cavalier had made a solemn vow that whenever he entered church in the morning, he would on no account leave it until all the masses were finished.

"On the present occasion the firmness of this brave but pious cavalier was put to a severe proof. When the first mass was finished, the court rose and sallied from the church in clanking armour, and soon after the trumpet and quick tramp of steed told that all were off to the encounter. Pascual Vivas, however, remained kneeling before the altar, waiting, according to custom, untill all the masses should be finished. The masses that morning were numerous, and hour after hour passed away, set still the cavalier remained kneelnumerous, and hour after hour ing all in armour' with weapon in hand yet so zealous in his devotion that he never

furned his head. "All this while the esquire of the cavalier was at the door of the church, holding his war horse, and beheld with surprise the count and his warriors depart, while his lord remained in the chapel, From the height on which the chapel stood he could see the Christian host encounter the Moors and could her the distant sound of trumpets and din of battle. sound the war horse pricked up his ears, snuffed the air, pawed the earth, and showed all the eagerness of a noble steed to be among the armed men; but still Pascual Vivas came not out of the chapel. The esquire was wroth, and blushed for his lord, for he thought it was through cowardice and not piety that he remained in the chapel while his comrades were fighting in the

"At length the masses were finished, and Pascual Vivas was about to sally forth, when horsemen come riding up the hill with shouts of victory, for the battle was over and the Moors completely vanquish-

"When Pascual Vivas heard this he was so troubled that he dare not leave the chapel nor come into the presence of the court, for he said to himself' Surely, I shall be looked upon as a recreant knight, who has hidden himself in the hour of danger. Shortly, however, came some of his fellowcavaliers, summoning him to the presence of the court; and as he went with a beating heart, they lauded him for the valour he had displayed and the great services he had rendered, saying that to the prowess of his arm they owed the victory. knight, imagining they were scoffing him, felt still more cast down, and entered the presence of the count covered with confusion. Here again he was received with raises, which he still thought done in mocks When the truth came to be known, however, all present were filled with won-der, for it appeared as if this cavalier had been at the same moment in the chapel and in the field; for while he remained on his knees before the altar, with his steed pawing the earth at the door, a warrior exactly resembling him, with the same arms, de-vice, and steed, had appeared in the hottest of the fight, penetrating and overthrowing whole equadrons of Moors. He had cut his way to the standard of the enemy killed the standard bearer, and carried off the banner in triumph. His purpoint and coat

in the severest press of the battle."

held in mid air, on any substance and in any conceivable way within a certain distance from the medium. We have also seen at a dark seance a luminous body shaped like a hand with the fingers point-ing to the table. From this luminous rays a rap was produced. It was possible thus to say beforehand that there would be a rap immediately. In the Spiritualism of Edmonds and Dexter there is a drawing say on this matter when we commence next year an account of our personal experiences .- Ed. of "Light."

good birthday or Christmas gift. "This is a sweet story and shows how to make life a success by pleasant example. The harmony, love, and mutual help of all the children of widow Esty are so unusual in

life, that one in reading the book is re-minded of the Arcadia of the Greeks, or of the happy Valley in Rancias.

The book will help the struggling life of many a working girl, and lift to nobler pur-poses thousands of young men. It ought to have a wide circulation.—Aleyone. For sale by the WAY PUBLISHING CO.

LIFEANDLABOR IN THE SPIRIT WORLD.

MISS M. T. SHELHAMER Medium of the Banner of Light Public Free Owels.

By the Members of the Spirit Band of

In one volume of 42d pages, neatly and substantially bound in cloth. Price \$1.00, postage 10 cents; full gilt, \$1.50, postage free.

An edition of Life and Labor in the Apirit World has been issued, which is embellished with eight illustrations representing scenes of spirit-lilis. Price \$1.50, THE WAY PUB. COMPANY. Studies in the Outlying Fields

PSYCHIC SCIENCE, BY HUDSON TUTTLE

This work essays to unitize and explain the

This work essays to unitize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common cause and from them arise to the laws and conditions of man's spiritual being. The leading subjects treated are as follows:

Matter, life, mind, spirit; What the sensest teach of the world and the doctrine of evolution; Belentifio methods of the study of man and its results; What is the sensitive state? Meamerism, hypnotism, commanbulism; clairwoyance; Bensitiveness proved by psychometry; Sensitiveness during aleep. Dreams; Bensitioness Induced by disease; Thought transference; Intimidations of an intelligent force superior to the actor; Effect of physical conditions on the sensitive; Unconscious sensitives; Prayer, in the light of sensitiveness and thought transference; Immortality—What the future life must be, granting the preceding facts and conclusions; Mind cure; Christian science, metaphysics—their psychic and psychical relations; Personal experience and Intelligence from the sphere of light.

It is printed on fine paper, handsomely bound, \$22 pages. Sent. post paid, \$1.25. It is printed on fine paper, handsomely bound, 252 pages. Sent, post paid, \$1.25.

bound, 252 pages. Sent, post paid, \$1.25.
Orders promptly answered by THE WAY
PUBLISHING CO., Cincinnati, O. SPIRITUAL PUBLICATIONS.

THE CARRIER DOVE.

An Illustrated Weekly Journal, devoted to Spiritualism and Reform.
Each number will contain the Portraite and Biographical Sketches of prominent Mediums and Spiritual workers of the Pacific Coast and elsewhere. Also, Spirit Pictures by our Artist Mediums. Lectures, essays, poems, spirit messages, editorials and miscellaneous items.

TERMS-\$2 50 per year. Single Copies, 10c.

22 Ellis Street, San Francisco Cal

PACIFIC COAST. J. J. OWEN ......... Editor and Manager TERMS—\$2.50 per annum, payable in advance; \$1.25 for six months. Clubs of five (mailed to separate addresses) \$10, and extra copy to the sender. Bend money by postal order when possible, otherwise by express.

MOST DELIGHTFUL COUNTRY

TERMS—\$2.50 per annum, payable in advance; \$1.25 for six months. Clubs of five (mailed to separate addresses) \$10, and extra copy to the sender. Bend money by postal order when possible, otherwise by express.

MOST DELIGHTFUL COUNTRY

Building, San Francisco, California.

ISSUED WEEKLY.

COLBY & RICH, Publishers. No. 9 Bosworth St. - - Boston, Mass.

MODERN THOUGHT, Devoted to the spiritualization of humanity

Kansas City, Mo. \$1.00 Per Year. Sample Coples Free.

NEW THOUGHT. A VIGOROUS, Eight Page Weekly Journal A devoted to HPIR(TUAL'HM and General Religious and Political Reform.
Published every Hatunday by MOSKS HULL & CO., 675 W. Lake street, Chicago, III. The Organ or the Mississippi Valley Association of Hpiritualists.
TERMS OF HUBSCKIPTIOS: One year, \$1.00; six months, \$0 cents; three months, 25 cents:

six months, 50 cents; three months, 25 cents; single number, 5 cents.

NEW THOUGHT will be sent to new Subscribers three months on trial for twenty-five cents—A sum which barely covers the price of blank paper and press work. Sample copies free.

Information to;

ALBERT MORTON, Agent,
210 Hickicol Hirest, Ban Francisco, Cal.,
H. L. WILLIAMS, Proprietor,
Hummerland, Hants Barbata Co., California.

THE BETTER WAY

ISSUED EVERY SATURDAY BY THE WAY PUBLISHING CO. 8, W. Cor. Plum & McFarland Hts.

CINCINNATI - - - DECEMBER 21, 1889

21 Page Dollars per Year to Subscribers in the mited States; Two Dollars and a halt to any norsign Country. No subscribing susteed till idd for, but sample copies will be sent to any dress on application. In the United States Tha

magress on application. In the United States The Better Was will be sent Syr Months for \$100.

The distrant Was cannot well undertake to word for the honesty of its many advertisers. Advertise ments which appear fair and honorable upon their face are accepted, and whenever it is made known that dishorest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable unwerthy of action.

parties whom they have proved to be dishonorable unwerthy of action.

When the post-office address of The Berven Wax me to be changed, our parcons should give us two "weeks' previous notice, and not omit to state their present as well as future address. Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as The Better Wax goes to press every Wednesday.

NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assome responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING Co., South West Corner of Plum and McFarland, Cincinnati, O.

MERRY XMAS!

Thoughts are actions in spirit.

Inconsistency makes man a child that needs caring for.

Within every human being there is an angel in embryo. Every life theory is a truth-if but for

the one invents it. Be merry with the merry and let Santa

Only when we become willing to believe a new idea, can we understand it.

Claus materialize in full form.

All that has life, has sensation, and all that has the latter, has a soul or immortal

part. "And man became a living soul."-Did dead souls exist prior to this event? Soul es life! Individualized soul was probably

meant. When a man compliments you, and you discover that he has given another the same "taffy," you may form your opinion

of him. We cannot know or appreciate the revalue of a person or an object until we know the cause—the interior or spiritual

Only the pure in heart shall see-Good, or, in fact, can see it; for to the impure or selfish all is dark and deformed, and to the good all is good.

thereof.

Although every soul constitutes an individualized entity, yet there are individual ities among these souls that are a host each in themselves. As many are like one, these, individually, are like many.

Some people regard charity as a thing which should only be dispensed to the good and pure. These do not need it; it is the unfortunate ones who need it, and those who cannot extend it to such are themselves of the class that want it badly; for such are weak indeed. Sell-knowledge is lacking.

of the past reverberate throughout the soul as we see the many preparations made to welcome this event. 'T s not our day, 'tis true, but we cannot yet relinquish all that holds us to the Christian world. For our children's sake we celebrate, enjoying that in this respect we are brethern having one which makes them happy, while doing aim in view—the salvation and happiness homage to our Christian neighbor. Our aim is to live in harmony and peace with the world, and we cannot do better than to begin with those nearest to us. So let us be merry with the merry.

Anything undertaken for the sake of opposition only, or to break down another, cannot succeed. The incentive-the cause must be spiritual, even if the undertaking is a strictly material affair, so-to-say. All effects, like man, must have a healthy interior or spirit condition, otherwise there is a standstill or a failure. Selfishness is the spiritual perverted or misdirected, and when the aim is to harm another failure must be the result. Let every undertaking rest on a healthy foundation, by making the aim to build up only; for what we wish to others we obtain for ourselveswhether good or bad. Thought in spirit is synonymous with actions in material

Newspaper reporters, not many years ago, who could make descriptive that which they encountered on the way, were well paid for their talent. Later the one who went on a hunt for items claimed the pastry. Now they have become veritable detectives, tracing the murderer immediately after a murder, by scent or signs, and thereby relieve the constabulary of much red tape ceremony and methodical detective work, in which the real murderer often has a chance to escape, hide his trail, lead the detectives astray or possibly cause the wrong man to be suspected Reporting is certainly a progressive profession and should be duly appreciated by those possessing the talent, and not abused by intemperance or selfishness, for it is a qualification or gift known to us as pay-

All evil may be said to be due to ignoance; for it is almost impossible for an intelligent being to do wrong after he knows what is right. Weakness to resist becomes the cause after a consciousness of these facts, for no wrong is ever committed after that without a heart's pang following it; and as those gnaw into the soul, reformation is promising. "The vilest sinner" etc., but reparation and not repentance alone, is needed to equalize matters, and this often takes about as long to undo as the sin was indulged in. A spiritual washing takes longer than an ordinary Christian washing, but it makes a man feel all the better for it. It is real and not imaginary, for it is a matter of fact and not of faith alone.

Happy is he who can sing "How beautiful is life," for such a one is blessed with health. We are wont to regard life as we are constituted, or, as the materialist would say, according to the state of our liver. But as the liver is only one of the agents on which ill health or disease operates, we must look beyond the liver for the cause. This lies in the spirit (not the soul), and as the spirit is freed from its impurities, we all reach that state in which life appears beautiful to us-beauty being synonymous with purity, and health with happiness. Thus to become happy, gain health. Spiritualism points the way without the aid of drugs or M. D.'s. Investigators are welcome, for there is light enough in it to satisfy the needs of every soul.

The greatest men, materially considered -those laden with worldly honors, political, social and business influence-are often the narrowest in soul, cavilling about small matters as to the ownership of a trifle or as to whom is right in a most unimportant affair. Imagine the conflicting emotions that must trouble such a being too unsophisticated or too innocent of when beginning to realize his spiritual existence—the humiliation that such must experience, when still feeling himself great or influential and cannot act or exercise his soul powers on account of this unspiritual state of his make-up. How much better off is the one who knew naught of worldly superiority and is thus enabled to begin spirit life with the vi, or of a real spiritual entity. Be humble under all circumstances. Christ taught this is an important lesson to aid the spirit in the life

OUR CORRESPONDENCE.

We know there are some readers who invariably overlook the correspondence columns, believing them to contain simply news matter pertaining to societies, meetings or lecturers' movements. Although this is true, it must not be forgotten that they often contain gems of spiritual or philosophic thought, gathered from lectures delivered at these meetings; and not to forget that reports of materializing seances and of physical manifestations also find their way into these columns. A hint to the wise is sufficient.

Some people give because it affords them great pleasure to give; others because it pleases the recipient and reaps a sort of quasi reward in the form of gratefulness or thanks-influences pleasing to the mind or spirit of the giver. Some give on speculation and others from motives of vanity or to be glorified. But however given, don't fail to give something to your loved ones for Christmas. Every gift is a love act that creates happiness in some heart. Christmas! What pleasing memories and without the latter there can be no Merry Christmas. It is not our day, but we celebrate it out of respect for our fel low mortals in one cause—the Christian world, who are also teaching of the soul's immortality. It is a glorious misson, and of man in the future. So let us be at peace, and celebrate in unity and love.

> MEDIUMS' WORK. As mortals undertake to do the work that properly belongs to the spirits, the latter withdraw their support, influence, aid and inspiration. And what is Spiritualism without spirits in it? Like the play of Hamlet without Hamlet! Newspapers, societies, campmeetings, are all governed by spirit bands. Mortals of course constitute the agents through which these intelligences operate. But while everything is going right and progress is being manifested these mortals are doing the bidding of the spirit world, though they credit themselves with the success. But even the best of spirit instruments, whether for writing, speaking or working, may be interrupted or disturbed in their work by interfering mortals (non-mediums) who imagine they know better than those in charge. Such is equal to gagging the wheels of spiritual progress, for it is a stepping in between the spirit world and their instruments, thus undertaking to do the work of the latter. Let your instruments work according to the natural bent of their inclithe extreme will dissever the connection only. entirely. Disintegration must follow. A medium can only operate under spirit dictation. Outside of that he or she is but an ordinary mortal, and ordinary mortals cannot make anything a success that pertains to the cause. Without mediums there can be no Spiritualism, and they must be left entirely to the spirits.

Subscribe now.

CHARITY AS A SUBSTITUTE FOR UNDERSTANDIN

We occasionally receive letters from good, honest people denouncing good and honest medlums as tricksters, that such people feel incensed because they did not get tests, but because they imagine themselves tricked-principally on account of not understanding the manifestations. Some are accustomed to seeing spirits look earthy, others ethereal, When the former attend a seance where only draped forms appear, they suspicion masquerading by the medium. When the latter attend an earthy seance, they hint about confederates. Some of the oldest, who think they "know a spirit when they see one" are often the most bewildered at the most unexpected moment Whether due to some psychological effect of the circle on the sitter or discord with the same, or whether out of harmony with the spirit aphere present, must be left to individual opinion. But fact is, that every class of seance-for mediums are graded most definitely-has a different effect on the investigator, and where one would feel most uncomfortable and suspicious, another would feel at home and comprehend every movement or action of the spirits manifesting. When the latter is the case, the investigator is at home, and will be the happy recipient of tests and personal visits from spirit friends. A seance in motion or action is a portion of the spirit world materialized with spirits comporting to that especial condition. If it is not our sphere we will neither understand it nor get anything satisfactory. If beyond our natural sphere our natural attractions can not show themselves. If below it they will not or cannot from reasons which may be inferred. To speak plain, there are always some people in a cause who are not intelligent enough, i. e., they are spiritual matters-to understand these things, and thus will continue to find fault as above as long as they are admitted to they suffer-discontent in lieu of pain, deseances. Not that we would refuse them admittance; but it is a pity that conditions cannot be made comprehensive to inquirers, or that inquirers will not permit themselves to be taught. But as it is, we can only incite to more charity as a substitute for understanding, and let this be the nate love principle reversed or acting for promising virtue of future reward until intuition or scientific knowledge takes its

TO BECOME HAPPY-FORGET SELF. She only wanted to hear something about herself!-Significant expression. What a world of sorrow lies buried within it. She was ill unto discontent-spiritually ill, and nothing could rouse her to activity or give her momentary relief or pleasure but to speak of herself or hear herself spoken of--in praise, of course. Selflove, selfish vanity had been a passion and disturbed her spirit so as to shut out all happy influences from the beyond. What an unappreciated existence must be undergone in order to neutralize such a condition! Is it a wonder that some people, in their closing years of life, have to toil and labor for the benefit of others-for the glorification of others, reaping neither the gratification of seeing their work appreciated in their own behalf nor of hearing their name mentioned in connection with deeds accomplished by them for the good of mankind? But such is the decree of nature-of spiritual law-of intelligenceof God. Nature rewards, but also punishes. Man cannot love without reaping the sooner it comes the better. happiness. He cannot be selfish without soing misery. Physical selfishness ream physical pain. Soul selfishness reaps soul pain. One manifests as disease; the other as discontent. One eats into the flesh, the other into the spirit. And while physical temperance brings health, soul or spiritual temperance awards with contentment-

soul jay. Man is the arbiter of his own happiness. and as he lives for others or denies himself the pleasures of earth life he reaps the reward of heaven, so called. A life of asceticism or absolute self-sacrifice is not necessary. There is a wide gulf between that and intemperance or selfishness. We may live for self alone, and we may share our pleasures with somebody. It is not the enjoyment of life that causes future misery, but the selfish enjoyment of it that hurts. The man who neglects his family to spend his time and earnings away from home is the one whom nature seeks out to inflict punishment upon. The woman who neglects her household and children to attend fashionable tete-a-tetes is the one whom nature frowns upon. Selfishness poisons every act that man does; and as every deed is an action of the will that makes up part of the spirit body, a polsoned act poisons or taints the spirit with impurities which must sooner or later be purged through the physical body. All passions react for indulgence, and when the body is too infirm or conditions unfavorable for the same, discontent manifests itself instead. This is the reward. Passivity permits the discords to outgrow; nations. This portends a rapport with self-sacrifice aids in their release. The spiritual law. A disinclination indicates latter is to listen to others and cease dea break in the harmony and if pushed to siring to hear something about yourself proved beyond a doubt. Not to him, per-

TRUSTS.

On the question of "trusts" the Presi dent in his message says that when they are organized for the purpose of oppressing healthy competition or to monopolize the production or sale of an article of general necessity they become dangerous conspiracies against the public good and should be made the subject of prohibitory and even penal legislation.

