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CONTENTS.

ast PAGE-A Study of the Phase of the God idea, by Hudson Tuttle: Duties and Respon-sibilities of Spiritualists, by Calvin Brown, Spiritual Birth, by Dr. H. H. Brigham.

OND PAGE—The Religion of Man. a Lecture by Hudson Tuttle, Delivered Before the Cleveland Progressive Lyceum December 7, 1800; Ironclad Spiritualism; Spirits, orWhat? Ranization, D. A. Ralston; To Point & Moral; Miscellany.

URD PAGE-Spiritualism has a Hearing in the Secular Press, by Dr. N. B. Wolf, of Cin-cinnati, Ohio, Ocean Waves; How They Tes-U(y; Advertisements.

CRTH PAGE—Editorials: Our Literary Realm: How we Interpret it: The Force Bill: Merry Christmas! Mutor Editorials; Personals and Locals; News Items.

FTH PAGE - Society Correspondence; Advertisements

IITH PAGE-Ladies' Department: Poetry: Squalls, by Myra F. Painc; Why not, by Miss Lisle E. Saxton; From the Author of the Esty Family: Spiritualists' Meetings, Advs

VENTH PAGE-Chais on Current Matters, by L. Buckshorn: Through the Crucible; Liter-ary: Poetry, The Letter Way, by Writer F. Ileath: Obituary; Auvs.

IGHTH PAGE-Duties and Responsibilities of Spiritualists concluded: After Reflection; Tid Bits; Fungent Paragraphs; Movements of Mediums; Advs.

Original Essays.

Written for The Better Way. A STUDY OF A PHASE OF THE GOD IDEA.

BY HUDSON TUTTLE

would have sunk deeper and deeper. animate objects to that of gods who were him. Jove, Pluto and Neptune divided cape Fate." between them the domains of the nether world—the ocean, the land and sky. The sun and moon had deities. Ceres

Juno, Baal, Osiris, Jehovah, Odin-parties, could be tempted at times to transfer their power to other nations. Jacob

they were imprisoned. Nothing could the demands of the priest-rulers. be more logical than that the weak gods

than their own. The apotheosis of great and good men Men who served their nations in imor introducing improvements received the homage of their grateful countrymen Semite was overawed by the dim sense exuberance of their own lives imparted

Catholicism truly says that "Ignorance is the mother of devotion," and this state is the paradise of the priesthood. The brought the harvest; the Muses inspired medicine man advanced with swift the golden tongue of poesy; Mars drove strides to supremacy in the state; he un- tutes a birth in any department of na- social science, which would equally and people of talent and genius, a certain the chariot of war. Every act of life or scrupulously grasped the powers and

The intellectual activity of Greece es caped in the exhuberance of its youthful tial to their particular people, and more vigor obedience to a priestly caste, powerful than the gods of others. These which on most other nations has been an chief gods, possessing human propensi- old man of the sea clutching and holding fast. The history of this caste is written in the best blood of the nations made a bargain with Elohim, and the -a history of the mast atrocious crimes Romans forcibly inducted the gods of and terrible misery. No outrage on naconquered nations into their Pantheon. ture, no corruption of the human mind, The Astecs had a special temple in which has been sufficiently appalling to satisfy

They imposed on the credulous masses of a conquered people belonged to their by the pretense to occult knowledge and conquerors. When nations fought, it the possession of the keys of fate. A tender shoots are strengthened and than they considered it prudent to re- governments and associations. Neither tested the strength of their gods rather slight knowledge of physical science, nourished by the sunlight and air. The

which they monopolized, and observations of the weather, enabled them to and the spirit born out of the body. intensified the human idea of the gods, play the role of prophets, and the mystery of a secret order, and the use of swift vengeance in their hands. They kept the masses in ignorance. Underversity nature presented. Of quick fixed, they craftily mould the minds of reverence. They fostered the arts and was inert or lifeless. The teeming earth, advantages, and were for ages the only the wind? The primary claim of theology is that the rushing winds, the wild clouds, the educated classes. Levying tithes in the man could not have attained a true re- grand mountains, the glorious sun, the name of their gods, they became free ligion without a revelation. Plunged in moon and stars-all by their motions from want, and gave their whole attenidolatry he could not have extricated manifested life. They felt not so much tion to the subtle methods of governing Yet we observe that the Old Testament They gave names to the elements, and the gods, expressed through the priestly New produced no sudden effect. There ality separate from them. In process of voice of the people. "Thus saith the life. was steady but slow growth from Fetish- growth, the moving power was referred Lord" became the watchword of un-

ism, the blind worship of animate and in- to intelligence, but that intelligence speakable tyranny and crimes. The preserved the former name. Zeus or priesthood has been regarded as necesonly magnified images of their worship- Deus-the upper air, the sky-when per- sary to the progress of the race most change. It could not be otherwise, for sprang to life a series of charming ever and wherever they have been in the faulty and imperfect in its parts. the gods being projection of the minds myths. He it was who dwelt on the ascendancy the nation thus controled has

