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CINCINNATI - - FEBRUARY 8, 1800

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THE ROSTRUM

INAUGURAL ADDRESS

Before the Mantua Association of Spiritualists, January 19, 1890, by Benj. F.

Specially Reported for the Better Way

desire first to say a word Society, and seek in every way to susthose who try to do their best.

promote those objects?

lieve there is an association or society religion. of any character that publicly anday teach, may be quite safe for us of to- death, is a study of much significance. But bear with me and we will return to perfection, etc., etc., are reduced to the day to follow.

some men better,) and therefore incul-sidered verbally and substantively, solo lights make bright the heretofore dark the life beyond. Christ did not tell is your character unchanged? This is a her many loving dee is.

[Entered at the Post-Office, Cincinnati, Ohio, as ca'e morality. They all aim to teach, and factum, I know a fact. Here we alleys and streets, crimes have greatly to observe the tendency, note the char | word philosophy is a compound, glink | were witnessed by others, and particuacter of those instructed and see how it and onera, love and wisdom. This larly if witnessed by those they respect comports with the higher and diviner compound has somewhat departed from nature of purity as understood in these its primary sense, and now denotes an who is under sentence of death, seemed that we may teach here, in this Society, things, whether of mind or matter. mother approached him he exclaimed, what we please, and if men are made And the word religion, from religere, to 1 Oh, mother! mother! I don't care for worse, yes, if they are not made better, think deeply, and as in ancient times myself, but to think I should break the our doctrines and ourselves will not be the study of God was considered the heart of my poor mother!" much respected.

> The primary object of this Association is to inculcate Spiritualism. Spiritualism teaches a knowledge of the existence of spirits; teaches that spirits are their communion table, a table at and religion of Spiritualism.

h? No. Of our creed? No. nitles, are not supposed to confer much | cation. All religions before the world, pleasure upon those who publicly an except Modern Spiritualism, have only sides the internal workings of our S ci questionable antiquity; and in these with the ever living God. ety have imposed some unpleasant du- latter days science and philosophy are with your honors, will have a kindly spond, the crumbling, tottering edifices

whether based upon the conventional radical sense; to know the various remain in the flesh? laws, customs and habits of society shades of meaning that can be given to upon truth, and hence immutable, I parted from its primary signification; or pretend to so call them, that will re- tively that he must go it alone. shall not here discuss, sufficeth to say whether the word is obsolete, as words strain these people from becoming mis- Our religion teaches that the doctrines that what the wisest and purest of to- have their birth, their history and their ers, barlots, thieves and murderers. of infallability, election, predestination,

Scientific is a compound of two our facts. Among the multiplicity of religious words, and considered as verbs, we

and they all claim to teach, the infalli- have the radical and literal meaning of abated, houses of prostitution and gamprofoundest study of man, its students

were called religionists. world were introduced upon this planet It will follow a daughter into the vilest by the tipping of a table or by rapping and darkest dens of iniquity, and with entities of intelligence, and with mater- thereon, anyone (whether he would a love as pure as a mother's for her first ial bodies of different degrees of refine | acknowledge it or not) was scientific | born, will surround that daughter with men; teaches that all persons have a enough to know the fact, but whether a magnetism or an influence that will spiritual body that survives the mortal; he was philosophical enough (or honest redeem that daughter if she is comthat the mortal can hold communion enough to try) to account for the nature pelled to follow her through this life with the immortal; that man's condi of the phenomena, is another question, and the dark days beyond the grave. tion in the future world depends largely | Unless a person passes through the sci- | Thus cannot we say, and truthfully, morally, spiritually, socially, physically prepared to accept its religion. Writers that our nearest, dearest and most reas able a body of Spiritualists as there the first denotes a knowledge of the who is restrained from committing are in our country, invite all who be- facts; the second, the nature and cause wrong because he is or may be seen, is, lleve in the communion of spirits to of those facts; and the third, the ethics by he sight of his own soul, as guilty as

which neither the bread and wine, the It seems to me to follow from this guess there may be some truth in this. transubstantiated body and blood of a that the object of our Society is to But the above is not the whole of the G xd are gluttonly laid in the stomach, learn and teach the phenomena, the spiritual fact we started out to elucidate. but at a table where the mysterious rap | nature of the phenomena, and the re- | Our dear ones of the spirit world are er sorrowing for her first born, and course, as Spiritualists, we are but in they surround us with an intellectual the rear. Thousands of new facts are the retiring offi ers of this Association. What then? Of our knowledge. There brought to our senses, and the brain is immediately after death, is wholly deamong its members, and the prejudices ligious, and when I say all, I mean ject, or at least one of the objects of our that life itself, and in spite of ourselves,

feeling towards the new officials of this of these antiquated creeds will answer. dation. Many men and women upon the two worlds together. This to me is A great mistake has been made, this earth pass a life of incessant toll a beautiful thought, and is perhaps as tain their hands when right, and to Science, in the natural order of things, and great hardship to acquire wealth highly conducive to a correct life as any view with charity and moderation their should precede philosophy, and phil. This wealth has more to do in making influence that comes from the realms of shortcomings; not that I would have osophy should precede religion. A men mean, and in revealing the darker the pure. any of you compromise with error, but religious creed without science for its sides of their natures than anything to exercise a large Christian charity for father and philosophy for its mother else. This love of money makes most will prove an abortion. These may of our misers, harlots, thieves and mur- upon me. Our religion teaches that In accepting the chairmanship of the seem bold and dogmati; assertions to derers. Yet when a man is called upon our God is a God of love; that the hell Mantua Association of Spiritualists, al- make in the face of millions who pro- to lay down his life, he will abandon of the dark ages has been removed below me to tender you my thanks for the fees these various religions of antiquity, everything to save it. Upon a vessel youd the confines of space; that the complimentary votes I received to act and among whom are many of the tossed about by the mad waves of a vio- soul after death will not remain quiesas your President for the ensuing year. wise and good, and many geniuses dis- lent storm, when all despair of gaining cent or in a state of abeyance for a mil-The subject of inquiry this morning tinguished for their wit, wisdom and safe harbor and look beneath the vio- lion years, more or less, until the archwill be, first, What are the of jects of intelligence. But let us carefully and lent waters into the cold and quiet deep angel Gabriel blows the resurrection this Association? second, Whether those | conscientiously examine for ourselves | as a final resting place for the bodies, | trumpet; but that immediately after objects are worthy of pursuit and rec the foundations of our knowledge. I you will find the miser with eyes up- putting off this visible body the soul ommendation? and third, How best to repeat, to have a religious knowledge turned to heaven promising to give his goes marching on to a higher intellibased upon principles as permanent uttermost penny for his life, and the gence and beauty. Our religion teaches I might say generally that the object and sure as the day and hour will per- harlot promising a life of virtue for her that the atonement, the mediation, the of this Society is to do good, and you mit, science should precede philoso- life, all repentant and promising lives intercession, the incarnation, the sacriwould all agree with me. I do not be phy, and philosophy should precede of purity and goodness for a few days fice and resurrection of Christ will not To use a word so as to convey its ex- forlorn creatures could see beyond a life | moment, but for all that man is, for all nounces that its prime object is to teach act meaning; to ascertain whether at more beautiful and promising than this, that man has, and for all that man eximmorality. What morality may be, the present time it is current in its that they would agonize their souls to pects to be, he must rely upon himself.

A large proportion of our crimes are so is he and so will he be. This princibodies that teach, preach and fight, have selo, I know, and facio, I make; committed in the dark. The perpetratele cle runs parallel with nature in this life, they all aim, or pretend to aim to make considered substantively, scientia and tors avoid the eyes of others. In many and we are informed by thousands of and conduct. men better, (and I think they all make factum, knowledge and fact, and con- of our large cities where the electrical our nearest and dearest that it is true in

ble doctrines, and none will acknowl- the word, and the present meaning has bling dens have disappeared. People edge that they give instructions to not changed from its original significa- would avoid many crimes and mean make men worse. The thing to do is tion. I knew the fact. Likewise the actions if they supposed their conduct and love. The half demented Leuth, latter days of light and wisdom. So investigation into the nature of all indifferent to the crowd, but when his

Our facts teach us that no sunlight or electrical light is needed for a pure soul When the manifestations of the spirit to see what its affections center upon. upon the conduct of his life in this; ence and the philosophy (to a certain that one of the greatest restraints that man is punished and rewarded degree) of Spiritualism, he is but little against doing wrong deeds is the fact and intellectually for the good and bad refer to the science of Spiritualism, the spected friends are cognizant of our deeds done or not done here. The philosophy of Spiritualism and the re- conduct. Is not this one thought wor-American Spiritualistic Alliance of ligion of Spiritualism, and from the thy of pursuit and recommendation? New York City, composed, perhaps, of context of their writings we learn that But our critical friend may say, man, have descended to us from antiquity. the one who commits the wrong. I makes glad the broken heart of a moth. ligion and ethics of Spiritualism. Of not only aware of our shortcomings, but where the glories of a future life are re- the boyhood of the science or a knowl- and soul-loving magnetism as pure as vesled to those in search after immortal- edge of the facts, and the facts continue themselves, and sometimes it is so pure to crowd in upon us with a rapidity and so penetrates the conscience as to Are these then considered the pri- that astounds the most progressive of make us sbrink from evil in all of its mary principles of our belief? No. Of sensitives. Philosophy of course is in forms, Our spiritual philosophy teaches us that the condition of our future life. I know that your respective positions we have no creed! No, no more than classifying them and determining their pendent upon our conduct in this life; have been anything but positions of the astronomer, the botanist or the psy | nature, and their bearing upon our | that rewards and punishments are profit or pleasure. Our little society siologist. Then you have no religion? selves and upon our lives. I say again given with an accuracy that exactly does not boast of many wealthy ones Yes we have; but it d flers from all re that a study of these things is the ob-tallies with the deeds done in the body; that exist against our religious ideas in every other religion, and in this, that Society. And what a grand and glori is necessarily a growth from the lower the community, in fact in all commu- we ever have with us the facts of verifi- lous study these phenomena are! They to the higher in morals and intelliembrace all there is in nature, and all gence; and that the higher spirits are there is in man, and are as infinite as ever radiating their benign natures upnounce themselves as our officer-; be. the sauction of a misty, confused and time and space, and are co-extensive on the lower, and especially is this true where there is love and affection. What Secondly. If these are the objects of mortal is there who has not some one ties upon its officers, hence I think you called upon to sustain these various rethis our Society, I asked the question in in the spirit world whose soul does not ladies and gentlemen, who are retiring ligious creeds, and how well they re the beginning whether these objects reach out for him or her? It is this love the dead, yet on raising Jairus' daughwere worthy of pursuit and recommen and affection that will eventually bring

But I must not dwell upon details, but aggregate the thoughts as they press more. Think you, my friends, if there avail man anything in the supreme Is there anything grander, is there any-But, says the critic, I see nothing in thing that will more stimulate a man and hence mutable, or whether based a word, and how far it may have de all your words or arguments, if you to heroic actions than to know posi

principle, as a man thinketh and doeth,

Matthew, Matthew tell John, John tell point of the church's attack. They point Paul, and Paul tell Timothy that these things are so (secondary testimony) but last night around the domestic table allow the poor Spiritualist the same (the modern Lares) elster Jennie came | privilege. Then let us show the church with a host of others, and said Johnnie, you are the maker of your own fortune in beaven and earth, just what you do, ust what you are, just what you will be.

What an incentive to self-exertion, to self improvement; what a stimulant to individualize the buman soul and its capabilities! Is there anything more grand or beautiful than a human soul working out its own salvation, and marching up the rugged heights of wis dom and intelligence single handed and alone! This is true heroism and will develop the bero.

In the foregoing I have tried to place before you some of the objects of this Association, and have tried to answer the question whether these objects were worthy of purauit and recommendation; and now I come lastly and ask in what manner shall we best promote those objects? I shall answer this in a simple sentence and close my remarks. An exemplary life attracts more attention, sets more people to thinking, and makes more followers than all the moral codes and formulated creeds that

specially Reported for the Better Way. SYNOPSIS

Of lecture delivered before the First Association of Spiritualists, Garrison's Hall, St. Louis, Mo., on Sunday, Jan. 19 1890, by Rev. Jas. D. Buchannane.

man we can find something to emulate. tracted by spirit influence or where she Especially is this true regarding Jesus sees anything clairvoyantly. "Over

he was of divine origin, nor was it au. it is plainly discernible the word Prothoritatively taught until after the gress. Before this are two steps which Council of Nice, an assemblage of half you must climb. Fear not. Go boldly civilized pagans, called by the Emperor forward and enter the doors that stand Constantine, three hundred years after Cbrist's death.

We believe Christ was human, and only human. We can then understand 'Greater works than these shall ye do.''

Even according to the Christian idea, a miracle is an impossibility to God or man. If God is unchangeable, and sets aside or annuls a law of his own making, he is no longer unchangeable, hence no longer God. Christ possessed undoubted mediumistic powers. The Christian claim for Christ's divinity now rests almost solely on his raising ter he distinctly affirmed that "She is not dead, but sleepeth." So also in the case of Lazirus, and we find circumstancial confirmation in the fact that after four days in that hot climate decomposition had not set in. How many in our day are buried alive, as is proven on disinterment.

Paul and other apostles and disciples also raised the dead. If Christ was di vine, were not they?

The Roman Catholic church should be the last to oppose the claim of Spiritualism. Divest it of its relic healing, visitations of saints, and you have nothing left. The explanation is easy; vide the silversmith and St. Paul, "their trade is in danger."

Christ's only theology was to "Love God with all your heart, and your

neighbor as yourself " We must rld our minds of the idea that Christ's standard is unattainable. Kibby was controlled to give tests, and Others have reached or surpassed it. passing through the audience, she gave Buddah and Confucius, in their time, bore a striking similarity to Curist. The same study and work would bring us, If actuated with the same motives, to remarks. Christ's plane, Is God limited by our faith? No. Yet Christ at Capernaun was unable to do any mighty work because of their unbelief. In our day thousands have been given up as incurable by physicians, yet healed by magnetic or spirit doctors. In our day, as diums of this city, and particularly in Christ's time, the element of faith, or those who took part in the entertainat least passivity, is necessary. It is ments given by her on this as well as one thing, however, to believe with the on other occasions. head and quite another to believe with

to the unfaithful Spiritualist with scorn and seek shelter behind their doctrine they have no monopoly of true righte-ousness, that their God Christ is our man-Christ, and while they cannot attain to God's estate, we can and will make Christ, the man, our model and example.

Reported for The Better Way.

MRS. GLADING'S FAREWELL.

"Oh, Mrs. Glading is gone-how sorry am!" was almost the universal expression at the Union Society hall last Sunday morning when the genial face of this much beloved medium and spiritual consoler did not appear among the crowd. And those who did not express it in words undoubtedly thought so, too.

However, they all had a pleasing remembrance of her in connection with the farewell entertainment given in her behalf on the Wednesday evening previous.

It was a gala night for Mrs. A. M.

Glading. The gathering consisted of over a hundred persons who had come to bid her farewell and once more look for her benign consolation, so cheerfully and graciouly given through her mediumship. And she did give some splendid readings, nearly half of the audience receiving something-if not in the form of a character reading, in that of a splift message through his paculiar style of backward automatic writing. In her character readings, as it is well known, she passes through the In the life of every great and good audience, and pauses to where she is atyour head," said she to a representative Christ never taught or claimed that of THE BETTER WAY, "I see a halo. In opened for you. It means progression."

> Other and similar prophetic delineations were given, and in every instance where a character delineation accompanied them, they were acknowledged as correct.

> Mrs Glading is a wonderfully gifted medium, baving, beside the phases above mentioned, the gift of diagnosing diseases (or at least locating ailments) thus giving her the combined gifts of reading, clair voyant test, prophetic and

During Mrs. Glading's reading, Mrs. Mott, a finely developed slate writing medium from St. Louis, gave an exhibition of her power, on the rostrum, under surveilance of a committee of three gentlemen, neither of whom were Spiritualists. A half dezen messages, with proper names attached, were received inside of the slate and read out, and acknowledged by parties present to be correct in all particulars. At the closeone of the committee reported publicly that he was satisfied that the writing was neither done by himself nor the medium, for he had had his hand on the slate during the entire process. When asked whether he thought it was done by spirits, he said he did not know. The next one of the committee made a similar report, only adding "that the writing must have been done by some superhuman power, so far as he could judge." The report was greeted with applaus.

After Mis Glading took a rest, Mrs. many consoling and inspiring spirit mes-ages. Afterwards she was con-trolled by her Indian guide, who cheered every body up with some humorous

Before closing, Mrs. Glading once more addressed the audience, thanking them for the many kindnesses granted her, and for the courteousness exhibited to her by the Society, and for the sympathy and aid extended her by the me-

And now she is gone, many hearts the heart; the latter influences the life yearning after her, many sending their love and sympathy after her, and all Has Spiritualism made you better, or holding her in kind remembrance for

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Written for The Better Way. MATERIALIZATION. JOHN WETHERBEE.

I do not wonder that a good many. perience was cold, doubts would arise. I would wonder whether after all I was not deceived. There was no objective The latter grow from a point up, the product of years, more or less; but an invisible intelligence could call into objective existence, from out of the cir-cumamblent air, as taugible and living ions of their own the same as mortals a being as any ordinary human being bad, and he felt like expressing his and a being as any ordinary human being that was, if 100 Spiritualists would take is that had been the product of years. the stand and do what Mr. Ayers had They would come by some will power done, Spiritualism would go anead instantly into visible existence, and, af grandly "There was quite an applause ter a short stay, retire into apparent at Billy's blunt but true remarks, for all non-existence, sometimes vanishing generosity of Mr. Ayer, and soon after instantly or dematerializing in our an elegant female form came out of the presence. I have taken such a form by cabinet and greeted Mr. Ayer, who led the hand; it was as vigorous and life that had appeared so often to him and like as my own, and the hand and the had influenced him so much. When form would seem every way to be at she retired, he remembering, I suppose clurable as my own, and yet that form Billy's speech, said "that paid him for would sink down as if going through the carpet in a room, light enough to see it distinctly, until nothing was left but a part of the arm of which I was to the land the trouble and expense that he had been to in this movement." All felt and knew the sincerity of Mr. Ayer, and he received hearty applause. I but a part of the arm of which I was to this carpet but I had been to in this movement." All felt and knew the sincerity of Mr. Ayer, and he received hearty applause. I could spin this article out, relating the details of this carpet. nolding the hand, until that was gone, and my unclasped hand would rest empty on the parlor carpet. As I have by the side of M. S. Ayer, who has volted the side of M. S. Ayer eald, it is the most wonderful phenom- untarily assessed himself over \$200 000 enon and most inexplicable of any of for the cause of Spiritualism, and supwhich I can conceive; and I cannot observe phenomena." What of that, blame people for doubting the fact. I when I have Mr. Ayer on my side, who certainly would, as I certainly did, had does not doubt it. I not absolute proof of the fact, and that I have had and I know the definition of the word "abso'ute."