The world's selfishness is a boon to phy sicians; for if there was no selfishness there would be no disease. All evil finds its root in selfishness, and disease is but one of the effects-it is the telltale of the spirits' discords, whether inborn or developed after birth. Every discord or pecu liar phase of selfishness manifests itself through the body as an allment of some sort-debarring strictly physical ailments as those that may be contracted by exposure or careless physical indulgences or pleasures. Organic troubles as those of the liver, kidney, heart and stomach, and oftimes of the lungs, may be traced to extreme selfishness or selfi-hly sensual indulgences—if not in self, in generations nest where the foundation was originally laid, and passed on from father to son or from mother to daughter. In that respect our sins may cause suffering in several generations hence. Thus reform must necessarily begin with grandparents Coughs, colds, rheumatic and neuralgic troubles may be caused by sensual indul gences as well as exposures, and may be regarded as effects of selfishness too. But such are not inheritable until they become chronic or so deeprooted as to taint the aura or the spirit state of the patient, This being the life condition of man it is naturally carried over to his offspring Excess exposes every one to disease, even If he does not expose himself by incaution; for this produces a loss of vitality or magnetism and subjects him to contagion from other diseased persons, and often from spirits who have a tainted or impure aura, or a spirit body still containing the germ of old diseases. Of course, this is a boon to spirits, for only through a human body can this germ be discharged, and spirits are ever ready to take advantage of conditions that offer them release or a channel through which to let off their impure substances. Until this is possible, pression where the germ of organic troubles lie hidden, and melancholy where selfishness or hatred is enkindling the soul. The latter is freed by aiding mortale or sacrificing themselves for other spirits-selfishness or hatred being the ina negative instead of a positive effect. By so-called love actions the negative is allayed and man finally comes en rapport with the positive of nature or spirit so-called. This constitutes happiness in soul or health in spirit, which is synonimous with health in body or in the flesh. Physic cal ailments thus betray selfishness or ha

"MATTER IS ETERNAL."

tred in the mortal. It need not be active

nor noticeable. Nor need we be ashamed

of it; for we can easily charge our fore-

fathers with having been the creators of it

-if we cannot recall anything in our own,

lives that might have laid the foundation

for it. Disease though is the purifier of

the spirit. It is the only hell that exists.

And if not freed in this life, it becomes our

hell in the next. All do not possess this

germ, and therefore all do not suffer alike.

But we will always find that the most be-

nevolent, generous or charitable to be the

healthiest of people-this proving our the-

ory to be founded on a healthy inference.

Thus selfishness is the physician's boon,

but as the world becomes freed from it.

their occupation will wane. Dull business

among the profession will be the first in-

dication to a betterment of the world, and

Under the above caption Mr. W. Perkins of Belleview, Fla., writes to the 'Ironclad Age" of Indianapolis, Ind., an article, which, in its way, is quite interesting-to materialists, full of truth-to materialists, and probably very pleasing-to scoffers; but when he touches upon a subject of which he is totally ignorant, and which concerns the cause of Spiritualism, we feel it a pleasing duty to correct or instruct him.

He says in paragraph I:

"That matter in its many forms exist about us is no less self-evident than our own exis ence. This it is impossible to doubt since we know it from our own senses. Here our knowledge begins and here it must end. A wild imagination deludes into Spiritualism, conjuring at ghosts and hobgoblins, while common sense studies the properties, qualities and forces of matter. Beyond this we know nothing. Into the fancied and silly spiritual domain common sense will not go; only a distorted imagination can flourish in such a conjured up region."

We also admit that the existence of matter is self-evident, and it is impossible to doubt since we know if from our senses. But we also know that spirit exists through our senses. Because this gentleman's them from falling back into negativity or spiritual senses are not yet unfolded, he, like the blind man who does not believe in the existence of colors, thinks there are no senses higher than those of the physical body, and thus supposes that knowledge must naturally end with a knowledge of matter only. Speaking disparagingly of others have families dependent on them Spiritualism as he does proves either total for support; and where such is the case, ignorance of the subject, or else prejudice. The existence of a spiritual realm has been paps, but to millions of others with as much common sense as he possesses-notably to such men as Wm. Crookes, F. R. S., Prof. A. R. Wallace, Epes Sargent, Judge Edmunds Profs. Hare and Zollner, Hudson Tuttle, Loveland and other eminently practical scientists and thinkers.

After telling the reader something about the evolutionary theory and supporting it (without any other evidence of the truth tives are condemned to constant temptation except what has been written by material by occult influences, there is hope that to button her dress."

THE ROOT OF EVIL, PHYSICAL AND acientists) he berates Christians for their silly soft brained faith in bible state ments," finally closing with "nature and science alike find no room for a supernatural creator or governor. Like the oath n civil courts we must hold the truth, the whole truth and nothing but the truth."

This is all very well, but he, like ma'erial scientists, expects others to believe unproven theories, while disbelleving (or refusing to investigate) that which can be substantiated by tangible evidence.

When the immortality of the soul is denied (which he does in refuting the spiritual phenomena) Christian and Spiritualist alike are combatted, and it becomes a common cause with them to defend their claims. The Christian has it on record, the Spiritualist at his seances in the present. Every age has had a time when spiritual manifestations were rife. Those have been recorded, and on each one a religion was founded. So ours may pass and leave us only a record of them. Therefore all should investigate while the opportunity is presented-especially as the present revelation of spirit is the most definite and universal so far as records to this effect are extant.

We agree with the writer in saying that Nature and science alike find no room for the supernatural." So far we have found nothing supernatural in spirit return. It may appear so to new investigators. But as they begin to understand the laws which govern these manifestations, they find it quite natural. And those who investigate in the spirit of earnestly seeking truth, will find that Spiritualism is a whole truth, and nothing but a truth-grand enough to make everybody happy, for it proves that our knowledge does not end with the decay of matter, but that a higher truth just begins where matter ends, relatively speaking-matter like spirit being eternal-and opens to our view the glories of a beyond—a future life.

POSITIVE AND NEGATIVE SENSIBILITY.

Sensitives undoubtedly have noticed

that a peculiar fear-a sort of dread-

overcomes them at the approach of cer-

tain persons, even though they be daily

associates. Then again there are times and

greeable influence is perceived. For the

at the moment, he or she repells this influence,-at the same instance indicating that this positivity may become permanent or absolute, and constitutes the condition that all will attain some day in the future, whether as spirits or mortals. At other times, the one producing this influence is not quite so active in his material or sensual or animal state, or in whatever proclivity or particular phase of character this disagreeable influence becomes manifest. That it is due to a discord with nature, a passion, a weakness, or some ugly quality as arrogance or selfishness is evident by the effect; for spiritual qualifications or virtues as love, humility, amiability, modesty etc. have an opposite effect on a sensitive and is ever welcome. A temporary control of his ugly nature therefore allays the repellant condition for the time being and the sensitive perceives nothing disagreeable-though nothing pleasing either, for such have not yet attained the state in which pleasing or healthful or cheering influences are emitted. But a constant control of ones unspiritual nature finally leads to the above, man to unfold and come to the surface. Now, such may be applied to the sensitive, who perceives these unwelcome influences. as well; for to sense the negative or material or discordant, the one in question must also have something that is unspiritual, even though it is not the same evil. A simple negativity is sufficient to per ceive negative influences. But if they have only a single virtue that is active enough to counterbalance their negative nature, they become positive to the other, and are thus freed from promiscuous influences or those that are not directly centred on them, as envy, hatred or contempt that is particularly intended for them. Then, of course, it requires a little them off, some though being sufficiently "soul-centered" or positive or spiritually strong to protect themselves from all manner of influences. Such are on a par with the higher spirits and would be freed from earth-bound conditions were they to throw off the body or die, so to say, during that period. And there is no doubt that many are helped over about this time to prevent the human state, on account of circumstances that might prove detrimental to them. But why not all? It may be supnoted that all cannot be spared. Some are probably too valuable to lose as in struments for the spirit world, while we may take for granted that they are protected in a measure-cither by appointed guides when in public service or by familiar spirits when in private life. Whatever the truth, it is well known that sensitives are conscious of an unremitting struggle with self to overcome or resist some disagreeable influences, whether alone or in the presence of mortals. The former give evidence of individual evils or that spirits are working on their passions. But as it cannot be supposed that sensi-

they may reach sufficient positivity to resist these influences in the material body as well as out of it. Evidences exist in favor of this hypothesis. Sensitives have asserted that they have been more subject to disagreeable influences at one time than at another-notably in the past, indicating that they were stronger or more positive in the present. This looks like progress. If the smallest percentage can be outgrown, all can be, and man may reach the angelic state (in spirit) while yet in the body. This will free him from the influences he so often dreads. But may he not still be cognizant of them without suffering, so as to be able to analyze, psychometrize or judge the nature of those around him? Undoubtedly. All people that read character, so to say, are not subject to sensations. They read it intuitively or intelligently, as it were, and we may thus regard psychometry as the physical or negative, and intuition as the mental or positive phase of character reading, Whether they be regarded as phases of mediumship or not, is indifferent. They are human qualifications at all events through which much information, both material and apiritual, can be attained, and those who make the best use of them, will reap the greatest harvest of light and comfort through them. For they not only regale the possessor with the negative, but with the positive or happy influences as well, partaking of either or both according to individual development-like attracting like in proportion to the force of the vice or virtue in the sensative.

#### Literary.

"The Pacific Investigator" is a new issue on Nationalism and Spiritualism combined. Geo. F. Perking is the editor and proprietor. Price \$1 50 per year or 15 per montle. Published 874 Mission street, San Francisco, Cal.

The Giordano Bruno Pamphlet No. 2. contains articles from Robert G. lagersoll, Geo. J. Holyoake, T. B. Waleman, Prof. Davidson and a poem entitled "Italia" by Hudson Tuttle. Price 1; cents. H. L. Green, publisher, office of the Free-thinkers Magazine, Buffalo N. Y.

"Diluvium:" or The End of the World, occasions when those same persons do not By George S. Pidgeon, 1829 K. street, San exert this influence; or, at least, no dissa-Diego, Cal. \$1.00 bound .- The author of this work theorizes on the probable results latter there are several reasons. When the of inundating the desert of Sahara, besensitive is in a very positive state of mind lieving that such an undertaking would affect the center of gravity of this planet, thus shifting it to another portion, thereby bringing on a calamity that would cause a general destruction of life and land by flood, earthquake, cyclone and electricity -the latter being produced by the friction or conflict of elements until equilibrium is restored. The supposition is based on the withdrawal of sufficient water from the various oceans to the Sahara to cause the earth to turn over on account of the additional weight centered in North Africa. hus changing that portion of the earth into the south pole-it being supposed that the heaviest portion of the earth is attracted to some other universal centre of gravity.-Quite a new but serious objection. Those in favor of converting the Sahara into an inland sea, might somewhat alter their opinion after reading this book, and should therefore send for it.

## Venus as a Sister World.

While watching these graceful windings of the planet, we naturally inquire as to its real condition. Readers are familiar with the idea that it is a world like our own earth, travelling in a smaller but otherwise almost similar orbit around the as it enables the divinity-the good-in sun. On more minute inquiry we find that the likeness between it and our eartr is in some points very great-greater, in fact, than in the case of any other planet. In the fundamental element of size they are almost alike, our earth being 7,900 miles in diameter, and Venus 7 500. The force of gravity on the surface of the latter is very nearly nine-tenths of what it is with us. Its density is almost the same fraction as that of the earth. These facts show that if transported to the surface of Venus we should feel more at home, so far as some essential features of experience are concerned, than on any other planet known to us. We should weigh just about nine tenths of our present weight, and should find distances bearing much more than ordinary positivity to ward the same ratio to our muscular power of walking that they do in this world; while in all probability the surface rocks and earth, if such be formed there, would be compacted and constructed like those we daily see around us.

This would not be the case on planets so much smaller than the earth, as Mercuor or Mars, or so much larger as Jupiter, Sa'urn or Nepture. Again, the year on Venus would be about 225 days in length, a good deal more like what we have on the earth than is the case on any other planet. In the length of the day we should find a still more home-like experience, as the difference would be imperceptible except to careful observation. Venus rotates in twenty-three hours, fiftysix minutes, four seconds. The day, of course, depends a little upon the motion of the sun in the sky, but the difference between this, as seen on our earth and Venus, would not appreciably affect the similarity of the days in each. These likenesses to the length of our day and year and to our world's density would cause a similarity, in all probability, in the important matters of mountain form and of vegetation. In fact, so far Venus is nearly the twin sister of our world.—Chamber

Schnorpske says. "Women are seldom absent minded. But when they are, they are. I am told of one who, in a fit of absent mindedness, put on two corsets and didn't discover her mistake until she tried

Address Bishop A. Beals at 240 Arrundel  $\mathbf{r}$ street, St. Paul, Minn., during the month of BusinessMedium d Ja uary. Harrison D. Barrett, is open for engagelo ments to lecture. Address 982 Grove street, -AND-1-Meadville, Pa. g CLAIRVOYANT, Lyman C. Howe is open for engagements for the months of December, January and March following. 11 Will give readings by letter of future business Mrs. Carrie Van Duzee will lecture for the prospects, or of spirit friends for \$1 00; or will ıe Society in Indianapolis, Ind., for the month answer six questions for 50 cents. Address, Mrs. M. E. Herosia, 121 4th Ave., New York of January, 1890. ıg City. Prof. J. Clegg Wright is open for engagements for the months of March and April ıg 1890. Address Newfield, N. J. MISS LILLIE COOPER d Bishop A. Beals has been re-engaged by er the St. Paul (Minn.) Society for Decem-Trumpet Medium st ber. Address 240 Arundell street. ٠. Mrs. Fannie Ogden, 618 Main street, Peorla, 330 Court Street, Cincinnati, Ohio. le Ill. Trance, Test and Psychometric reader. Can be engaged for the season of 89 and 90. IS Mrs. Nellie S. Baade of Capac, Mich., is now Sittings daily from 9 o'clock a. m. till 4 p. m., ready for winter month engagements as lecut and Tuesday and Thursday Evgs. turer. Terms moderate and references given. У Judge Featherstone is ready to answer calls to lecture. Terms moderate; correspondence MRS. J. H. STOWELL solicited. Address for the present, San Marcial, N. M. TRANCE MEDIUM, n-Miss Jennie B. Hagan will make engagebe ments for fall and winter week evenings for No. 469 BAYMILLER STREET. 10 6, 10 and 12 lectures. Address 52 Irving street, South Framingham, Mass. **e-**Cincinnati, Ohio. Mrs. Mary C. Knight will be pleased to corn respond with societies wishing to engage.her Sittings Daily for Information and Tests from n٠ services as a lecturer and test medium. Ad-& O'clock a. m. to 4 p. m. ď٬ dress Fulton, Oswego Co., N. Y. Rev. James DeBuchapanne will speak in St. Louis and vicinity during the month of MRS. S. SEERY, October. In Topeka, Kan., during November and December. Will be open for engageу bí Trumpet Medium ments for the season of 1890. Mrs. Carrie C. Van Duzee has closed her lectures in Wheeling, W. Va., and at present is 26 Pine Street. resting at her home in Geneva, O. She will or start for Atlanta, Ga., in December and will CINCINNATI, OHIO. ?'' make engagements en route. Dr. E. B. Russel, inspirational lecturer, wishes to correspond with Spiritualists who to Sittings daily from 9 o'clock until 4 for ld Business and Social Information. Evening desire to have lectures in their locality, but Seances by arrangement, either at her resich have not sufficient financial means to accomdence or that of patrons. b, plish the same, address 36 Winter street, Haverhill, Mass. ut NOTICE TO INVESTIGATORS. Mrs. Edith E. R. Nickless will lecture for 8 Spiritualists of Santa Cruz, Cal., for the simonth of December and January. All com-munications to Dr. J. R. or Mrs. Edith E. R. A. WILLIS, in Nickless should be sent to the above address until further notice. MATERIALIZING MEDIUM 28, Lyman C. Howe is engaged at Buffalo, N. It Y., for October, and at Cleveland, Onio, for 21 BROADWAY, CITY. November. Engagements open for Decemviber, January and March following. Will also manswer calls for week evenings at accessible Hereby announces that only such investigatthe points from above points. ors or non-Spiritualists will be hereafter ad-



#### Peoria, III.

Mrs M. T. Alien writes: Our work here is progressing duely. The meetings which are present conducted jointly by Mr. Allen at 1 myself are attracting large and appre-ciative audiences. The test reading after the lectures are uniformly pronounced cor-rect and giving much satisfaction to the peo-ms.

#### Muncie, Ind.

Piesse announce to your valuable paper that the Indiana State Association of Spiritualists will hold a quarter'y meeting in Muncle, commencing on January 6, 1890, Several good speakers will be in attendance, Among them Mrs. A. M. Glading, who will lecture. Those who have never heard her will do well to avail themselves of the op-portunity. Several good mediums will also be present. So come and partake of the feast. Arrangements have been made at the Park Hotelat Toels per day for board and lodging. Hoping that we may have a successful meet-ing and all be ben-fited; I remain as ever for the truth, J. E. CROSSFIELD, Sec 5.

#### Alliance, O.

At a few minutes post 4 o'clock on the morning of December 4th Mrs. Jacob Kern died at her home on Elystreet. With her passing away one of the oldest residents of lillance, identified with the early growth of the place, widely known, and generally respected. Mrs. Kern's decrase was attended by noneual and peculiar circumstances which go far toward confirming those belich, so generally held, which regard the bearer between this world and the supernatural state as a thin and sometimes transparent velf. She had been gradually failing in health for sometime, and ou Thanksgiving morning, aix days ago, sustained an appolectic stroke, femaining unconscious for several hoss, but revived. She then told the members of her household that in this trance, as it might be termed, the spirit of her mother, long deceased, had appeared to her, and fird the exact moment or her death at 4 cocks on the morning of December 4.1889, her sixty-fourth birthday. At few minutes tefore the appointed hour, 4 p. m., she suddealy raised herself from the bed and sunk been in a second apoplectic fit, dying within had an hour heh. so generally held, which regard the

#### Haverhill, Mass.

Vn. Sarab A. Byrne of Boston gave a very incesting discourse at Unity Hall on Deembrah. at 2 and 7 p m. The subject for the afternoon, "The use of Spiritualism in the past, present and future," showing clearly and practically the rapid strides in progrees up to the present time and its possibilities in the inture. The evening she held spell-bound for an hour and a half a very inteligent audience to listen to "The Danders that are about us " This subject was more interesting, even than the other, to many. Ether of them, however, was sufficient mental fued for one week to digest, when we shall listen to the same speaker on the 16th. lecember 22d Mrs. B. Smith will be with

Iscember 22d Mrs. B. Smith will be with ms. She will be cordially welcomed, for she has a host of friends here, both publicly and privately Thousands can testify to measures of love and good cheer greetings, which have been given to them through her organism from the other side of life. We feel it an especial favor in her coming to us, even for timened day, for she feels that public platform work is not bers.

Fraternally, WIN.

## Watervliet. Mich.

Ine quarterly convention of the Spiritualis meeting of southwestern Michigan met at Watervallet, November 30th and December ist. Meeting was called to order by the President, L S. Burdick. A larger attendsome than was expected was present. Conference and business meeting, with a few remarks from Mrs. Woodruff, occupied Saturday afternoon. Dr. C. A. Andrus gave an address in the evening, followed by Mrs. Barnes, describing spirits from the platform. December lat the meeting was es led to order, C. H. Andrus took the rostrem in his usual genial manner and gave us an address on the subject "Does Spiritgave namany gems of thought in the afterhom In the evening Mr. Andrus spoke on

## Chicago, Ill.

Toe People's Spiritual Society, 116 Fifth avenue, held their regular meeting on Sunday, December 17th, at 3 p. m., with Prestdent Jenifer in the chair. G. G. Vanhora of New York, lectured on "The issue of Spirital movement in America" to a full house, and gave some grand tests. Mr. H. H. Warter to lowed with a few temarks and then tave tests, which were recognized.