Batered the Post-Office at Cincinnati, Ohlo, as where he would, were sure to be with "It is impossible even for a god to es- dividu 1, the language was certainly very from time to time in the general social progress, and the tendencies of the huinappropriate and ill-chosen.

fectly suitable and appropriate, as we been affected by Christianity; still, in the last century and a half, we may disshall see if we examine it. What consti- their ignorance of any principle of pure cern among the wealthier classes and ture? Three things are always observed freely act upon the whole community, incidental advance in literary and sciento occur. First. There must be a death. preventing its antagonistic disparities as tific culture-the middle classes, so-call-The seed dies when the plant is born.

born. The body dies when the spirit is empirical manner. born. Second. When a birth takes place there is a change of location of the thing mercial newspapers and heavier periodspirit, it can never return to its former position and location, but must forever after live externally from the parent. Third. The thing born must seek its

nourishment externally from the old body. The plant leaves the seed, its ed especial interests, without any further of all sorts for learning were established rootlets finds food in the soil, while its analogy is perfect in the animal, man,

But, although the spirit may not return to its old body, yet it may and does portant crisis, overthrowing the eneury poisons unknown to the people, placed return to the loved ones left behind. We feel their gentle, kind and soothing seized all the means of education, and influence in the hours of loneliness, sor- from the ruins of the Roman empire, its palities exerted themselves to mitigate and were enshrined as gods. As the while educating themselves, they have row and distress. As the wind cometh distinguishing feature was the domina- extreme cases of disease and destitution; from we know not where, and goeth we tion of political Catholicism and the hospitals, alus houses and other eleeof the desert, the Greeks were impressed standing the plasticity of the young, and know not whence, so these loving spirits feudal system, the sole ambition of the mosynary institutions have been foundin a manner exactly opposite by the di- the ineradicability of ideas once firmly who have experienced the second birth leaders in both these organizations be ed; private unseen charities were often come to us, although we may not be ing severally the craving for temporary bestowed, and undoubtedly are increassense and fancy, deeply sympathizing youth to their will, and secured from the able to see or recognize them with these power. These forms prevailing in the ing among us to-day. All these comwith the external world, they, out of the matured man abject and unquestioning physical senses. Could any language middle ages were accompanied with a mendable institutions and practices take be more appropriate than that used in social condition, which, in some respects, place, however, without concerted systhat principle to every object. Nothing sciences so far as comported with their the comparison of the re-born spirit to possibly an improvement on that of its tem, and are operative more upon the

That which the wind is to animal and plant life in that tropical country, is the tures of humanity, the power of the liative of the inflictions of poverty and re-born spirit to the physical, mental church being more directed to its own misfortune, than upon the hope of preand spiritual natures of man, here and himself without divine guidance, but awe as affection and kinship with nature. the temporal power. They were the everywhere. They impart vitality, re-Pagans! Oh yes, but with refined fancy. power behind the throne. The will of vive the drooping and despondent soul, strengthen the spirit and help us conaccomplished little for the Jews, and the at first had no conception of an individu- oracle, was more potent than the united tinually along the rugged pathway of

If we take Jesus' answer to Nicodemus' question in this light, it is one of the the destruction of the human conscience practicability of a better one except with most beautitul passages in the Bible. To make it apply to anything else the pers. The transition from Paganism to sonified and made a god retained the erroneously, for the race has advanced in language becomes inappropriate, ob-Christianity was almost an imperceptible name, and because of the name there defiance of its spiritual rulers. When- scure and untrue, and the comparison

But when applied to the spirit's birth statutes may be modified thereby. In various instinctive directions. In its out of the body it is beautiful, true, per- this way has the progress of civilization most unscrupulous activity, especially in The placenta dies when the animal is in their government only in a purely provement, and generally the masses

which our conservative writers and comborn, whether it be plant, animal or icals boast so much, has passed through ized by institutions determined, as above cording to the demands of their imaginization, in distinction from that of anNUMBER 25.

advance, and as a consequence legal man mind continued to expand in their they now exist, legislators will proceed ed, have also shared in the common im-

have become more intelligent than for-What we term civilization, and of mer populations. Commerce undoubtedly aided in this result through the means it supplied to successful operators and their clients, and through the several distinct phases, each character- educating influences and enlarged views accompanying travel and an acquaintintimated, by the action of the dominat- ance with foreign people. Common ing powers who directed its course ac- schools were multiplied, colleges and universities were increased institutions consideration for that of their people and aided by wealthy persons and by gard for their own safety. Taking a gen- has the general torrent of individual eferal view of what is called modern civil. fort for wealth accumulation utterly submerged the sentiment of fraternal duty. cient Egypt, Greece and Rome, for the Here and there amid, the vast crowd of purpose of an inquiry for the pervading wealth seekers, human souls were to be spirit which established and directed its found who applied themselves and their institutions, we shall see that in its rise means to charitable offices, and munici-Roman predecessor, was still character- individual susceptibility of those who ized by the prevalence of the grosser fea- participate in them, and as a partial palwealth and political aggrandizement venting them altogether or of reducing than to the special improvement of them to the lowest practicable limits. morals. The succeeding stage to that Neither these exceptional philanthropic of the universal domination of the episodes nor religious organizations of church, or rather that of the Papal power the times, existing, as they do, as a sort of er, and at a time when its hierarchy was side show connected with our present playing its last act of priestly tragedy in selfish social system, can touch upon the by the assumed authority for the for an obscure intimation of its future posgiveness of sin and crime through money sibility. Not being organized with any payments by the sinner, witnessed the thought or purpose of opposing the revolt of Luther, and the inauguration of sway of the commercial spirit, which is the Reformation. This revolution sue the most potent cause of the evils sought