I am not partial to this phase; the forms seem to be stupid compared to their originals; they are rarely exact duplicates of the persons they claim to be as we remember them, but that does not affect the fact of a materialized form produced out of nothing, so to speak; nothing but the surrounding air, or what it can gather from those present, who do not apparently lose any of their material. I think with Epes Sargent, there is more intelligence in a message written without human hands on a slate, than there is in what these forms say; but that has nothing to do with the fact; It only explains why I am not partial to the phase of material ization. There may be reasons for this, and if the phase improves as it has since its first appearance, the interviews with these tangible spirit forms may be more interesting than they now are. It is wonderful that they can appear at all, and I would not give up my experience of the genuineness of this phase for a good deal longer lease of life than I expect. I would like to un derstand its modus operandi better than I do, but I put myself down solid on the positive knowledge of the fact.

Mr. Curtis, the boss raider of materi alizing mediums in this city, doubts or grade of development above the human. and glories in his ignorance in it. I one is satisfied of the fact, cumulated like savage tribes. observations are hardly worth a dollar admission; and I think the seances had better be given in halls to large gatherhave been successfully held; the mediums in such cases are as well remuner ated. Several of such seances have been given at the new spiritual temple; them free to the public or by invitation. They were eminently successful, and they show what can be done by other mediums, exacting a small fee, to audiences of a bundred or two; this, how ever, is only a suggestion. These and private seances would satisfy all welldisposed people. A promiscuous seance of 20 or 30 is apt to have present a disturbing or inharmonious element, moral realms. which hurts the manifestations.

Perhaps I cannot close this article on gathering of two or three hundred. great deal of good during the past few the upward line of progress, whose limit years, for there is a respectability in the is lost in the infinite. circumstances and associations of the place that makes them beyond re-proach. The medium on this occasion was C. B. Bliss, who has given over a hundred private seances to Mr. Ayer, the generous builder of this temple, at his own house, under his own condi-tions. He is perfectly satisfied with the honesty of this medium and so am I; but one must remember it was the materialized form through this medium of a loved and departed friend, that he often saw and recognized, who inspired in him this temple movement.

The arrangements on this occasion were perfect; no one, even a skeptic, but would be eatisfied of the honesty of the whole thing, that It was what it claimed to be-spirit manifestations. I will not attempt to describe the forms in detail, but will relate some of the in- | need deplores.

teresting circumstances. A form came that Mr. Ayer, who was on the plat form, said was Mr. Dudley who was for 5 years head clerk of the Bauner o I do not wonder that a good many. Light, and was well known. He said:
people—even good Spiritualists—doubt "Hallo! Wetherbee," to me sitting in the phase of materialization, as being the audience. He wanted to speak to ever genuine. If genuine, it is the most well. I went on the platform; he came wonderful phenomenon in the whole out and we shook hands and I really realm of physics. For years I doubted think it was he and no mistake. He it; at least I could not account for it; had his demonstrative, earnest manner, white or pale as he was in life, and there was no mistaking those dude like whiskers and mustaches, for which he was somewhat noted; he also noticed Dr. Storer in the audience and said a word to him. Among the many other difference between one of these spirit forms that came were Allen Putnam; materialized forms and a human being also Mrs. Dyar, that was interested in the temple movement.

Another interesting circumstance was thie; Billy, a well remembered cabluet spirit, said, loud enough to interest all

Written for The Better Way.

Human Nature Striving for the Right. BY DR. H. H. BRIGHAM,

One of the most prominent characteristics of the human family is its restlessness and dissatisfaction with its attain ments and possessions.

The more cultured or enlightened the individual or nation, the more pronounced is this restive propensity; and as you descend in the scale of human development until you reach the savage. It is difficult to find it, as it only crops out occasionally, and when you enter the animal plane it is lost sight of altogether. Hence dissatisfaction with the present, and a continual seeking for something higher is a dintinguishing mark between the human and the ani mal kingdom.

The teachings of the past have been that man was totally deprayed and continually growing worse and worse, which is a sort of inconsistent theory, as well as discouraging and hopeless.

The more advanced theory of evolution asserts—and proves its assertion that humanity's origin can be traced back to the animal kingdom; that man occupies the highest plane he has ever occupied to day; that the restless spirit that urges him forward has within itself the divice impetus that will eventuilly evolve the engel of the next high

like, however, my own eyes better
The pathway over which man has
than his He has almost made the than his. He has almost made the traveled on his down the blood in the mediums dematerialize from this city, flerce conflict for supremacy, for muscle and not mind has occupied the throne. think, however, it is as much the want To-day we find mind to he the master, of patronage as the Curtis persecution and we also observe conflicts as fierce in progress on the mental plane as ever that has closed the seances; for, after fired the fevered blood of the most war-

We have only to step into the financial world to find the ignorance and weakness of a brother man taken advantage of. Even this deplorable conings at a small fee. Such gatherings dition is in the line of progress; and the have been successfully held; the medidissatisfied with it is a hopeful prophesy of something better in the future.

On the social plane this restless spirit le visible, and a diseatisfaction with old these, however, were by the thoughtful systems, and a demand for something generoeity of M. S. Ayer, who gave higher and better, will in time di-cover a better method, and humanity advance ac ordingly.

In the religious world this reaching out of the buman soul is particularly noticeable. Creeds are overhauled and remodeled, old dogmas rejected and new theories substituted, walle wordy warfare is wage I through the medium of the press, and "the survival of the fittest" has not become obsolete, but only removed its field of active operations from the physical to the mental and

All these conflicts, whether on the physical, moral or spiritual plane, are outgrowths of restlessness and dissatismaterialization better than by giving a faction, and restlessness and dissatisfacbrief account of a seance at the temple tiou are the crude experiences and dean the lower ball on the 18th ult., to a vices of the human soul for higher and gathering of two or three hundred better attainments; and this character-There was no "commercial taint" to istic, which is so distinctly stamped upthis seance, it being given free to the on all humanity, reveals more than any select public, as is always the case at other mau's next higher plane of existemple seances, which have done a ence, the angel nature, another step in

> Written for The Better Way. Stray Thoughts. BY JOS. WOOD.

He Wood If He Could. The voice may faiter, but the heaven born Uphoids the clay, sustains the spirit still.

The fiesh may crumble, butthe soul divine Shall o'er the ruin rise and all eternal shine! To be carnal is death; to be spiritual is light and life, spirit,

Immortality is the boon of every eoul, and demonstrated through the conditions of its own existence—spirit.

Kuowledge is brastful of her varied stores; while wisdom, humbly her great ANOTHER OLD MESSAGE.

Od Spirit Message," published in THE watchmen shall be found faithful in BETTER WAY July 27th, was, as then stated, copied from an old book of 550 pages, originally published in the year pages, originally published in the year A D. 1707, London, Eng.

The work contains a large number of spirit messages, mostly by John Lacy to pour and Elizabeth Grey. Some were given through Jean Albert and others Camiears from the Cerennes, France, who once, so shall my graces all of all kinds were then in Ludon. Mr. Lucy, before he became an inspirational speaker and medium for other phases of and truth rain down as showers from spirit power, was a gentleman of both above influence and silluence, and a member of the Church of Eugland. Most of the discourses are in English, but several earth. No, no; the earth shall be like a were given in Latin and some in garden by a sweet stream of water, Freuch through him and are so printed adorned for the habitation of the great God to visit his creatures. His taberwithout being translated into English. In the creatures of the with men; all that are Mr. Lacy understood neither Latin nor true of heart shall r joice. They know French, and could not speak in those no loy yet such as I will replenish them lauguages except under apirit control. This book gives an account of his spiritual experience; also of healing, levita- away. Be not afraid of refluing your tion, visious, clairvoyance, etc.

Herewith I send you a copy of an other one of the messages and trust it may prove acceptable spiritual food to kingdom of heaven. Don't despise the your readers. The book is out of print invitation, for the more your souls are and cannot be had unless there should reduced to the innocent nature of little

Yours truly, GEO. S PIDGEON.

A SPIRIT MESSAGE

By John Lacy, given Tuesday, July 1st,

my union, for a time, with human body filled; he shall find that I come down as had the opportunity to make its choice and spirit, is undiscernable to you. You refreshment. If you do attend my cannot distinctly know the union of the word and appointments on earth you natural body and soul in man, much do well; but all those are means only to system falls. The majority want the true fown for a lecture on The less my extraordinary adventitions derive from the everlasting fountain of clause to read: "All infants dying in of Endor; or, News from the less my extraordinary adventitious derive from the everlasting fountain of clause to read: "All infants dying in union with the soul of man. I am come open, my hands are stretched out to saved." The construction of this sendown to visit this place and kingdom reach you, to meet you half way. I from a peculiar favor in my council, come forth, I come down to embrace Tue words that I say do testify of me when they are examined and compared

"Those that would know distinctly better than that? must enquire and must bear. It bejudge of their master and Lord Carist,

world unto the end.

to contradict or weaken. I will prove not; oh, awake; 'tis high time. my mission from them. I desire no more of any than that they should see ties, but I expect an extraordinary and upon them. what parts of scripture are yet unfulfilled, and they ought to believe that I upon the world." will be as true to fulfill the remaining part of scriptures as I have been to ful- Written for The Better Way. fill all the past promises and prophecies A BREAK ALL ALONG THE LINE thereof. What if I do make all men to know their distance and to depend immediately upon that spirit that dic tated the scriptures. Have given such pred ctions that from the form of conceiving and delivering them no man should know preremptorily the time and the day. I would that men should depend upon the same authority for explaining, that they do for the inditing

"What I do expect from this place and age is, that they should examine, search and try whether this dispensation is according to my promised word; and that they may judge whether it be the accomplishment of my former predictions. I will give light into my written word more than has been, and by that supernatural light they shall find what they did not know before. Those bravery to give utterance. That began that would needs judge of God by their a change which will strike out one of measures judge of what does not belong the main points of belief. To make the though enunciated by a Jesus and re-

"Those that will rashly judge without considering the full import and extent of my mission, judge wrongfully, tho' they judge right.

"I expect that deference from my creatures to enquire with reverence and awfulness into what concerns the tractive to the puritans and their imsecret of my tabernacle. The way I have chosen of discovering myself ought to be examined without presumptions imposing (their own) manner of revealing myself. I am the sole judge what manner I will choose to do

"And men that expect that I should accommodate myself to them in particular, do expect that which is utterly incongruous to my dignity. I must then appear in many, many, many manners to please all. Man's duty is to enquire whether it be God that speaks, and then entirely and unreservedly submit

toit, if it appear so. "My time of giving full power to my servants is not yet come. Happy are those that come early when they are called. My work shall be so manifested that the devils shall own it, and therefore men that expect the utmost demonstration, 'tis no longer belief in me, 'tie to believe their own eyes. I have given an alarm already to the watch-They ought to communicate that alarm to their several flocks. expect it from them, their conduct I shall peculiarly watch over, because they are trustees for Christ the King.

"If they think to cast out the helr of all things, I will give my vineyard to others. In a little time, however, you be such as will serve to be a conviction of their naughty hearts not to hear. come to pour forth my graces as well as down my judgments. As the aprings of the lower world did open and concur to join with those repositories of water in the air, to form the deluge for an universal reformation of man-kind. Righteousness shall flourish as if it grew like grass out of the earth,

"But this deluge shall be quite differ ent from the former, for it shall no produce or leave any curse upon the

'Oh, my friends, be not afraid to have the dross of sensuality purged souls, so as to have more agreemen with the church and great assembly above; take it not ill that I call you to come as little children, for of such is the be such a demand as would justify the more praiseworthy and honorable you printing of another edition.

Buildren, the more praiseworthy and honorable you are in my eyes. If I stoop to the relationship of another edition. tion of a natural father to you, what is your stoop? are you ashamed? are you backward to take upon you the condition of bahes?

"I condescend to your senses, to shew A. D. 1707, at the City of London, you with tender yearnings I seek you, Eng.:

You with tender yearnings I seek you, is seek you, but 'tis for your own euno-He that wants my graces blement. "I am a pure spirit not mixed with a spiritual, oh, let him come to me. His body that speaks to you. The way of thirsty soul, if you have such, shall be life and joy. And now my arms are you; oh, that you were prodigals return ing rather than righteous presuming. You shall find my spirit evidenced and | E mish. with what I have said formerly by the manifested upon your consciences. The manifestation of the spirit, that must

"I come to call and to seal and to discomes rational creatures so to do before tinguish that all will hide themselves they judge; and Christians before they under my wings may be safe, that the destroying angel reach them not. indeed I come now as Lord and king more especially to search and examine. and judge-I come to execute ven "Try the spirits, is a command. My geance for the overflowing of ungodliscriptures they are a sure word of ness. And if my time be come I can prophecy: And whatever does dis not tarry. You for your part say come, Lind Jesus, come, Lord Jesus; come agree with them is not from me, who quickly. I cannot stay beyond the am all one from the beginning of the time fixed. Therefore, since you know not positively the time I will begin "I came to fulfill the scriptures, not to shew my marvelous works, therefore

> "I add nothing to the Christians' duparticular faith and hope and joy in regard to this great revolution I bring

BY HUDSON TUTTLE.

a spirit had communical prophesy, twenty-five years ago, that within the next quarter of a century the strong walls of superstition within which rigid Presbyterianism had entrenched itself, would crumble and part in yawning gaps before the waves of incoming knowledge, the celestial messenger would have been rebuked as a deceiver. Nothing then was more improbable, and without Spiritualiem the change would never have Nancy Jones, who once lived in Oak-

been wrought. It has insensibly entered in and leavened the churches with the potency of new life. The Andover controversy was the beginning of the external manitestation of upheaval, which had been scheme of salvation strong it is necesconsequences of the conduct of this life. Death must close the account; probation cannot go on into the next life and the spirit have the opportunity to repent. This given doctrine was atpleasure in life except in being miserable. Their future happiness was the reward for present misery. But to the pagans this dogma, as preached by the missionaries, was distateful. They abhorred a religion which consigned all their ancestors to hell, and preferred to go with them. The missionaries pleadtion of the creed, if only for policy, and applicable to missionary work. They had no need to ask for the change, for it had been made by the "concensus of the competent." It remained like many a black legislative enactment on the written page, but no one believed it. Nature, reason, conscience, cried out against it.

The breach in the grim rampart was made. The reverence for the ancient remaining belief stood as strongly. There they remained in long line in the tottles down the whole row.

The old timers preached terrible admonitary sermons, but no one is con- to meet with the Spiritualists of Oak- agent feebly.

victed. Tue day of such has passed. land, San Francisco, 8 Now the effort is made to revise the entire standard of doctrine! That is sure to come, and when revision sets in, when the superstitious reverence for these doctrines has been disturbed, re vision will go on until the truth alone there does not seem to be n will remain.

Doctrines, belief in which a few years ago was the sign and seal of the eternal salvation of the soul, and disbellef its sure damnation, are now lightly set unide as vestiges of ignorance or mistaken readings of the Bible.

Jonathan Edwards preached a doctrine, granting his premises, which was Irresistible in its logic, and demoniac in special importance to the Blog its refined heartlessness. It was hot word of God, and to Jesus at with the eternal fires of brimstone and wrath, and not only the heathens who est manifested in Summerland know not God, and have had no opportunity to know him, but children, unborn, not a span long, dying before they are even conscious of a mother's caress. pave the floor of the emoking pit!

When one reads with shuddering this horrible doctrine it is no longer strange that the New England churches where such were taught were even in the severest cold of winter, without fires to warm the icy atmosphere. Buch red hot dogmas preached to "sixteenthly and I close" would impart by contrast an agreeable sensation to a Dakotah bl zzard.

The Cincinnati Presbytery, in a recent session, voted to revise their standard of doctrine on infant salva tion. The vote stood 29 for to 13 against. What objections these thirteen Ministers had to the salvation of unborn infants they did not state; undoubtedly it was because of its effect on the whole scheme. If man is unregenerated and under the ban of primeval sin of Adam, the infant before it has a gentle stream to him to be an abiding and exercise its will is unregenerated and must go to perdition. Break a link in the chain of this logic, and the whole tence is a curiosity, and shows that the reverend gentlemen had bestowed more time on Greek roots and Hebrew noiute than in composition of plain

If an infant die, how possibly ex-cept in "infancy?" It couldn't die in e mine. Surely, is there any proof middle life, or old age, and as for the 'elect," they are "elected to be saved,' and why make a statement of belief about it? If all infants are "saved," then they are "elect for salvation," and being elect, how can they be "lost" if. instead of dying, they live to maturity? Or are we to suppose that God has de rreed his election with a proviso: Elected as infants; damned as adult-!

What makeshifts the supporters of this "standard of doctrines" are driven to; what special pleading, pettifogging, to wipe the floor with him. All apply patching and vain tinkering! Toey are inconscious or unbeedful, that the flood of knowledge has washed almost through the frail sandbar on which they cest, and a flood more overwhelming than the Conemaugh is ready to break

SOME THINGS WE WISH TO KNOW.

To the Editor of The Better Way. We desire through the columns of THE BETTER WAY to ask a few questions, hoping some of your correspondents who are wiser than ourself can

give us light: Is it necessary for Spiritualists to believe in a G id, in Jesus, or in the Bible? Can Spiritualism, through its phenomena demonstrate the truth of its claims, or must we accept the occurrences of two centuries ago in order to substan- ancient or modern?! The R-v. Box tiate its truth? Would Spirituslism be a truth, and life beyond the grave a fact provided Jesus had never lived and there was no Bible? If John Smith or land, and have passed through the change called death, succeeded in influencing a medium and unmistakably identifying themselves, would not that prove the fact of continued life beyond our own responsibility, and halals the grave just as certainly as though | ger suffence than the firt whi par gestating in silence without finding the Jesus returned? Is not a truth uttered to-day and spread broadcast by means of the printer's art, just as valuable as corded in the Bible? Is there any absary that there be no escape from the solute knowledge of Jesus or any record extant of such a personage save that man's onslaught. For a specimes recorded in the Bible, and if not, what is there to be gained by this constant effort to explain what he said and what he did not say, what he meant and what he did not mean? and what is the same old theological cat is sill in mediate descendants. They had no practical value to humanity of a book, though labeled holy and authorized by (4od, when it takes a pricet to explain what God really meant, and no two can agree precisely as to what he did mean? If an all-wise God should give a revela tion to humanity, does it not look rea souable that he would have common sense enough to make it so plain that ed with the church to change this sec- there would not be this everlasting WAY: wraughing over the meaning of its Why should Spiritualists be forever delving amid the graves of ancient tradition, instead of building upon the facts of the living present? Why not dispense with the uncertainties of the past and build upon what we know? Of what earthly use is the church to Spiritualism, and of what use to Spiritualism is a Spiritualist in the church. where the balance of power is continusystem was diminished. Not a single ally against them? We are not asking these questions for amusement but for information. We have had an expericreed and catechism; strike one and it ence since coming to this coast, brief to be sure, but such an one as to call out these queries. It has been our fortune

Summerland, and 8in Ban The First Society of Oakland ularly in Fraternity Hall leadership of Dr. McSprley, to Written for be in a flourishing condition tion paid to the philosophy. and absorbing demand is low That falt good mediums usually occur in giving their audiences it That barn they demand-among the Truth oc Cowell, Mrs. Ludd Finulcan in ple, D: Dawey, and other Though n prayers, blessings and benedles in order, while many seem In silver divine teacher. There was no Through That t we gave three lectures, and thou given more had not the income prevented. At Venturia we Spiritualists either dead or Rip Van Winkle sleep, and O, Scien find any one who had sufficient est to make even a trial ton ting a place to speak, and we der ta k on our own responsibility, fa could not get a hall. At Santa h. To the things were not much better, there are many Spiritusible town, but for some reason the consider the cause worth wor and have become scattered, tending the various churcher their presence as well as by their in perpetuating the ideas of which they profess to have on some are in the more liberal and boast that a large part of gregation are Spiritualists Thu have an undoubted right to none will question, but of are they to Spiritualism? If one thing more than another makes us tired, it is when we Spiritualists in the churches, & our observation extends, a 80 in the church is a dead Spir The Rev. Selah W. Brown, of Methodist Church, Santa Buby World," which called out a land ence. He spoke for about fifteen utes upon the raising of Summi narrated in the Bible, and then had ed out in a tirade of abuse against Ituslism and Spiritudists, tost have done credit to a pot house cian His effort was utterly deroit any pretense of argument, but me of the vi est slanders burles be against every one connected movement.