On Last Hunday we organized.
On Last Hunday we organized a Children's Lyceum. Mrs. Hall was appointed Conductive. Mrs. (Clark. Assistant Conductor, Mrs. Kassistant Feetelstry, and Mr. Hmith. Treasurer. We had a good number of children today, and we feet highly pleased with the ocuous. Yours,

The Sunday evening meetings at Gleaton's Hall have been largely attended by interested audiences. Prof. G G W. Van Horn, a conductor and test medium, of New York, is meeting with great success in this great city. Beores of people go away at the cyncinaton of his remarkable test demon strations and instantaneous healing powers, and they are fully convinced of the facts and and they are fully convinced of the facts and traths of Hpiritualism. Last evening a large audience assembled to listen to a setter by the above medium, the subject being The origin and decay of creeds," and it was well received and to the point. His tests were all acknowledged and direct to the person receiving them. Heveral persons who had been suffering with pain in the audience were relieved at a great distunce from the medium to the automishment of the beducial These meetings will be continued isdefinitely by the conductor. Veritals.

## Boston, Mass.

At their weekly meeting, Becamber 10h. Independent Spiritualist Club had what might call "an evening with Frank Atloyment to the large audience gathered to bear him; for never was the "boy medium" by his controls to better advantage, or ever did they do themselves more credit and

From the first words that be uttered in the opening of his lecture to the end he held the time attention of his audience-moving them as he would by the force of his moral teachings, by anecdote, and by bright flushes of witty sayings, which kept his hearers in tood humor. Every point was well made, and convinced those present that a high orof the speaker

ton for tests gave a great many to persons in the audience, giving bames, descriptions and facts to each, which were all recognized by the parties to whom they were given. The club is greatly indebted to Mrs. E. Case and Mr. H. W. Stratton for songs and music given during the evening, which were linely sendered, as usual. It was a very early able occasion to all, as the numerous wishes for its repetition will testify. Negotistions are in progress with Mr. Algerton looking towards a series of just such meetings in the near luture. W.

The services of the Echo Spiritualist Soclety at America Hall, No. 721 Washingion street, were, as usual, held morning, afternoon and evening. Addresses were de livered and tests given by Dr. N. A. Hule, C. D. Futler, Mrs. Burnham, Miss Pierce, Mrs. King, Miss Nettle M. Hoit, Dr. Hatding, C. Mapell, Mrs. Wilkins and Mrs. Downing. Services also held every Thurnday afternous af Sociote.

#### Santa Barbara, Cal.

A family o three, all firm Spiritualists, have made their home near Bakensheld, county of Kern, Cal. Their principal support came out of a large fruit garden and the

hive—of the honey bee industry
Isaac Rumford, postmaster at Joyful, and
at one time issued the Joyful News, fived in But somehow the Rumford trio were always healthy, and attributed all to their peculiar mode of living. For some years they ground their wheat in a large coffee mill and con without tea or coffee at the table; made quite free of fruit, but had no use for milk, eggs, greate, or meat of any kind not even butter. The family appeared healthy, and the father looked fresh, fair and young for his years—spiritual we might add. Their son, Willie, then seventeen years, was living entirely upon grapes, pears and small fruits, mostly grapes. Had continued thus for over five months, and labored in the fruit yard every day and looked robust and healthy, while Anna and Isaac lived entirely upon une soked food, using no sugar or salt, pronounced this mineral poison, which destroys the best spiritual virtues in food, by thus cooking. Mr. Rumford was heard to say frequently that living in this way he fully by Samuel Bogart, an earnest, active, had no fears of contagion.
It was on Sunday, November 12, 1852, that

myself, Judge Wilkinson's wife, Mary, Mr. and Mrs. Stine conveyed all down to attend a circle to hear from Isaac's control of forty minutes of very sensible talk, and some prophesies filled in.

Mrs. Mary Wilkinson, a fine symbolizing medium, at this family circle, in a semitrance state, said, she "saw for this corresrespondent a large bush or tree, covered with red fruit, in resemblance to the high bush, cramberry." It bung over from a bank and had dropped some fruit on land and some on a stream of water, and yet it was well loaded, and for the next, A. P. Stine, Wilkinson spoke of "seeing a scythe floating over his head, which was an omen that her neighbor was soon to be cut asunder." Short of three months pneumonia attacked A. P. Stine and inside of six days his immediate friends and brother Musons quietly laid his remains away in Evergreen Cemetery at Bakensheld. This account we copy from our flies. These twenty-eight years I have endeavored to keep a spiritual r-cord of sayings and doings, secured in well bound books of some 2,000

The Banner of Light and THE BETTER WAY

Rochester, Ind.

| Hull was tarriy crowded on Wednessen State of the Comments bon In the evening Mr. Andrus spoke on the subject "What are the evidences of continued existence," which was bandled in a marierly manner. Excellent instrumental music was furnished by Prof. A. J. Davis and vocal music by the Harris twin sisters.

The meeting was a success, both financially and spiritually. Watervaliet is in a part of the county where we had never met, and we were more than pleased with the kind hospitally we received.

The Progressive Tuloker and The Better Way were d atributed by Mrs. Davis and Mr. Soyngton and subscriptions taken for the same. Our next quarterity will be held in Decator in Yeurosay. 1850 Liberal papers pages copy.

MRS. K. A. SHEFFER, Sec'y.

bear the venerable pastor discourse on the "Doctrines of Spiritualism" and the majority of his hearers were surprised to hear that the advocates of . Harmonious Philosophy were imbued with such a helpons prin cipie. But all persons present who possess an intelligent, inquiring mind realized that the speaker did not treat the subject fairly. He simply garbled the ductrines of Spiritualism for the purpose of ridiculing that [ which he admitted has been accepted as trath by many of the most prominent, intellectual people of the world. He knows that ridicule is one of the most effective agencies through which to reach the hearts of the musses, and he made the most of it. Beveral of whom he quoted and held up as the pattern saints of the "Harmonious Philosophy" are not Modern Spiritualists and not recognized as such by the Spiritual organizations now embracing millions of the most prominent people in Europe and America.

The so-called "pattern saints," who set themselves up a quarter of a century ago as leaders of the philosophy of spirit return. were simply fanutics and unworthy of the cause they attempted to espouse. Brother Wilson quoted from their books and mouthings to prove that Modern Spiritualism of to-day is as vile as he who is represented as the "prince and power of the air." Ridicule is no argument. One could as justly recount the drunkenness of Noah, the treachery of Jacob, the falsebood of Abraham, the murders of David, the pealm singer, the polygamy of Solomon, the "man after God sown heart," and all the mistakes of the "pattern saints" of the good book to prove that the inspired writers were advocating a cause calculated to lead the people away from corer of intelligence control the mental powers | rect principles and common justice. With

turn proflikates and practice all manner of pollution while engaged in their sacred calling, or it would be as just to condemn Christianity because many of its devotees practice the rankest hypocriey. No faith or demonination can be judged by its would-be "pattern saturs," and Spiritualism should not be condemned simply b-cause a few fanktes presumed to become leaders. While many Christian people are disp-sed to believe that the speaker dealt Spiritualism a death blow others learned of the extent and ponderous proportions of the "Harmonious Philosophy" and they will be seeking to know more of it, and upon the whole Bro. Wilson's lectures will prove defrimentat to his-church and the Christian religion. Skeptics, like weeds, spring up where least expected, and upon the slightest prefext, and in ail probability these doubting minds will prove a great hindranes to the success of coming revivals in his church. Mr. Wilson was advised by a few of his prominent members not to anisponize, and thereby advertise this new philosophy, but give his attention to the scripture truths and the salvation of souls. But me heeded them not, and be slone is chargeable for the la.k of religion that may be manifested in the church work under his pastorate.

Brooklyn, N. Y.

### Brooklyn, N. Y.

Perhaps a little information on the practi cal movements in the Spiritual circles of this place would be acceptable to you. I would state that we are a working, doing and persevering people, fully alive to the necessity of phy, and are not a perplexing enigms for the world to solve by adverse criticism. We have now the First Society of Progressive Spiritualism at Conservatory Hall that give every Sunday morning and evening logical audiences, in large numbers, supposed to be the cream of well cultured people-not a mutual self-admiration society, but a mutual benefit institution. Lust Sunday evening "Brick" Pomeroy (so called) gave one of his brilliant harrangues, stiring and inspiring. Afterward tests were given from the platform by excellent mediums, and harmonious conditions pended during the entire meet-

The next in order, though not least, we urday evening at the new Everett Hail, conducted on good business principles success energetic president, assisted by Miss Stringham as vice-president, a pleasing and attractive lady and a fairly good fecturer on the platform, while the ever faithful George Deleree, secretary, watches with interest, and is in himself an earnest speaker, whose aspirations serve to keep interest in the

Last Saturday evening the opening address was by Dr. Bernard on materialization: it was definite, clear and somewhat brief There was little discussion, the subject being gifted young lady.

Fraternally, was disposed of in a few remarks, probably owing to the banging of Greenwell in Raymond street jail the day before; the influences seem to shape themselves in the form of Walton stated the subject first by alluding also that of Mrs. Druse in this State, also to the later killing of Pettus by Mrs. Southworth a few weeks sluce in New York Ci y. Mrs Walton claimed the cause as insanity

We receive the best help when we are earnest, independent and true to ourselves.

The next question was: "How best can we meet the growing power of the Catholic church in this country? The outlook is apalling." The speaker answered: We can best prevent others from infringing on our grounds by filling the grounds ourselves, by growing ourselves. We do not think there is any great danger to be apprehended from the Catholic church in this country, for it is broadening too much for that.

"Can practical results be obtained through the process called mind concentration?" In regard to mind concentration the speaker said, we as yet know very little of it, but we believe it will yet be a force in this world.

A number of topics were touched upon in

At the afternoon meeting for manifesta tions Mrs. Williams, president, opened with an address on the scientific opinion regard-ing death and apirit return. When compared with theology, Spiritualists have much reason to rejoice. Theology is becoming faded in the growth of intelligence in the human race. Spiritual phenomena can be scientifically demonstrated, and its philosophy contains a religion for those who are religiously disposed. It appeals to the noblest and profoundest ambition of man's soul, and unawers his every hope, because it is actuated by the eternal existence that man is destined

to enter. Of the "exposures" that we read about so frequently in the secular press, the president said are nothing more than the exposures of frauds who endeavor to be the counterpart of the genuine-the medium. Fraude take on the role of the real and are not capable of rect principles and common justice. With sustaining the position. How many of note the top." This top may be supplied with a qual propriety the sinner might condemn have been exposed? But in point of fact the good crop of fine hair, by using Hair The controlling power which uses Mr. Alger- the Chuttau religion because many preaches real parties have been condemned through Renewer. Try it.

the netations dealering of men who seek af-But epiritunium has to stand the approbrium ble. But still the cause is healthy, and de spite those "exposes" of tresponsible per sons, it will continue to gain in popular ducer's corpse. Through this way we hear nothing about the scientific side of Spiritual-"spiritual" science will assert itself beyond dispute. It is not necessary for mediums to start a "gospel shop" to come into prominence. Patience and the spirit will bring

Miss J. Hagan, to part, said that were all rule of natura would fill their places; and the cause of truth would go on for ever. Long before the Fox sisters were thought of-long before they lived-Spiritualism had buried its great truth and light into the world under various forms and fashions. But we must not do injustice to the machinery that produces the results and the great principle that stands behind that. Each medium holds his or her place, and should be recognized in their separate departments. "Flowers" and "Coral" were the subjects of two technically

Mr. W. MacDonald said that to wipe out mediumship we will be set back one hundred years and Spiritualism will be wiped out. Ignorance will then dominate. The and interesting addresses to very intelligent Fox mediums, in the beginning of their me diumship, did more for Spiritualism than has been accomplished by any other person-But Spiritualism meets every new demand' and the genuine article is equal to every

> new condition. The meeting was closed by descriptions by Mrs. M. E. Williams of spirits present, and was accepted as accurate by recipients of

the communications. In reply to the question, "Is it possible for spirits to materialize in full day or gaslight? have the old Brooklyn Conference every Sat- Miss Hagan said she was not competent to speak on the subject, and therefore would not air her ignorance of a matter of which she had no cognizance. She knew enough, however, to be stient on this question; but this silence must not be construed into a belief that she did not believe in the pose! bility of materialization of spirits either in light or darkness.

One of the subjects given for poetry was "When the Mists Have Cleared Away." It was an excellent piece of poetical improvisation, and very happily adapted to the sympathies of the audience. "The Rift in the Clouds' was another superior effort of the

PATTERSON. Obituary.

Joseph Kinsey, a pioneer manufacturer of the question of capital punishment Mrs. this city passed away. Over two years ago Mr. Joseph Kinsey, of Mt. Auburn, was to the recent official murder of Greenwell, stricken with paralysis. It was feared at first that the stroke would be fatal, but he recovered, at least partially so. On Thurs day, the 12th of December the second stroke came at his home at 8:30 o'clock, and and feelingly invoked the syrapathy of the this time carried him off. He was known as andience in behalf of this poor victim of the President of the Post & Co. electrical and circumstance, charging them to see to it that | railway supplies house of this city and Ludno woman or man should hereafter suffer low, Ky, and Vice-President of the Board the death penalty in the great state of New of Trade. He was 61 years of age, being born The Banner of Light and The Briter Way are taking the right road, while some spiritual journals become Approximation and progress by so much interference with medians, we say give us a clear, wholesome at mosphere, and ist every earthly soul, bereand hereafter, act and think for him and for herself.

Bochester, Ind.

Opera Hill was fairly crowled on Wednesday evening, December 5:th, to hear Miss Emma J. Nickerson's second lecture on Spiritual Conference, on the parlicis of Mrs. Starr, a prominent test medium, at 281 St. James Place every Thursday evening. It do not wish to infer that gentlemen are not allowed, for, doubtless, out of pity for their loneliness, as few are admitted to talk, as well as listen, once in a while, to their sis and the new truths she so deloquently and earnestly presented. The public generally are not advised of the real mission of the workers in this apparently.

The Banner of Light and The Briter Way are taking the first with the great state of New York or elsewhere. The suddence, excepting a few old fogles, believely in Moses' "cyc for an eye and a tooth for a tooth," responded on the ototh," responded on the flowers of Brooklyn, "The Wo enthurs and the was very young, At seventeen be came to Cincinnati and the parlicis of Mrs. Starr, a prominent test medium, at 281 St. James Place every true misses of Mrs. Starr, a prominent test medium, at 281 St. James Place every true misses of Groesbeck. Later he Joined his fortunes with Tyler Davidson & Co. and soon became a partner. In 1851 he was married to the daughter of the lower was admitted to talk, as well as listen, once in a while, to their sis and was a director until the firm dissection of the most earnest prominent term with the firm dissection of the workers in this apparently.

The Banner of Light and prove the with medical tools, in Baltimore, Md., in 1828. He came to Richmond, Ind., at the age of five years, his mother having ded when he was very woung, a seventeen be came to Cincinnati at the parlicin provents of Mrs. Starr, a

Bishop A Beals has been re-engaged by the

St. Pani Spiritual Alliance Society for Jan-Read comment of press under Rochester. Ind., correspondence, regarding the church

vs. Spiritualism in that city. As we go to press on Tuesday morning for the two coming impeton account of Christ mas and New Year's holiday, correspondents are requested to send in their matter for pub

lication a day earlier than usual. Lum Smith of the "Agents Herald" of Philadelphia has been sentenced to six months imprisonment for expressing an unfavorable opinion of Anthony Comatock Philadelphia daily papers denounce the sen-

In consequence of the sentiment against Jews and all things Jawish, the Hongarian cabinet has decided that official decuments shall henceforth read "Israelite" or "Israel itish," instead of "Jew." the term used here tofore, by reason of the hateful idea implied in the word.

R. J. I. -Bensible people are beginning to regard libeliers of Spiritualism as cranks just us you would regard a libelier of any religion as a crank. Spiritualism is beginning to be generally recognized as a religion by both materialist and Christians and think it rather stilly to oppose it. So the best that worse they depict it, the less they are be lieved, and as we do not wish to meet libellers, we can gain the most respect by pre serving our diguity through allence.

The bald Man's motto: "Toere is room a

MOVEMENTS OF MEDIUMS. Address Geo. H. Brooks, 67 Madison Ave., Indianapolis, Ind.

Frank G. Wilson solicits engagements as lecturer. Address box 39, Mantua Station,

Mr. Geo, H. Brooks may be engaged for the winter months. Address care of THE BETTER WAY. TER WAY.

Address Bishop A. Beals at 26 Arrundel atreet, Mr. Paul, Minn., during the month of

Harrison D. Barrett, is open for engage-ments to lecture. Address 182 Grove street, Mendville, Pa.

Meadville, Pa.

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

Mrs. Carrie Van Duzie will lecture for the Moclety in Indianapolis, Ind., for the month of January, 1800.

Prof. J. Clegk Wright is open for engagements for the months of March and April 1800. Address NewBeid, N. J.

Bishop A. Beals has been re-engaged by the St. Paul (Minn) Society for December. Address 240 Arundeli atreet.

Mrs. Examts Orders 818 Main street. Peorla.

Mra. Fannie Ogden, 818 Main atreet, Peorla. Ill. Trance, Test and Psychometric reader. Can be engaged for the season of 80 and 50. Mrs. Nellie S. Baade of Capac, Mich., is now ready for winter month engagements as lec-turer. Terms moderate and references given. Judge Featherstone is ready to answer calls to lecture. Terms moderate; correspondence solicited. Address for the present, San Marchil, N. M.

Miss Jennie B. Hagan will make engage-ments for fall and winter week evenings for 6, 10 and 12 fectures Address 52 Irving street, South Framingham, Mass.

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

dress Fulton, Oawego Co., N. Y.

Rev. James DeBuchananne will speak in St. Louis and vicinity during the month of October. In Topeka. Kan, during November and December. Will be open for engagements for the season of 1850.

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

Dr. F. R. Rement insartational lectures.

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, address 36 Winter street, Haverbill, Mass.

Haverhill, Mana.

Mrs. Edith E. R. Nickless will lecture for Spiritualists of Santa Croz. Cal., for the month of December 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, Ohio, 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

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 individual in this State who may desire her services at that time.

at that time.

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

dianapolis for March; Pittaburgh for April.

G. W. Kates and wife are engaged in Galveston, Texas, during November; New Orleans, La, December; Florida and Georgia, January. Will rest at home in Philadelphia during February. Thence to Pittaburg for March; Indianapolis. Ind., April; St. Louis, Mo., May; Topeka, Kansas, June and July. Will accept exils in Colorado for August, and further west for September and the months following, in 1890 and 1891

Address them, 224 Frankford Avenue, Philadelphis, Pa.

Henry H. Warner, Inspirational Trance.

Philadelphie, Pa.

Henry H. Warner, Inspirational Trance
Lecturer and Test Medium, can be engaged
for the month of January by societies in
lilinos. In the months of February, March,
April and May, he will speak for societies in
New England. All letters for engagements
in New England must be addre-sed to his
agent, Frederick K. Wright, Attleborough,
Mass. He speaks for the Peop es' Spiritual
Society, of Chicago, the remaining dundays
of December. Address 5: Campbell Park
Chicago, Ill.

## First

## NEW SPIRITUAL CHURCH.

Trance Lecture, by Mrs. Adah Sheehan every Sunday at 11 a. m. Free Developing Circle,

A LIBERAL OFFER.