occupation had especial deities; every exerted it in a remorseless manner. mation had its chief god: Zeus, Athena,

reception of a superior god presupposes superiority in the recipient.

Metaphysical speculation on the origin and character of the gods of Paganism belong to an age long subsequent to have no attenuated theories of godly ex- him all power is primarily derived. istence, else they would be philosophers and not devotees. All the fine theories by which writers have sought to involve ancient mythology in allegory and fable into and comprehend ancient life. Apsky but the being who ruled the sky. There was no allegory, no mystic meancurious of a later age perceive. A deity its grand self-analysis, purely intellectual conceptions began to be defied.

study of mythology is the result of its duct of successive advances. It would be as accurate to speak of the fossils of ing the ages to which they belonged.

That the gods are the active energies of involuntary omission received terrible that substantiated them. the world, and matter is inert and pas- retribution. sive to their will, is a doctrine which has pian Jove has human passions, emotions

of their worshippers, are subject to summit of mountains and drew the sank into decay, and prematurely old, bechanges of their mental growth. The clouds around him as a mantle. As the came the vassal of stronger powers. Supreme Deity, the inferior gods gather- Egypt furnishes an extreme example of

ed around him, quaffing ambrosia and a priest-governed nation, stagnating in feasting at his table. His nod was the senile imbecility. While Greece, freest of unchanging decree of fate and his eter- all nations, attained the highest civilizanal serenity could not be disturbed. The tion, her band of freethinkers bore their ardent worship. The devotees fixed order of events are his and from aloft the ægis of intellectual life, and handed it down to the present, through The Greeks worshipped Nature. Their the flood of Roman conquests and thedeities were immortal but human. They ocratic barbarism of the middle ages.

loved, hated, were capricious. jealous In her free atmosphere a class of men and quarreled among themselves. They arose, impossible in a nation governed only show how little their authors enter interested themselves in the affairs by a theocracy-the philosophers, who, of men and could be placated by prayer. free from authority of self-delegated godpollo was not the sun to his worshippers The most exalted hero might provoke but a god-like man. Zeus was not the their anger. They were offended when erature and science, and blessed all sucmortals forgot, in the intoxication of ceeding ages of the world.

success, their weakness and claimed ing to the early devotees, such as the equality with them. Uninterrupted success even when meekly borne was odistands behind the object and receives ous. "I know the invidiousness of forthe homage. As the intellect commences tune, your extraordinary prosperity excites my apprehension," said Amasis the King of Egypt to Polyerates, whose The confusion which has arisen in the friendship he therefore renounced. Minor afflictions were courted by the prosreception as a whole, and not as a pro- perous as satisfying the gods, and thus averting greater calamities. The deities were pleased with rites and services pergeology as a whole, without distinguish- formed especially for them, and regarded such as so important that even

Natural law and the fixed order of events been almost universally accepted to the have no place in such a view of the order gizing power inherent in motion. As the arbitrary action of a god. As the ence of a higher type than itself, the the cow throwing the world from one again.". gods can only be thought of as human horn to the other, and the Muycas, that in all their qualities. Even the Olym- the world-supporting god wearies and changes his burden from one shoulder grow old. They gather around the fes- ideal of his worshippers. He was suplive board in Olympus, quaff nectar, and posed to be absolutely perfect, yet his partake of celestial food. The Polytheist perfection was limited by finite concepdwelt in a charmed world. Every object tions. The amenability of even this god that is born of the spirit." Written for The Better Way.

OF SPIRITUALISTS. BY CALVIN BROWN. NO. I.

curred at a time when all earnest conviction of any other stage of human existence than the earthly or physical one had become obliterated, and materialism public mind, even as Christianity, as characterized by the rigid ethics of its alleged founder, appeared at the culminating epoch of vile morals and manners in the civilization represented by the ly agents, pursued the studies of art, litdomineering empire of ancient Rome. Revolutionary ideas affecting the higher human interests seem always to appear

Writen for The Better Way. SPIRIT BIRTH. BY DR. H. H. BRIGHAM.