He took the Spiritualists of & Burbara and at large and rolled in the mud, and then sat down to with the evident intention of ten them there. As might be expen there was a commotion in the the next day; some declaring it a rage; some wanted to processe slander, while others expressite that he ought to be answered, but me Spiritualist in this town seemed via to take any responsibility in the We offered to meet the gentleman argument, statistics and facts, promis the people would furnish us a plan which to do so, but were told it may use, that it would be impossible to me dozen out to a lecture; that then is been no lectures there for air year that prominent speakers had that and failed; in short, we failed to mi single word of encouragement.

Urged by the forces who are no times with us, we decided "to phys one hand" and abide the consequent We hired a hall, billed the town w on the afternoon of Dec. 15th had a intelligent and appreciative audiems more than one hundred person topic was: "What evidence have wi a continued life beyond the grave, ut the manifestation of the split, sthe gave a second lecture on good andel spirits, in which he admitted the helspirit return, but claimed it to bedin devil.

Sunday, the 29th, we gave our seed lecture in Craue's Hall, taking for # topic the following: "As Spiritualian not coucede the crutnfulues of the teachings of the church, what has is epiritual philosophy to offer in us stead?" We gave this lecture also the closest attention and who freque ly attested their approval of the ments uttered.

The Rev. Brown has done the out of Spiritualism no barm; but, on contrary, has lost the respect and go will of many of the citiz us, who com not fail to discover the animus of downright narrow-minded bigoty, be gentleman's effort has seldon been equalied. It is to be hoped that ! S, iritualists in the churches in 8 Barbara will discover the fact that meal bag, and all that is wanted on part of God's elect is the power, was they would haug every medium his than Haman, and relegate every spin ualist to tueir fabled devil's dominion

WILL C. HODOR Light Wanted.

To the Editor of The Better Way. I would like to have answered or de cussed the following in THE BETTS

"What religious wars have there !! among the Muhammedans, or any other religion, growing out of a difference opinion, and among them the third years war in Europe, and the siare? question." Yours truly,

If anybody desires to write short and interesting essays on these subjects will publish them as time and " permits. We have no time personally to look up the facts and write them 🖤

A sewing machine agent, falling was told by his physcian that he prepare to pay the debt of nature. "Other installment plan?" whispered in Written for The Better Way, Mission of Science. BY ELIZA LAMB MARTYN.

Tis thee, O Science! with thy won drous teaching, That faith revives; that quickens reason's breath:

That harmonizes with thy voiceless preach-Truth comes to life, and superstition death.

Though not attractive in thick follow hidden. Thou art thy own sweet self mid scented

bowers, In silver dew, in golden light, unbidden We climb to God, through thee,in grass and flowers.

Through thee,dull clods can teach a mystic

That man though centuries old is yet so YOUDE

Still but an infant meagre his possession, Just learning God's name with his lisping tongue.

O, Science, thou art building-building slow-

A firm, strong ladder reaching to the skies, While faith and love and hope, the trio holy Help weary, feeble feet to upward rise.

IS SPIRIT MATTER!

To the Editor of The Better Way.

Under the above heading Allie Lindsay Lynch says, "I wish it could be settled as to what a spirit is like."

A spirit is like the human being it represents, Spirit is Sensation. Sensation is attenuated matter, so attennated that it is invisible to our physical vision, but visible to clairvoyants, and others who have dropped the physical.

St. Paul was correct when he said "We have a natural (physical) body, and we have a spiritual body."

The spiritual body-or spirit, is to the is to the physical body, and when we drop this coat of flesh, and our spiritual body steps out, still inhabited by the thinkingsentient soul, (mind) we will find ourselves just as perfect as we were before, and just as sensible to the touch of others.

Mind and soul are one and the same thing, what is it? God? Call it so if you will; matter is-every thing else. Mind is invisible. Who ever heard one seeing a thought? yet thoughts are materialized into matter, then they become visible.

A beautiful painting is first the thought of the artist, he materializes it on canvass, and we see it with our physical vision, yet a beautiful thought can be conveyed to our own mentality, so we see it with our mental vision without it becoming tangible to our material eyes. In this case it is converted into attenuated matter.

Material vision cannot see spiritual, or attenuated matter, neither can material things be discerned by spiritual vision. This is why clairvoyants see a one armed man with two arms, they only discern the attenuated or spirit body, which is indestructible, hence the spirit arm can not be severed. Sensation still remains, and the man with the severed foot still feels something between his toes.

Sensation or spirit permeates, and come to the surface of the physical body everywhere, and is the exact cast of it. So when we drop this coat of flesh and step out free spirits, we will "know and be known" by our friends who have gone before, even as we are known here, and when we clasp hands with ',our friends over there," the sensation will be the same as it is on this side. Two dead hands would feel nothing if they could shake, it erroneous to me. is only the spiritual that we feel, matter materialized feels nothing after the spiritu al body is withdrawn. It is then called dead, and quickly decays, and resolves itself into the elements from which it came, and goes to feed and form new life somewhere else.

I append an article I wrote sometime ago called "Soul and Spirit"-4-I notice quite a number of writers (and those who ought to know better) use the word spirit in a careless way that is very confusing, if not misleading to new beginners in the investigation of Spiritualism."

"Christians, and in fact all who are not Spiritualists, use the word soul and spirit as though they were one and the same

Spiritualists are the first to separate and define the two. Webster defines them thus: 'Soul, noun, the immortal spirit of man; life, intellectual principle. Spirit, noun, breath, immaterial substance, excitement, vigor. These definitions show plainly that the Christian world know, or recognize but little difference between soul and spirit."

"The Spiritualist dictionary (if there was one) no doubt would read about like

"Soul: noun, mind, the part of man that thinks and reasons, the God that dwells within us, a spark, or part of the deity himself, invisible alike to mortal or spiritual eyes, as God himself is invisible. As it is a part of him—the divine mind—it is im mortal, and eternal as is the deity. Spirit: noun, attenuated or refined matter: spiritual body of man, invisible to physical sight, visible to spiritual eyes, and clairvoyants; the natural body, or home of the soul, which it always has, does now,

and will occupy to all eternity.

Paul said, we have a natural (physical)

mixes them.

Our unjaical bodies, in fact our whole with friend Lynch. I wish to be natural physical existence is given us for the pure in the next sphere of life, and expect to be. I expect to be A. A. Noe "over there," when dear."

"Well, said the little one' "I don't see the next sphere of life, and expect to be. I expect to be A. A. Noe "over there," and recognized by my acquaintances as other spirits of kindred nature, that it readily as I am here. To speak of the im-

would be impossible to do in any other materiality of so-called spirit or spirit sphere or condition. And it is these re-lationships, and the experiences we acquire while on this earth that will form the base of our happieness in the world whither we are tending.

Our bodies, both physical and spiritual, are matter the spiritual, so attenuated and refined that it is invisible to our common rision, yet nothing but matter neverthe-

Our soul is mind, nothing more nor less, and mind being invisible could not be recognized, in this world without the physical or in the next, were it not for this wise provision of nature, the spiritual body, or spirit.

So in the next stage of existence the soul--mind will inhabit the spirit body just as it does here except only it will have cast off its coat of flesh.

Now one word in conclusion. Just as you make your physical body in this life, so will your spirit body appear in the next. If bloat your face with rum, or mar its beauty by indulging in other any vice, you must not expect to wake up in the next world with angelic features. If you do you will be disappointed.

When a sponge is taken from its native element, the water, and crouded with others into a sack and is shipped from place to place until it reaches the hand of the consumer, it is a compressed, misshapened thing, ofttimes very unlike its formerself. But again place it in the water, slowly and g adualy it swells-rounds out and assumes ts former, and natural shape. So it is with the spiritual body, or spirit of man. Brought into the physical, surrounded by circumstances that are adverse and perverse, crowded by a hard tate into narrow limits, driven from piller to post, closed in by unst i able and uncongenial environments and associations, our lot is a hard one at best so it stands us in hand to try to live as pure as we can, and not scar and mar our spirits by personal vice that we will have to outgrow is the next life."

Now I do not set myself up as a teacher Spiritualism, but this is the way I unsoul (mind) just what the clothes we wear derstand its teachings. I may be wrong, and when we drop and would like to here the opinion of others on the subject.

S T. SUDDICK.

"IS SPIRIT MATTER!"

To the Editor of The Better Way.

In issue of January 11th Allie Lindsay Lynch asks the question: "Is spirit matter?" and requests that two or more of our best reasoners would air their views through your columns. Whether I rank into a flocculent mass, was clearly seen among the reasoners friend Lynch wishes to hear from or not, I will offer a few stray thoughts.

Friend Lynch says she (I don't know whether Allie is a lady's name or a nickname for Albert; however I will address the writer of the above as a lady,) is a materialist. I am a Spiritualist, but do not believe in immateriality. When I get out of my grosser body, I expect to be clothed in a finer one, (which is now encased in my grosser body,) which is a facsimile of the grosser one; and I believe it will be just as material to us in the next sphere of life, as our grosser body is here. I cannot believe in an immaterial something, neither do I believe I am going to be nothing "over there." I believe that everything that is, is matter, the only difference being in degree. As I see it, the only difference between the intelligence (or instinct, as it is called,) of the lower animals, and the "enus homo" is in degree. I cannot conceive of anything being nothing; or anything being made out of nothing. I expect to be natural "over there," only some lighter. I wish some Spiritualist would coin a new word. To say spirit seems to convey the idea that it is something not matter which seems very

how they express themselves. The phrase "disembodied man," conveys the idea that we will be without a body "over there," which is misleading. Our materialistic friends sneer at the idea of being bodiless in the next sphere, and I don't blame them. Excuse the criticizing mood I am in at present. I do not like the expression, 'I see a spirit." What are spirits? the materialist asks. Prof. Henry Kiddle says the best definition he can give of a spirit is: "A human being minus its physical body." This implies that we will be without a body, or else will have a body which is not a physical or material one.

It certainly conveys a wrong idea. would rather say: A so-called "spirit" is a human being, minus its grosser body, but still clothed in a finer one. If materiality is something, surely immateriality is nothing. I wish those who believe in immateriality would tell me how many nothings it would take to make a some thing. I think it time for progressive people to abandon the idea of any such thing as immateriality, and leave the fogy ideas to Christians. I believe our thoughts to be substances, and consequently must be matter. I believe so-called "spirit" is simply finer matter, and so on to soul, which is, no doubt, the finest of sublimated essences. The soul, the me, is something; and, if something, must be matter. The Christians say: 'The body is material and will die, but the soul is immaterial and will never die 'On! con sistency, whence comest thou? When we speak of soul, we are speaking of something it must be made. thing. If it is something, it must be ma-terial. It can't be both something and Paul said, we have a natural (physical) body, and a spiritual body. This spiritual body permeats the physical in every part, and is an exact cast or counterpart of the physical in every respect. Hence when the mortal body is cast off, and the freed spirit steps out, still inhabited by the same time. I would be much obliged to "The Little German Doctor," or any one else, who claim that spirit and matter are different, (only in degree) to tell me what spirit is if it is not something. In answer to A. B. Richmond's the mortal body is cast off, and the freed spirit steps out, still inhabited by the thinking, sentient soul, it is readily recognized by those of its friends who have been weiting its coming, and it likewise recognizes them. may be organized electricity. I agree with friend Lynch. I wish to be natural in the next sphere of life, and expect to be.

bodies, tends to mystity our condition as entities in the next sphere of life, and all Spiritualists ought to drop the expression at once. Let us see that our expressions are in accordance with common sense and natural law, and leave such expressions as immateriality to orthodox people, who believe that God made the world out of nothing. Let us hear from some of those who believe in immateriality, and maybe they can tell what nothing is. Nothing has been defined as a footless stocking Who can beat it? without a leg." A. ALLEN NOR.

THE ASTRAL BODY.

The Revue Spirite has the following, which it asserts is from Mot d'Ordre, of October 22nd, 1889, where it appears with

the heading "Bavardage":-You may like to shiver a little. Well. then, listen to what we heard not later than yesterday from a scientist who does

not wish his name known for the present. One must deal warily with the Academies. The said scientist has invented an optical instrument-for seeing ghosts!

"This experiment," says the savant, was very difficult. Recollecting that it had been asserted that it was possible to see the astral body (le corps fluidique) leave the body at the moment of death, I was not willing to remain any longer in a state of prejudice and Ignorance. I therefore arranged the apparatus, and when I had just about finished developing at my leisure its proper arrangement as to light and magnifying power, I was called to the bedside of a dying person. I waited during long hours, until the moment when the dying man was about to breathe his last breath. A sudden trembling, shaking the whole body, announced that the supreme moment had come.

With one of my friends who was assisting me, we placed our heads under the dark covering of the apparatus and kept our eyes steadfastly fixed on the object glass. The particles of dust in the air were magnified many thousands of times, and for a moment their violent movement produced a cloud in front of the glass. Then a delicate column of violet vapour, condensed above and around the body. The particles appeared to pursue one another, as if obedient to some sort of central attraction The cloud condensed more and more, and took the vaporous form of a man, then rapidly became purified until it was as colorless as the most perfect crystal. At this time there was around us a feeling as of terrible stillness. An indescribable sensation held us fast, our hearts no longer seemed to beat. We kept our eyes fixed on the glass. Particle after particle grouped themselves together so as to reproduce the exact form of the man we onew so well. The form floated at about a foot above the body, to which it was face was undoubtedly the face of the man,

distinctly united by a delicate cord. but much finer and calmer. The eyes were closed and the shape seemed to be asleep. By a double impulse, we both of us experienced the desire that the form awake. At this very moment the band which joined it to the body broke. slight trembling passed over this beautiful, perfectly modelled form, a violet flame shone were the heart should be. It stood up and gave a sorrowing look at the abandoned body, extended the hand with a gesture of adieu, than vanished, condensing into a small sphere which disappeared in the dawn of the everlasting to-morrow."

And why not? says "Un Parisien,"
who signs the article in the Mot d'Ordre.

The Wearing of The Earth.

If. as astronomers tell us, it is a fact that our earth grows by accre ion-that is, though its being bombarded by meteorites and pelted with meteoric dust-it is none the less, true that each moment of its existence our earth is being worn and torn by the ordinary forces of nature. Geology, as a science, is very largly occupied in investigating the manner and amount of this cosmical wear and tear. Every river that runs, and every glacier that flows down mountain side, as well as every wind that blows, effects some change on the earth's mass, and evades and "weathers" the rock masses which form its crust.

The study of such wear and tear is a necessary preliminary to the understanding of how the earth's materials have been built up to form the rock of to-day. Indeed, from the wreck and ruin and debris of one period we find the rock formations of another period to have been built up and formed-so true is it that in nature nothing is lost or destroyed. Dealing first of all with ordinary rock wear and tear, we find that different materials in the way of stones, exhibit widely-varying effects when exposed to the destructive ac-tion of the "weather." By the latter term By the latter term by the geological phrase "weather —or by the geological phrase "weather ing"—it is necessary to explain what is

The crust of the earth, exposed as it is to the action and operation of different agencies acting upon it from the outside, shows traces and signs of wear and decay proportionate to the activity of the forces operating upon its rocks.--Once A Week.

The Rev. Dr. Chamberlain, of Brooks lyn, told a laughable story in the course of his address before the Evangelical Alliance, on Monday. He said that a little Brooklyn girl returned home from Sunday school in a bad state of mind, because she had heard there that lesus was a lew-She appealed to her mother for a confirmation of the report.

"Yes, my dear, Jesus was a Jew," said her mother "Well, mamma, he was the Son of God,

was he not?"

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attended him, but he grew continually worse under their care, and every body expected he would die. I had heard of the remarkable cures effected by Ayer's Sarsmanilla, and decided to have my the remarkable cures effected by Ayer's Sarsaparilla, and decided to have my boy try it. Shortly after he began to take this medicine, the nicers commenced healing and, after using several bottles, he was entirely cured. He is now as healthy and strong as any boy of his age." — William F. Dougherty, of his age."-Hampton, Va.

"In May last, my youngest child, fourteen months old, began to have sores gather on its head and body. We applied various simple remedies without avail. The sores increased in number and discharged copiously. A physician was called, but the sores continued to multiply until in a few months they nearly covered the child's head and body. At last we began the use of Aver's Sar-At last we began the use of Ayer's Sar-saparilla. In a few days a marked change for the better was manifest. The sores assumed a more healthy condition, the discharges were gradually dimin-ished, and finally ceased altogether. The child is livelier, its skin is fresher, and its appetite better than we have observed for months."—Frank M. Griffin, Long Point, Texas.

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CINCINNATI - - - FEBRUARY 8, 1890 A. P. MELCHERS - - - EDITOR

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to be changed, our patrons should give us two ceks' 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 WAY goes to press every Wednesday.

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Some are too ignorant to see their own ignorance.

Spiritual shortsightedness does not permit us to look beyond our own opinion of facts or people.

When truth is forced to take a back seat it is not long before the whole congregation is turned with its back to the minister.

Has Spiritualism a philosophy, and, Does it need one, are questions that will soon begin to agitate the minds of thinking Spiritualists.

As man thinks so he is. He who is constantly thinking of himself and how much he ought to be appreciated, is a spirit of self-love.

We cannot guard against giving offense where none is meant. People who seek an excuse to feel offended will not be comforted or accept an apology under any circumstances.

Those who possess the gift of mediumship, and misuse the God-given talent, will reap a harvest of tares and thorns in spirit lie, which will terribly sting their souls for hundreds of years.-Banner of Light.

Some people never can be pleased, whatever you do for them-nor can they tell you what they want. They always know where you are wrong, but lack wisdom to right you, or love, to acknowledge when or where you are right.

Subjects that come natural are the best and always read well, and afford the most gratification to both writer and reader But those suggested or commented on against our inclination generally lack grace and relish. Contributors should note this fact.

As you feel towards sensitives they act towards you. Being easily affected by conditions or rapport they unwittingly do what you feel or think. Feel hateful towards them and they hate you. Love them and they love you. A sensitive is nature's pet child, and nature treats you

To tell a person you believe they dislike you is a very embarrassing situation to put them into. A forced acknowledgement in words does not betray the true inwardness of a fellow mortal. Actions speak the loudest in such instances and constitute the proof of the pudding. Every act, however insignificant counts up as love.

Psychometry makes no mistakes-when permitted to act without self interfering with its operations; its search and rapport with the soul of things. Errors are due to giving more than there is to give. If our own judgment of character is of a high order we may embellish the delineation. But under the circumstances it is best to leave it to nature or the simple revelation that the gift itself makes known to our sensibilities.