Send two 2-cept stamps, your name and age, and a lock of your hair, and I will send you a ciairvoyant diagnosis of your disease,

J. C. BATDORF. PRESIDENT MAGNETIC INSTITUTE

GRAND RAPIDS, MICH. AN ASTONISHING OFFERS

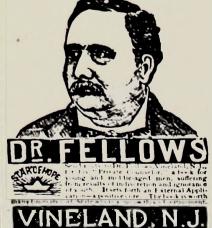
Bend three 2-cent stamps, lock of hair, age, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power.

DR. A. B. DOBSON. Maquoketa, Iowa.

1707 The most remarkable and valuable given to the world from the time of Christ down to the middle of this century, is con-

LACY'S WARNINGS.

First published in London, 1707. A compilation, giving history, experience and development of the Medium; 15 luspired discourses, prophetic of more recent Revelations. To be issued about January 15. Paper cover, \$1.00; color, \$1.50. To subscribers remitting will be mailed, pratage paid, as soon as is-urd; others will be notified. Edition limited, and furnished only to subscribers sending name and address. GEO. 8, PidGEON, 18.9 a Street, San Diego, Cal. Jan26



## What we know of Dr. Fellows.

Inquiries are frequently received asking what we know about Dr. Fellows, of Vineland, N. J.. First, we know that he is a reliable gentleman of rare professional skill, who has earned success by good work. Second that he fulfills all hits agreements to the letter. Third, that he has, performed cures of hopeless cases that in the olden time his skill would have been called mirzeulous. Fourth and last, we know him to be an honest man, and a staunch Spiritualist.—The Better War.

Mrs. F. F. HILLIARD,

TRANCE. TEST AND BUSINESS MEDIUM

MAGNETIC HEALER. Parlors, 291 W. Seventh st., Cincinnati.

MRS. M. E. HEROSIA.

BusinessMedium

CLAIRVOYANT. \ Will give readings by letter of future business prospects, or of spirit friends for \$1.00; or will answer six questions for 56 cents. Address, Mrs. M. E. Herosis, 121 4th Ave., New York

-AND-

MISS LILLIE COOPER

Trumpet Medium 830 Court Street, Cincinnati, Ohio.

Bittings daily from 9 o'clock a. m. till 4 p. m., and Tuesday and Thursday Evgs.

MRS. J. H. STOWELL

TRANCE MEDIUM, No. 469 BAYMILLER STREET.

Cincinnati, Ohio. Sittings Daily for Information and Tests from CO'clock a. m. to 4 p. m.

MRS. S. SEERY. Trumpet Medium

26 Pine Street,

CINCINNATI, OHIO. Sittings daily from 9 o'clock until 4 for Business and Social Information. Evening Beances by arrangement, either at her resi-dence or that of patrons.

NOTICE TO INVESTIGATORS.

## A. WILLIS, MATERIALIZING MEDIUM 21 BROADWAY, CITY.

Hereby announces that only such investigat-ors or non-bpiritualists will be hereafter ad-mitted to his seances who hold a recom-mendation from avowed spiritualists. Beences every evening at 8 p. m., except Thursdays and Baturdays.

## PSYCHOMETRY.

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

PROF. J. D. LYON, BUSINESS & TEST MEDIUM SITTINGS DAILY.

Letters by mail, photographs or lock of hair suc-sesfully diagnosed. Circles Sunday at 11, and 716, y Forty years experience. 188 Richmond Street, Cincinnati, O. Attention Invalidal

A GRAND METHOD Treating Disease Without Drugs.

Address (with Stamp) MRS. DR. THOMAS, Box 417. Cardington, Morrow Co., Ohio.

Chronic Diseases a Speciality. Ask Your Druggin for



Catarrh Can Be Cured BY USING

POOLE'S Magnetised Catarrh Remedv.

In examining eyes clairvoyantly to adjust spectacles, and looking for the chief cause of tailing eyestight, I found it to be catarrh and cold in the head. This tact revealed to me the true nature of the trouble to be removed, and led to the discovery of my catarrh remedy. It effectually cleauses the mass passage of catarrhal virus, causes healthy secretions, soothee and alleys all inflamation, completely heals sores in the head, restoring the senses of taste, smell and bearing. Tested for 20 years with complete success. Upon receipt of \$1.00 and 5 two-cent stamps, I will scud, with full directions, post paid, one bottle of CATARICH C: RK.

One pair Melted Peuble Spectacles, \$1.10; one pint Eye Wash, 50 cents; one bottle Cure for Catarrh, \$1.10, when ordered at one time, all will be sent postage paid, for \$1.50.

Poole's Magnetic Compound IS THE BEST

To Preserve and Restore Eye Sight This remedy, known as my Magnetised Compound, has proved itself an invaluable remedy for external diseases of the eyes and eyelids. This compound has been tested by thousands, and proved itself worthy. For sore throat, swelled tonsis and sore mouth, it gives immediate relief. In cases of scalds, burns, bruises or any inflamations, it may be used with good results. Sufficient compound for one pint, 50 cents. Sent by mail, prepaid, with full directions. For any of the above, address

B. F. POOLE, Clinton, Iowa.



PEBBLE SPECTACLES RESTORE LOST VISION. My Clairvoyant Method of fitting the eyes never fails. Sent by mail. \$1.10. State age and how long you have worn glasses, or send a two-cent stamp for directions. Address B. F. POOLE, CLAIRVOYANT OPTICIAN, Clinton, Iowa.

Mention this paper. MRS. DR. ELLIOTT,

## MENTAL HEALER,

## SPIRIT MESSAGES

Given by the Guides, Waubenekuhn and Watonowan, through the Mediumship of Henry H. Warner, Cincinnati, Ohio, Wednesday, December 11, 1880

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 unchangeable and indestructible, and in pursuance of this law we return to earth to-day to aid some weary soul upon the journey of life, if we may. Let us then ever strive to attain the higher walks of life through a broader and nobler love for mankind, striving by pure and holy aspirations to reach a loftier inspiration by which we may unfold a grand self-bood that will carry us through the mysterious walks of life to rejoice at

### JOHN ORR.

Out in Logan, lows, the people will remember me, although I was not among them long. At least it does not seem long to me. There is one in that place to whom or the little daughter. We are near your side and will endeavor to impress you with our presence at times. Often now, when you sit down in that old rockingchair in your own room and look at our pictures on the wall, you wonder if we are near you, and you look around to see if some one did not touch you on the shoulder. It was my hand laid upon your had a severe struggle since I passed away dens were more than you could bear and proach yourself for anything. The disease | return. had been in the system too long before it confined her to her bed. We send you our deepest love and affectionate remenibrance to all the friends. To Mrs. J. A. Orr, Logan, Harrison Co., Iowa.

### WATONOWAN.

When that gentleman came and spoke ! could not see him, but I felt the presence of a man who was straightforward and jolly when in the earth life. A little girl came with him, whom he said was his daughter, but I could only see her face, which was very beautiful. Her features were regular, the cheeks ruddy, her eyes very dark, either a blue or brown, and her hair a rich auburn brown. She was very bright and cheerful in her disposition, and the light of

her home. I desire now to say a few words to Mr. Clark Rose, of Cavalier, N. D. There is a lady comes here this morning, who is anxious to communicate with you, but I can not hear her name clearly enough to venand graceful in form, her hair was inclined to curl and when she let it down from the goil in which she usually wore it, it hung down almost to her waist, her features oval and regular, and her lips rather full, but she had a habit of pressing them firmly together whenever excited or thinking intently. Her hair was a medium brown, shading from the light to the dark and gray hairs had just begun to show themselves here and there. The eyes as I see them are a light hazel, shading toward the gray. She was quick and active in her movements, impeluous in her resolves but once resolved you could not turn her from her purpose. She was highly intuitional, a profound reader and deep thinker. Once your friend, always your friend. She passed away very suddenly. She may have been sick for some length of time, but her the time it occurred. Now she impresses me with this message: "Tell my friend, Clark Rose, that I have endeavored to keep the promise made through the medium at life. Minneapolie, but find myself unable to make myself known by name. But I de sire you to continue in the work of the cause. You will be able to do much good in your home. Do not be discouraged in the development of your mediumship, because it seems so slow. I will be true to

### self and no other. I must close now as the time is short. Good bye. BOBERT LUTHER FOSTER

my promises and be your faithful guide

as I was friend in earth life. Amelia and

William are here with me and send their

love to you and all the friends." That is

all I can get. I hear the names of George,

Mary, and Louise, for you. A lady who

gives me the name of Mary Cooke, says

she desires you to tell Mrs. Lilla Cham-

pion that her father will endeavor to com-

municate with her soon in such a manner

as to prove beyond a doubt that it is him-

to know that though death so-called has ! removed me from her material sight, I am ! hear my voice by clairaudiance. I know gradually acquired. you have had a hard struggle and have victions. When in earth life I did not I

remember one thing and that is that spirits are not infallible, as they are only men and women and children, that have decarded their material garments for the spiritual ones. 'Ne just as if you were to buy a new Who holds steadfast to Moses' law. dress that was very becoming to you, (snd Upon hard cash contracts his paw? you would not buy any other). You would look better outwardly than in the old, worn- | Who doles upon the "Mother Church," out dress, but you would still be Eliza And will for truth no further search, Bechtel. So when a person prases from earth to spirit life they only change one garment for another. Their personality and individuality are not changed, and they can make mistakes in judgment or facts, and often do as in earth life. It is a great | Who fixes up in holy clothes, mistake to think that spirits are infallible And reads his prayers through his nose, come from them as a young robin dose that which is put over the side of the nest. If you do the result will be a severe attack last in our heritage of immortality. Amen. of spiritual indigestion. Use your reason and judgment and sift out the good and keep it. You would not throw away a bushelof wheat because mixed with two Assured that he will persevere? bushels of chaff. You would sift the wheat out even if you had to pick it out a kernel Who strongly shouts "Salvation's free!" at a time with your fingers. Give my love And warns you from all sin to fies, I say, "Dearest: Do not mourn for myself to John W., and Absalom Bechtel, and keep And pounds the floor with powerful knee? a good share for yourself and remember Who has good news to tell me kindly to all at home. To Eliza Bechtel, Cavalier, N. D. THOMAS DELANO.

The manner of thought has changed and changed greatly since I lived in Cincinnati, forty-five years ago. I was then a merchant here and a strict Presbyterian and I don't know but what I am yet, to some ex shoulder just as I was wont to do, when | tent, and I hardly understand this doctrine standing by you in earth life. You have of the spiritual philosophy, as yet, but I think that I am beginning to see a little and have thought at times that your bur- light ahead. Many times I have thought I And lists to hear old Gabriel's gong. would try to communicate with my friends And finds each date his clock is wrong? especially when Ella passed away. You but something has always hindered me. I did all that could be done and so do not re- am glad to testify that spirits can and do Who sees the most with shuttest eyes,

### WILLIAM WHITTEN

I come to my dear wife, Georgia C. Whitten, to say the friends are working for Is snubbed and can no farther go. you and will help you and will give and Confessing that he does not know? have given you strength to endure the cross laid upon you. The dear mother is Who throws contempt on all the gods, here but is not strong enough to say more Defles the boodle and gives them odds, than give her my love. We send love to all the friends. God blees you.

Questions: Answered by Spirit Orontides. Query-Shall we know our friends in the spirit life as we know them here?

motives. You will not know your friends etc., of whom we cannot now speak.

This girl is without education and can here as you knew them here. It would be height, about five feet, four inches, alender a higher state of dovelopment or into a one than possessed by you or them, and

Because of the inharmonious conditions present at the time of the attempted communications. Also too many try to speak the law of control and when they make the like the boy who planted beaus and then kept pulling them up to see if they had begun to sprout. You know what the result was and can make the application to suit vourselves.

Query-Can all spirits see each other?

No. Spirits in the so-called apheres do not see those of the higher or lower spheres transition was sudden and unexpected at unless they enter the sphere of that spirit. The lower spheres have to depend upon clairvoyance, clairaudiance and actual pres-

## To the Editor of The Better Way.

The message from Albert Free in a recent is ue of THE BETTER WAY was recognized as being correct in every particuutar and I am very grateful. Yours truly, MRS. H. L. FREE.

Cincinnati, Dec. 6, 1880.

To the Editor of The Better Way.

who play the piano is to accompany themselves with an imitation of the cornet pro-The friends, who have just manifested, duced by a peculiar buzzing sound through made it possible for me to come as some of the lips. The art is difficult to acquire, my relatives are living in the same place but when it is once achieved the effect is as Mr. Rose, so there was quite a Cavalier sounded like a small band. Indeed, a assembly here this morning. I am glad to person standing outside the parlor door come and greet you all this morning with a would have supposed there were several message of love and cheer. I want Eliza instruments all going at once. An ear for

begin with.
Then, by dint of constant practice, with near her, and the time is coming when you the lips compressed as it for whistling but shall see me with clairvoyant vision and with the aperture wide and elliptical instead of round, the accomplishment is

A quick, lively tune is best suited to conquered at last. Be true to your con- make the imitation of the cornet successful. Meantime, the banjo is more popular than wictions. When in earth life i did not ever as a musical instrument with young Rullman palace and Bondolf Sleepers Cinknow much about this Spiritualism, not as women who are not content with their much anyway as I do now. I want you to efforts at the piano.—Mail and Express.

### THE SECTS.

1J. P. GUILD, in Boston Investigator.] "Carry principles to their final results."-E. B. Fairchild.

Tue Judean.

To purgatory is alurch?

The Catholic.

Why cometh with a sprinkling pot. Makes overcoats for Hottentol. And preaches dumpation bot? The Presbyterian.

and awailow everything that purports to Aud thinks the name's what conts the rose? The Episcopalian. Who ranks himself most orthodox.

> As dry as contribution box, And is as sly as any fox?

The Congregationalist. Who wants his water deep and clear, And wadeth in without a fear,

The Methodist.

And boldly claims there is no bell. But all at last in heaven shall dwell? The Universalist.

Who has done religion fine. Whose church is a selected nine. Aesthetic as an arbored vine?

The Unitarian. Who is the saint of mystic look,

Who yows he cannot be mistook. Recause his God is in his book? The Swedenborgian.

Who says the world will end ere long,

The Adventist. is social bent and ghostly wise, "'Death!' There is no death," he cries?

The Spiritualist. Who's spared in science's cable tow.

And onward with his reason plods? The Atheist.

## San Francisco, Cal.

Believing that you and your readers are interested in all that pertains to the advocacy, brit life as we know them here?

Iterested in all that pertains to the advocacy, of true Spiritualism, we send this sketch of but do you know your friends here? Not by young medium of this city, whose future are much I am afraid. If we did, how will doubtless be famous: This young lady, or rether sie! (thisteen years of age) is what the service of t very much I am afraid. If we did, how will doubtless be famous: This young lady, many unkind words, acts, and thoughts, it or rather girl (thirteen years of age), is what could be termed, with truth and propriety, would save, and many a broken heart a prodigy or wonder. We have so many mewould be spared useless suffering. The se-diums here that her work is scarcely needed, cret cares of men's lives are known only to but what a great help she could be in places themselves and no man or woman has the where such powers are in demand in order to convince the skeptic and disbeliever in right to judge of another's motives. Even the immortality of man. There are several the most gifted clairsoyant or psychome- young mediums here of various phases, such trist cannot penetrate the inmest sanctuaryof as inspirational speaking, singing, telegraph,

clearly to me and I will describe her as against the laws of spiritual growth and German, very moderate intellectually and she appears to me, She was of medium progress. You or they may have gone into utterly devoid of knowledge. The girl is beautiful in face and form and feature, talks family or friend. Her phases seem to be will not meet perchance in that case until ages have rolled by. Then again to know another one must know himself.

Query—Why so much confusion in the messages from our spirit friends?—A. W.

Because of the inharmonious conditions

family or friend. Her phases seem to be without limit. She is coached by no body; the other side doing all the work of development and rapidly imparting to her knowledge above the school or sciences of the day.

She, under control, embroiders in colors, makes paper flowers, etc., blindfolded. In her cabinet she istled by order of her guides, North 9th street, a membor, does not forget us. J.

North 9th street, a membor, does not forget us. J.

Without limit. She is coached by no body; delphia meet every Sunday at 3 r. M. at their church, Thompson Street between Front Street and Frankford Arenue. Circles and appritual exciptes and Frankford A and while there musical instruments (six at a time) are played, slates placed in or near the cabinet, receives messages from the spirit at once. Again, many do not understand friends. The spirits sing several at a time in the cabinet; they come out and pass round among the visitors, touching and conversing Sunday evening at 71-20 clock at N. E corner 3rd directory that they can control they are with them; fresh flowers are brought from and Gira d Ave. the parks by these spirits and placed in our bands or rained over the room; flowers of all sorts that grow in this latitude. Sometimes in one evening there will be two lots of these fragrant flowers raised around the room, all under the strictest test conditions. Full materialization in a good light is promised in terialization in a good light is promised in the early future, probably equal to those of Spirites Reynolds and other famous mediums.

## ORGANIZATION.

This question still agitates and aggravates, but the end or solution comes no nearer. This writer is confident that there must not clairvoyance, clairaudiance and actual pressure among them of the advanced spirits, much the same as the mediumship of earth life.

Acknowledgement.

This writer is confident that there must not be less than two distinct bodies. There is one class of Spiritualists who believe in the divinity of things; another class are plunged into epileptic spasmas the mere mention of Christian name, or churches, or Sunday-schools, or ministers of religion and the orthodox wood—the mention of his name things are putful to be bodd. The next research is confident that there must not the less than two distinct bodies. There is one dention to be less than two distinct bodies. There is one class of Spiritualists who believe in the divinity of things; another class are plung-life. orthodox Sod—the mention of his name induces spasms pitiful to behold. One poor bistant denounces elegant places of worship as fitty, unfit to be occupied, and instead of baving children learn lessons of purity and piety he would also call a picnic a carousal in the woods where they could whoop and howl and learn all sorts of wickedness; how poorly the lessons of truth, love and righteousness taught in the Scriptures are appreciated by many Spiritualists. I was much counters tagget in the scriptures are appre-ciated by many Spiritualists. I was much amused the other day; in one of our large balls here a Dr. M. Indulged in a terrific on-slaught upon the orthodox, and especial y the orthodox God. He was followed by a Mr. The communication from Harvey DeGraff, my brother, in the issue of Dec. 7, is recognized by me as being true to the facts and names, and I am much obliged for the same.

Yours truly,

MRS. JOSEPHINE HARTHOLOMEW.

Cincinnati, Dec. 8, 1889.

The latest "fad" among young women who play the piano is to accompany them.

The communication from Harvey DeDay, who has yet some respect, no slibly reverence. Said ne, "If I was Dr. M. and had such a deadly fued with the orthodox God I would choose my seconds and challenge him to mortal combat and never ceases him to mortal combat and never ceases him to mortal combat until one or the other left his bones to bleach in the sunshine. These very scientific savons, who read out the great I Am from Spiritualism would, if successful, leave us a cold, barren, heartless philosophy that would be powerless to warm the heart, reform the life or save the soul from the dominion and power of alu. If such out-and-out infidels write let it embody such as occupy positions. Oil and water are antipodal.

C. K. FRANKLIN.

## To Florida

Commencing December the 8th, the Queen & Cresent route will have double daily sleepers, Cincinnati to Jackson ville, with Pullman Palace and Mann Boudoir Sleepers, This line is 110 mile the shortest and three hours quickest, and the only line running compartment sleepers (in which a section is practically a state room.)