The account as given of the conversation between Jesus and Nicodemus, if carefully perused, reveals the fact that it had particular reference to the sect that hearing of the new teacher, Jesus, who

Nicodemus did not once ask whether

second birth is a spiritual birth. As the and whither it 'goeth; so is every one

The advent of Modern Spiritualism ocwas practically in full possession of the destined to overthrow the whole com-

practical expression have reached the

but threatens the safety of society itself. had no belief in a future life. Nicode- has been presented to us of this sort of merce, regardless of all considerations the evidence of this portentious negamus was a thorough materialist, and testimony, doubtful as it may be in its except those of individual profit, was tion, we must suspect from the boldness details, is a sufficient revelation of the was teaching of a future existence, he great truth that the course of humanity sought him out that he might learn of has not been a consequence of premedihis new doctrines, and of the evidences tated design, but in conformity with the fashioning influence of the prevailing

social idiosyncracy at various successive it was a life of happiness or misery, but epochs, directed by the dominating class his whole query was, "Is there a future or power on an empirical system of expresent conception of "force" as the ener- of the world. Everything is explained by life, and if there is, how can we reach pediency; the time is yet to come when it?" Jesus answered, "There is such a the development of society will proceed the mind cannot conceive of the exist- Mohamedan says earthquakes are due to life and to reach it you must be born upon any systematic, conscious principle of duty that shall be laid down and pub-

The first birth is a physical birth, the licly accepted, for the reason that a true terial success was realized. The universocial science is yet to be disclosed, and child is born from the mother, so the its application to human affairs acknowland desires. The gods are born and to the other. By the progressive growth spirit is born from the body. Then and edged. In the meantime, political legisnourished, are married and become of ideas the gods were unitized in a there Jesus also taught of spirit return, lation, by means of codes of arbitrary parents, but are immortal and never chief god, who was the reflection of the when he said, "The wind bloweth where laws enforced by penalties upon the reit listeth, and thou hearest the sound fractory, will continue to govern society; thereof, but cannot tell whence it cometh however, they may be influenced by considerations of personal or class interests; legislators in their enactments are likely

ward of the gods, some of whom, go science—is thus expressed by Herodotus, lif this conversation referred to any to be more or less affected by popular commercial spirit was, however, neces-the gods, some of whom, go science—is thus expressed by Herodotus, change in the life or character of the in-sentiments as these may be developed sarily attended by general intellectual If this conversation referred to any to be more or less affected by popular

DUTIES AND RESPONSIBILITIES testing sects, involving the people of while the huge universal struggle for Europe in a terrible episode of persecu- material individual accumulation sweeps tion and war, which continued for centuries.

> changes—we can hardly call them "reand unconsciously pursuing its way, was lic mind.

when those antagonistic to them in their the world through geographical adven- mal cul de sac of human instincts, we final stage, when their continuance not the demand for luxurious wealth, intensi- of a future life has been eclipsed. If only no longer preserves social order, fied sensuous wants and engrossed hu- such trained minds have become conman activity for their supply in the However imperfectly history has got adoption of all the means available there- life beyond the present and are inclined itself recorded in literary accounts, what for. The indiscriminative exercise of comfavored by the license of the age. The sive inculcation of faith as the sole essential of future salvation. This had left the concern of morality in abeyance, and the trading world rushed upon its purposes regardless of all other consequences, provided the grand aim of masal desire of gain being shared by governmental authorities, encouragement and protection were everywhere afforded for its exercise, with the result of fostering the spirit of national aggrandizement and a continuation of the prosecu tion of wars for territorial acquisition, slavery, and even piracy.

The continued development of the

ceeded in crippling the power of the to be mitigated, they must remain lim-Pope and shattered Catholicism into projeted in their efforts to small effects, onward, blind to all conscious regard to the good of humanity, and with the ac-

Under all these political and saverdotal companying decadence of the old theological influence practically ignores all ligions"-we may discern the growth of spiritual perceptions by the induction of a social power, which, though silently a positive, materialistic belief in the pub-

The limits of these articles do not perbined systems of church and state, in mit the statement of the details of the other words, of the prevailing priestly rise of materialism as a philosophy-it ereeds and the arbitrary personal rule is sufficient to say it has rapidly spread in governments as manifested in king- both theorectically and with practical doms and principalities. This was the effect in the development and intensifitrading or commercial spirit actively cation of the modern commercial spirit. organized in individuals and corpora- In such writers as Vogt, Buchner, Wundt, tions, which, becoming extended all over Tyndal and others who lead in this disture and discovery, and thus adding to may infer how almost fatally the notion vinced of the non-existence of human to publicly adduce what they consider of their opposition to what was once the low state of practical religion had existed universal belief of Christendom that among the so-called Christian people, this belief if not already in articulo moreven from apostolical times, an inevit- tis, if not rescued by strong counter able accompaniment of a devotion to evidence and effort, must eventually mere dogmatic theology and an exclu- under such encyclical attacks and the influences of our present social business system, become relegated to the inane. Thus must the despairing conviction of the finality of the earth life with no future accountability, lead to the reckless chase for individual gain during its continuance, purpetuating the poverty, vice, crime and misery that have characterized the whole history of our so called Christian civilization.