We cannot expect a human being to be faultless. This means transition. Be satisfied when he has character enough to have an aim in life. When this is lost there are reasons for being concerned, But do not seek faults that are difficult to find. All have some materiality to contend with, and the one who combats his own faults best, wins the race in the long run and may yet have to pity the one who has been finding fault with him.

The more sensitive a man is as to what is said of him, the nearer home it strikes. He whose character is established cannot be affected by untruths. Good cannot be smirched by evil, and that which is easily soiled must have dirt enough to readily attract its like, or very little purity to cover up the impure. It doesn't require much to rob a poor man of all he's got. So, it is with the individual who has not much moral worth to lose. You may hurl thunderbolts at the good man's character and never hurt him in the least. Those who are easily affected, therefore, by gossip, look within. Something is lacking to make them strong, and proof against slander. Self-study is the acme of spiritual and moral culture.

Sensitives may guage the disturbing qualities of persons by noting the effect of heir leaving or coming into a room. When calmness prevails immediately after leaving, they have disturbing qualities or are restless in nature. When a disturbance is manifested under the circumtances, they have tranquilizing forcesthis indicating that it has been withdrawn which causes a ripple until neutralized again by our own powers of soothing, if we have any."

Why have you nothing about that se ance at Mrs. So and So in your paper, said a witness to a representative.

What-this is the first I've heard of it

Why, thirty persons were present. You don't say so, and not one had patriotism or love enough for the cause or the medium to write it up, and now are trying to blame it on the publishers of the paper.

The moral of this is-what?

That when a man wants to find fault with a newspaper publisher it is very easy to find reasons for so doing--and especially for not publishing that of which he had not the remotest idea.

Concerning its late trouble with what was regarded as a libel, the Golden Gate

The infamous advertising business referred to in our last two issues, has come to a head, and much to our satisfaction, as no harm was intended to this paper. Some three young men, wishing to engage in a disreputable and shameful business, never having heard of the Golden Gate Publishing Company, and not recognizing the importance of examining the City Di-rectory to ascertain whether or not there was any such firm existing here, concluded to call themselves by our name. Finding no answers to their advertisements, one of them innocently came to us, and then the mystery was revealed. Deeply chagrined at the injury they had done us, and with their eves opened to the pit they were digging for themselves, they immediately set hemselves to the task of undoing the mischief. Under the circumstances we do not choose to prosecute them.

A HINT TO NATIONALISTS.

If Nationalism means to do anything effective it should drop all partizan feelingfor both the republican and democratic parties at once, thus showing that they are reformers in real earnest and not waiting for a bait or for recognition from any of the old parties. There are thousands of citizens in the United States ready to join any party that will promise not to ally them to the party they have been opposing, for both republicans and democrate dislike one another too much to be sold out to each other, and both parties contain a good element that stand ready for reform provided they can be assured honest treatment and a policy that is intended to crush out every vestige of corruption that is festering the parties in power at present. 'No compromise" should be the watchword, and the chances for success will already be upon them at the coming presi dential election. Will it be done?

ORGANIZATION.

It is almost useless to try to do justice to two sides of a question in a newspaper. If we favor one side (though unwittingly) a little more than another, we are accused of partizanship. If we reject both sides we make enemies, and if we permit the Such is a case we have on hand at presdifficult for us poor mortals to solve. Peace is the only thing that will lead to harmony, and the latter is necessary for organization. But as long as individuals will not agree, we are far from it. Will love ever predominate sufficiently to forget our troubles and forgive those who differ with us? Will Spiritualists ever permit the spirit world to "run" Spiritualism and guide them in matters pertaining to the cause? As long as they do not, there will be no organization. That much we can safely prophesy.

IT MAKES A DIFFERENCE. In eulogizing a great man who recently passed over, a New York paper adds with great eclat, that he never used tobacco in any form. This no doubt is to be his passport into heaven. But this same man was a great humbug, a glutton and something else which was tenfold worse than tobacco using. He fled for a living, deceiving people in order to obtain their money, and having made a pile, he became a respectable-mortal, but not a spirit that is to be envied. He swallowed mest like a carnivorous beast filling his interior with filth of which the essence is anything but pleasant to the spiritual nostrils, and consequently will not bloom out into a white winged angel. His other weaknesses were anything but God-like, and will require a barrel of blood to be washed clean again ere he can come within several miles of the great white throne. Now, a little tobacco in place of the other might have freed him from some of the microbes which such a life generates, and his chances for angelhood would have been much better, and in place of the former this paper might have had reasons to say, he was an unselfish man, loved his neighbor as himself, lived a pure life and was received by angels at his transition. Money hides a multitude of ains and makes the slightest virtue appear glorious, while the poor man's many virtues are often overlooked and his evils singled out to be fired at.

Be truthful, trustful and true.

Prof. M. R. Vincent made a most radio

A DIVIDED CHURCH.

cal speech in the New York Presbytery on the revision of the Westminster Confession of Faith. He came out unreservedly, not so much in favor of revising the old creed as in forming a new one. He also startled his hearers by saying that the Confession controversy would not divide the Presbyterian Church-it has already done so.

The Rev. J. J. Lampe, the pastor of Christ Church, came out equarely in defense of the old standards. He contended that the attacks which have been made on the Confession, charging it with containing horrible doctrines, as extremely unjust, and had been immensely overdone,

So the Presbyterian union is dissolved. It has long held together on its queer doctrines, but secessions will follow. It is the fate of orthodoxy. Man-made creeds must fall in the face of reason and spiritual enlightenment-intuition. God made no elect. All must be saved on their own merits. And Presbyterianism has been made to realize this-to an extent-by the inevitable law of nature-universal intelligence, which acts through man as intui-

Others will follow in time, and as fast as the truths of Spiritualism dawn upon the minds of the people. Thus we need not fear for our cause, as it is a cause im planted by nature (and nature, God,) will care for it.

THE ETHICS OF SPIRITUALISM.

Moderation, modesty and morality are synonymous with temperance, consistency and honesty, or purity, character and sincerity, and contain a whole life's philosophy-a trinity of reason and one that is applicable in everyday life. Spiritualism revivalists have turned the heads of penteaches this through every medium, though expressed differently, more extensively, and often in conjunction with Christ's or the Bible teachings, and frequently de to mental derangement, than that Spirituviating from the practical for the senti- alism causes this, to judge by the few isomental or the religious—the sublime.

beginning with a hard material basis—the more crazed than he already was by his phenomena -- and ascending into the metaphysical or purely spiritual, often beyond the reach of even the greatest of human or materialistic thinkers and scientists, and only to be continued by those gifted with doing good work for the insane asylums abnormal or spiritual senses or faculties, in the state of which San Fraucisco is the as inspiration, intuition, psychometry or metropolis and head centre of all entersensitiveness, clairvoyance, clairaudiance. prises and responsibilities. clairsentience and undoubtedly others as yet unknown to us but in the process of been conducting a revival in San Fran unfoldment.

Temperance or moderation in all things s essential to health and consequently happiness. Without physical health there and appeared unconscious for a time; but s no spiritual health or happiness. The spiritual body is a counterpart of the physical or material, and if we develop illhealth by intemperance or gluttony or other unspiritual passions it naturally in- interpreted this to mean that the Lord will fects the spirit. Natural decay of the physical, caused by a ripening of the soul, n comparison to individual physical purity.

Character is always accompanied by modesty, for modesty to a great extent, leads to it. Character means consistency and to be consistent one must be determined, have a purpose in life, make onesself respected, be manly, dignified and controversy to go on we lose subscribers. have control over self in every respect. Impudence, arrogance, impertinence, sent. Now, what to do to come out un- "gaul" or "cheek" never lead to it. A scathed, preserve the good name of the man who cannot control these unspiritual cause and lose no patronage is a question impulses—this feeling of self-superiority sounds of sorrow. "Sit down, sit down," and it flated self-sufficiency or self-opin ionatedness-has but little psychological potency to control others or make himself well thought of. One little word may serve as the master key to the aforenamed virtue or spiritual attribute known as willpower, determination, character: and that is modesty.

> Morality embraces a large scope; but as honesty or sincerity we may comprehend much of it. Honesty of purpose, of intention, of thought, is all included. Our duty towards our fellow men, our employers our parents, our children etc., may be honestly or dishonestly carried out. We may be sincere towards our friends and acquaintances or only playing the gallant. We may love them or we may regard it as mere policy to hold them in favor. A true Spiritualist can do but the former. Those he cannot love he simply bids the time of the day or extends the usual deference due to all in society, without further pretense, ceremony or conventionality. Those he loves he feels for, sympathet ically and brotherly, though unostentatiously, and as it comports with one who has character-modesty.-Benevolence, charity, generosity lead to highmindness as a rirtue-as a self-acting part of the individual. Highmindedness makes the being sincere-honest for honesty's sake; for his own conscience sake; for his own gratification. Not for the sake of exhibiting it to mortals and to gain their approbation. This would be soiling it with vanity or self love. The truly honest man is too independent to want the world's praise for being honest. He regards this as a part of the soul's being-its existence, and that it must be so to be in accord with the spiritual of nature-God-and thus in company with good spirits-wise and truthful, pure and loving in their ministration. As we are known by our companions in this life, we may be known. even more definitely so, by our attractions in the next-our thoughts, sapirations, desires longings, feelings, emotions, sensations and often instinctive (unwitting and also called unconscious) actions betraying grappled with him. Three other special Dr. W. S. Eldridge, of Boston, Mass,

our true character to ourselves. According to the natural bent of our thoughts we may study self-though never enacting them. But as man thinks so he is in fact -in spirit-in soul, and will find himself in his natural company in the next life at the close of this. One who constantly thinks murder will find himself among murderers; who thinks revenge, among the malignant; who thinks uncharitable, among the spiteful and fault-finding; and who thinks lustful will find himself among the lustful. And so it will be with those of pure, charitable and loving thoughts. All find their level. Nature is just. Those who do their duty will be rewarded. Justice awaits every one. Nature loves all her children alike. None will be debarred from their just deserts. All will be weighed in the scales and led to their respective mansions, figuratively speaking. But as Spiritualism does not deal much in figures of speech, we must hold to the practical. Don't overeat yourself or be immodest or immoral, and you need not fear the devil or any other orthodox myth. Its teachings are simple and easily carried ininutes later the clang, clang, clang, of out, for it demands nothing impossible from man. And if we choose to bring it down to a still more compact basis, the whole of its teachings and philosophy may be summed up in one word: MORALITY.

CHRISTIAN REVIVALS AND THEIR EF. FECTS.

When people (most people that are not Spiritualists in this country are either Christians or Jews) Intimate that Spiritualism leads to imbecility or mental derangement they should not forgdt that people who live in glass houses should not throw stones. It is not infrequently reported that Christian camp meetings and ple, leading to insanity and madness, and which could be used to greater advantage in furnishing proof that Christianity leads lated cases where some poor unfortunate The Spiritual Philosophy is very elastic, crank or drunkard has been crazed or own fault perhaps or by inheritance.

To judge by the following news from San Francisco, we might say that Christianity (if such be true Christianity) is

A lady evangelist from Indiana has cisco's sister city across the Bay. These meetings take place in a large tent. At one of the meetings a man fell on the altar suddenly jumping up he declared in eloquent terms that he had just seen an angel with fluming sword who bid him follow. When out of hearing someone elve be avenged if his word is not accepted.

Another, in the same condition, began is free from suffering and of short duration to bark like a dog. A lady explained that this was the devil leaving him.

> A young lady claimed to see the figure 9 which turned over and became a 6. This was explained as meaning that the Lord would come in all his glory in 1896 and that this was the end of the world.

On another evening, shortly after services began, a woman in a trance lying on the stage began to moan and cry aloud. A number of people in the audience arose to their feet to see from whence came the said the evangelist, "It's only one of the redeemed wrestling in spirit with God for your souls. Oh, you ought to be glad that she is pleading with Jesus for you. Sit down.'

This was followed by mounings and shoutings of "amen." One man stood up moved his hands around and around his head. A woman fought with both hands before her face as if trying to drive away a swarm of bees. Still another young woman raised both hands toward the heavens, and stood rigid and motionless. The evangelist then cried out: "Behold the power of the holy ghost." "Ministers don't know of such a power. 'Tis only to the chosen of God it is shown." Suddenly from the rear of the tent, came

the sound of a struggle, and all eyes were turned that way. A thousand people aprang to their feet, and nearly all of them made a rush toward where the special policemen hired by the evangelists were apparently struggling with some one. "Sit down, elt down," cried the evan-

gelist in her loudest tones, but the excited throng heeded her not. "Sit down," she cried as some of her disciples started in the direction of the disturbance, and find ing that she could no longer control the crowd, the evangelist turned to her choir and ordered them to sing. Above the music of 500 voices there came to the throng about the altar the sound of benches being broken and smashed and the hourse cries of men maddened by conflict.

I. Alexander Massie, an artist of Oakland, and his aged mother had entered the tent a moment or two before. They intended to remain but a moment or two, and consequently stood in the rear of the tent. One of the evangelist's special officers approached them and sald: "Si down, you can't stand in here." "We are yoing in a moment," answered young Massie. The officer without further words, laid hold of the young man and began pushing him toward the door, dragging his mother after him. Young Massie jerked loose from the officers grasp and

police employed in the tent ran to their brother officer's assistance, and the crowd ran to Massie's aid. The special police drew their clubs, the men in the crowd used cance; heads were cracked, men were thrown down and trainpled on, benches were smashed and the pieces gathered up as Weapons.

The wildest excitement ensued, and men and women for squares around rushed to the scene. "Down with the officers!" 'Tear down the tent!" "Drive them out of town!" "Humbugs!" "Frauds!" were s few of the cries heard from the crowd.

The officers could not gain the entrance to the tent, but with the crowd all around them, tore their way through the canvass at the nearest point. Once outside, Mr. Massie and his mother, who had long before been taken from the special policemen by the crowd, quietly walked away, leaving the special officers in the midst of a mob of angry men. Some one, seeing the peril of the special policemen, ran to the nearest patrol box and turned in the riot glarm to the central station. Five the gong on the patrol wagon sounded, and an instant later it dashed into sight loaded down with the blue-coated officers of the regular police fore, turned out in answer to the first riot alarm ever sounded in the city of Oakland. The crowd scattered like chaff before the wind, and, leaving a dozen policemen on duty around the tent, the wagon returned to the station empty. All this time the evangelist and her converts had been singing at the top of their voices. Another woman had fallen into a trance, and a dozen more men and women were laboring under the most intense excitement.

Suddenly the evangelist arose from her knees, and, raising her hand, commanded silence, "Where the Lord's chosen are," she said, "there comes the Devil also-Oh God, where on earth is the religion of the holy ghost needed more than here!"

Well, something is needed-notably a little common sense. If revivalists do not possess it, our more sensible Christian brethern should discountenance such shows. This is not religion, but a sort of semi-barbaric custom revived with a greater tendency for evil than good-materially and spiritually considered. And those who are inclined to scoff at Spiritualism hereafter should not forget that reformation is needed much nearer home.

Briefs and Personals.

Boston had another fire on the 2d inst. OSB \$203,000. A. H. C .- Will be glad to hear from

ou at any time. Mrs. A. M. Glading is engaged for Feb-

uary and March at Washington, D. C. In Tucauche, Gautemala, school boys

ynched their teacher for cruelty to them. Miss Amelia B. Edwards, the greatest living Egyptologist, is lecturing in Cincinnati.

Ticket No. 62 won the pictures raffled at the Union Society Hall on Wadnesday, the 29 h ult,

We can now "have a shine" by steam. It is the latest invention used by N. Y. boot-blacks.

J. Frank Baxter lectures at Willimantic, Ct., for February, and Helen Stuart Richings at Norwich. Do not fail to hear Prof. J. Clegg

Wright at G. A. R. Hall to-morrow morning and evening. Mrs. M. C. Tuttle has been elected sec-

retary of the St. Paul, Minn., Spiritualist society. Her address is 327 E. 8:h st. Mrs. M C. Mott, slate writing medium, s in the city and stopping at Mrs. Pratt's,

140 Garfield place, where she will be pleased to see her friends before returning to St Louis. There are no "Madames" connected with Spiritualism. All respectable and honest Spiritualists retain the legitimate

public or in print, Prof. J. Clegg Wright gives a course of private lectures during his stay here every Monday and Friday evening at the Ameran Electic Medical College. Admission

title of Miss or Mrs., when appearing in

Jos. Schwemberger, we are informed, h giving successful scances as a trumpet medium at No. 18 Fourteenth street, second floor, this city. Some good tests, it is also reported, have been received by attendants to his circle.

By an advertisement in another column it will be seen that Hudson Tuttle is about to issue another book. Those desiring to see the light of the spiritual spread should read the conditions under which only the and Bears, the Foxes and Coons, and book can be published.

Dr. W. G. Davin writes that a good medium or speaker would find a ripe field for work in Van Wert, Ohio; could make financial auccess, and build up a society that would give him or her a good living in the future. Address as above.

The N. Y. Presbytery, on the 3d inst., adopted by a vote of 91 to 43, the revision of the creed on the points or election and reprobation. Dr. C. Robertson gave notice that he and others would protest against the action of the Presbytery. The First Christian Society of Spiritu-

aliata meeta next Sunday afternoon at 3 o'clock at 21 Broadway. Inspirational lectures delivered by Rev. J. Owen. Tests and healing after each service by

D. C -Many thanks for kind len offer. Wished we deserved your mlum of THE BETTER WAY: journal is second to none." We want to be first. All we desire le

recognized as a worker for the good of Since Mrs. Adah Sheehan, Cincins dearly beloved local speaker, remains the city for the present, Pendery Ha and Douglass Hall will be graced by a presence every Sunday. Services as former 11 a. m, and at the latter 30

Secretaries of Societies or medium siring notices must inform us to that fect and write out what they want, ply sulking because they are not to notice of, will not aid them. It is disc. for us to know what is wanted until a formed of it.

Mr. A. P. Rosenberg writes from Re-City, Mich., that Prof. J. P Barnes ... Dr. S A. Thomas have just closed at cessful engagement in that city, have done much good for the cause during stay and feels assured that it will good fruit.

J. F. M .- Having said nothing dent. mental of this gentleman, we are not de bound to defend him. A defense was only call forth a reason for the same thus expose gossip-whether true or no. that some people would be delighted make capital of.

Mr. Wright's lecture at the Spiritualin Hall last Sunday evening was well tended. His subject was "Nuts for Mes. rialists to Crack," a synopsis of which at appear later. Both of his lectures on San day were interesting, classical, instruction and high-toned. They add dignity to be cause.

Mr. Paul Albert from Chattanoom paid Cincinnati a short visit some tim ago with the view of looking forward tot future home in this city. At the Union Society meeting he was invited on the rostrum, and there paid his respects to the audience, saying that he was very mid pleased with the intelligence and refus ment of the same, and hoped in the new future to become one of them. Mr. Albeit was a welcome guest among us and be at all times.

Literary.

Pacific Investigator, San Francisca, Cal. Nationalism and Spiritualism. \$1.50 per year. Address 874 Mission St. More Light, Greytown, Wairarapa, N. Z. Monthly. Single copies one penny.