Train leaving Cincinnati 8:10 am. has imitation is necessary in the performer to through sleeper via W. & A. route, arriving Jacksonville 11:30 next morning. This is the fastest time ever made-(27 hours and 20

minutes.)
The Florida special leaving Cincinnati 7.00 p. m. with baggage car, day coaches, and Pullman Palace and Bondoir Sleepers, runs through solid via E. T. V. & G. route—no change for any class of passengers or baggage—arrives Jacksonville 11:15 next eventure. Train leaving Cincinnati 7:00 p. m. has

## MEETINGS.

Cincinnati, Outo.

The Society of Union Spiritualists, of Cincin-nati, hold meetings at G. A. B. Hall, 115 W. Sixth street, every flunday morning at 10:45, and Suuday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The Lycoum for children and adults meets at G A. R. Hall, 115 W. Bixth street, Cincinnati, every

a. n. nail, 110 w. Bigin errect. Cincinnati, every Sunday at 9½ a. m. All are cordially invited. Douglas Hall, N. W. Bigth and Walnut streets, trance lecture every Sunday at 8. p. m. by Mrs. Adah Sheehan. Admission free. Strangers cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 7.N. at the American Health College, Fairmount. Free

### Boston, Mass.

BANNER OF LIGHT CIBCLE-ROOM, No. Bosworth street—Seances are held every Tuesday and Friday afternoon at 3 c'clock promptly, Admission free, J. A. Shelhamer, Chairman.

BOSTON SPIBITUAL TEMPLE, Berkeley Hall -Lectures by able speakers Sundays at 10% A. M. and 7% P. M. Bichard Holmes, President; Albert F. Bing, Treasurer; O. L. Bockwood, Corresponding and Recording Secretary.

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

The Temple Fraternity School for children meets at 10½ a.m.; afternoon services at 2%, and Wednesday evening social at 7½.

Children e Progressive Lycarm No. 1 - Sessions

overy Sunday at II a. m. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary. 1031 WASHINGTON STREET-The First Spirit nalist Ladies' Aid Society means every Friday. Private scance, for members only, first Friday in each mouth. Public meetings every Friday evening at 75. Mrs. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary.

COLLEGE BALL, 84 Essex street-Sundays at EAGLE HALL, 616 Washington street, corner of Essex—Sundays, at 2½ and 7½ r.m.; size Wednesdays at 8 r. m. Able speakers and test mediums. Excellent music. Dr. E. H. Mathews, Chairman. America Hall, 724 Washington street,—Bervices each Bunday. Dr. W A Hale, Chairman.

A Public Social Meeting will be held every Thursday evening at 7½ in the office pariors of Evan House, 175 Tremont street Eliza J. Bennett. The Spiritualistic Phenomena Association hold their meetings in the Lyceum Hall, 1031 Washington street. It is the hall above the Ladies' Aid Hall

Chelses, -Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Bunday evening, at 7½ o'clock.

Meetings are held at Grand Army Hall, Sundays at 2½ and 7½ p. m. All mediums invited, G. F. Slight, Chairman.—The Ladies' Social Aid Society holds its meetings evers Friday alternoon and evening at 196 Chestnut street. M. L. Dodge, Noc. Cambridgeport.—Meetings are held every Sunday evening at Udd Fellows' Hall, 548 Main etreet. 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. ome 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 do so by sending sub-scriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remit-

J. F. Clark, Cor. Secretary, 89 Liberty St , N.Y. Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritual meeting. Services every Sunday at 2% and 7% p.m. Mediums 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 a, m., 2½ and 7½ 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 Paperla's Spiritual Meetings and severy Monday

Mrs. M.O. Morrell,

The People's Epiritual 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 t 8 o'clock, at 510 6th avenue. street. J. F. Snipes, President, 476 Broadway.

Philadelphia, Pa. beautiful in face and form and feature, talks

First Association hold their meetings every Sunwith her band of guides as you do with your day morning and evening at their hall, 8 0 spring Garden st. Lyceum, 2 1-2 p. m J. Wood, Pres. family or friend. Her phases seem to be

The Second Association of Spiritualists, of Phila-

Wallace, another member, is often with us. Medi-ums made welcome. Investigators and public cordially invited.

T. J. Amerosia. President.

Kevstone Spiritual Conference meets every Sunday at 21-2 p. m., at their hall N. E. corner 8 and

Mrs. S. B. Kutz, Rockford, Mich.\*
D. M. King, Mantas Station, O.
F. L. King, Co of Banner of Light, Boston
Mrs. M. C. Knight, Fulton, Oswego Co., N.Y.\*
G. W. Kates, Greenville, O.\*
Robert H. Kneesbaw, 22 City Councillors st., Mrs. M. Brown, President.

# CHILDREN'S PROGRESSIVE LYCEUM, No.

BREE.

Spiritualist Meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 p.m.

Children's Lyceum every Sunday at 10:45 a.m.

I. W. Pope, Conductor. Friends and public cordially invited.

The Science Health Spiritualists' Propressive Thought Society. The Spiritualists' Progressive Thought Society meets every Sunday at 2:00 p. m. in Probeck's Hall Farnklin Avenue. Admission free.

## Mr. Paul, Minu. The Spiritual Alliance meets in Waucota street Chapel, between Eighth and Ninth streets, every Sunday evening at 7:30. Mrs. Mary A. Tusaey, Sec. 223 East 8th street.

Toledo, U.

# First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. President, J. B. J. naon, 2018 Locust street; Secretary, W. M. Smith, 949 Dorr street.

## Chicago, Ili.

The Chicago Harmonial Society of Spiritualists meet every Sunday at 7:45 p. in at their new hail, n. w. corner recris and Monroe Street.

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

Peoples' Spiritual Society meets at 116 Fifth Ave. every Sunday at 2:33 p. m. All are made welcome who visit Chicago. G. L. S. JEMPFER, Pres.

## Brooklyn, N. Y.

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

The First Spiritualist Ghurch of Pittsburg has lectures every Sunday morning at 10:45 and evening at 7:45. Children's Lycenes at 2 p. m. at their hall, No 6 Sixth street.

J. H. Mcklroy, Pres.
J. H. Lohmeyer, Sec. The First Society of Spiritualists of Alleghany Pa., meets at Washin ton Hail, corner of Wash ington and Beaver avenues, every Sunday at 11. a.

Trey, N. Y. The First Society of Progressive Spiritualists hold meetings every Sunday evening at 7:30 o'clock in Kenman Building, corner Broadway and Third streets. Ladics Society and supper every Thursday.

Progressive Spiritual Association No. 2, meets at Star finil, corner of Third and Fulton streets, (en-trance on Fulton) every Sunday. Brockton, Mass. First Spiritualist Ladies Aid Hall, Bay State Slock 57 Centre street, Meets every Wednesday at

## 2 p. m. Sundays, lecture at 7 p tn. Mrs M. H. Fletcher, Pres. Brockton Spiritual Instructive Lyceum at 1,15 p. m. every Sunday. T. H. Loring, Conductor.

Chattanooga, Tenu. First Spiritualist Society meets in Odd Fellows Hall, Market street, every Sunday at 7:30 p. m., M. D. D. Higley, President; J. Seeman, Treasurer; J. W. Poyner, Secretary Geo. A. Fuller, M. D., Regular Speaker.

## SPIRITUALIST LECTURERS.

Mrs. N. Andross, Deiton, Wis.
Mrs. R. Augusta Anthony, Albion, Mich.
Mrs. R. Augusta Anthony, Albion, Mich.
Mrs. M. C. Alibee, Barton Landing, Vt.
C. Fannie Allyn, Stoneham, Muss.
Wm. H. Andrews, M. D., Cedar Falls, Is
James Madison Allen, Peoris, Iti.
F. Algerton Lecture Bureau, 6 Beacon. Boston
Mrs. Nellie J. T. Brigham, Colerain, Mass.
Mrs. E. H. Britten, Cheetham Hill, Manchester, Eng.
Mrs. R. W. Beott Briggs, 18 Alken street,
Utica, N. Y.
Bishop A. Besis, 86 State street, Albany, N. Y.
Addie L. Bailou; 921 Market st., Ban Francisco, Cal.

claco, Cal.\*

Geo. H. Brooks, c. o. Better Way, Cincinnati.
Dr. Jas. K. Balley, P.O. Box 123, Scranton, Pa.
J. R. Buell and Mrs. Dr. Bneil, Indianapolis,

Mrs. A. P. Brown, St. Johnsbury Center, Vt. Mrs. A. P. Brown, St. Johnsbury Center, Vt. Mrs. S. A. Byrnes, Berkshire st., Dorchester,

Mass. J. Frank Baxter, 181 Walnut street, Chelsea, Mass. Mrs. L. E. Bailey, Battle Creek, Mich. Mrs. Abby N. Burnham, 30 Hanson st., Bos-

Mrs. Emma J. Bullene, Denver, Col. Miss L. Barnicont, 175 Tremont st., Boston, Mann.\* of. J. R. Buchanan, 6 James, st., Boston, Prof. Mass. Rev. Jus. DeBuchanane, Ph. D., Bonne Terre,

Mrs. Ellen M. Bolles, Eage Park, Providence, R. I. H. D. Barrett, 982 Grove street, Meadville, Pa. Mina S. C. Blinkhurn, 23 Concord Piace, Cin-cinnati, O. Mrs. H. Morse-Baker, Granville, N. Y.

Cinomit. O.

Mrs. H. Morse-Baker.Granville, N. Y.

Jas. A. Biiss, 42 Larned St., Detroit, Mich.

Mrs. S. E. W. Bishop, Traverse City, Mich.

A. Brown, Worcester, Mass.

Mrs. N. H. Burl, Hyannis, Mass.

Mrs. Neille S. Bande, Capuc, Mich.

Millon Baker, 50 Bank st., Trenton, N. J.

Frank W. Baker, S. Orleans, Mass.

Warren Chase, Cobden, Ill.

Dean Clarke, care Banner of Light, Boston,

Mrs. Hettle Clark, Onset Bay, Mass.

G. W. Carpender. M. D., 230 Pearl Ave., South

Bend, Ind.

Mrs. Marietta F. Cross, W. Hampstead, N. H.

Mrs. Belle A. Chamberlain, Eureks, Cal.

Dr. James Cooper, Bellefontaine, O.

A. C. Cotton, Vineland, N. J.

Eben Cubb, Hyde Park, Mass.

James R. Cocke, 1581 Washington st., Boston.

Mrs. E. Cutler, 1749 N. 4th st. Philadelphia, Pa

Mrs. Lora B. Craig, Keene, N. H.

Mrs. A. E. Cunningham, 459 Tremont st., Boston.

Mrs. A. E. Conningham, 459 Tremont ... Bos

Mrs. A. E. Conningham, 459 Tremont ..., Boston,
Mrs. M. A. Combs, 146½ Quincy st, Cleveland, O
J. W. Cadwell, 401 Center st., Meriden, Conn.
Mrs. E. B. Craddock, Concord, N. H.
Mrs. Abble W. Crossett, Waterbury, Vt.
Mrs. L. A. Coffin, Somerville, Mass.
W. J. Colville, 108 Mac Ahister st., San Francisco, Cal.
Mrs. C. A. Delafolle, Hartford, Ct.
Mrs. S. Dick, care Banner of Light, Boston,
Mass.
Miss Carrie E. Downer, Baldwinsville, N. Y.

Miss Carrie E. Downer, Baldwinsville, N. Y. Carrie C. Van Duz.e, Geneva, O. Chas. Dawbarn, San Lesndro, Cal. Mrs. S. A. Jesmer-Downs, North Springfield,

John N. Eames, Boston, Mass.
J. L. Enos, Enos, Fia.
Miss S. Lizzie Ewer, Portsmouth, N. H.
W. S. Eiderbridge, 11 Cobb st , Suite 2 Boston\*
Edgar W. Emerson, 240 Lowell st., Manchester, N. H.\*

O. A. Edgerly, 52 Washington st., Newbury-

D. A. Edgerly, 52 Washington St., 1884 St., 18

E. B. Fairchild, Stoneham, Mass. P. A. Field, Bernardston, Mass. Mrs. Addle E. Frye, Fort Scott, Kan. Dr. H. P. Fairfield, Box 347, Rockland, Me.

Mrs. Sue B. Fales, 14 Front st., Cambridge port, Mass. N. S. Greenleaf, Lowell, Mass. N.B. Greenleaf, Lowell, Mass.

Sarah Graves, Grand Rapids, Mich.

Cornella Gardner, 118 Jones st., Rochester.

Dr. E. G. Granville, Kansas City, Mo.

Mrs. A. M. Glading, Box 62, Doylestown, Pa.

Lyman C. Howe, Fredonia, N. Y.

Mrs. Dr. M. P. Henderson, Morse, Kansas,

Mrs. S. A. Horton, Galveston, Tex.

Dr. E. B. Holden, North Clarendon, Vt.

Mrs. F. O. Hyggs, 432 Fast Radiumora street

Dr. E. B. Holden. North Clarendon, Vt
Mrs. F. O. Hyzer, 433 East Baltimore street,
Baltimore, Md.
Mrs. L. Hutchison. Owensville,
Mrs. M. A. C. Heath, Bethel, Vt.
Annie C. Torry Hawks, Memphis, Tenn:
Mattie Hull, 675 W. Lake street, Chicago, Ill.
Moses Hull, 675 W. Lake street, Chicago, Ill.
Jennie B. Hagan, South Framingham, Mass.
C. H. Harding, 3 Glenwood st., Boston Highlands.

Dr. LIVINGSTON Medicine Co., Dayton &

Send for Circular.

Echoes From An Angel's Lyre,

New and Beautiful Songs, with Music and
Chorus, in Book Form, by the
Well-known Composer,

lands. F. A. Heath, Detroit, Mich. Mrs. M. J. Hendee San Francisco, Cal. M. F. Hammond, Northport, L. I., N. Y. Mrs. Hattle W. Hildreth, Worcester, Mass. W. A. Hale, 46 Russell et., Charlestown, Masses. Hainebach, 15th a Plum streets, Cincinnati Mrs. M. Carlisle Ireland, 8 Moreland Terrace,

Boston. Suste M. Johnson, Los Angeles, Cal. Busie M. Johnson, Los Angeles, Cal.
Dr. W. R. Joscelyn, Santa Crus. Cal.
Dr. P.T. Johnson, Box 746, Battle Creek, Mich
Mrs. Emma Jackson, Acushnet, Mass.
Mrs. A. E. King, 228 Shawmut ave., Boston<sup>e</sup>
O. P. Kellogg, E. Trumbuli Ashtabula Co., O
Mrs. R. G. Kimball, Lebanon, N. H.
J. W, Kenyon, 40 Woodland st., Worcester,
1 Muss.

Muss. Mrs. S. B. Kutz, Rockford, Mich.

Moutreal, Cane
Mrs. M. T. Shelbarner-Longley, Banner Light
Mrs. R. S. Lillie, Lock Box 37, Melrose Mass,
Mis. F. A. Logan, 841 Market street, San
Francisco, Cal.
Maud Cecil Leslie, 64 South Division street,
Buffalo, N. Y.
Mrs. M. W. Leslie, 35 Common st., Boston,

Mass.
Thos. Lees, 105 Cross st., Cleveland, O.\*
Mrs. H. S. Lake, 8 Worcester Sq., Boston,
Mass. Mrs. Amelia H. Colby-Luther, Crown Point, ind. Mrs. J. Lewis, 150 Division at Chelsea, Mass

J. J. Morse, of England, c o Banner of Light Mrs. Emma Miner, Clinton, Mass P. C. Mills, Berieville, Kan. Rev. Charles P. McCarthy, 296 Pleasant ave. Prof. M. Milleson, care Banner of Light, Bos

8. T. Marchant, 15 Willoughby at, Brooklyn, Mrs. Lizzie Manchester, West Randolph, Vt. Celia M. Nickerson, 283 Purchase street, New Bedford, Mass.

Bedford, Mass.

Miss E. J. Nickerson, 123 West Concord at.,
Boston, Mass.

Dr. H. F. Merrill. 87 Sewell st., Augusta, Me\*
Valentine Nickelson, Foster's Crossing, O.\*
Theo. F. Price, Monon, White Co., Ind.

Mrs. Myrs F. Paine, Painesville, Ohio.\*
Lydia A. Pearssii; Disco, Mich.
Dr. G. A. Peirce, box 1185, Lewiston, Me
A. S. Pease, Buskirk, N. Y.

Mrs. Lunt Parker, Box 230, Maple Rapids,
Prof. W. F. Peck, 2189 Uber Place, Phitadelphia, Ps.
John G. Priegel, 610 North 2nd st., St. Louis
Mo.\*

Mo.\*
Caleb Prentiss, 10 Hudson st., Lynn, Mass.
Miss Jennie Rhind, 804 Washington atreet
Boston, Mass.
Mrs. Helen Stuart-Richings, P. O. Boston, Frank T. Ripley, co Banner of Light, Boston,

Mass.
Mrs. Florence K. Rich, 175 Tremont street,
Boston, Mass.
Mrs. C. L. V. Richmond, Rogers Park, Ills.
J. H. Kandall, 2-9 Honore st., Chicago, Ill
J. William Royle, Trenton, N. J.
Mrs. M. T. Shelhamer Longley, c o Banner
of Light, Boston, Mass.
Dr. H. F. Roscoe, 26 Stewart tt., Providence,

Dr. H. B. Storer, 406 Shawmut ave., Boston, Mrs. Adah Sheehan, 341 W. 4th st., Cincinnati, Obio. Mrs. K. R. Stiles, 16 James st., Boston, Mass.

natt, Ohio.

Mrs. K. R. Stiles, 16 James at., Boston, Mass.
Thomas Street, Lockland, O.
Mrs. Fannie Davis Smith. Brandon, Vt.
Mrs. S. A. Smith, Athol. Mass.
Giles B. Stebbins, 107 Henry at., Detroit, Mich.
Juliet H. Severance, M. D., Milwaukee, Wis.
Mrs. Julia A. B. Seiver, Tampa, Fia.
Mrs Aimira W. Smith, Portland, Me.
Mrs. Julia A. S. Seiver, Tampa, Fia.
J. W. Seaver, Byron, N. Y.
Mrs. L. A. F. Swain, Union Lakes, Minn.
J. W. Seaver, Byron, N. Y.
Mrs. Fanny W. Sanburn, Scranton, Pa.
Mrs. L. M. Spencer, Milwaukee, Wis.
Joseph D. Stiles, Weymouth, Mass.
Ausien E. Simmons, Woodstock, Vt.
E. W. Slosson, Alburgh, Franklin Co., N. Y.
Mrs. H. T. Stearns, Cassadaga, N. Y.
Miss Hattle Smart, Cheisen, Mass.
A. J. Swarts, Ph. D., President S. S. University, 143 Michigan ave., Chicago, Ill.
Mrs. Julia C. Smith, Hotel Cabe, Appleton at
Boston.

Boston.

Mrs. Julia A. Spaulding, 44 Front st., Worcester, Mass.