Under the deplorable effects of materialism as represented by its influence in directing the activity of man to an exclusive attention to its corporeal treasures, Modern Spiritualism, as has been stated, made its appearance-a

Concluded on Page 8.

Reported for The Better Way THE RELIGION OF MAN.

Lecture Delivered Before the Cleveland Progressive Lyceum, December 7, 1890.

BY HUDSON TUTTLE

I come before you to proclaim a new religion, one that is the antithesis of all others since time began, for all others have been religions of gods, while this is the religion of man. Some time, far away in the mists of the morning of man's advent on the earth, before the fancy was sufficiently quickened to pic- sinned and become evil. The next step ture the dream of the Garden of Eden. in the childhood of the race, the primitive man, a hairy savage, dwelling in rifice to the good Deity. You will uncaves or burrowed excavations, was ter- derstand that this scheme rests on the rorized by the dim light his awakening fall of man, and if it be shown that man intellect received from nature. He was a child in reason, and, as a child, the ex- falls. ternal world appeared a world of wonders. He was thrust into the midst of the enchanted scene with enemies on every hand. Around him extended dark and interminable forests, the night fell down terrible in its blackness, and out of it came the savage beasts against whom his club was poor protection. He was crushed by the overwhelming power of the elements. The rush of the winds, the blinding flash of the lightning, the is growing worse and worse. In the roar of the thunder-what was he in the hands of these giant enemies?

You may call the servile imploration which came from the dust in which he prostrated himself, devotion and worship. It really was an expression of abject fear. The forces of nature were invisible and incalculable, and dependent on something beyond human foresight, and, as the child is afraid of the dark, this primitive man was afraid of the darkness of the unknown. It is difficult on its rocky leaves in characters that for us to understand the thoughts of none may gainsay. When the lion, tiger, this early man. We are habituated to mammoth and elephant inhabited torrid judge by the standard of the present of Europe, man was their associate. What man, after thousands and tens of thousands of years of advancement. I wish to cestor of Adam by hundreds of generadeeply impress the conditions of this early time, for it lies at the basis of my heavy, with retreating forehead and masargument, as being the source and fountain from which the great streams of religious thought have flowed.

The people of "Darkest Africa," although advanced above the early cave- in clearing away the rubbish of old be dwelling man, furnish us with some liefs. I sympathize with those who have vivid illustrations of the depth of the primitive darkness. It is out of the ig- mockery of faith, but knowledge is betnorance, superstition and absolute terror of fear of the unknown that all systems of religion sprang into being. Brah- force. He is the last term in the vast manism, Buddhism, fire-worship, Judaism, Christianity and Moslemism start step by step, in organization. He is the in diverging streams from this one final fruitage of the tree of life which source and run in almost parallel strikes its roots to the foundation of courses. Every advance in the intellect matter. The old system made immoradded to the force of these currents. The mind did not sufficiently awaken to ception of certain beliefs. The new reresist, but only to explain the size and ligion claims immortality as a birthright. add new material to the drift on the surface.

There came a time which we call the dawn of civilization, between which and what a position is his. He has started authentic history lie uncounted ages, on a journey which will continue when During that time thought became pictured in hieroglyphics, and the picture in dust on the coast line of time. writing gave place to the alphabet. Writing was regarded as a mystery and sacred. Those having the ability to God?" I have not denied the existence write were considered next to the gods, of a God, yet I do deny that true moraliand inspired. The written page was ty depends on belief in any certain conalive and could speak. Now what happened with all these fugitive writings in her quiet way, of God neither affirming that awakening age before history makes nor denying. She goes forward from certain record? Different races, existing facts to the order of facts called laws, and under widely different conditions, gath to the organization of matter. Here the ered these fragments and superstitious- mind stands on the threshold of an un held them of divine origin and sacred. known universe. Beyond the laws lie The Hindoos made the largest collection the active forces. Who can fathom the in the Vedas; the Persians gathered infinite abyss or see through the all-cirthem in the Zend Avesta; the Chinese in cling dome? Shall we speculate? We the Books of Kings and Confucian writ- cannot explain the growth of a blade of ings; the Jews in the Old Testament; and grass. This God asks no prayers, no the Christian in the New Testament. These books all originated in a similar ferings, no penance, no whining confesmanner, and record the condition, the rude brutality and selfishness of those and loving heart; and but one temple, early times, as well as the spiritual longings and aspirations which began to appear through the thick darkness of what had heretofore been a life of animal passion. We now have the beliefs and fancies of the ignorance of early man formulated in a book held sacred and holy, inspired by God himself, and hence alsolute and binding authority. The gods who, at first, veiled in darkness, stood and the spirit life is governed by laws as behind the scene, have become united in fixed as those of the physical world. one, and enthroned as the world's tyrant. Man becomes nothing, God everything. He made man for his selfish pleasure, olution of faith into knowledge, duty and man, to appease his wrath and gain into obedience, not from servile fear, but his favor, must give himself as a willing because such is the constitution of slave. In the language of modern times, man had no rights God was bound to respect. In fact he had no rights at all. The bare permission to live was a favor granted an unworthy creature. Ignorance, an erroncous understand-