Yearly 24. Address W. C. Nation. Grey'own, N. Z. Buchanan's Journal of Man for Jamary, and closing issue, is full of interesting reading matter, spiritual and material

20 Cents per copy. The Christua is a semi-monthly four page paper devoted to science, politics and religion and battles for Christian Science, Fr per year. Address Jas. Vincent, Sr., Tabor, Iowa.

Freethinker's Magazine. Monthly by 11. B Greene, publisher, 140 Main street, Buffalo, N. Y. Single copies 20 cents, Annual subscription \$2.00. Among its usual interesting contents there is an illestration of the burning of Bruno at the This number also contains a poem entitled "Omnipresence" by Emma Roof

A New Rose. We have received from fames Vick, Szedaman, Rochester, N. Y. some buds from the new rose, "Vick" Caprice." They are wonderfully beautie ful and are indeed a novelty in roses. It is a true hybred perpetual rose and perfectly hardy. We are assured that it may be grown to perfection by the amateur at well as by the professional florist. The flowers are large, the ground color a soil. satiny pink, distinctly dashed and stripes with red and white carmine. It is wordrounly beautiful in the bud, too, being quite long and pointed, also showing the stripes and markings to great advantage, making it a valuable and desirable variety for cutting. All our readers who admire roses should have this new and rare out. Farm and Fireside, Springfield, Oalo, March 15, '89.
Send to cents for Vick's Floral Guide.

1800, which amount may be deducted from the first order. The Guide contains par ticulars about this new row, and also colfor a single lecture 25 cents; for the course Flower, with full instruction in sowing acres and transplanting. Palmer Cox, the famous "Brownle"

artist, who contributions to St. Nicholas and other javenile periodicals are so eagerly watched for by thousands of youngsters, and elders as well, and whose published childrens' books far out-sell those of any other writer, seems to be as versatile as he is characteristic. His intest idea atrikes us as a most original and happy one. Leaving the "Brownies," Owls, for a time, he introduces us to a small world of Animated Bottles. These he invests with all sorts of odd, bright characters, both male and female, dubbs them "The Greenies," and takes them for a merry jaunt around the world in search of strange adventures and good deeds. The whole work, verse and pictures, has been purchased by Dr. G. G. Green, of Woodbury, N. J., U. S. A., and is now published by him in his August Flower and German Syrup Diary Almanac for (800) This book, one of the most handsomest and most useful we have ever seen, is now being distributed free by all Dealers

in Medicines, or will be sent free to any person who writes and asks for it and mentions this paper. We learn that the mentions this paper. We learn that the second part of the series by the same "The Greenies at Home," will be circulated in the Spring in the same manner. In writing be sure to mention this paper.

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C.eveland's new Society for the Advance of Scientific Spiritualism is doing much good work. Frank T. Ripley, of Hanton, who was with the society for two months, met with crowded houses and done much good with his remarkable public tests. Mr. Clear Wright was also much appreciated. Mr. and Mrs. Lilli-, Cleveland's involves, will be with the society during February.

Buffalo, N. Y.

l'Igar W. Emerson began his month's enregement with our society yesterday, and he draws well; our hall was more than full last night. His tests were excellent, and all were antiafied. Emerson ian favorite in Buffalo. Willard J. Hull, of Buffalo, 'ectured at North Collins yesterday for the "Friends of Human Progress," or, in other words for the Spiritualists. Yours. DENNIS.

Watertown, N. Y.

We are having good results, having had Mrs. Cutter on the platform. Her teams and Psychometric readings are wonderfully correct. We also had a benefit circle, having done very well by it. Mrs. Cutler organized a adjec's id society on Wednesday night, the 22; to work and aid the spiritual society a ong. We started with very small sudiscince and now there are about 20 present.

Haverhill, Mass.

Mr. T A. Wiggin again spoke for the First Society on Sunday. The lectures were in tensely interesting. Mr. Wiggin, besides being a acholar has an actor for control, and holds his audiences in a masterly man

ner.
Our meetings have been held in Unity Had, but during the remainder of the season will be neld in Red Meas' Hall, corner Merimac and Fleet atreets, known for many years as Good Templar's Hall.

Mrs. E. C. Kimbai speaks next. The Sunday following Mis. H. F. Smith, both well-known mediture.

Fraternally. With.

The Peoples' Spiritual Society met on Sun day last, and was addressed by Mrs A. L. Pennel, of Baston. The subject was "The troth of Spiritualism," after which she gave some very good tests. Mrs. De Wolf followed, in which she portrayed the truth of Spirit callsm in an impressive manner. Mrs. fir Morrell also spoke, and was followed by Mrs. DeKnevett with tests. Mr. Tolman, our nussical director, and his sister rendered that tea timi song, 'O Morning Land," with grand off-ct. Prof. G. W. Van Horn certaingrand off-et. Prof. G. W. Van Horn certainty does give some extremonibary readings, and we think he did astonish some skeptics, who came to see if. Mrs. S. E. W. Bishup opens the meeting next sunday.

Yours truly,

Pine Lake, Mich.

Thinking that you might desire to know what our arrangements are for 1890, I will

As before, when these noble workers called upon us, the town is getting enthusiastic to learn something of our precious cause. What a grand phase of mediumship the trumpet is. One good seance to an intelligent person and they are gone—gone to their prejudices, ignorance of a future state and old abriveled bettefs. Horacs Man helped Dr. Sharp control, and the word got spread around, and lawyers and M. D'sturned out to near him talk. Mann is my inaternal uncle and was thus attracted to the seances. He says the work is grand, and ne is going nuto it with all his vigor. We had talks by appriles in German, Swiss. Danish, irish, Eu-As before, when these noble workers called auto it with all his vigor. We had talks by apirits in Griman, Swims. Danish, frish, Eugiish, all in one seance. What we need abyeesti else is a local trumpet medium—a lady preferred. No rest, good and grand work can be well done without woman's help. Correspond with H. WASHBURN.

Elmira, N. Y.

Our dear sister and co-worker, Mrs. Carrie E. E. Twing, finished her engagement with the First Spiritualist Unuren of Elmira, N.Y., last evening, the 27th of January. She, with the help of her spirit guides, have done noby. Her audiences were large, and Ikabod's tests gave satisfaction to all. Sister Twing, too, has made friends in our city, attnocen she was ill during the first part of her engagement. But oy the help of our Innite Father and the good angels her life was spared to dua good wors. A goodly number have united with the First Spiritualist Churca walle she was here, and I trust that the seed of Spiritualism that has been sown by her will take root in the souls of many, and may spring forth and bud and nauy, and may apring forth and bud and biossom and bear fruit o. spiritual light and biossom and bear fruit o. spiritual light and knowledge of life eternal in the beautiful beyond, and it is the sincere desire of my soul that God and angels will guide her pathway that God and angels will guide her pathway through her earthly prigrimage.

A worker in the cause of truth.

Abother large audience convened at the Independent Spirituallet Club Tuesday evening, January 28th, and was well enterrained by Mr. Frank C. Algerion and his guides. The meeting opened with singing, followed

In the address which followed Mr. Algerian said: "As the constant dropping of water stone, so, with effort, the most t ying conditions of life will disappear by keeping in harmony with nature's laws, gain by respect for ourselves and living a higher and better life for having made the effort."

Many questions from the audience were answered, in the usual, clear and ready mananswered, in the usual, clear and ready manner, which characterize the influences of
Mr. Algerton, and the unany lesis of appric
presence aid-d also to the interest of the ocsistem. Of the latter one in gut be mentioned as purporting to be that of Ole Bull
holding a violin, upon which his name was
written, after-cled on gentleman who testifled that he was for years a warm frend of
Ole Boll, and still has his valuable violin in
his pussession. CONA B. FORBER, Bed'y.

Though I have been long ellent and have sent no reports of our meetings I have not lost my interest in THE BETTER WAY. On the contrary that interest increases, for every week brings me something richer and better through its columns. To me it is the best Spiritualist paper published. The best because it fully answers to my needs; and the purity, charity and spirituality of its editor. lais are the medicine I need when the old Adam in me is upperment. I find it a wholecome restraint always, and it is the silent leasuer whome lessons frevers, the mentor of whom I love to obey when I fatter slong some line of duly that has grown it knome in some line of duly that has grown it some in the fret and turnoil of material cares. So I say G al bless Berren WAY with its measages of hope and comfort, and the strong living hearts at d hands that uphold it. I did not send a New Year's greeting in season so I do it now, with hearitest wishes for its continued success and prosperity. We had a series of magnificent lectures during the term of J. Clerg W. Ight's angagement with us, that should have been preserved among the treasures of Spiritual distributes. Just to think of those price!-ss jaws is of thought and wishom lying under the sea of forget-films.

think of those price-ism jawes of Inought and working him of the sea of forget filness?

Hartford, Conn.

An independent spiritual sociable was held at the reside tee of Mr. and Mrs. Gay. No 35 Chapel street, on Friday evening, January 24th, at which a large number of the friends of the cause were present.

The exercises consisted of an address by Mrs. Shaw (entranced) and a large number of tests of Spirit presence, by both Mr. and Mrs. Water, D. S. Haywood, of Brooklyn. N. All of which were most satisfactory. The Mreting closing with remarks from Mr. (An), after which refreshments were served. At present feeling that it was indeed good to have been there. Yours, W. Chicago. Ill.

Chicago. Ill.

angels may keep you and your loved ones closely in their guardian care. Is the pracer of yours fraternally, JESSIE W. LEE.

Peoria, Ill.

Being detained in this place by the severe liness of both Mrs. Atlen and myself, we have concluded to inform you thereof.

Mrs. A. returned from her engagement in Bradford, Ill., and we intend to immediately leave here for points in Missouri and with Kansas, where we have been for some time expected. But I came down with La Grippe, the i Mrm A.; I "recovered," but took co'd and had relapse. Mrs. A. went through sim lar experience; and we now wait for strength sufficient to risk the journey.

I did, however, manage to occupy the desk here the first three Sundays of January, but it was impossible on the fourth.

what our arrangements are for 1830, I will cap that we have definitely engaged Mrs. R. S. Lillie, Mr. J. Clegg Wright, Mrs. Adab Spehau and L. V. Moulton. The camp opens July 2tth and closes September 1st, comprising six Sundays

We are now regularly organized under the

good, enabling us to see each other, and the soft tones of the organ added much to the with more generous proportions; one ludiau giri in a brilliantly illuminated dress came; her features distinctly visible from the light of her dress. A number of elderly men, and some with heads of snowy whiteness came to their friends. The chemist of the cabinet, who is an immense man, came and called for any or plantary man, was means. the for any g ntleman who was a mason. One responded. What passed between them was conducted quietly, and when the gen-tieman retired from the cabinet, he said: "I

ALEEN.

Anderson, Ind.

The Lord has again foresten me, just the same as he did white I was in Cincinnati, by giving me most horrible Sundays—not one pleasant one during the entire month. But there has been a good attendance neverthe-

After I recovered from my sickness many of the society were stricken with this prevalling trouble, making it impossible for me to work up the Lyceum.

The frieuds were very much shocked and named over the sudden transition of Mr. Harolby. His death took place at five o'clock Friday afternoon, Mr. Millspaugh and myself called on Mrs. Colby, and left there quarter after four, and we left Harry well and in good spirits. After we had left be went to a neighbor on an errend and returning fell dead. Apoplexy was the cause. The funeral was beld Nanday moining at nine o'clock. Hervices conducted by myself. Harry, as he was called, was of a gental, pleasant nature; always had a pleasant word for every body, and was a universal favorite. His age was fifty-four. He was unmarried. on he leaves no wife and children to mourn his loss but his sister and brother will miss his visible presence, but know that he is as great ble loss, but ble sister and brother will mise his visitic presence, but know that he is as great a helper if not more so as an arisen spirit. On sounday morning Mr. Colby assisted me on the platform, by giving some demonstrations of independent siste writing after my facture. On the slate he received a communication from Barry in colors, as well as drawing of flowers for Dr. Westernield, having made a promise to the dector the night before that should be die before him he would manifest in this manner, and came to fill his contract.

Mr. Colby is to remain with the society six months, and the people of Anderson with have plenty of time to see the greatest of the phenomena of hipritualism.

I leave Anderson with many regrets. I have had an excessingly pleasant time have been royally entertained by B other James Milispaugh, who has done everything he could to make my stay a pleasant one, and I shall cherish many pleasant remembrances of my stay in Anderson. I go to Springfield, Mo., an untried field, and I trust the work to be accomplished will be of that nature that will put our cause in good shaps.

that will put our cause in good shape G II HROOKH.

The First Society of Spiritualists of

Miss Jennie B. Hagan discoursed last Sun day morning from subjects given by the audience, speaking over one hour to the delight of her bearers.

The tirat question considered by Miss Hagan was in regard to a passage from scripture, "Unto the pure all things are pure." The speaker said that this is true in regard to the little child, who would stand among scenes where men and women would turn away in shame, but we must remember to take all these sayings from the ancients with some allowance. Some people and characters can go among sinners without being de filed, puthaps only seeing the good in them for all contain some spark of the divine.

In explaining the passage from scripture, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God," I confess it troubles me to explain the last part of the passage; for how can we get out of God's kingdom? It is everywhere present; even hell is a part of it, so how can we get out of it?

Psychometry reads the past and present, but cannot read or decide the future. It is

relation between this and the next world.

Dr. Wood spoke in support of materialization, and Mrs. M. E. Williams gave some evidences of spi: it presence in the audience, after which the meeting adjourned. Miss Hagan, at the evening services, dis-

coursed on the "Evolution of Thought" Saturday evening, Feb. 15th, the friends Miss J. B. Hagan will be afforded an oppor-

and admirers of Mrs. N. J. T. Brigham and tunity to pay their respects to these prominent and elequent teachers of the teachings of Spiritualism, at a reception to be held at the home of Mr. H. J. Newton, 128 West 43d street, New York. Fraternally, PATTERSON.

Brooklyn, N. Y.

At conservatory Hall on Sunday morning, January 19th, Mr. J. Wm. Fletcher, the pop ular orator, apoke under the control of Asah W. Sprague, on the subject, "Shall we meet and know our friends in the spirit world?" To this question the spirit responded yes; the dream of life is there fuifilled. We who were separated for a time meet together in that land of beauty, justice and love. No subject that can be presented to apirits, can be more fully answered by their equal to this. In the days of the past, as history shows bumanity only lived for themselves; they fought for no principle of right or justice, only for selfish gain. Gradually men grew wiser, and out of the course of human events came your statesmen, and under the inspiration of right this, your home, the most sacred spot on earth to you, is the result of their inspiration. There is always a sacred note in the mother voice that recalls all the wanderers home. Memory will unfold and back of all the pleasures of to-day will

the sacredness that is within our memory of home. These things hear interest in life, hesause of the love they bear you. Progress sweeps us along by the tide of events, and while time sweeps you away from the physical, onward and upward, yet other hearts will take your places and perform the work you left unfluished. How the heart in its deep sorrow calls in wain for its lost loved once, the mother feels that she is the victim of God's wrath. How little she knows of life. In the world of spirit all things move on to their perfection in development of life and love. Yes, we shall all meet our friends-No counterfeit; no pretended friend, for in that had of perfection all stand just as they are, each takes his proper place under the law of human justice. Love is the link that blads true friends together. A friend meaus the unchanguable man or woman who by their love for you stand by you to the end, yet it is the word most falsely used to the world to-day. False friendship proves the truth of

these remarks, and thus we sometimes doubt

our real friends, because of the faisity we see

of pretended frieudably in the hour of need.

No one has more proof of this kind of friend-

ship than the one now addressing you as a

the mother voice ring clearly in our ears

one who will stand by us to the end in true friendship. Love is an emagation from the Infinite Spirit. If you have it in your heart faithful to the end. No one ever lost a friend; you only lost the apparent friend. Hence as life is eternal we will meet our true friends in spirit. From the human standpoint we mistake all things, walle in the spirit we see with the clear eye of spirit things just as they are, and thus know our true friends. The greatest thing in the world is to learn to forgive human weakness. Those who apparently dwell in high places here, with wealth and arrogance, looking with contempt upon the apparent poor, will become in the spirit realms the most beggarly people there. Merit only wine the prist of justice there, and the struggling meases in poverty here will find the richness and justice merited there. Each soul goes to the piace it belonts. and those who are out of harmony with your spiritual nature will not be with you in the spirit world. Bino I does not bind us there; the spirit reigns supreme. Nature is the law; to be natural is to obey the spiritual law of life. It is west you are that makes you higher or lower in the spirit. Flowers prove the law of attraction; all life lives only in spirit; hence spirit is the real life, and you are only what you are expressing yourself to-day in apirit. Whatever you wish for or to do is spiritual, hence all you know to of the spirit. What you do not know is material. Yes, my friends, all will find a welcome in spirit life by those they loved in this life. Buds on earth, blossoming into reality in spirit. He then gave a splendid picture of his reception at his transition to apirit life. In closing said wherever the treasure is, there the beart is also, and all will meet and know their true friends there Weall in our soul natures are part of divintty, only expressing what we are to-day, yet

the compass of his eternal love.

paychometry reads the past and present, but cannot read or decide the future. It is entirely different from mediumship, and cortainly is not far enough advanced in the minds of the people to sit in judgment upon mediums.

The speaker closed with a beautiful poem on the "Garnet."

The afternoon meeting for manifestations was opened by the President, Mr. M. E. Williams, who spoke on the law of Spiritualism and the need for cultivation of intelligence in mediums. Speaking on this subject, she said that it is not well that all communications coming from the spirit world should be received and acted upon without due consideration, as they are often tinged with ignorance. Even in the case of Luther R. Marsh the accuracy of this is substantiated. Further on the chalman said that Spiritualism.

Mr. Fletcher has inaugurated a Monday evening meeting at his parlors, 194 Fulton at real in the parlors, 194 Fulton at real in a parlors, 194 Fulton at real in a parlors, 194 Fulton at real in parlors, 194 Fulton at real in a parlors, 1 of the and close bepember lat, comprising for its studies. We are now regularly organized under the leaves of Mindellan and the bouns of the sale leaves of Mindellan and the bouns of the sale leaves of Mindellan and the bouns of the sale leaves of Mindellan and the bouns of the sale leaves of Mindellan and the bouns of the sale leaves of Mindellan and the bouns of the sale leaves of Mindellan and the bouns of the sale leaves of Mindellan and the bouns of the sale leaves of Mindellan and the bouns of the sale leaves of Mindellan and Mindellan berantp. I noticed the spiritum readers.

DELERES.

Passed Over. At Brooklyn, N. Y., January 26, 1890, Mrs

Mary A. Reeler, aged sevenly-two years. Mrs Keeler will be remembered in Boston as the mother of the poted mediums, Dr. Wm. and Pierre Keeler. She has been realding for some time with her son-in-law, Dr. Holly, and after a long and painful Illness passed on to the spirit life. She was a woman of great medjumistic powers, and during her sickness was often moved to speak by the unseen influence. She was glad to go, since she knew she would meet those whom she loved. On Mouday evening—covered with beautiful flowers and a smile of peace upon her face—the funeral service was performed by the ever elequent J. Wm. Fletcher, choosaing for a subject, "She has passed on to her rest." There was a large attendance. Cor.

Suit Exactly.