C. W. Stewart, 11 Ionia st., Grand Rapida, Mich.

F. Skinner, 617 Tree et. Philadelphia, Pa Mra. E. M. Shirley, 123 Main. Worcester Man Mra. J. W. Still, Morris, N. Y. Dr. J. C. Street, 181 Tremont et., Boston, Masa Addie M. Stevens, Washington, N. H. H. W. Stratton, 3 Concord Square, Boston,

Geo. W. Taylor, Lawton's Station, Eric Co.,
N. Y.
C. M. A. Twitchell, 120 Prospect st., Somer-

C. M. A. Twitchell, 120 Prospect st., Somerville Mass.
Anna M. Twiss, M. D., Watkins, N. Y.
Carle F. S. Twing, Westfield, N. Y.
A. E. Tisda'e, Merrick P. U. West Springfield, Mass.
Mrs. Emma Taylor Johnson's Creek, N. Y.
Elizabeth L. Watson, P. O. Box 246, Sen:a
Clars, Cal.
Dr. F. L. H. Willis, 46 Avenue B, Vick Pars.,
Rochester, N. Y.
Mrs. F. A. Wells, 560 Sixth Ave., New Yorz
A. A. Wheelock, care Banner of Light, Boston, Mass.
Mrs. Elvira Wheelock, Janesville, Wis.
H. H. Warner, Care of The Better Way.

H. H. Warner, Care of The Better Way.

Haran A. Wiley, Rockingham, Vt.

Marcenus R. K. Wright, Middleville, Marcenus R. K.

Box 11. Samuel Wheeler, 1402 Ridge ave., Philadel-

Bamuel Wheeler, 1402 Ridge ave., Philadelphia, Pa.

Mrs. N. J. Villis, 8 De Wolfe st., Old Cambridge, Mass:

Mrs. R. Waicott, 817 North Fremontave. Baltimore, Md.

R. Witherell, Chesterfield, Mass.

Mrs. M. S. Townsend Wood, Box 175, Biongham, Mass.

Dr. D. Winder, Wyoming, O.

Frank G. Wijson, Box 39, Mantua Station. O.

Mrs. Husie Goodhue Wagner, Fort Seneca. O.

Mrs. Julietie Yeaw. Leominster. Mass.

Mrs. Julielle Yeaw, Leominster, Mass James H. Young, Ornet, Mass. S. Mrs. B. J. Cutter, WH Fulton street, Chicago, Will also attend tunerals.

## DR. RHODES' FAMILY MEDICINES

### PURELY VEGETABLE MEDICAL CONFECTIONS.

ALL SUGAR-COATED. A Universal Blessing. Suited to Old or

Young People. A Perfect Liver and Kidney Renovator and blood purifier. Cleanses the entire sysism from all Billousness and blood Poisons from Malaria, etc. And cures Headache, Backache, Bide and Stomachache, Diarrhose, Dysentery, Pains in the Limbs, Lameness, Numbress, Kidney and Bladder, and all other urinary ailments, etc. Rheumatism. Neuralgia, and in fact almost all the various

allments of Humanity. PRICES: Trial box 25 cents-by mail 30 stag second size, 50 cents-By mail, 55 cents 19 boxes, second size, \$6: large boxes, \$1.; \$ large

boxes, 25. Formis by THE WAY PUBLISHING OR

\$1,000 REWARD! FOR EVERY CASE OF

## NASAL or POST NASAL CATARRH

FAILS TO CURE. Every bottle is guaranteed or money re-funded when our rules and instructions are carried out in full. The only catarrh medi-cine of merit, and the only Company that gives you this chance. This is to show the rublic that we do not come before the people with a worthless nostrum, but one of merit. Do not let your druggist sell you a bottle unless it has our guarantee on the same. For sale by all the drug trade. Price \$1.00 per bottle. If your druggist does not have it, send \$1.00 and we will pay express charges.

Chorus, in Book Form, by the Well-known Compo-er, C. P. LONGLEY. The book is now on sale at this office, and besides being a choice and appropriate work for the parior of every singing person in the land, will be sound a suitable gift for friends.

Price \$1.00, postage 12 cents. THE WAY PUBLISHING CO.

6. W. Cor. Plum and McFarland Sts. STARTLING FACTS

-OF-MODERN SPIRITUALISM. DR. N. B. WOLFE.

Fine English Cloth, gold back & sides - 22.25 FOR SALE AT THIS OFFICE

-THE-Weekly Discourse

Containing the Spiritual Sermons by the Guides of MRS. CORA L. V. BICHMOND,

No. 40,-The Spiritual Meaning of Colore: Price 6 cents each. Single copies of Aup numbers of Volumes I, and II, will also be supplied at 5 cents each. Also The Weekly Discourse, containing fifty-two numbers in casch volume, handsomely bound in Hair Roan, Gold Ruled. Volume I, \$3.00; Volume II, \$3.00. For sale by THE BETTER WAY.



## ITAPATHY.

THE NEW SYSTEM OF PRACTICE, Is the Rising Sun of this progressive age, and, like the sun, shines for all people. and heals and cheers and blesses all. VITA - Life, cures PATHY - Discase, scientifically employed through all vital means, formulated into a superior System of Practice, with its full library of books, copyrighted lessons, Chartered College, and regular sessions. Every physician should learn it to be successful. Send postage for free reading to AMERICAN HEALTH COLLEGE, FAIRMOUNT, CIN-

CINNATI, O. The VITAPATHIC SANITARIUM, in connection with the College, boards, nurses. and treats all manner of disease with the best success. Also diseases treated by mail. Dr. J. B. CAMPBELL, Physician-

m-chief.



sen from \$20 to \$60 per week and apwards. Address Stinson & Co., Hox 813, Portland, Maine



INDUSTRY, ECONOMY AND LOVE ALLIE LINDSAY LYNCH.

CHAPTER I.

'Conulug the problems of existence, Myrtie?"

"Yes, Tau; trying to solve the mys tery of living at ebb yet seeming to that buoyantly, really seeing it almost impossible to make both ends meet. Have you arrived at any solution of the manner in which we are to exist as society misses and yet have to fight every inch of ground for daily food and needs? I cannot."

Work we must, Myrtle, and it would be my idea to give up this strug gle for appearance and be that which we certainly find ourselves, since father's death has left us so nearly penul-

But, Tau, if we do this, you know I lose all chance of winning Mr. Carlos and his mullions. He would never stoop to the working girl for a wife, however much he admires my 'beauti-

Why need you care, sister? You do not love him. He is too old to mate with your young life; too cold by nature to satisfy your loving disposition. Why, for mere monied wealth, will you think gled and j-rked out the w se remark: to sacrifice your young life and your warm, sunny nature? Wealth is not all to live for, dearest. You know our father was never a contented man with all his lordly ways; and see how wealth can take wings. How far better that rou should live an open life, with no dawit, and let your heart turn as the needle to its magnet, and some day, when your labor and Herbert Wilbert's shall have laid up sufficient means. give your hand, as I suspect your heart has long been given, to this man of worth and wisdom. Yes, I think this penionship and Herb's love? For one hour look into the future-say two

"Well, if you must. Tan, but I think you should wait a few days. I don't see the necessity for this rush."

"You know, Myrtle, we have permisyou review your future in the light of these two destintes?"

"Oh, yes. If you will be serious, I

Tan loved to tease her bandsome sismust also?

Tau, the elder by two years, put on a brave face and went forth to make her way in the battle with the world, and Myrtie, the twenty year-old beauty, and winsome sister, seeing her go, straightened up, clasped her hands above her head and did what Tan had streegested. For nearly a full hour she thought of the beautiful dresses she lovely these if she would encourage Mr. Carbos in his woolug. But—"The misery would be in marrying old Carlos, With my bound laddle and a crust, or, at least, what two pairs of willing hands least, what two pairs of willing hands least, what two pairs of willing hands a face her bandsome sister, seeling her stock by many useful and salaute articles, and felt that it was good to be seeled and received offers for her thriving business, but resoned that a wife could be just as lovate and received offers for her thriving business, but resoned that a wife could be just as lovate and received offers for her thriving business, but resoned that a wife could be just as lovate and received offers for her thriving business, but resoned that a wife could be just as lovate and received offers the supporting. She had received offers for her thriving business, but resoned that a wife could be just as lovate and received offers for her thriving business, but resoned that a wife could be just as lovate and received offers for her thriving business, but resoned that a wife could be just as lovate and received differs for her thriving business, but resoned that a wife could be just as lovate and received offers for her thriving business, but resoned that a wife could be just as lovate and received differs for her thriving business, but resoned that a wife could be just as lovate and received defers the for her thriving business, but resoned that a wife could be just as lovate and received defers the for her thriving business, but resoned that a wife c

would be in marrying oil Carlos. With a would be marrying oil Carlos. With a support of the season of the part of willing hands old earn, there would be a thousand of the same of the papers. I stand by Tan and wait for Herb. Good-bye, oil Carlos, and the tw. hours are not nearly up. Well, I shall walk too. I may be hand the substance of the papers. I stand if I do, I shall repay him with a sunite for my coolness on the treatment of the transport of the season of the treatment of the transport of the season of the s

they available? "I can divulve a few." she laughed. 'I am building air caetles on the foundation of a few hundred dollars, and

poor, very poor, working girls." Cin you be a little more explicit, please? I am unable to catch the plan and dimensions of your structure, though I think it must be beautiful"

"On, Herb! I have decided to Join Tau in an effort to support ourselves at a business venture. Sue la at Cilies pricing millinery goods and I am about joining her. I think this more honorable than idleness and a life with Aunt Charlotte. We have five hundred dollars all told."

He was looking at her so earnestly and admiringly that a small boy gig-

"He's to love, he is; see him look!" The young couple blushed slightly,

and Herbert said in low tones: "You are a noble woman, Myrtie." Tuey had reached Cites large business house. "May I calt soon and hear

more of your plau?" "Tan and I will be glad to have your

better judgment on many points." "Then I will call this evening, if

agreeable." "Do so, Herb."

### CHAPTER II.

Two months later these sisters are with and wisdom. Test, I think this a my intention, to live as an humble, houset working girl. If you do not join me, sister, you leave me to struggle alone; for you must go to Aunt Charlotte, and I must open a shop. Will your wealth repay the loss of my com girls at liberal wages. Another large your wealth repay the loss of my com girls at liberal wages. Another large room is divided by curtains into a sitting room and bed room, and a second years hence-with that future cast with back room is used for dining room and aunt, Mr. Carlos and wealth. Then for kitchen. By buying broad and occaone hour look at the picture fancy can sional cake and pice, and taing fresh paint of your life, ten years hence, with fruits, they have but little cooking and Herbert and his love. I will leave you housework to attend to, and they find to this meditation, for I need a walk, housekeeping cheaper and more homeand shall go to Clites and price some like than boarding They are pleasing millinery, etc., then I will do some and attractive, making newfriends in the tiguring and see What hopes I can quarter of the city they have selected, and fluding real pleasure in honest labor.

"Well, Tan, our day's work is done: It is eight o'clock; drop the curtain and sion to remain in this house but ten days and like it. I would not under any coumore, and but five hundred dollars to sideration, exchange our cosy little do anything with. It behooves us to home and independence for Aunt Chartake action in some direction. Will lotte's drawing room and dominering

those novel thoughts, Miss Myrtie. Are She will go gladly. I surprised her stand if kindly taught. weeping this morning and she said, when I kindly asked her if she had had new trouble with her drunken father. filling them with good resolutions and better than seeing M as Tan start so far

"I'wo hundred dollars. There are

### CHAPEER III.

ers were at first, but not as owners.

Myrtie will still carry on the business,

clerks. I hope I may have a chance to tow as I pass. Ah! I will, for he is just bowing some customers out."

Herbert Wilbert was a fine specimen of manhood, and his face showed refinement and intellectual beauty, lit by a great joy as he caught sight of Myrite Goss and received her smiling greeting. "Good afternoon, Miss Myrite. You are enjoying the fine day, I see."

'Very much, Herb; the day and my novel thoughts."

"Ah! novel thoughts."

"Well, if T.lite would accompany me west, I would prefer to withdraw in full of morrow."

"Well, if T.lite would accompany me west, I would prefer to withdraw in full of morrow."

"Well, if T.lite would accompany me west, I would prefer to withdraw in full of morrow."

"Well, if T.lite would accompany me west, I would prefer to withdraw in full of morrow."

"Well, if T.lite would accompany me west, I would prefer to withdraw in full of morrow."

"Well, if T.lite would accompany me west, I would prefer to withdraw in full of morrow."

"Well, if T.lite would accompany me west, I would prefer to withdraw in full of morrow."

"Well, if T.lite would accompany me west, I would prefer to withdraw in full of with any mention of reward for yourself. With your two trusty girls you could do nleely."

"Yes, Rose and Nina are trusty and very much attached to me for taking for girl it parted from you. She will go gladly. I surprised her would its face and then bably sand talk, morrow, and she said.

"You are a model mother, my little would suit for your face the double will and mamma will wash hot our faces. Your mamma keeps your faces. Your mamma keeps your faces then, the double we not it with fitty doll-faces. Your mamma keeps your faces. Your mamma keeps your faces will f

You are a model mother, my little wife 'Your love is my reward, dear Herb.'

mew trouble with her drunken father, O3, Miss Myrtte, I can bear anything better than seeing M ss Tan start so far away. You are good and kind but It was she who saved me from the run the evil one was planning. It would be a good thing for Tille if you took her from those sad memories and her father's power."

"Then I will do so."

"Then I will gain inspect the home in the of the Wilberts. It is even the many about the wholows, seeking admittance, but inside all is cory and cheerful. Five happy hearts beat in the breavts of this homes occupants. Middle aged but well preserved are the parents. Thir then year lod Tannie is playing the plan, while Herb and Myrtle join their voices with hers in song. Ten year old Fred is listening attentively. Through the book across his knees shows that he has been reading Dickeus." "Child's History." Little five year old Herb is quietly building a block temple and humming the tune that his parents are singing. At eight o'clock little Herbie puts his blocks orderly away and gives a good night kies all around, then gore will be and the will be well of the papa, and softly says, "What have you to tell us to-night, dear papa." "A least of her papa, and softly says, "What have you to tell us to-night, dear papa." "A least of her papa, and softly says, "What have you to tell us to-night, dear papa." "A least of her papa, and softly says, "What have you to tell us to-night, dear papa." "A least of her papa, and softly says, "What have you to tell

"All lessons are useful, dear, and all

"Well, to-day I had busine s with a man who in early youth was reckless and unreliable. To day he was arrested The year has passed. The new house is completed. The two lots—one bought by Myrtle as a surprise to Herb then and there are neatly enclosed by a tasty picket fence, and partly sown with blue grass. Here and there are neat flower beds with blooming plants. At intervals through the front yard are shrube and roses. In the back yard are planted a few choice fruit trees.

Everything is in readiness for the owners to take up their abode, even to a trusty Irish girl—one of Myrtle's proteges—being busy preparing a supperfor the young husband and wife expected to night from their bridal visit to Ned and Tan. At the shop we fluid Rose and Nina domesticated as the sisters were at first, but not as owners. as a defaulter, and because I had once

let us chat. I am getting used to work and like it. I would not under any consideration, exchange our cosy little home and independence for Aunt Charlotte's drawing room and domineering presence."

"Not even for Mr. Carlos' wealth?"

"Not even for Mr. Carlos' wealth?"

Tan loved to tease her handsome sister and she knew this man's wealth and she knew this man's wealth.

Tan loved to tease her handsome sister and she knew this man's wealth and she knew this man's wealth.

Tan loved to tease her handsome sister and she knew this man's wealth and she knew this man's wealth.

Tan loved to tease her handsome sister and she knew this man's wealth and she knew this man's wealth.

Tan loved to tease her handsome sister and she knew this man's wealth and she knew this man's wealth and she had received offers and she knew this man's wealth and she had received offers and she knew this man's wealth and she had received offers and she knew this man's wealth and she had received offers and she knew this man's wealth and she had received offers and she knew this man's wealth and she had received offers and she knew this man's wealth and she had received offers and she knew this man's wealth and she had received offers and she knew this man's wealth and she had received offers and she knew this man's wealth and she had received offers and she knew this man's wealth and she had received offers a "'My God, Wilbert!' he exclaimed. "



THE BEST LINE

-BETWEEN-CINCINNATI, O.

DAYTON, TOLEDO, DETROIT, THE LAKE REGIONS AND CANADA.

INDIANAPOLIS

ST. LOUIS, CHICAGO, MILWAUKER, PEORIA, BLOOMINGTON, KROKUK The West and Northwest.

Pullman Sleepers on Night Trains Reclining Chair Cars

On day trains between Cincinnati And Points Enumerated Above.

Tickets on Bale at all Coupon Ticket Offices For further Information apply to

or further Information apply to H. Hyland, Gen. Agt. Toledo, R. MoCord, Geo. Agt. Indianapolis, In J. Rhein, Nor. Pass. Agt. Detroit, Mic Bassble, Dis. Pass. Agt. Toledo, H. Whilteney, Cen. Pass. Agt. Daylon, A. Wiggios, Sr. P. Agt. Chalinnouge, Ten G. Masson, City P. Pas. Agt. Cincinnati, P. Blough, Trav. Pass. Agt. Cincinnati,

M. D. WOODFORD, Vice-President and General Manager, E O. MCCORMICK,
'General Passenger and Ticket Agent.



94 HOURS THE SHORTEST,

8 HOURS THE QUICKEST, CINCINNATI TO NEW ORLEANS.

Time 27 Hours.

Entire Trains, Baggage Car, Day Coaches and Sleepers run through without change.

110 MILES THE SHORTEST,

7 HOURS THE QUICKEST Cincinnati To Jacksonville, Fla.

Time 28 Hours,

Through Sleepers without change. The Short Line between Cincinnati and 

Direct Connections at Yew orleans and Shreveport for TEXAS, MEXICO and OALIEORNIA.

Trains leave Central Union Depot, Cincinnati, crossing the famous High Bridge of Kentricky and rounding the base of Lookout Mountain.

Over One willion Acres of Land in Alebama, the Future Great State of the South, aubject to preemption. Unsurpassed Climate.

For Rates, Mapa, &c., address,
HERBERT SHAW, City Passenger Agt.,
91 W. F. in th St., Cucinnati, Ohio.
1. C. GAULT, [CINCINNATI] D. G. EDWARDS
G-ni Mor.,
G. P. & T. A.



falo and Nisgera Faits; \$2.50 to Albany and Troy, and \$1 to Boeton and New England Cities.

No rival lines offers the advantages of a system of through first and second-class Fullman vestibute day coaches and dining cars from Chicago to New York.

It is the only line operating Pollman cars to Beston and New Fagland, via Albany.
Entire train is lighted by gas, bested by steam. Pullman dining oars run through in either direction.

These luxurious trains are open to all classes. No extra charge for fast time and unsurpassed accommodations.

For detailed information, tickets and reservations in Pullman cars apply to your local ticket agent or agency of connecting the pull of the pull o

G. M. Beach, Ganeral Manager: F. C. Donald, Gen. Pass. Agt



THE PSYCHOGRAPH

-or-DIALPLANCHETTE.

Of Especial Use in the Home Circle.

This instrument has now been thoroughly sited by numerous invest gitors, and has roved more satisfactory than the planchette, ofthe regard to certainty and correctness of the communications, and as a means of evicioning meditumship, Many who were not aware of their mediumlatic gift have, after a few suitings.

Berlin Heights, Obio.

STANDARD MFQ.CO.Cincinnati &



brand of Pure, White, Floating Soap for all purposes. A Beauti-ully Colored Picture Book free

H. & G. A. BOEVER, Cincinnati, Q.





The Foremost Standard Cotton Gin of the world. LIST PRICE of CIN reduced rom \$3.50 per SAW to \$3.