the good Deity, and hence must be perfect. He is not perfect, nor is the world around him in accord with his wants. Into the good world, peopled with good men and women, evil has fallen, and the people have become wicked. This is evil god or gods. They wrought on the as an engineer. good men and women, and they have is the redemption of these wicked people -the redemption of fallen man by a sac-

never fell then the whole superstructure How shall we prove this important proposition? By evolution. What is evolution? The growth of an infant to manhood-that is evolution. The progress of the savage to complete civilization is a perfect expression of the evolution of humanity. I need not pause to tell you that this process is exactly the reverse of that required by the Christian scheme of salvation. In the latter man other, he was a brutal savage, and by mental process he has advanced by slow

and painful steps to a comprehension of moral duties and responsibilities. The rock crust of the earth was laid down in the order of time. There has been no designing interpolator there, no false copyist to make corrections and insert falsehoods for the sweet sake of his religion, and to assist the cause of God The alphabet of this volume is engraved kind of a man was this who was the antions? His skull is preserved, thick, sive jaws. There is the type of the first known race, and it would be impossible for man to fall lower and remain man.

/ We have already wasted too much time bowed at the shrine-they now find a ter than belief. The new religion of man places him in the center of creative series of living forms, arising higher, tality a gift from God, because of the re-We are immortal because human. Man's immortality becomes the end and purpose of creation's plan. Look at manthe earth grows old and the stars break

You may ask, "Do you leave out of your religion of man the presence of ception of the Deity. Science will go supplications, no sacrifices, no burnt ofsions. He has but one altar-the true edge of the life force is indicated therein, and that is the universe. The following propositions of the evo lution of man from a lower to his pres ent state may be presented. He has never fallen, never been lost, or estrayed from God. There is consequently no necessity for a mediator. Through knowledge man becomes his own savior. Immortality is a continued evolution. There is no authority but nature, and reason is the only interpreter. The resthings, ceaseless effort for purity and integrity of being, devotion for this right, is the religion of man.

THE BETTER WAY.

"SPIRITS, OR WHAT?" thoughtful Christian asks to-day: "Why does not God kill the devil?" And in Mr. James Emerson, author of followancient time the mind was agitated by ing article, is an engineer of great ability, the same conflict. Man was created by and on hydraulics is a standard authority the world over-naturally of an investigating and skeptical turn of mind. He ghastly theories of a Calvin. Suppose a mind upon matter. These manifestations thought his way into Spiritualism, and while he raises doubts at times, they dissolve in his strong reasoning ability. His statement of facts may be relied on only possible by the intervention of the as surely as would be his investigations one side of others, and so on, would not in no other way. Through them I be HUDSON TUTTLE.

Under the above heading, the Boston Herald of February 28th ultimo, gave a very circumstantial account of what were claimed to be materialized spirit forms witnessed at Rochester, N. II.; we can hardly take up a paper without finding something of the kind described, and unless desirous of passing down to posterity as a superstitious set of materialistic idiots it is time that some attempt should be made to elucidate the cause of such appearances. Is the question, however, logical in connection with the account? Spirit is immaterial intelligent being? The account describes material forms that must have been those of ordinary human beings, or reincarnations of persons once known in this life, neither offering any proof of life beyond the grave; but such materializations are likely to gain the attention of the multitude sooner than those of a more intellectual character; they are evidentally of this life and have to do with our well being here, emanating from the same cause or force as that which causes "table tippings, raps," &c., and I believe the same as that which produces all of our physical movements; and this force seems traceable back for centuries. Recall the monks of Luther's time, mere animals with only animal desires, their religion a formula, denying the right of thought; forbidden to marry, but, unless sadly belied, the fathers of many children. Think of the stern old sectariau with his coarse mimal nature and belief in woman's subjection, thinking it a sin to smile, but scriptural to gratify his passions; it was the rule for such Christians from John Rodgers to Lyman Beecher to have many children. Turn from those running in ruts to those beginning to think. The astounding "spiritual manifestations" in the family of Samuel Wesley prove the mediumistic temperament of the children. Those old enough will readily recall the ecstatic shouts and convulsive ways and worship of the early Methodist. Can any one remember such with large families of children? Yet they were not credited with a disposition to mortify the flesh. Come now to the spiritual medium, (male); look the list through see how few of them are fathers, ye many of them have a very corn-fed look and they are generally noted for liberal views, and it would seem that their life force is expended in the production of their so-called physical manifestations Go back centuries and it will be found that wherever these manifestations have appeared in a families they have almost invariably done so through the children. See the Rev. Joseph Glanvill's account of the "disturbances in the Mompesson family, 1661 to 1663;" also, Adam Clark's account of those in the Wesley family; so of modern times. Half a dozen children seated at a table soon get table tippings or raps; the same number of octogenarians might sit until doomsday without so, which would seem to indicate that they are the product of a surplus of the life force. Solomon in his prime could undoubtedly have caused the heaviest extension table to dance a hornpipe, but after getting to the vanity and vexation stage, would have found a tea pot too heavy. Ignorance sneers at the treatment of old David, as described in the 1st Book and Chap., of Kings; but in my opinion, a profound depth of knowlthat is not thought of by the medical fraternity of to day. See how readily such will retain a very positive individuwomen, babies and dogs take to rosy, ality after separation from the body robust men; then see the same dog with Separate the parts of a twenty-four bladhanging head and tail describe the segment of a circle as he passes the lank, have the same right as any other piece saturnine specimen of humanity. Robust men usually mate with fragile women: animal propensity would sceni to demand an equally robust mate, but it is evident that nature guides; the one has not believe a low or silly communication a surplus, the other lacks the life force, and each attracts the other. Married unless there was a mind in that circle to couples are seldom effective as table tip. match. The communications are often pers, though each carry their proportion of force mixed with others. Why is the invalid strengthened by taking iron into the system unless because of its being a good conductor of electricity or this life force. Singing or music have the same effect upon the manifestations in all their phases as upon human beings. The foregoing suggestions are offered Our ideas are opposed quite as freely by for the consideration of observers; they this force or intelligence as by persons relate to the physical bearings of the in the flesh. Communications purportphenomena; but there are other phases that offer strong proof that the spirit be living are very common, but that degerm from the great ocean of intelligence pends somewhat upon who the sitters gain an individuality, the body itself like ed communications as fast as they could