B. F. POOLE, CLINTON, IA: Your Meited Pubble Speciacles received They suit exactly and enable me to read by lamp light and produce no paintui sensation, which for years I could not do with Yours produce a cooling and natural sensa-

tion, never making my eyes weary or pain-I am very truly yours,

J. LORAIN, Green Valley, Cal. I have hundreds of testimoutals, stating the benefit and good results received from wearing my Meited Peuble Spectacles. These speciacles have large eyes and are in fine well tempered steel frames.

I am selling them at wholesale prices and guarrantee perfect satisfaction.

B. F. POOLE, Clinton, In. See advertisement in another column.

MOVEMENTS OF MEDIUMS.

Dr. Dean Clark is ready to answer calls on he Pacific coast. Address care of Golden

meavitte, ra.

Myra F. Paine desires angagements to lecture for apring and summer mouths. Address at Painesville, O.

Hishon A. Beais has been re-angaged by the St. Paul, Minn. Hoolety for February. Ad-dress 240 Arrus del street. Miss Emics J. Nickerson may be addressed at hel Main street, Miringfield, Mass., also de-sires ongagements for the month of March. 1880

F. A. Wiggin speaks in Chelsen, Mass., in February; March and April also taken. Andress for ectures with lests, 9 Bosworth at., Boston, Mass.

Miss Jenuie B, hisgan will make engage-ments for fall and whiter wick evenings for 8, 10 and 12 lectures. Address 52 frying street, Bouth Frantingham, Mass.

J. Win, Fletcher lectures in Brooklyn, N. Y., Fahrmany, March, May and June; to spring WALTER S. ELDRIDGE, M. D., 16th at-cel, New York City.

Mrs. Mary C. Knight will be pleased to cor-respond with suclettes wishing to engage her services as a lecturer and test medium. Ad-dress Futton, Oswego Co., N. Y. G. W. Kates and wife will rest at home during February. Are engaged at Pittaburg. Pa. for month of March. Address them 2234 Frankford Ave., Philadelphia, Pa.

Mrs Maggie Blewart, platform test and clair-

Wanted—An engagements to lecture, give lests and demonstrate instantaneous healing from the platform, by an old-time lecturer and healer. Satisfaction guaranteed. Address Dr. Bray, 1811 Oliver street, St. Louis, Mo.

NO.

Dr. E. B. Russel, inspirational lecturer, wishes to correspond with Spiritualists who desire to have lectures in their locality, but have not sufficient figureist means to accomplish the same, audress 35 Winter street, Haverhill, Mass. Mrs E Cutier, of Philadelphia, trance medium

and p-ychometric reader, has been engaged by the Watertown Bociety for the winter, but will exchange Sundays with speakers or speak through the week for other societies. Address 12 Bronson street,

Dr. A. W. B. Rothermel can be addressed at his residence, 198 Crition Place, Brooklyn, N. Y., having been called home by sickness in his family. He will return to the West as soon as neath is restored to his family. During his stay in Brooklyn he will receive his friends Sunday and wednedday evenings, also Thursday afternoons.

Lyman C. Howe speaks in Boston, Mass., the Sundays of February; in Cleveland, U., in March, and Washington, D. C. in April. He is yet free for May and June, 1890. He is engaged for Tuesday, Thursday and Sunday, July 28th, 31st and Aug. 3rd at Cassadags; and from Aug 8th to 18th at the lows Camp Meeting. He is yet free for last two weeks of August.

Dr. E. B. Russell for the past six months has been filling lecture engagements in Masse clusetts and other parts of New England. As he is contemplating a trip westward sposibly as far as lows) Spiritualist societies and the camp meeting associations wishing to engage him should write him before March 1st. Andreas 36 Winter street, Haverhill, Mass. PSYCHOMETRY. your spirit friends. Send lock, or handwrit-

Actor-How is this? My bill in just twice as much as you said it would be. Hotel clerk-I believe you said you were an actor and upon these representations I

unfolding the purity within as a true and Actor-Well? loving child of God, dwelling forever within Hotel clerk - Well, I attended the performance last night, and I am convinced that you are no actor. Nine dollars, please. Mr.J.W Fletcher basinaugurated a Monday

Light.

Once I was blind; no cheering ray Brought life or comfort unto me, Till spirits met me in the way, Touched my dimmed eyes—and now I see.

Once, all my days were sad and co'd.
The night hours knew my mon ting voice;
Now, day and night, with joy untold,
And full of truth, and i rejoice.

—Plagianized.

Attention! If you desire a fine head of bair of ustural bue and free from dandroff, Hall's Hair Renewer is the best and safest preparation to accomplish it.

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Mention this paper

and Inflamed Eyes. Price 50 cents.



HONEST STATEMENT.

Dr. R. P. FELLOWS,

What we know of Dr. Fellows. luquirles are frequently received asking what we know about Dr. Fellows, of Vine land, 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 his agreements to the letter. Third, that he has performed cures of hopeless cases that in the olden time his skill would have been called miraculous. Fourth and last, we know him to be an honest man, and a staunch Spiritualist.—The Better

CANCER and Tumors Cured New Method.
Book sent free Dre McLeith &
Weber, 133 John St Cincinnati, O.

Tadies' Department.

Life in Three Aspects. MORNING. Asleep in a rustic cradle

Lay a tiny little one, Wrapped in a robe of whiteness, And kissed by the rising sun. That shone in his crimson giory On the downy baby head, And tenderly touched the dimples In the fingers above the spread.

The sun cast his noontide splendor On a bonnie, fair-haired maid, As seated in ancient rocker, She backward and forward sway'd, While stitch by stitch in her sampler, In crimson and gold and blue, She worked with a heart as gladsome As the blithsome birds that flew.

NIGHT.

From the old eyes' dim'ning sight, The "Pence" above understanding; Maketh her "Eve'n Light;" While far from the starlit heavens The moon casts her sliver glow. In a silent solemn blessing, On a head like the drifted snow. -P. L. Blatchford, in Good Housekeeping.

Tho' the glory of noon bas faded

Reported for The Better Way.

Mary A. Livermore on Queen Elizabeth. Those who gathered at the Odeon on Siturday evening, Jan. 25th, to hear the brilliant platform lecturer and able advocate of woman's suffrage, were highly pleased at the conclusion of the lecture. For such of the audience as had previously listened to her, it was a further confirmation of her marked abilities; to those before whom she appeared the first time, it was an enjoyable and profitable two hours' exposition of one of the grandest characters in English history. Age seems not to have made any perceptible encroachment upon the still robust form and matronly, graceful bearing since last we had the pleasure of listening to her some years ago. Nothing would indicate, as she advanced to the footlights, clad in plain black dress, with just a small bit of lace around the neck and wrists, that hers had been a life of struggle and devo tion for more than sixty years to the advancement of women. Only her hair seemed to have grown white. Her gestures are few, slow, and yet well marked and timed. She was born in Boston, Mass. Preficient in her studies, she was, nevertheless, an ardent admirer of all healthful outdoor exercises and sports, and also noted for resoulution and restless activity, which have remained her most prominent characteristics. She taught echool for some time in Charles town, Mass., and became governess in Southern Virginia. From the latter place she went to Duxbury, Mass., and here married Daniel P. Livermore, a Unitarian minister. In her husband's calling to fill various places in the east and west, she was his faithful companion in all matters, and especially in editorial work. She herself having charge, editorially, of a publication called "Lily."

In 1862 she was solicited to accept the position of agent at Chicago, in the U.S. Sanitary Commission, which she did. Trav eling extensively that year, she established commissions at various places. In the same year in December, at the convention of the U.S. Commission at Washington, she took an honorable part. The spring of the following year found her actively engaged in making a tour through the military hos- falls in love, or thinks she does, that she pitals and camps along the Mississippi, and discard from her pillows all the letters save it was mainly through her unceasing efforts those of the object of her deepest affection? that the threatened results from lack of sanitary supplies were avoided. With the the pillow? Do husbands enjoy having assistance of such women as Martha J. Lamb, and others of such noble type of womanhood, she was an organizer of the Northwestern Chicago Sanitary Fair, where \$100,000 were raised for the Association. She also obtained from Abraham Lincoln the original draft of the Proclamation of Emancipation, which sold for the sum of \$3,000.

Since the war she has been engaged in advocating all leading reforms-prison, temperance and the extension of the right of auffrage to women. In 1870 1 she edited the Woman's Journal in Beton Some years ago, when the Lyceums were at the height of their popularity, she was one of the most sought after lecturers on the plat form, always commanding a price rarely excelled by men. She is powered of remarkable powers of endurance, often speak ing five nights a week for five months in the year, and often traveling 25,000 miles annually. Among some of her most popular lectures may be mentioned, "What Shall we do with our Daughters?" "Women of the War," "The Moral Heroism of the Temperance Reform." She has also published "Pen Pictures," and a temperance tale, "Thirty Years too Late."

The strong picture by Mrs. Livermore of Queen Elizsbeth was quite different from that presented by the masters of history-Hume and Froude. Hume, she said, had given us a most excellent presentation of and premature judgment. - Lord Melthe superior power of her intellect and bourne's Papers, Sanders. achievement, but still, in the histories of these men, she was represented to be not more than a mere puppett upon the stage of the sixteenth and seventeenth centuries, worked in split zephyr or other fine wool; pulled by the wires of such men as Lord or in linen thread, No. 40 or 50, or in or-Burleigh, Bacon, Hawkins, Essex. The dinary kultting cotton. Cast on as many comparison that has been made that, as Lord stitches as are needed for the length of the Bacon had been supreme in intellectual work. achievements, so Queen Elizabeth had been supreme in meanness and avarice. Elizabeth was far from being such. The daughter of Anne Boleyn, with large brown eyes, whose hair was brown in the shadow, but whose equal had not been before or since Sixth row—Purl. Repeat from first row. They may be your last. golden-hued in the sunlight, was a woman

produced. The second queen regent of England, and the last of the Tudor line. A woman whose sole ambition was to make England the mistress of the world. A woman who stepped upon the throne, perhape unlawfully when measured by the laws of succession, but by the will of the English people, whose dread of Papacy was too great to permit the Scotch queen to ascend it. It was quite unfair, Mrs. Livermore said, to accuse her of dress extravagance, even if the number of her dresses were 3,000, because from the dresses she had seen at the British Museum, that Elizabeth had once worn, she thought there would be no absolute necessity for jealousy concerning them. Elizabeth had no connection whatever with signing the death warrant of Mary, Queen of Scots. In closing the lecture, Mrs. Livermore stated, that with all the faults of Elizabeth, we owe to her the existence, in part, of the grand spread of liberty. She appeared on the theatre of action in a critical time, and impress d her strong personality on succeeding ages. She also hoped that in the near future some able women would present a history of Elizabeth-a history of a woman as only the justice of a woman would pic-

When he Comes to see you.

When your sweetheart comes to see you, don't be foolish enough to confine your sweetness to bim alone. Have him in where all of the rest of the household are. Let the talk and the chatter and the music and the playing of games be in the home circle. Then the few minutes that he gets with you by yourself will seem all the more delightful, and he will think you the most loving little creature in the world. Men are much more observant than they are credited with being, and the man worth having as a husband is the one who will appreciate your love for those of your own people, and will see that as you make a small part in one home, you are becoming adapted for the central figure in another.

Never say that you don't expect a man to marry your whole family. It's vulgar. You do. That is, if you are a good daughter and a loving sister. You want him to be one with you in sympathy and in affection, and as you take his name, so you assume responsibilities as far as his people are concerned. You two are the most to each other-vour love for each should be the greatest, but you cannot is clate yourselves and insist that you have no duties outside of your own home. If you do this you become narrow and selfish, and you are quite too nice a girl for that. So remember when he comes, this bridegroom of yours, that his heart is bound the tighter to you if the ribbon used to hold it has written upon it in golden letters, "Love and consideration for those at home."- Ladies Home Journal.

The Latest Fad.

The latest device of girlhood is a fancy for stuffing pillows with their old love letters. There is one thing about the contents of these pillows that can be depended upon with a marked degree of certainty-they are sure to be soft. Now, the question naturally arises, must the pillows be stuffed with letters from a single person, or may missives from Jack and John and Algernon be tumbled promiscuously together? Is it a test of loyalty that when once a girl really And how does marriage affect the fate of their wives' faces buried in a mass of soft nothings that other men have written to them? And what dreams may come, and what skimpy, flat, little pillows some poor girls must have; but how nice it is for some men to reflect that their adored ones slumber softly on their words of love, and what an excellent place to store away the litter of letters.-N. Y. Sun.

Marriage Instructs You.

By taking a wife man certainly adds to the list of those who have a right to interfere with and advise him, and he runs the risk of putting in his own way another very strong and perhaps insepurable obstacle to his acting according to his own opinions and inclinations. By marrying you place yourself upon the defensive, instead of the offensive, in society, which latter is admitted to be in all contentions the most advantageous mode of proceeding.

Before marriage the shape, the figure, the complexion carry all before them; after marriage the mind and character unexpectedly claim their share, and that the largest, of importance Before I was married, when ever I saw the children and the dogs allowed, or rather caused, to be troublesome in any family, I used to lay it all to the fault of the master of it, who might at once put z stop to it if he pleased. Since I have married I find that this was a very rash

Stripe With Crochet Edge.

This is a very pretty edging. It may be

First row-Knit plain. Second row-Purl. Third row-Knit plain. Fourth row-Purl. Fifth row-Make one; knit two together

For the crochet edge: First row-Work one treble into a stitch of the knitting. Two chain; passover two;

Second row-One double crochet, one-half treble, one treble, one-half treble, one treble under each two chains throughout .- Detroit

Free Press.

Cheerfulness.

Don't be afraid of a little fun at home. Don't shut up your houses lest the sun should fade your carpets, and your hearts lest a hearty laugh should shake down some of the musty cobwebs there! If you want to ruin your sons, let them think that all mirth and social enjoyments must be left at the threshold when they come home at night. Young people must have fun and relaxation somewhere. If they do not have it at their own hearthstones, it will be sought in other and less profitable places. Therefore, let the fire burn brightly at night, and make the home ever delightful with all those little arts that parents so perfectly understand. Don't repress the buoyant spirits of your children; half an hour of merriment round the lamp and firelight of home blots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is the unseen influence of a bright little domestic sanctum.

Our Department.

"Student of Nature" writes concerning this department: "I am glad to see that you have established a 'Ladies Department.' I have often recurred to its benefit. but never like to give advice direct, yet am pleased to see it done. A paper can do more general good by catering to the general public than to keep in one line dear to themselves. By so doing we draw them into noticing our side, where they find something to please them they did not dream of, having rested in the chair of ideas of those living in the same sphere of mind. I was surprised one day to have one in the family, strong in their own opinion, not at all favorable to certain sentiments, ask for THE BETTER WAY, saying, 'there are some good things in it,' having been drawn on by a few pieces of interest in our general life, before the Ladies Department was intro-

A Love of Gossip.

If you, a mother, wish to cultivate a goesipping, meddling, censorious spirit in your children, be sure, when they come home from church, a visit, or any place where you do not accompany them, to ask them questions concerning what everybody wore, how everybody looked, and what everybody said and did; and, if you find anything in al this to censure, always do it in their hearing. You may rest assured, if you pursue a course of this kind, they will not return to you unladen with intelligence; and, rather than it should be uninteresting, they will by degrees learn to embellish in such a mapper as shall not fail to call forth remarks and expressions of wonder from you. Thus you will finally be surrounded by gossips wedded as fondly to their craft as the celebrated group in "School for Scan-

A Girl Mounts Mount Ararat. Mount Ararat has this autumn, for the first time, been ascended by a young girl. It seems that the forester Mlukoseevitch accompanied by his daughter, who is only 17 years of age, and by his son, a boy of 14, undertock the ascent in the company of Cottonbill sts. Wm. Rowbottom, Chairman. three Kurds. The strength of the boy was exhausted when they arrived at the height of 14.000 feet, and the father stopped at the height of 16,750 feet. The young girl and the three Kurds, however, continued the accent until they reached the top-16917 feet. There the girl fell ill from the intense cold, and in the descent was obliged to depend upon the Kurds for support.

Hair Falling off.

This is undoubtedly becoming much commoner, and setting in much earlier in life. In plain English, there is no certain remedy for it. So many jottings and recipes have been published on the subject that one is quite at a loss respecting them. When there are fifty infallible remedies for a common ailment, the probability is that they all more often disappoint than give eatisfaction. Wash the head with a good so p every other day, and rub in a spirit hairwash or cantharides wash in the eve ning, and a little glycerine and borax in the morning. Do this for a month.-Phy-

Each member of the family should be taught punctuality, especially at meal time No woman can manage her work easily and advantageously when meals are irregularly served, and the members of the family are allowed to eat when it best suits them. In how many families can this irregularity be noticed at the breakfast hour. The table is kept waiting long after the proper time, and the morning work is often not finished when it is time to begin preparations for

About Shoes.

Ladies who do not happen to have a very pretty foot should never buy shoes that fit xactly; for a tight fitting shoe will always take the shape of the foot in a short time. If the shoe is a size larger than the foot it retains its shape, and to a large extent its newness. And a pretty shoe is always more enhancing than a misshapen foot-though it be small. A small but misshapen foot can never compare in beauty with one a size larger and symmetrical.

MEETINGS.

Cincinnati, Obio.

The Boclety of Union Spiritualists, of Cincin-mati, hold meetings at G. A. H. Hall, 115 W. Sixth atreet, every Sunday morning at 10;85, and Sunday evening at 7:46; also Wednoeday evening of each week, to which all are made welcome.

The Lyceum for children and adults meets at G A, B. Hall, 116 W. Sixth street, Cincinnati, every Sunday at 9½ A, m. All are cordially invited.

Douglas Hall, N. W. Sixth and Walnut atreets, france lecture every Sunday at 8. p. m. by Mrs. Adah Sheehau. Admission free. Strangers cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 r.m. at the American Health College, Fairmount. First New Spiritual Church meets every Sunday t 11 a. w. and developing circle 7:30 p. m., at 192

at 11 a. m. and dev West Fifth Street. The First Christian Society of Spiritualists meets

Boston, Mass.
BANNER OF LIGHT CIRCLE-BOOM, No. BOSTON SPIRITUAL TEMPLE, Berkeley Hall—Lectures by able speakers Sundays at 10% A. m. and 7% F. m. Richard Holmes, President; Albert F. Ring, Treasurer; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbord, Market Striker, Market Spiritual Francisco

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 2½, and Wednesday evening social at 7½.

day evening social at 7%.

Children a Progressive Lycenm No. 1 — Sessions every Sunday at 11 a. m. in (large) Paine Memorial Hall, Appleton street, near Tremont. All scate free Every one invited. Beni, P. Weaver, Conductor; II. O. Torrey, Corresponding Secretary. 1031 WASHINGTON STREET-The First Spin

uslist Ladies' Ald Society—Business meeting Fri-day at 4 p. m. Toa served at 6 p m. Public m et-lug at 7:30 p. m. Spirits afternoon last Friday afternoon in each mouth. Mrs. A. Barnes, Pres., Mrs. F. B. Woodbury, Secre! ary, 23 Bromley Park, Boston Highlands. COLLEGE HALL, 34 Essex street—Sundays at 10% a. m. 2% and 7% r. m. Eben Cobb, Conductor. EAGLE HALL, 616 Washington street, corner of

Essex—Sundays, at 2½ and 7½ P.M.; also Wednes days at 8 P. M. Able speakers and test mediums Excellent music. Dr. E. H. Mathews, Chairman America Hall, 724 Washington street,-Services each Sunday. Dr. W. A. Hale, Chairman. A Public Social Meeting will be held every Thursday evening at 7½ in the office pariors of Evans House, 175 Tremont street Eliza J. Bennett.