Address GULLETT GIN CO., Amite City, La.





INDUSTRY, ECONOMY AND LOVE ALLIE LINDSAY LYNCH. CHAPTER I.

Conning the problems of existence, Myrtie?"

"Yes, Tau; trying to solve the mys tery of living at ebb yet seeming to dat buoyantly, really seeing it almost impossible to make both ends meet. Have you arrived at any solution of the manner in which we are to exist as socety misses and yet have to fight every iach of ground for daily food and needs? I cannot."

"Work we must, Myrtie, and it would be my idea to give up this strug sle for appearance and be that which we certainly find ourselves, since fathers death has left us so nearly penni-

"But. Tan, if we do this, you know I ion all chance of winning Mr. Carlos and his mullions. He would never stoop to the working girl for a wife, however much he admires my beautiful face." "

Why need you care, sister? You do not love him. He is too old to mate with your young life; too cold by nature, fr mere monied wealth, will you think gled and j-rked out the w se remark: to axisfy your loving disposition. Wuy, merifice your young life and your warm, sunny nature? Wealth is not all wlive for, dearest. You know our father was never a contented man with all his brilly ways; and see how wealth cas take wings. How far better that roz should live an open life, with no dereit, and let your beart turn as the needle to its magnet, and some day, when your labor and Herbert Wilbert's shall have laid up sufficient means, give your hand, as I suspect your heart has long been given, to this man of worth and wisdom. Yes, I think this my intention, to live as an bumble, henest working girl. If you do not your wealth repay the lose of my comboar look into the future--say two years hence-with that future cast with one hour look at the picture fancy can to this meditation, for I need a walk, figuring and see What hopes I can .build."

"Well, if you must. Tan, but I think labor. you should wait a few days. I don't see the necessity for this rush."

"You know, Myrtie, we have permisson to remain in this house but ten days more, and but five hundred dollars to do anything with. It behooves us to take action in some direction. Will you review your future in the light of uee two destinte?"

Oh, yes. If you will be serious, I must also "

Ind, the elder by two years, put on a brave face and went forth to make way in the battle with the world. mi Myrtie, the twenty year-old beauty, kal wigsome sister, seeing her go, enightened up, clasped her hands saggested. For nearly a full hour she thought of the beautiful dresses she losed; the jewe's, beaux, parties, horses, everything that wealth could give. All perused her absent lover's letter. these if she would encourage Mr. Carlor in his wooing. But-"The misery would be in marrying old Carlos. With my bonnie laddie and a crust, or, at tmen more happiness. I stand by Tan in, and the two hours are not nearly Well, I shall walk too. I may meet Herb. and if I do, I shall repay him with a smile for my coolness on last Tuesday. Youth and love are too mind and body."

their open doors and windows filled is a diamond." with bright abades of goods. Giving berhead a slight toss. Myrtis murmured, for brilliancy, little sister?" "I care not how grand your display. I bare hopestly carned the means to but Ned Rodgers." furthere a new dress or hat. I can | Love and common sense have fully tow that I am resolved to face a work- of industry and happy hopes will do. log girl's life. Tau was wise in her the we have plenty of good clothes on teen months, over and above all ex-band and five hundred dollars with penses, so that the share of each is aix hundred and fifty dollars in money, hundred and fifty dollars in money, and our invoice shows a four hundred dollar stock which is clear of incumpared to do so well that we can dollar stock which is clear of incumpared the money and two hundred for my interest, and let you carry on the business. Now I will take my half of the money and two hundred for my interest, and let you carry on the business has my face, two. I did kiss her and the time. She buried her face since I had solled her face since I had solled her face in the penses, so that the share of each is aix hundred for the had solled her face since I had solled her face in the washed her an hour before. I lifted her face in the washed her an hour before. I lifted her face in the washed her an hour before. I lifted her face in the stand as proteges to Tan.

In was leave our friends, who by industry and economy have attained an abundance of worldly means, and through her tears and said, 'Me will divit the dirl my new dolle, mamma, and wash Carrie's face and love her most to def. Kias me, manima, and its nearing the drug house where Herb in your own name and rights; or, I will wash my face, two.' I did kias her and Oct., 1889.

clerks. I hope I may have a chance to leave the stock, add one hundred to sat her down. She went to the little towas I pass. Ah! I will, for he is just your bank account, put Tillie Brewer in pare my new doll. I love old dollie

a great joy as he caught sight of Myrtie still have five hundred to invest lu a Goss and received her smilling greeting. millinery stock in the thriving little dishuess "Good afternoon, Miss Myrtie, You town that Ned's ranch joins."

are enjoying the flue day, I see." 'Very much, Herb; the day and my

novel thoughts." "Ah! novel thoughts? May I walk a

the store just now." "Wuy, yee, a block or two; I am go-

ing to Ciltes." forth by her side. "I am interested in would die of grief if parted from you. those novel thoughts, Miss Myrtle. Are She will go gladly. I surprised her they available?

"I can divulge a few," she laughed. I am building air castles on the foundation of a few hundred dollars, and Oa, Miss Myrtie, I can bear anything filling them with good resolutious and poor, very poor, working girls."

'Cin you be a little more explicit, please? I am unable to catch the plan the evil one was planning. It would be a good thing for Tille if you took and dimensions of your structure, though I think it must be beautiful"

"On, Hero! I have decided to join Tau in an effort to support ourselves at a business venture. Son is at Clites pricing millinery goods and I am about able than idleness and a life with Aunt Charlotte. We have five hundred dollars all told."

He was looking at her so earnestly hence?" and admiringly that a small boy gig-

"He's 1u love, he is; see him look!" The young couple blushed slightly,

and Herbert said in low tones: "You are a noble woman, Myrtie."

Tuey had reached Cites large business house. "May I calt soon and hear more of your plau?"

"Tan and I will be glad to have your better judgment on many points."

"Then I will call this evening, if agreeable."

"Do so, Herb."

#### CHAPTER II.

Two months later these sisters are busily engaged trimming and selling his, bonnets, fancy articles, etc., and join me, eister, you leave me to struggle along for you must go to Aunt Charlished a dressmaker and given employ-lotte, and I must open a shop. Will your wealth repay the loss of my complicits at liberal wayes. Another large hats, bonnets, fancy articles, etc., and girls at liberal wages. Another large panionship and Herb's love? For one room is divided by curtains into a sitting room and bed room, and a second back room is used for dining room and ant, Mr. Carlos and wealth. Then for kitchen. By buying bread and occasional cake and pies, and taing fresh mint of your life, ten years hence, with fruits, they have but little cooking and Estert and his love. I will leave you housework to attend to, and they find housekeeping cheaper and more homeand shall go to Clites and price some like than boarding. They are pleasing few choice fruit trees. millinery, etc., then I will do some and attractive, making newfriends in the quarter of the city they have selected, and fluding real pleasure in honest

> "Well, Tan, our day's work is done; it is eight o'clock; drop the curtain and Rose and Nina domesticated as the sis reach' let us chat. I am getting used to work ters were at first, but not as owners. and like it. I would not under any consideration, exchange our cosy little paying thee girls an increased salary home and independence for Aunt Charhome, but overseeing the business a lotte's drawing room and domingering few hours of each day. She had found of those I worked for and made my presence."

"Not even for Mr. Carlos' wealth?" had lost all attraction.

"Ned is more successful as a western farmer than as a stock speculator. He says he thinks his heavy failure was intended to bring out his real faculties. what two pairs of willing hands and gr.t. Says that he thinks industry day. eald earn, there would be a thousand the making of a man, and when, in another year, I jolu hlm, that our lives and walt for Herb. Good-bye, old Car. will be much richer than when we each had an abundance of worldly wealth at our command. I think Ned is right. There is wealth to honest la-

arence the stores looked inviting, with the strength of his good fortune. Herb

"Anything like Mr. Carlos' diamonds

"You dear old tease, you know Herb shall not enter your doors again until 1 is ahead of everything and everybody

wak well for some time in those I have won the day. Now to see what a year

"Myrtie, we have added eight huntrategy, and we should be thankful dred dollars to our five in the past four-did, mamma, and me would cry if much increased. Faithful Tillie that we have plenty of good clothes on teen months, over and above all ex-mammadid not love me all the time. Is indid down her mortal career, but

"Which would you prefer to do Tan?" "Well, if Tille would accompany me west, I would prefer to withdraw in full and leave you to carry on the business short distance with you? I can leave for yourself. With your two trusty girls you could do nicely.

"Yes, Rise and Nina are trusty and very much attached to me for taking He dashed at his hat and stepped them in; while Tillie, I verily believe, weeping this morning and she said, when I kindly asked her if she had had new trouble with her drunken father, better than seeing Miss Tau start so far away. You are good and kind but t'was she who saved me from the ruin her from those sid memories and her

away Kausas home, while Myrtle and joining her. I think this more honor- Herb turned to retrace their steps after loving good-byes were exchanged with the book across his knees shows that he

with me on the same voyage one year

as bright and increase as rapidly. I puts his blocks orderly away and gives think we will be safe in that voyage, a good night kiss all around, then goes and I do not think it will be venture with Tannie, who tucks him nicely in some but full of certainty of wedded bed. Returning, she nestles down at love and barmouy."

You are a dear, brave girl, and I shall save every cent I can for the dear papa?' building of a neat little home I have Quickly a lot in view only five blocks from your business stand, ! will come to morrow before it is dark and we will walk out This nightly talk of Herb's is the hour for your opinion of the location. I think it best to buy a lot now and be "Well, to day, my children, I conned improving it with shrubbery and trees.

Don't you, my Myrtie?"
"Your plen is good and I will ask is the lot worth?"

"Two hundred dollars. There are four hundred from the amount I have

## CHAPTER III.

The year has passed. The new house completed. The two lots-one bought by Myrtie as a surprise to Herb -are neatly enclosed by a tasty picket fence, and partly sown with blue grass. Here and there are neat flower beds with blooming plants. At intervals through the front yard are shrubs and would skip the country and leave me to pay a thousand dollars of your mothers for the property and planted as to pay a thousand dollars of your mothers.

a trusty Irish girl-one of Myrtie's pro | dollars if thereby your honor could be teges—being busy preparing a supper established and your family receive a for the young husband and wife expected and sober husband and father ed to-night from their bridal visit to back to the home roof. But, poor soul Myrtie will still carry on the business, year and tend furnished the new house mother for humoring my selfishness. from her own purse. She had colarged You warned me and strove to have me Tau loved to tease her handsome sister, and she knew this man's wealth and lost all attraction.

The stock by many useful and salaule reform when reformation would have self-supporting. She had received offers words. The woman I married, had she "Well, you know I am willing to that a wife could be just as lovable and wait ten years, if need be, for my own more independent. Herb had felt very than I deserved; but my coldness and bonny laddie to secure a home for me proud of her ability and independent tyranny killed all the love in my heart to grace. Have you read Ned's letter: spirit; very proud indeed of this brave I am to day a ruined man; a man with little woman's love, and they had stood out friends, love or home. O, that I have you revelve one from the partier." some her head and did what Tan had I saw you receive one from the carrier." before the altar and pledged each other were dead!

husband's side, while his arm clays her to enter the future state as a man trim and neatly cial form as he points to the todding buy girl and her New-will look after your family some and

"Little wife, I aided a thousand dol- man's life." lars to little Tannie's future revenus to-

"And I added a lesson in unselfishness she will keep through life." "How was tout, Myrne?

Our child is but three years old, Herb, but she is ald enough to know when kindly taught, right from wrong-I had given her a new doll and she another lesson. What is it, daughter?" bor that requires individual action of mind and body."

seemed much pleased, laying her old "That selfishness leads to dishonesty, and dishonesty leads to ruin, papa."

when for a much pleased, laying her old and dishonesty leads to ruin, papa."

"And that kind words may reach a "Herb told me in his note to-day that the firm had surprised bim by a raise of fifteen dollars in his monthly salary, for interest displayed in their business, and as she passed down Commercial arenue the stores looked inviting, with doll, and at last said, pulling her moth-er's laded but clean and patched dress, and retired for the night. One hour "Mamms, me want a pitty doll, me longer Herbert and Myrtie sat chatting haut dot any doll." 'Hush, my baby,' as all married persons love to chat, said the mother, in a low, kind tone. Ned and Tan are equally happy and Now was my chance, so I said, 'Dar desful. They have an interesting fam-

when you had a solled face or torn She is now an equal partner with Myrapron? Who broke Carrie's foot? 'Me tie in the fancy because, the old business

Herbert Wilbert was a fine specimen bold one-third interest. With fifty dolone-third interest. with Joy, and Tannie was as happy as a bird, when she had overcome her sel-

> "Bless the little mother and our baby. She shall have another new doll

to morrow."

"No, Herb, not for weeks, and then not with any mention of reward for giving up her new doll to day. Her reward has come from her own little he**art a**nd the knowledge that mamma loves her. See, she has the old doll close hugged in her arms and has emed to love it betier than she ever id. I washed its face and then baby sud I had a nice hour's walk and talk. Children are never too young to under-stand if kindly taught."

You are a model mother, my little

"Your love is my reward, dear Herb."

Ten years later, and fifteen years at ter marri ge, we will again inspect the home life of the Wilberts. It is even ing, and autumn's chill winds play about the windows, seeking admittance but inside all is cozy and cheerful. Five father's power."

'Then I will do so."

So it was decided, and a month later
Mr. and Mrs. R dgers and Miss Tillie
Brewer took a night train for their far. voices with here in song. Ten year old Fred is listening attentively, through the happy bridal party.

"D arest, will you fear to venture with me on the same voyage one year quietly building a block temple and humming the tune that his parents are "No, Herb. If our prospects remain singing. At eight o'clock little Herble bright and increase as rapidly, I puts his blocks orderly away and gives the side of her papa, and softly says, "What have you to tell us to-night,

Quickly Fred closes his book and draws his chair near his mamma who has taken a seat near he: husband

some sad lessons. One never grows too old to learn, and I sometimes think the lessons one studies from observation are permission to aid a little in beautifying of more real value than those taught us our future home surroundings. What in childhood at school. Is it not so, my of more real value than those taught us

wife?"
"Ail lessons are useful, dear, and all two corner lots, but I could not spare have their years. If in chilbood we had failed to learn our lessons well, we

> man who in early youth was reckle and unreliable. To day he was arrested as a defaulter, and because I had once worked on the same poper as carrier boy, he sent for me to bail him out of jail. I dared not trust him, for, knowing him as a truant and dishonest boy. a frequenter of saloons and low places er's and my honestly earned money.

Everything is in readiness for the said, Mr. Claton, I am truly sorry for owners to take up their abode, even to you. I would willingly pay a thousand established and your family receive a kind and sober husband and father

"'My God, Wilbert!" he exclaimed, 'I would rather than possess ten million dollars be as honest a man as you are. her bank account trippled during the home with. First of all, I blame my

"Not a moment have I had, but I full-strights and deep-st love for live.

shall do so now," and she drew her low rocker to the light, broke the seal and husband's side, while his arm clayes her to enter the future state as a man deter. foundland pur rolling and playing on come to see you again if you wish, but the green sward a few feet away.

Pausing a moment, he said, "Now Fred, where are the lesso 150

"That I must be trusty now if I would not be locked in a cell for being

distingest when a man, papa."
"That is part, and the principal part of the lesson I want you should glean from this tale, my son, but there is still

Now was my chance, so I said, 'Darling, can't you give the little girl your dollie?' 'Me will give her Carrie, for she is old and broked and dirty-faced,' less the many bary.

The many chance is a large that the same so is a large that the many same and women under proper training, kind treatment and home sociabilities. It seems that the many same was a many same with the many same was a many same with the many same was a many same with the many same was a m and our bady.

'Daughter,' said I, 'would you not years ago. Nina remains single because feel tadiy if manuma did not love you of the lover who passed to spirit life. laid down her mortal career, but left

Piso's Remedy for Catarrh is the Best, Essiest to Use, and Chempest.



CINCINNATI HAMILTON & DAYTON R.R.

THE BEST LINE -BETWEEN-

CINCINNATI, O., DAYTON, TOLEDO, DETROIT,

INDIANAPOLIS.

THE LAKE REGIONS AND CANADA.

ST. LOUIS, CHICAGO, MILWAUKER, PEORIA, BLOOMINGTON, KEOKUK The West and Northwest.

Pullman Sleepers on Night Trains Reclining Chair Cars

On day trains between Cincinnati And Points Enumerated Above.

Tickets on Sale at all Coupon Ticket Offices In United States, Canada or Mexico. For farther Information apply to

H. Hyland, Gen. Agt. Toledo, C R. McCord, Gen. Agt. Indianapolis, Ind J. Rhein, Nor. Pass. Agt. Detroit, Mich R McCord, och age.

J. Rhein, Nor. Pass. Agt.

J. Rhein, Nor. Pass. Agt.

Toledo, U.

Tole

M. D. WOOUFORD, Vice-President and General Manager. E O. McCORMICK, General Passenger and Ticket Agent,



94 HOURS THE SHORTEST,

8 HOURS THE QUICKEST, CINCINNATI TO NEW ORLEANS.

Time 27 Hours.

Entire Trains, Baggage Car, Day Coaches and Sleepers run through without change.

110 MILES THE SHORTEST. 7 HOURS THE QUICKEST

Cincinnati To Jacksonville, Fla.

Time 28 Hours, Through Sieepers without change. The Short Line between Cincionali and

Lexington, Ky., Time, 21. Hours Knoxville, Tenn., Asheville, N. C. 12 Chattanonta, Tenn., Atlants, Ga., 15 " 15 " Birmingham, Ala., 16 "

Shreveport for TEXAS, MEXICO and CALIEORNIA.

Trains leave Central Union Depot, Cincin tall, crossing the famous High Bridge of Kentricky and rounding the base of Look-

Over One William Acres of Land in Alstama
the Future Great State of the South,
subject to preemption, Unsurpassed Climate

or Rates, Maps, &c., address, HERBERT SHAW, City Passenger Agt, 91 W. Fin th St., Ciucinnati, Ohio. C. GAULT, [CINCINNATI] D. G. EDWARDS



Troy, and St to Boston and New England Cities.

No rival lines offers the advantages of a system of through first and second-class Paliman vestibute day coaches and dining cars from Chicago to New York.

It is the only line operating Pullman cars to Boston and New England, via Albany.

Entire train is lighted by gas, heated by steem. Pullman dining ears run through in either direction.

These lugarious trains are open to al classes. No extra charge for fast time and unsurpassed accommodistions.

For detailed information, tickets and reservations in Pullman cars apply to your local ticket agent or agency of connecting lines of railway, or to City Ticket Offices, 107 Clark St.; Grand Pacific Hotel; Palmer House, Id. M. Baach, Gasawal Manager.

G. M. Beach, General Manager; F. O. Donatd. Gen. Pass. Agt.

**BUCKEYE BELL FOUNDRY** 

THE PSYCHOGRAPH

-02-

### DIALPLANCHETTE. Of Especial Use in the Home Circle.

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchatte. ieveloping mediumship. Many who were not aware of their mediumistic gift have, af-ter a few sittings, been able to receive asion-ishing communications from their departed

Capt. D. B. Edwards, Orlent, N. Y., writes "I had communications by the Psycho"I had communications by the Psychoraph) from many other friends, even from
d settiers whose grave slones are mossrown in the old yard. They have been
ighty satisfactory, and proved to me that
pritualism is indeed true, and the compunications have given my heart the greatticonitor in the severest loss I have bad of
m, daughter, and their mother."