nature? The question answers itself; it Franklin drew lightning from the clouds, is only through ignorance that he so so I believe that one or many persons dares. The mind of a child is a study praying earnestly for a given purpose for the profound. How natural it is, and might produce an effect; we little know has been duped. The press take how its simple inquiries confound the yet the power of mind upon mind or forest to be cultivated by cutting the tops have been offered for man's study since from a portion of the trees leaving un- the dawn of history; I believe they offer sightly stubs, the branches from others a key to a knowledge of our life, health leaving bare poles, all the branches from and surroundings that can be obtained such work be considered that of barbari lieve it will be made clear that crime is a ans? From the depths of my soul I be- desease, and that there is something more lieve it to be a greater sin to teach a than a moral influence in the contact of child any other motive for doing right individuals. I find that in sitting with have dropped in upon us than than for right's sake, than it was for Fagin to teach Oliver Twist and his con- force is taken from me to a very dispanions to steal. So long as a mercenary priesthood can live on the credulity of the ignorant, so long will such as Moody be encouraged to peddle out supersitition, that the educated clergy would be ashamed to mention; but as a matter of policy it would seem better to live here tend to. One case has interested me by sawing wood, then return to God a full fledged individual soul ready to commence a higher life, than to live at ease preaching platitudes, then to "melt back into the universe" with the spirit germ so shrunken that it will naturally gravitate to the body of some lower animal in which to make a new effort for higher life.With Moodys, there will be Ingersolls, for the two are cause and effect, ignorance and fanaticism. No well read, thinking person can well doubt that Christianity has put humanity back a thousand years; (Jesus of Nazareth would find little sympathy in a christian church to-day): or that the Bible has been perverted through selfishness, but the strange phenomena, known as spiritual manifestations, are likely to furnish proof that its leading ideas are correct, and that its seeming miracles were the effect of natural causes. These have interested me for many years but it is only since their appearance in my own family that I have been able to study them with any satisfaction; as we are not mediums, their appearence with us is supposed to be the result of an carnest desire and cultivation of the means to bring them. Either my wife, her sister, "Charla," or myself can get table tippings or raps, sitting with almost any other person, but such communications as were published in last issue of Reporter are only obtained when "Charla" is one of the sitters; those were obtained by calling the alphabet, the table moving at the proper letter; they also come through her mind by seeming inspiration. I mention her as "Charla" because as such she is known to engineers, turbin builders and manufacturers in more than half of the states of the Union, as the young lady assistant in my testing them. The materializations, if real, of business; quiet, and of a mathematical turn: but certainly not a poetess, yet in answer to wished for information, communications like the following come brough her mind like a flash of light:

False, with the true, you'll one day find Is but the crossing of your mind, With our dispatches as they are sent. From our Summer Land to your Continent

If the truth you wish to find, You must study your own mind; Learn its workings, its.relation With the great unknown creation; A gem we promise you shall find, In a knowledge of the human mind Spirit friends around you gather. Wishing much to help their brother, Seeking earnesly to find, This gem of truth in the human mind.

Spirits from the other shore, Oft come tapping at your door Wishing to inspire your mind. With happier thoughts of their design.