Chelsea, Spiritualist meetings are held in Pil-rim Hall, Odd Fellows Building, each Sunday eve-

ning, at 7% o clock.

Meetings are held at Grand Army Hall, Sundays at 2% and 7% p. m. All mediums invited. G. F. Slight, Chairman.—The Ladies' Social Aid Society holds its meetings every friday afternoon and evening at 190 Chestnut street. M. L. Dodge, Sec. Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

New York, N. Y.

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

FAIL Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resi-

come 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 subscriptions to its treasurer, F. S. Maynard, 210 Washington st., who will acknowledge all remitances. ances.
THE ALLIANCE defines a Spiritualist to be: "One

who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

Henry J. Kiddle, President.

Henry J. Kiddle, President, J. F. Clark, Cor. Secretary, 89 Liberty St. N.Y. Adelphi Hall, corner 52d street and 7th avenue.— First Society of Spiritualists holds meetings every fundsy at 11 a. m., 2% and 7½ p. m. A General Conference will be held every Wednesday evening at 230 West 36th street, at the residence of Mrs. M.C. Morrell.

The People's Spiritual Meeting every bunday evening of each week at 230 W. 36th street, at the residence of Mrs. M. C. Morrell. The Psychical Society meets every Wednesday evening, at 8 o'clock, at 510 6th avenue, near 36th street. J. F. Snipes, President, 476 Broadway.

Philadelphia, Pa.

First Association hold their meetings every Sunday morning and evening at their hall, 8 0 pring Garden st. Lyceum, 2 1-2 p. m. J. Wood, Pres. Garden st. Lyceum, 2 1-2 p. m. J. Wood, Pres.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 p. m. at their church, Thompson Street between Front Street and Frankford Avenue, Circles and spiritual excises 3 p. m. and 7 30 p. m. Mrs. T. J. Ambrosis, Trustee and Tre su er,—our mainstay of the Association—is always present, and Jacob Grupp, Philadelphia's best mile mellum, is very often present, office 1106 Fairmount Avenue. Mrs. L. Leidy, 1945. North 9th street, a membor, does not forget us. J. Wallace, another member, is often with us. Medium made welcome. Investigators and public cordially invited.

T. J. Ambrosia, President.

Kevstone Spiritual Conference meets every Spre-

Fourth Association hold their meetings every Sunday evening at 71-20 clock at N. E. corner 3rd and Gira d Ave. Mrs. M. Brown, President.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.— Meets every Sunday at 10:45 A. M., in G. A. R Hell, 170 Superior St. Spiritualists and Liber alists earnesly invited to send their children and the public cordially invited to attend Spiritualist Meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 pm.

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

North Mctiregor, Is, The North McGregor Society of Spiritualists meet every Sunday and Thursday evening. Geo, Palmer, President; Geo, Ramsey, Sec.

St. Paul, Minn.

The Spiritual Alliance meets in Waucota street Chapel, between Kighth and Ninth streets, every Sunday ovening at 7:30. Mrs. Mary A. Tuesey, Sec. 23 East 8th street.

Watertown, N. Y. The First Progressive Society hold Sunday meetings in their New Temple on Davis street cumits afternoon at 280 and evenings, 7:30. Lectures tosts and psychometric readings.

Chicago, 111.

The Chicago Harmonial Society of Spiritualists meet every Sunday at 7:45 p. m. at their new hall, n. w. corner Peoria and Monroe Street, The Young Peoples' Progressive Society of Ching bold a musical and literary entertainment at

ing a hold a musical and interest, heir hall every Sunday evening. Peoples' Spiritual Society meets at 116 Fifth Ave. every Sunday at 2:30 r. m. All are made welcome who visit Obleago. G. L. B. Janipen, Pros.

Brooklyn, N. Y.

Hrocklyn, N. Y. The Brooklyn Progressive Spiritualists hold their weekly conference meetings at Everett Hall, cor. Bridge and Willoughby streets, on Saturday evening of each week, at 8'clock p. m. Good speakers and mediums. Seats free. Samuel Begart, Pres. The Brooklyn Spiritual Union holds public meetings every Bunday evening at Fraternity Booms, Bedford avenue and bouth second street. The Women's Spiritual Conference neet every Thursday evening at the residence of Mrs. Starr, 231 St. James Place. S. A. methicheon, Pres.

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

J. H. Lohmeyer, Sec.

Troy N. Y.

The First Society of Progressive Spiritualists hold meetings every Sunday evening at 7:80 o'clock in Kenman Building, corner Broadway and Th rd streets. Ladies Society and supper every Thursday. Progressive Spiritual Association No. 2, meete at Ster Hall, corner of Third and Fulton streets, (entrance on Fulton) every Sunday.

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.

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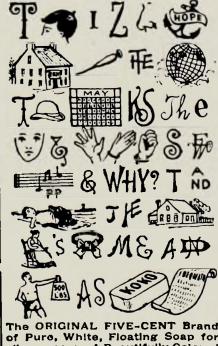
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ilments of Humanity. PRICES: Trial box 25 cents-by mail 80 eta. second size, 50 cents-By mail, 55 cenus 19 ooxes, second size, \$5; large boxes, \$1.; \$ large

Neuralgia, and in fact almost all the various

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of Pure, White, Floating Soap for all purposes. A Beautifully Colored Picture Book free for Ten Wrappers malled us. H. & G. A. ROEVER, Cincinnati, O.



the Beweis.

Nashville, Tenn. June 9. 79

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aromatic flavor, and is just
the thing for diarrheal troubles in the heated term. A
TABLESPOONFUL IN A
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An Arab Saying.

Remember, three things come not back; The arrow sent upon its ir ck -It will not swerve, it will not stay ts speed; it flies to wound or slay.

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The spoken word, so shou forgot By thee; but it has perished not; in other bearts 'tis living still. And doing work for good or ill. And the lost opportunity.

That cometh back no more to thee. In vain thou weepest, in valu dost yearn, Those three will never more return. -Century Bric-a-Brac.

Written for The Better War. NORA NELSON.

A Story for Children and their Parents BY CELIA LOUCES.

Little Nora sat out in the woodshed bolding her doll and looking very per plexed and sai. It was a chilly day and Nora's little nose looked decidedly blue, and she winked hard and fast to keep from crying. She was not much over seven years old and had no papa nor mamma. The preacher had told medicine he must take. her that they had gone to heaven, and if she wanted to go there too when God called her she must be good and not tell lies, and she must obey good Mrs. Stark, the woman who took her in out of pity, and, as she said, "To keep the child from the poor house"

Mrs. Stark had a son eleven years of age. He was strongly self willed-a propensity which will make a boy or girl useful members of society if they are wisely and lovingly guided through their early years, but Tommy Stark "eemed to lack proper training. One day he got into his mother's cluset where she kept her preserves and helped himself to them, and, fearing punishment, he managed to smear Nora's apron with his sticky flugers, so that the blame would fall on her, for he knew his mamms would find out that some one had been at them. Sure enough, Mrs. S. found the mark of guilt, as she supposed, and charged her with them. The child denied the charge and said that Tommy did It. Mrs. Stark became very angry and whipped the little one for stealing and then lying about it; called her "an evil child," and said, "it would be right to let you go to the poor house, for you will corrupt my boy and make him as bad as yourself."

Poor little oue! She was retained in the hous-hold to save steps and do er rands, and by and by to be maid of all work. She was scantily clothed, and the armles and one-legged doll was all that was left of the days when her own eweet mamma rocked her to sleep. It was not so long but she could rememearly and late because the husband and he had known in the city of C.—. father never came back from the Black Hills, where he went to make money to buy them a home. "Now Dally had been and reached his east per and reached his east per and gave their signatures to this as witnesses and gave their signatures to this as witnesses and gave their signatures to this as witnesses." tell a lie—did l? And I wish. O! how I child, and fearing to hear the worst— their deaths.

They went into the house and to would come back!" Tears dropped from her eyes. The overburdened heart had

was heard saying: "I cannot afford to into her father's arms and all was well. have you get sick and have to pay a Tears came in the eyes of the doctor, and pare the patatoes for breakfast and Mrs. Sark and Rev. Mr. Brown told then go to bed. You can't have any the story of Mrs Nelson's death. Fath supper to-night. When you own up the story of the first the state of t formed their task, and then she crept to Nora grew better rapidly, and was soon bed and cried herself to sleep. In her able to go away with her father to a sleep she sobbed, and once she started pleasant home, where 'she had a nice up saying: "O, mamma, I am so glad, so glad you've come!' Gradually she fully ever after. grew quiet.

When morning came little N ra awoke with a hoarse sound in her throat and in a high fever. Mr. Stark, miles in width, and has an estimated a man of few words-perhaps because area of 531,469 square miles, of which he had learned that silence was golden fully one-half is utterly unexplored. at least in his case—said that the child consent until told that it might be probably 200,000 square miles, is 2 044 she decided to have a physician.

Dr. Orton pronounced Nora very sick. He said she had been excited and ex It ranks seventeenth in magnitude of posed to cold. "What has troubled her? all the rivers of the world. Hhe seems very nervous." Mrs. Stark eaid she could "not account for it" "The child interests me," said the kind tory. In 1867 it was purchased by the doctor. "She reminds me of some one Since its acquisition the fur seal fisher whom I cannot recall to my memory, les have yielded \$8 000,000, and have She must have care; that is very necesin the town, and had only a short acquaintance with the Stark family. All Correspondence to Concinnate Poet. day Nora was "light headed" and talked so much of her pretty mamma, who she said, told her that her papa was coming back. Some other times she sum. would say: "Please, Mrs. Stark dou't whip me; I didn't eat your preserves." Have you got a brother?

Tommy Stark came into the room when Nora was pleading not to be whipped. He looked at her and then at his mother, and said, in a frightened tone: "Mamma, will Nora die?"

"I dou't know," replied Mrs. Stark, carelessly; "but I hope not, for no one can get to heaven who lies."

Tommy turned red and white. Where will they go, mamma?" "To a bad place," said plous Mrs.

Dr. Orton came in the afternoon, left some medicine and went thoughtfully was awakening. He had no appetite. Mrs. Stark became thoroughly alarmed. had," she said. "What is the matter, Tommy?"

"Nothin', only-" and then he would Though rusted at times by the dowe and say no more.

Mrs. Stark waited not for advice, but sent immediately for Dr. Orton. He was away, but the messenger left word

Now, Tommy did not like bitter Each soul feels the pain of a burning ache, medicine, and he remembered what his | Creed on in the path of duty's sake; mother had said about liars that morning, and some way he had a very uncomfortable feeling that he could not sheds its luster o'er the good and true. locate, and it seemed to press very hard whenever he thought of the preserves and the tell-tale marks he put on Nora's apron. "Mamma, will you promise me what I ask of you?"

"Yes, my son" Mrs. Stark thought he would ask for something toothsome to make more acceptable the bitter

"Will you promise not to whip me?" "Yes," wonderingly.

"Well, mamms, I stole the preserves.

my fingers on her apron." Mrs. S stared blankly at her hopeful son, (hopeful now because he had lis tened to the voice of conscience, even not soon forget the lovely talks and poems that were given. They are great workers for though fear of a literal hell helped to the truth, and the societies who are fortunspur him to a confession, that being the the doctor came in. Mrs. Stark said then "guessed she had been needlessly large the "guessed she had been needlessly alarmed about the secure was fortunete enough to secure took for next season. We are expecting our own Mrs. A. M. Glading for February and Marcu. She is one of Washington's favorites, and a royal welcome awaits her. Yours Truly. alarmed about her boy, as he seemed better already." Master Tommy said he "felt a good deal better and felt hun gry." The doctor wished to see his little patient again and went up to her!

Mrs. Stark's face expressed conflicting thoughts. She, too, was learning a les-on. "And a little child was leading paints upon it in the cabinet, then the cauher" into paths of wisdom and love. one whispered as she bent over the bed, 'Poor little one!"

stairs and out to his carriage, wherein tions for it). Mr. Sunderland was entranced eat a gentleman. "Nelson," said the Mrs. Moss was entranced within the cabidoctor, "you have hoped to find your net. I was directed by the sister of the wife and child-you must be calm."

be calm. Let me go in, for your countenance tells me the truth."

"But she is very sick." said the doctor. "I am a reader of faces. She has your forehead, your eyes; each lineament bespeaks you her father."

riage. His face looked white with anx. for use. All could hear the spirit artist at innocent, pratting child can understand. lety, but he was calm. Only that afber the gentle faied mother who toiled and met his old friend, Dr. O., whom

her eyes. The overburdened heart had not a friend—only dolly.

Just then Mrs. Sark's sharp voice

Nora's bedside. "Nora!" said Mr. Nel-trait was taken, and the paint was freed and not a friend—only dolly.

Zamphar first manifested to me at Mrs.

Substitute opened wide and the little lips softly carried in New York four or five years ago; tells me be was one of a distinct and the paint was taken, and the paint was taken.

Substituted in the paint was taken and the paint was taken and the paint was taken. said, "Mamous said so." She nestled doctor for coming to see you. Come in and Mrs Sark was seen to wine her's who brought about the glad reunion. new dolly, but crippled dolly Nelson went with her and was dressed beauti-

Some Facts About Alaska.

Alaska is 1 200 miles in length, 800

diphtheria, and, fearing for her boy, miles long. On the American continent only the Mississippi, the Missouri and the St. Lawrence excel it in size.

Alaska was discovered in 1811 by Vitus Benring and became Russian terriof 5 per cent. on the price paid for the

What He Would Get.

Bobby-Please, sir, I can't do this Teacher-What! not able to divide ten dollars between two brothers?

"Yes, sir." "Very well. Suppose you had ten dollars to be divided between you two, how much would you get?" "Nothing, sir, if he divided it."-GolWritten for The Better Way Life's Golden Chain. BISHOP A. BEALS.

In the battle of life I something think In the chains we are forging there's a golden That holds all the o'hers in the line of duty And sheds o'er the whole a balo of beauty;

Are fashioned anew by this golden link. away. Meanwhile Tommy's conscience in this wonderful chain of clankings and strife.

Though the links are welded by selfich aims. He was catching the disease that brat still written invisible are the holy name. Of the good and true of every pame That fit so beautifully in this golden chain.

The links are covered with mildew STAIRS: Yet God, with a wisdom unsurpassed, Removes the stains and rus s at last; for him to call as soon as he came And burntshed anew by the fight of time, The union is mide the more aublime.

> And each the stranger and motier grow, As they learn to bear life's bitter woe. And the golden link, with a radiant hue,

> > Washington, D. C.

The Spiritualists of Washington have been enjoying a season of very great pleasure during the last two months. Mrs. Nellie J. T. Brigham occupied our platform in December and Miss Jennie B Hag to for January. Our began the work of hunting up the faithful; beautiful hall was well filled with attentive listeners. The lectures of both of these brilliant speakers were grand and most instrucive, while their poems on subjects from the audience were gems of unsurpassed beauty. They have benefitted our society largely during their engigement here. The purity of their lives and character made them most Nora did not touch them, and I wiped | welcome guests in the homes of all that were | ganization. Euclosed I send herewith a copy fortunate enough to have them. Hardly a night that they were not invited out to meet tion. The time seemed propitions, and the Spiritualists and others, and those persons who were fortunate enough to be present will ate enough to secure their services are blessed indeed. Our society was fortunate enough

Yours Truly, GOFF A. HALL, Sec'y.

New York.

On Tuesday January 14, 1899, at the house of Mrs. Effe Moss, 256 W. 411 street, while present at a select circle of five, including myself, Mrs Moss being the medium, a manifestation was presented remarkable in every particular. Mr. Sunderland, her manager, was r quested to place a sancer with mixed paints upon it in the cabinet, then the canvass that there was it; all present saw the canvass that there was nothing upon to the bound of the capuage of the c nothing upon it (it belonged to me, and had been at Mrs. Moss' ho see for two years, with "Excuse me," said Dr. Orton; "I will the promise that I should have a portriat be back in a moment." He went down upon it when they could get right condiand sat outside with us in the room medium, who materialized Egyptha by "Where, doctor? Is she here? I will name, to place the table by the cubinet, then place the canvas upon it, and to stand there holding it while the artist did his work, I did so: I placed one hand on the side. the other on top the light was turned down quite low, Egyptha placed one hand upon tor. "I am a reader of faces. She has your forehead, your eyes; each lineament bespeaks you her father."

Richard Nelson sprang from the carlineary of the carlineary of the carlineary of the carlineary of the surface ready

Richard Nelson sprang from the carlineary of the carlineary of the surface ready

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lin vork upou it with his flagers. There were no brushes used. The light was turned up four different times for us to see the work as it progressed in its different stages. When com-pleted I showe it to the memoers of the cir-

race who fived several centuri-s ago, and the face who lived several centuries ago, and the Greek is a descent of his race. I have found him very reliable. When he has told us anything he returns to hip humanity forward and prove his immortality.