In: Eugens Crowell, wince writtings have

est comfort in the severest loss I have had of son, daughter, and their mother."

In: Eugene Crowell, whose writings have mades us a name familliar to those interested in psychical matters, wrote as follows:

I am much pleased with it e Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supercode the latter when its superior merits become known.

A.P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) "Advance," says:

"The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words so that very little "power" is apparently required to give the communications. We do not hestiste to recommend it to all who care to test the question whether spirits can return and communicate."

Price \$1, postage free, with full directions

Price \$1, postage free, with full directions. Address

HUDSON TUTTLE, Berlin Heights, Ohio.



STANDARD MFQ. CO. Cincinnati

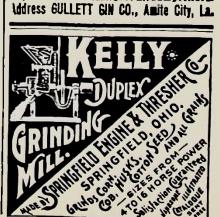


The ORIGINAL FIVE-CENT Grand of Pure, White, Floating Soap for all purposes. A Beauti-ully Colored Picture Book free 3rand of or Ten Wrappers mailed us. H. & G. A. BOEVER, Cincinnati, Q





The Foremost Standard Cotton Gin of the world. LIST PRICE of CIN reduced rom \$3.50 per 8AW to \$3.



He was Caught

out in a cold storm

took a hard

of Allen'S

Lung Balsam
It cured his Cold and

prevented 63

NATIONAL INSTITUTE OF FREE

To the Editor of The Better Way. The Lakeside School of New Theology, under the old regime, has come to ogy, under the old regime, has come to taneous response, the plan of work will an untimely end; but, though the origible lumediately plotted out and the pronai plan was somewhat too narrow and grams sent abroad throughout the land.

first venture?

rium, all properly seated and enclosed, situated in one of the most charming villages on Lake Chautauqua, a body of water already famous for its physical charms and classical associations. The grounds lie only six miles from the world-famed Chautauqua assembly, twelve miles from the growing city of Minister to Independent Society, James Jamestown, N. Y., fifty miles from Buffalo. It is therefore easily an proached by railroad and water. All through the summer months railroad farce may be purchased at one-half

telligence of the age.

thought.

wide fellowship? Here all may come this be so, then let me die again and who have an idea to advance, or a new again," if this pe the condition.—Rev. hope for humanity, and however much hope for humanity, and however much ostracised in the common walks of life, if they be rational and intelligent peo ple, may give full and free vent to the pent up fires of their eager souls.

theological, educational, political, socio- lowing: logical, psychological and scientific schools: Calvinism with freest Arminianism; high churchism with low and be mutually arrayed in intellectual an sleep. ity to Ingersollistic Intidelity.

wise the great temperance cause may my journey.

John and Doctor Howard Croeby.

Then, I need but hint at the great tal healing, and all the great phenomedge may send forth its every stream.

of the age, will you come among us and help us work out this hopeful undertak-

There will be but little money in it the | Specially Reported for the Better Way. first year, but after one year's experi-ment we shall look for glorious results. This circular letter is sen' out only as a "feeler." If there is sufficiently spou-

limited, it was certainly the germ of a ling already to promise permanency to the movement if the response of volunties movement from these who re-Shall so hopeful an institution be lost tary co operation from those who reto our age because of the failure of its ceive this letter is sufficient to guarantee its initiation.

The Institute will probably open in The incorporation has at its command | the month of August, 1890, and continue an extensive and beautiful plece of two weeks or possibly a month. Please property, consisting of several acres of indicate in your answer what you think you will be able to do. If you can give rium, all properly seated and enclosed a special department, please so state; or

town, N. Y.

The Next Century.

There is only one century that I would rather be an inhabitant of than the rates from all parts of the country direct present one, and that is the next. I do to the seat of the proposed institute. not care to live in any one that is past, Here, then, lie these attrective and but I would like to see the next one. I beautiful grounds at present unutilized would like to see how some of these for the very purpose for which they movements that are going on will come were originally developed. Cordially, out-what will be the changes in the therefore, I invite your attention to the social, the religious, the political life: following scheme and pray for your co- what the next step in discovery, in conquest, of this wonderful earth of ours I purpose to procure the use of these will be. And, if the end is not eternal grounds and there establish the Nation-silence, I expect to know. I expect to al Institute of Free Religion. It is pro- keep the run of these movements, even posed to establish in this summer insti if I go to some distant planet. If I am tute a free platform for the unrestrained engaged in work that will take me to a discussion of every intellectual prob- distance, I will get the news or I will lem which appeals to the study and in- come back again now and then and see for myself. If that theory is true, just Nowhere in our great country does think of it for a moment! How would there at present exist a national rendez. you enjoy seeing gathere i in some great yous where the "pros" and "cons," the hall to-day the company of all the supporters and antagonists of all great immortals that have distinguished the causes, may assemble in fellowship of bistory of our race by their physical, heart and hand if not in fellowship of their intellectual, their moral, or their spiritual glories? How would you like The greatest problem of the age is to look upon the face of Shakespeare, to How to establish the Brotherhood of see if Dante had got rid of that sadness Man? How to bring together in the that he wore, to talk with Gothe, to hear the music of M. zart and Mendelscircle of love and honest fellowship the sohn? If this theory is true, we shall leaders and representatives of all phases meet all these; we shall find them and of thought and agitation? Will not the new institute afford a noble opportunifuture. No wonder that Socrates' mind ty for such national and possibly world | kindled at the thought, and he said, "If

## The Medical Law.

The old doctors have obtained a law giving them a monopoly of caring for the sick; if they had not, their business

ANOTHER MIRACLE.

Dr. A. B. Dobson, Moquoketa, Iowa:

tagonism from Medicevalietic Christian This restless and eleepless condition continued to that extent that many Here may come the representatives of nights in succession I was unable to the opposite sociological schools of close my eyes, all of which was reducthought and openly discuss their fond- ing my physical powers and also affectest schemes; conservatives and protecling the mental; in fact the whole structionists may meet free traders and sin- ture was gradually becoming weaker gle taxers; and all the phases of the and weaker each succeeding day, and labor question may here be justly repreduring all this time I was seeking the sented from the Kulghts of Labor under various patent medicines, and consult-Powderly and the Federation of Labor lug the best medical ability that I could or the United Brotherhoods under their find in Michigan and Northern Minnerespective leaders to the Chrisitan and sots, but of no avail; and flually I was anti Christian socialists, nationalists, advised to cross the continent, and in Georgies, Marx', La Salle's, and Gron October I took a trip to Puget Sound, lund's followers, and whatever other returning home about November first, leader may chose to be heard. Like- having received little or no benefit from

here have a hearing in all its phases. Upon returning home I again con-Here let the saloon-keeper's plea be sulted an eminent physician, who inheard side by side with that of the formed me that nothing but temporary restrictionists and prohibitionists. Let relief could be afforded me; and thus I Third party and anti-partyites here went on until about November 25th, meet each other face to face. Here will when a friend, hearing of my situation, be a common platform for Kate Field brought me one of Dr. Dobson's circu and Francis Willard; for John P. St. lars, advertising and urging me to try
John and D. clor Howard Croaby l Iowa.

I finally consented, under protest to psychological questions which may here find a free and untrammeled platform. Here may come the leaders and followers of Spiritualism, spiritism, theosophy, Christian science, faith-cure, mental healing, and all the great phenometric phenometric process to pay case. This was November 25th. On the twenty-seventh I slept some, but from the latter date up to and including December 4th. I did not sleep, all told, twenty minutes, of which time my minutes, of which time my minutes, and all the state of the company of tal healing, and all the great phenomens of the spiritual movements of the age. Likewise shall those who philosophically explain away or utterly deny the existence of such phenomena, have a perfect hearing, so that justice may be done to all and the fountain of knowl

done to all and the fountain of knowl edge may send forth its every stream.

Thus shall the opposite extreme of all the phases of agitation meet.

What say you? Do you not think great good can thus be accomplished? Is not the age yet ready for so comprehensive and truly christian a scheme?

Cannot a movement be successfully established on the following simple plattern by heartfelt thanks to Dr. Dobform: No dogmatism in discussion; no press my heartfelt thanks to Dr. Dob-sectarianism in religion; no sex in re-formation; no restraint in agitation?

I appeal to you directly as a leader restorer of my health.

Very respectfully,

SAMUEL MAFFETT. Muskegon, Mich. (See ad. in another column.)

The Psychic Research Society.

By 3 o'clock p. m., of last Sunday, Hall No. 2, of Douglas Castle, northwest corner of S.xth and Walnut Streets, was well filled by a handsome class of ladies and gentlemen, whose purpose was to hear a discourse and listen to psychometric readings by the guides of Mrs. Adah Sheehan.

The guides of Mrs. Adah Sheeban are rather argumentative and persuasive than eloquent or poetic.

The sublects for lectures delivered through this instrument are invariably attained from members of the audience. The following are some of the subjects so furnished on last Sunday, viz:

"Please explain what are your ideas of hell,-is it a place or a condition?-do we stay in it for ever?" "What becomes of the individual life or spirit that is evolved through the lower animal creation, as, for instance, in those below the feline, canine and equine speclee?" "What are we to infer from that passage of Scripture, where it says that the last enemy shall be destroyed, and what is death?"

This last question was well and ably handled, and the guides well merited the uninterrupted attention bestowed

simple and childlike question is promptly read and as promptly answered. The guides seem to understand that no question is a puerile one in pneumatology. If the question appears easy or simple, it in evidence to them that some unfolding and incarnated spirit wants to know something, and all such questions are as kindly answered as the most abstruse

metaphysical or philosophical inquirles. The instrumental music, by Mrs. Res, the singley by the audience, the lecture, and the psychometric readings by the guides of Mrs. Sheehan were all accomplished in that pleasing manuer which prophecies a rich reward and stimulates all the participants in this

good cause to greater efforts. More cannot well be said without furnishing a lengthy synopsis of the lec-cure for publication, which could not fairly be done through the columns of a weekly journal that is nece-sitated to cultivate brevity from the accumulated mass of information that is weekly to be given to its readers. Yours truly,

Christian Spiritism.

The Western Christian Advocate re-

views a book thus: The Struggle for Immortality, by Elizabeth Stuart Phelps. This is a book that will be read; read at most in two sittings; read with interest kindled with the first sentence and growing to the close. No woman writes like her; none Here may meet the extremes of all would have been gone. Read the fol- writes better. Free as an untamed Indian maid, and yet flashing with the gems of the school, this wonderful woman walks hand in hand with "a -My dear friend:-I deem it not only a faith that will not shrink, though broad churchism; conservative Biblical pleasure, but a duty that I owe, not to pressed by every foe." The Struggle of criticism with higher and highest criti- yourself alone, but to the public, to set Immortality is really the fight of the cism; Biblicists and anti-biblicists; Re- forth some facts respecting my mental race for its spirituality. If spiritual, ligionists and secularists; papal propa- and physical condition during the past then immortal. So the battle is fought gandists and anti-Roman Catholics; in-|year. In the early part of the year|for the factness of thought and the realdeed the opposite phases of all great re- 1883, my nervous system became very ity of the thinker. On this basis Bible ligious questions are here to meet and much affected, so that I was unable to and Christ are both interpreted. It would hardly do to lay the yardstick of the old doctrine upon her web of "inepiration;" yet we, too, admit that the Word is not yet all explored and understood. Her reference to the atonement may not square perfectly with the severer lines of our creed, but breathes, nevertheless, the evangelis'ic spirit. "Robert Ingersoll is the direct descendant of the Westminister Confession "Brethren,' cried Cromwell, to the framers of that moral rack, "I beseech you in the bowels of the Lord, believe it possible you may be mistaken!" But evershe pushes the battle. Spencer's "Rythm of Motion" seems to show her that materialism is now buried in the trough of the sea, and mind-culture, occultism, and all modern psychologic crazes are the reaction towards epiritism. These have sought to destroy the old faiths "It has been the great effort of the time to destroy the old faiths.
"It has been the great effort of the time to establish a mathematical equation between an instructed mind and an abandoned faith." So the spirit of the times seized and destroyed our hopes, and "in the name of science, tore at the vitals of every thing which makes life worth living, or death a great opportun-ity." But we have never come without

> creed, 'I believe in the Chaotic Nebula.
>
> self-existent Evolver of heaven and earth. . . . in the disuoion of saints.
>
> the dispersion of the body, and in death everlasting. Amen.'" Our turn is coming. Immortality will win Little icicles from the glacial period" will not "replace the Euster hiles on the new made grave." new-made grave."

> > Home Circles.

a pause to the end of the Apostate's Creed, I believe in the Chaotic Nebula,

To the Editor of The Better Way. In conclusion to "A Healthy Confesalon," as given by the writer in B. W. of August 30th, I would add: In that brief account I said, crumb by crumb I gathered from the father's table until I was fed. But as one meal of good digestible food satisfies the physical only for a while, and after it is well digested makes room for more and stronger food, my spiritual nature was intensified by the crumbs (tests) tendered me by the chosen lustrument through whose clairvoyant powers I received such indubitable powers of epirit return, proof too plain to admit of

After partaking of the proflered crumbs, I wanted to go into the housof the Lord and sit down at the master', table and there be fed. I found the door that led to the father's domain was the circle room. In course of time circles were held in our town which gave opportunity to earnest seekers to investigate, an opportunity which was gladly accepted by the writer of this.

Through those circles I was led to behold a bountiful spread that awaited me. After I passed in through the door (circle room) of the father's domain, I beheld clairvoyance, clairaudience, paychometry and many other blessings awaiting me. After this I was no longer on probationary grounds. I handed in my name as a life member to the church (Spiritualism.) As a Spiritualjet I do not have to wait until the day of judgment to receive my reward. receive it every day of my mortal life. I have been blessed with many strong proofs of spirit return in my own fam ly. I cannot say too mucu lu favor of home circles. In the privacy of our own house, surrounded by those who know us bee', we have nothing to fear from opposing elements.

My own experience bears me out in saying circles formed by friends who are equally interested with us, are bet ter for the development of medium-than promiscuous circles. If Spiritual ists would stop to think what great upon them by the audience.

A marked feature of these lectures is that no one seems to hesitate to send a question to the platform. The most

MAGGIE STEWART.

Written for The Better Way. REFLECTION.

BY MRS. MD. J. WOODIN. A woman sat in the twilight hour-

Her soul was filled with a wild uprest, And she loved to be enacting her part, In this world called cursed, in this world called blessed.

But out of the darkness came a voice Speaking so softly, sweet and lo. Said, sister, think not of the world's vice But do what your hand finds next to do.

Improve thy talent whate'er it may be. Nor think of what the world may say, Cease struggling against what is given to

And strive and work for the better way

Written for The Better Way.

Epitaph for the Sunday Rest Bill. REST!

REST!

REST! Forever and forever, amen.

S. LOWENDAHL Sunday papers please copy.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should al ways be used for children testhing. It soothes the child, softens the gums, allays all pain, cures wind colle, and is the best remedy for diarrhees, 250, a bottle.

TRANCE SPEAKER

-And-

Character Reader. WILL APPEAR

TO-MORROW-SUNDAY Morning & Evening,

## Grand Army Hall No. 115 WEST SIXTH ST.,

CINCINNATI, O

AND EVERY

SUNDAY MORNING AND EVENING

DURING THE MONTH OF DECEMBER, 1889.

MRS. GLADING

Is so well-known here that she needs no commendations. Her able Discourses are strictly Spiritualistic and always interesting. Come everybody.

## CHARACTER READINGS

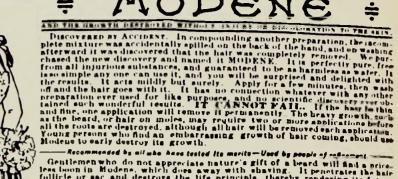
AFTER EVERY LECTURE Evening Service - - - 7:30

Good Music MORNING & EVENING The Public Invited. ADMISSION-Ne Reserved Seate-te CENT

CINCINNATI (O.) CORRUGATING CO.

O10 WIRE PICKET FENCE MACHINE

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



Recommended by all also have tested its merits—Used by people of referent.

Gentlemen who do not appreciate nature a gift of a beard will find a price less boom in Modene, which does away with shaving. It penetrates the hair foilicle or sac and destroys the life principle, thereby rendering its future growth an utter impossibility. Modene sent by mail, in safety mailing containing three times as much Modene, and sufficient for any case. 22.00 per bottle. Send money by letter, with your full address much Modene, and sufficient for any case. 22.00 per bottle. Send money by letter, with your full address much Modene, and sufficient for any case. 22.00 per bottle. Send money by letter, with your full address are delivery. Concerning the following the same as cash. HE SURE TO MENTION YUUR COUNTY AND THIS PAPER. Address ABBRITS MODENE MANUFACTURING CO. CINCINNATI, O. (SIREMA ASSETS WANTERS BY THE HIGHEST SEADE HAIR PREPARATIONS.

SI, OOD REWARD. To convince the public that Modene is an article of merit, we mail with mach bottle sold a legal agreement to forfeit the Thousand Dollars to any Purchaser Convince the public that Modene is an article of merit, we mail with mach bottle sold a legal agreement to forfeit the Thousand Dollars to any Purchaser to manufact the permanently remove the hair, or discolors or injures the skin in the slightest manufacture. The permanently remove the hair, or discolors or injures the skin in the slightest manufacture.

### A LIBERAL OFFER By A Reliable

Clairvoyant & Magnetic Physician Bend four 2-cent stamps, lock of hair, name, age and sex, and I will diagnose your case tree by independent spirit writing. Address Dr. J. S. Louck's, Wordester, Mass



CAS ENCINE NO BOILER. NO COAL. NO ENGINEER. Extra WATER RENT

or INSURANCE. INSTANTLY STARTED. DURABLE, RELIABLE, SAFE and ECONOMICAL end for description and prices

Van Duzen Gas Engine CO.. 33 E. 2nd St., CINCINNATI, O.

We have made arrangements with the publishers of The Cottage Hearth, Roston, Mass... to offer The BETTER WAY with their Magaz ne tols year.

## The Cottage Hearth

It is a well-known faintly magazice now in its 15th year, and is a favorite wherever inimoduced. It has each month Music Florated Health Departments, Latest Faucy Wo k, Sabbath Reading, Domestic Patterns, Approved Receipls, Household Hints, Prize Puzzles for Children.

## This Beautifully Illustrated

Monthly Magazine has Among its Numerous CONTRIBUTORS

Edward Everett Hale. Lucy Larcom, Cella Thaxter, Louisa Chandler Moulton, George MacDonald, Augusta Moore, Rose Terry Cooke.

It is a large 31-page, elegantly printed magazine, and has attained a large circulation solely on its merits as a family magazine. Its

zine. Its
PRICE. \$150 A YEAR,

# Free To Any One

WALL THE WORLD THERE IS BUT ONE CURE DR HAINES GOLDEN SPECIFIC

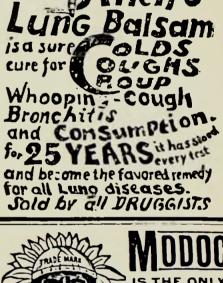




BURKHARDT & CO., CINCINNATI.

M00DY & CO.

STRAUB MACHINERY CO., Cincinnati. O.





CLEANS AND POLISHES ALL METALS AND WOOD WORK WITHOUT SCRATCHING. 5 CENTS A CAKE. ABE YOUR GROCER. The MODOC TRIPOLI MINING CO. Cincinnati.O.