This is the grandest manifestation I have

ever had to give to the world. I trust it will arrest the attention of all investigating minds in the future, and sow seed for future

Hart. Mich. Realizing that you or your many readers would not know of us or our doings in this derstood. But ou, to what base and selfish part of Michigan unless some one to report, I take the liberty to state briefly as I can how the cause is prospering here. We have just selfish purp ses and objects in any of the been visited for the second time in a little so called reformatory movements of the less than a year by the well-known C. J. Christian sects of to day. The same is true Burnes, the platform test medium, Chicago; of many of the workers and mediums in he is also a good trumpet and musical medi- the ranks of spiritualism. Unless some selum, the last mentioned phase exercised here, and general satisfaction given. Mr. Barnes | money can be made out of it, it is not conhas proved himself a gentleman with us sidered worthy of notice, and is deserted by The Yukon River, which drains the and a good instrument in the hands of the all such fair weather friends. must have a doctor. Mrs. S. would not whole of Central Alaska, including higher intelligences. The nature of the munifestations in his seances have been demunifestations in his seances have been described so often I will not take the space to repeat in full. In his dark circles music played on Zyther; the instrument is carried to the laps and heads of sitters and play any to the laps and heads of sitters and play any often carrying on conversation with the sitters, hands feit and patted on the check, and many other trings as interesting. He also gives light circles in which these trings are gives light circles in which these things are seen, such as hands, the handling of instruments, the taking of handkerchiefs and tieing them in knots; as many as pineteen handkerchiefs were tied in one evening; as mindy as diselect handkerchiefs were tied in one evening; some in bows, others in hard knots, and some with several knots, and many other things done worthy of note. There is another branch of the subject of which I wish to speak, could I do so without trespassing too much ou your space. Our nouse for a number of years has been the only place in this vicinity that has entered the individual of the subject of which I wish to speak, could I do so without trespassing too much ou your space. Our nouse for a number of years has been to let such know of an opportunity as have expressed a desire to do so, and It happened sometimes that the "totally" deprayed sry you know there is a difference—some are more "totally deprayed" than others, when one has been offered and even urged to make such examination of room and everything connected with the business as they chose, and refuse to do so because of their constituents to shillering that we would not for a moment countenance or tothere to confidence in us, believing that we would not for a moment countenance or tothere to confidence in us, believing that we would not for a moment countenance or tothere to confidence in us, believing that we would not for a moment countenance or tothere are the countenance or tothere are more confidence in us, believing that we would not for a moment countenance or tothere are deception, then after witnessing plue. paid the government an annual interest | handkerchiefs were tied in one evening: sary." Dr. Orton had not resided long or o per cent. on the price paid for the future some with several knots, and many other territory. What it will do in the future heaven only knows -E H. Welle's things done worthy of note. Tuere is an-

offer similar to the one of the sallor who, when caught in a storm at sea and in danger of losing his life, and when all hope was gone prayed, "O, Lord, I am not one of those whining, palavering fellows, but if you'll help me out of this scrape I'll promise I'll never trouble you again by asking any more favors. Fraternally,

Atlanta, Ga. Knowing that you take an interest in the

rogress of spiritual work. I will give you i short account of the work done in Atlanta of iate. In times past a few true and tried souls endesvored to piace the cause of truth on a arm foundation, hoping that the light might oshine as to illumine the darkened understanding of those who really desired a enowledge of heavenly things; but orthodoxy and its train of followers had the vantage ground and trampled under foot the s-ed sown as fast as planted, until the few noble workers became so discouraged at the prospect us to almost lose hope, consequently the work languished 'till it became difficult to find those that dared to acknowledge they were Spiritualists-like Peter of old, ready to say "I know not the man." Some time in the latter part of November

last Judge W. D. Ivey and family, staunch finding some that realized the work to be done, the feasibility of organizing a society was discussed and presenting to the people the truths of our cause, hoping to reach the hearts of some and doing good alike to all Several meetings were held, showing a coutinued and increasing interest at each, until the friends of our cause demanded an or veterans of the cause, Bros. A. C. Ladd and Wm. Forsyth, gladly joined forces and worked with a will, engaging a hall, publishing sgainst the mighty," until to-day we stand upon a sure foundation, and take our posttion as the First Boolety of Spiritualists of Atlanta, Ga., among our brethren. We now number many earnest workers and feel that we are moving forward in the murch of progress, determined to be known by our works

One public developing circle, led by the different mediums, for members of the society meets every Wednesday evening at the half, Mahana street, with good results and sucfit to the members, walle the Sunday rouing meetings are deveted to lee ures or he philosophy Spiritualism, spiritual truths, to., by those of the Members desiring to take part in the exercises. One of the granest lectures on this suiject was given by o noble brother and co laborer, A. C. Ladd, that reached the bearts of many and carried conviction and conversion, where before was doubt and indictation. Truly such men are a power for good in the hand, of such grand and glorious controls as gather around him and abining as a light speaking through him, and spining as a light set up in a candiestick, which giveth light to all in the nouse, or a city set upon a him that cannot be hid. Oh! that we had many

MRS A. M. IVRY, Cor, Sec'y.

San Bernardino, Cal

I enclose some resolutions tendered Dr. Rush on the close of his course of lectures in you will find space in your paper for their insertion, and thereby encourage our brother in his good work.

An extract from a letter from the doctor in regard to my promise made to him on his departure for Santa Barbara, conveys so eloquently his views on this inspiration of his life that I have taken the liberty to send

"I am quite auxious to have the subject go before the world with as little delay as possible. To me it is a subject of vast impossible. To me it is a singlet of vast importance to the world of humanity; one that will do more to raise the people out of their Kentucky and rounding the base of Lookportance to the world of humanity; one that errors and superstition than any subject out Mountain. which has been presented to their consideration in modern times.

Understand me, I would not separate it from true Spiritualism; they are part of one grand whole, and there can be no conflict between the spiritual light of the Bible and the true spirituality of Modern Spiritualism, when both are spiritually discerned or unends have both been prostituted; you can scarcely discern anything but mercenary, fish end is accomplished or a vast amount of

But thanks to the great immutable princi-ples upon which the spiritus and divine light or both, the Bible and Molern Spirit-

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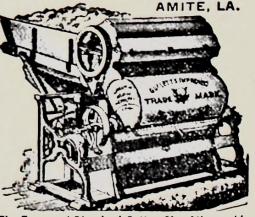
The past has been the age of gods; the present is the age of man. Not servile trust in the gods, but knowledge of the laws of the world, and belief in the divinity of man

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RECEPTION

Given to Mrs. E. A. Wells in New York To the Editor of The Better Way.

On Saturday, the 25th of January, a reception was given Mrs. Wells in her magnificently appointed parlors at 990 Sixth Avenue, New York, and it was largely attended by the foremost Spiritualists of the city. It was an over- and well timed. whelming evidence of the popularity of ton Rathburn, John Franklin Clark this justly famous medium, and a crowning endorsement of her genuineness as a test and materializing medium, and Mrs. Wells must have enjoyed a delightful satisfaction in the outcome. There were those present who are sel dom seen at the Spiritualist meetingsa small incident which shows the value of her services in the cause.

Mrs. Wells had quite a large undertaking on her hands, and was efficiently aided by Mrs. S. C. Kelley, a courteous, undemonstrative lady and ardent Spiritualist. The society of Mrs. Wells was sought after with undiminished the possessor until he has learned to eagerness all the evening, and she seemed to be in all parts of the parlors at the same time, with smiles and pleas ant words for her legion of admirers.

The number of persons who testified to their friendship by their presence at the reception must have been a source of considerable satisfaction to her, and

The reception was a complete success in every way. When music, singing or recitations did not control undivided attention, animated conversations were indulged in all round, and harmony and universal good will reigned uninterruptedly throughout.

The music furnished by Mrs. Libbie McCune was of a high order, and Prolessor Carlos Florentine was the soul of mirth and good fellowship by his versatility in character representations and numorous impersonations. His singing evinced rounds of applause, which is lue "the American baritone," as he bas been called by the London press.

The Misses Fannie and Mamie Morrion delivered two pretty recitations that

vere much applauded. Some of those present were: Mr and fra. H. J. Newton, Prof. and Mrs. Ciros Florentine, Mrs. M. E. Williams and daughter, Mr. and Mrs. L. O. R b nson, Mr. E. H. Benn, Mr. and Mrs Schooley, Mrs. Howe, Mrs. Allen, Mrs. Bird, Mrs. Kidder and daughter, Mrs. Dunham, Mrs. Biglow, Mrs. Effic Moss, Ir. Sunderland, Dr. A. L. Jenks, Mr. Seo. A. Shufeldt, Mrs. E A. Thomp on, Mrs. Hurty, Miss Hurty, Mrs. foore, Mr. R. Ross, Mr. H. C Stephens, Irs. Currie, Mrs. R. P. Moore, Miss scCurdy, Mrs. Brewer, Mrs. Sargent, Ir. Winslow, Mr. Leach. Mr. Bunckorst, Mrs. Morrison and Misses Morrion, Mr. Edward Meeker, Mr. Walch, Ir. and Mrs. Demlng, Miss Britt, Mr. libbitts, Mr. and Mrs. Archer, Mr Gra am, Mrs. Kelley, Mrs. Gibbon, Mr. C. 2. Sykes, Mr. Allen, Mrs. Paice, Mrs. Hough, Misses Morrison and Mr. Ward. peaker, and was greeted with an ex lamation of "Hail to the Chief" and around the despondent heart. pplause. Having returned thanks to he assemblage for the reception ac ot in the best physical condition to dequately express the sentiments fflicted with the prevailing epidemic, haud visible. which, he thought, rather disqualified nim from mental exercise; but so long s I am able to make myself heard, I

Mrs. E. A. Wells, etc., etc. Mr. Stephens closed with a word of dvice to mediums, and said they bould cultivate a closer acquaintance han is usually done with those who atend their circle.

Mrs. M. E. Williams, who was re

pon me to respond to the invitation to

peak, and to contribute my testimony

o the worth of head and heart and in-

stimable value of the mediumship of

ceived with a generous outburst of ap plause, said that those who traduce me diums are not friends of Spiritualism here to-night is a good guaranty that heaven. Mrs. Wells has not lost any friends by the attacks of the opponents of Spirit ualism. The person who diverts the minds of the people into a new channel

of her but that which was good. She and co-operation of all good and upsaid that Mrs. W. stands on a rock more right people, of whatever creed or name nection with the Pilgrim Father; she on the face of the earth. firm than that known to history in con can stand firm and let the waves rush on in their mad fury, but as a represen- The efficers of this Association shall distant.

overthrown. Spiritualists stand on an eternal rock of truth, and need not concern themselves about the opposing ele ments while the sunlight of truth shine

upon them. Mr. Leuch and Mrs. Deming congratulated Mrs. Wells on this expression of popular endorsement of her cause. Their remarks were very appropriate

Letters were received from Mrs. Mil-Mrs. Cadwell, Mrs. M. E. Waliace, C. P. Cocks, Dr. Everetts and others, expres sing their regrets at not being able to be present, and extending their cordial support to Mrs. Wells. PATTERSON.

vritten for The Better Way. LOVE.

ELIZA LAMB MARTYN.

Knowledge is simply the apprehension of facts and the ideas and theories that have been evolved by different personalities. It is an accumulation of other people's thoughts, stored up by memory, which is of no great value to think or deduct conclusions of his own. Tuese final decisions enter into the formation of his character or individuality, the divine essence of which, ex tracted by that mysterious and incomprehensible spirit, is called wisdom

Degrees of wisdom are as various as individuals, and rauge from the very an incentive to follow in the path lowest materialistic to the very highest marked out for her by her spiritual spiritual quality. The quality and quantity of wisdom depends upon the accumulation of knowledge and the ability to deduct perfect theories there-

When we speak of spiritual development we have reference to the individual's entire stock of wisdom, extracted from all knowledge, both materialistic and ethical, as well as from the highest religious sentiment.

Wisdom brings order out of chaos; barmony out of discord; light out of darkness, and the outsbining glory is the sunlight of love. Love, therefore, is a result, the direct result of wisdom. On whatever plane love is found, however clouded and obscure its light, it is always the outshining of the harmonious atmosphere generated from wisdom.

Love centered in one is the result of the wisdom that the one has lu some way helped the other to obtain. It matters not whether the wisdom was of a materialistic or of a higher nature. as far as it produced harmouy, its light was reflected back to its author. The love that any person receives is in proportion to his ability to help others to acquire that kind of knowledge from which is evolved the purest and most perfect wisdom. The husband or wife who constantly stimulates the highest and noblest, and who is ever furnishing a sweet surprise clothed in the robes of some divine suggestion, never pines because neglected, or makes the acquaintance of jeulousy.

The victim of jealousy moans in the blackness of darkness, because he or she failed to add one gem to the soul's adornment, whose society they crave, tion Spiritualists," (an incorporated IcCune, Mrs. Berry, Mrs. Suyder, Mr. and the space that was alloted to them body) located at Liokout Mountain, presents emptiness and darkness, not Tenn. Mr. H. J. Newton was the first one diamond of wisdom whose reflected

he assemblage for the reception ac our wisdom has not inspired. We get orded him, he explained that he was of love exactly all that belongs to us always, and there is no power on earth or above it that can erect a barrier that Dr. A. B. Dobson vs. Old School Practice. will force back its flow, if our wisdom is which he entertained. He had been large enough to make its beckoning

If we are diseatisfied with our meas ure of love the only way to increase i is to add to our own graces charity, benevolence, consideration and tenderhall do so in the cause of Spiritualism, ness, and the exercise of these strengthand to-night I feel it a duty incumbent ens and fosters the growth of the same qualities in others, and the wisdom is a minister. Mrs. Binkerd asked me

of love full and running over. We should strive to present each day a sealed gift to our companions. The bewitching mystery of unrolling and examining the hidden contents, will beguile the most tollsome journey, and the gems discovered with each new day, when set in wi-dom's golden crown, will reflect the glorified radiance of a thousand tints, flooding life's pathway with ineffable splendor, intensifying the pink and gold of the wild rose's heart that fringes its edgee; dropping a Binkerd has had a housefull nearly all pe rl in the lily's cup, and not content high above the clouds and captured and acclamation). The number of friends brought back to earth a fragment of

is sure to be set upon and abused, but, no matter how often knocked down, if their cause is just and holy, they rise again stronger than ever. And this fact is not without having its effect on as "The First Society of Spiritualists of the minds of the church people every Atlanta, Ga." The objects, ains and since taking your remedies. I hardly day. Mediums will be obstructed by opposition, but if they have falth in the spirit world they will be much better off cultivation and dissemination of spirit treatment I have received. I feel in spirit world they will be much better off than if they received the plaudits of the people. While it is good to have the sympathy of mortals, it is better still to be the duty of all to show to the eclectic practice of physic in this coun bave the co-operation of the spirit world. I do not believe Mrs. Wells has lost a friend. We all believe in Mrs. Wells has our precepts and example we may uplift humanity from the lower planes of her welfare. We shall stand by her: in doing so we are connected by a bond of purity and is unity there is a transfer and glorious plane of purity, where it is possible me to see into these things? Spiritglorious plane of purity, where it is pos. ble me to see into these things? Spiritunity, and in unity there is strength.

Mrs. H. J. Newton said she was glad to have an opportunity to rpeak of the intrinsic value of the mediumship of Mrs. Wells. She had known Mrs. W. for many years, and had nothing to say sims we ask and pray for the support right people, of whatever creed or name,

OFFICERS.

tative of Spiritualism she can never be consist of a President, Vice President, R-cording Secretary, Corresponding Secretary, Treasurer, and three Trustees, all of whom shall constitute an Executive Board, and shall be elected by ballot on nomination in open con. in the great scheme of nature. What vention. A majority vote of members is called silence in her various growths present shall be required to elect. The duties of this Executive Committee shall be such as usually pertain to like officers of similar organizations.

TERM OF OFFICE.

The Executive Committee of this Association shall be elected semi-annually at the regular semi-annual meeting of the Association, as hereluafter provided, and shall immediately thereafter assume their duties.

SEMI ANNUAL MEETINGS.

The semi-annual meetings of this Association shall be be'd at their place of meeting in Atlanta on the first Sunday in January and July of each year; and should said Association fail to hold a semi-annual meeting at any time, the Executive Committee may call a meeting of this Association at such time and place as they may deem advisable.

SPECIAL MEETINGS.

The Executive Committee of this Association shall have power to call a special meeting of the Association, to may deem advisable.

At all meetings of this Association ten members shall constitute a quorum. POWERS OF THE EXECUTIVE BOARD.

The Executive Board shall be the curtodians of the interest and work of this Association, and shall make necessary rules and regulations for their own government, subject to the approval of this Association.

BOND.

The Executive Board may require satisfactory bond of the Treasurer, in such amount as they may deem necessary and proper; and such bond shall be made payable to the Trustees for the benefit of the Association.

MINISTERS AND TEACHERS.

The Executive Committee of this Soclety shall have power to ordain teachers, with all the privileges and func-tions pertaining thereto, any member of this Society who shall be deemed morally and intelectually competent.

MEMBERSHIP. The membership of this Society shall consist of any person endorsing the constitution and by-laws of this Siclety, who shall make application to and be accepted by the Executive Committee

BY LAWS.

of this Society.

This Association shall have power to make such by laws as they may deem necessary, at any semi-aunual or special meeting of the Association, provided same are not in conflict with this con-

AMENDMENTS

This constitution may be altered or amended at any semi annual meeting of this Society by an affirmative vote of two thirds of the members present. All proposed amendments must be made in open convention one day previous to

action thereon.

This Society shall and does constitute an auxiliary to the "Southern Associa-

Executive Board for this semi-annual one diamond of wisdom whose reflected light would dispel the midnight gloom around the despondent heart.

No one can rob us of any love that is ours, or bestow upon us one emotion our wisdom has not inspired. We get to follow that is of love or with all that the case to work. M. Arrowwood.

O.perul, Holt Co., Neb.-Dr. A. B Dobson-Dear Sir: You no doubt recognize my handwriting in the numerous letters sent you by Mrs. Judith Binkerd, of this place. She and her husband are neighbors of mine, and her husband, Mr. John Binkerd, Sen., thus engendered returns us our measure before I wrote to you for her if I knew a magnetic healer or spiritual doctor that I could recommend. I directed her to you and your spirit band, and CINCINNATI, O. she requested me to write for her. The diagnosis was so truthful that both she and her bushand believed that your band could cure her; but when the first prescription came she was suffering so that it was thought she was dying and no use to take the medicine, but her husband urged her to take it, and she did with the happiest of re ults. Mrs the time she had been taking your as she did when she was a girl; she is now over seventy years of age. She has recommended your treatment to all, Constitution, Objects and Aims of the First Society of Spiritualists of Atlanta, Ga.

Faciling the passesity of permanent Spirit band. Truly and kindly yours, SCIENTIF

Hickory Station, Mostgomery Co., Ark.-D ar Brotner: I feel it a duty I owe you to let you know how I am ually yours for more truth,

BENJ. JOHNSON, JR., M. D. See add in another column.

There are two reaso s why some peo. ple do not mind their own business One is they haven't any busines; and the other is they haven't any mind.

The electric light on the E-ffel towes can be seen at Orleans, seventy miler

Written for The Better Way. The Voices of Nature. CELIA LOUCKS.

Our human ears are too coarsely tuned to hear all the voices that speal is thunderous with millions of voices. Yet so faint is man's conception of nature's gradation of harmony that he is unable to distinguish one single tone in the blended whole excepting those voices similar to the human voice, as the bird, insect and animal. Science has proven there is sound in the grow ing plant. Some day an instrument shall be made perfect enough to repeat the slumberous language of vegetable life, and we shall in future time become so affinitized to the spirit of nature as to be able to hear the melodious whispers of revolving atoms forming into rock and tree under the manipulating force of nature's master band.

The law of love is the creative force within man. It is the incentive to action, human, vegetable and animal. The vibrations of nature external ze in growths of different kinds. The invisible and ethereal atmosphere is full of answers to the questioning soul of man. We may place the seeds of different kinds of vegetation in the same si, assemble at such time and place as they and in the course of time there will grow blossoms of varied shape, color and perfume.

Where does nature store her color pigments? And by what deft process does she catch the sweets and place them in the lily's cups? How we long to learn of these things.

Great truths knock long ages at the closed door of human perception ere ignorance is vanquished. Whatever xpression of farm life takes on in its different kingdoms, whatever mode of life is lived out on this plane of existence, it contains the subtle seeds of God -the motor force to make good that life under proper unfoldment.

What law is greater than the law of a finely unfolded spiritual nature in

The voice of God speaks clearer to such a nature through the avenues of brain, muscle, nerve and blood. It seems that all else lines truer to its relative life on earth than does man. We draw a line here, another one there; we condemn an act that is the outcome of ignorance, but we do not apply the right remedy whereby to establish the force of thought toward better action. Human judgment becomes warped, and its power to blight and destroy the spiritual and physical being is almost unlimited. Repress the harmonious action of the spiritual and love nature, and we will have men and women who are discordant in thought and deed, in voice and gesture The music of the spheres is indeed a symptony of sounds. By and by the soul of man shall be strong enough in the light of spiritually revealed truths to interpret the voices of nature, thereby learning to live in accordance to the dictation of his enfranchised faculties of mind.

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