DECEMBER 20, 1890 ed by such and such a friend, s. turns out to be one of our worst fa or broken sticks. The society or fi

certain persons that my strength or life

agreeable extent, while the contrary is

the case with others. There are persons

who seem to leave a part of themselves

with us for weeks, so that if we sit for

the manifestations by ourselves, we have

what purport to be their matters to at-

matter up, to their glory it has the out just as they knew it would or he that it would. The result, a general. demnation to the spiritual cause and who profess to be followers. The the most powerful antagonist we h has caught an item from this one formance that will have a tendency, keep more people away from our inte gent meetings that, soon, perhaps, of our best lecturers could pom gather into the field in a life time frauds, of which the country is full, only degrades our cause in the eye the many, but they rob our fellow of their spare dollars, and the rent the societies must suffer financially that account,

Let this board enroll all such that much; it was what purported to be the come under their observation and spirit sister of a person from a distant lish the frauds to the world; let n apprise the societies of these brain State. She gave a communication as a test for her brother, which was, sent and sticks, of these immoral lecturers by him disowned; when she came again about upholding Spiritualismshe was rated soundly for her deception, means truth. It means that to be a and requested to keep away unless she itualist you must practice what could be truthful. Nothing more was preach or teach, providing, how heard of her for six months when her that you teach or preach nothing brother came to our house for perhaps what is good, pure, truthful, &c five minutes; that evening his sister put you how many black sheep have we in an appearance. "How happens it that our rostrums, how many wolves you have not been here for so long a sheep's clothing are prowling over time," was my inquiry. "You scolded ' was enlightened country seeking whom the reply. "Ah, Annie, you told fibs, you may devour? Select a board of remember." "No. I didn't." "Ah, yes, kind that will fearlessly do their that test to your brother." "I didn't and you will soon have a list that give any." "Who did then," was asked. astonish you. Let every society one order sent out by this board not The one that broke the window." Nothcountenance such persons, and in a st ing had been said about a broken window at the time, but a month previously time they will seek some other emp ment to earn an honest or disho our table had been pitched into the window, Singing the "Braes of Balquither," living-and not at the expense of has been as effective in bringing Annie cause-and Spiritualism will rise ste to us as "rubbing the lamp" proved in step higher in the estimation of bringing Aladdin's genic. We have had people, which will naturally force what purported to be the spirits of many press into the same channel.

Many other evils and errors I a persons come to us; some of them very mention, but space forbids. Theref noted ones; the latter have almost into start the ball in motion, I prom variably been followed by imitators, the support of "The Mediums' Be Enthusiastic Spiritualists exult in the Society," of Indianapolis, Ind. Sem thought that these manifestations are your names and soon we can call a ne breaking up the pulpit influence, but that is solely because pulpits are ocing to organize.

TO POINT A MORAL.

preach for those who pay best, without To the Editor of The Better Way. Many years ago a young man ful life. energy and determination to ceed, wandered from his native head follow a young girl with whom he 🖛 love. He, in his ignorance, image she was one soul of honor and be In after years, or that is a few years he went in search of his lady low married her. She bore him brighte dren who are now grown, but alas! wife of his did not progress as he and to-day there is no love betw them. Why was this? He grews built up proper principles while shel generated the other way and became rupt, dishonest, a sucak after his pode while he was asleep, and insanely jeak of other imaginary women. One ka of the beauties of Spiritualism, the d denounces it as a fraud and a d Where there was once love and p now there is bitterness and deceit Query: Will these two people

man and wife in the spirit worlds will this poor man forever have to a tend with this woman who has his substance and blasted his earths Verily, No! He will after this life the

Ironciad Spiritualism.

It may be said and truly said of Spiring of nature, and of man's relations to itualists, of the non-Christian variety, the world, was the beginning of the that they are the liberals of liberals. great religious symptons, and, as the in- They stand abuse meekly, and rarely re tellect unfolded, instead of marking out | turn evil for evil. The Ironclad Age, a new pathways it was forced into giving paper that has an abiding faith in the new interpretations to the received reli- ability of death to kill a man so dead takes possession of the body in order to are. I have sat with persons and obtaingious dogmas. These grew space and that he will stay dead, has always had reason itself became a potent means of amongst its best supporters men and a vegetable starting from seed, drawing be spelled out, and found them to be their extension. It received the data women who will not agree to stay dead, sustenance from the earth and returning furnished by preceding generations, and no matter if they are blown up by to the same at maturity; then how imevolved, by its inexorable logic, conclu- dynamite and torn into inch pieces. We portant that life in the body should be sions which none might gainsay. Thus have done what was possible in the past natural. Suffer little children to come the personation of good and evil by the to keep the peace between this class of unto me and forbid them not, for of such the personation of good and evil by the back the materialists. Being savage, the belief in good and bad gods was the first step in explanation of the mysterious problem of good and evil. The next step was to reconcile the exist-ence of these opposing forces. The

Your lives are langled in with ours; We, are not so far away,

We join men aud women in their work. Aud children in their play.

Much has been said about the twaddle that purports to come from the spirits of noted persons, but if persons will pander, twist and be all things to all men for the sake of becoming noted, there is no good reason for supposing the spirit of ed jack knife, and the corkscrew would to call itself the many bladed knife. We have had many communications the past two years, but none of a lower character than such as I have published; and I do was ever given in what is called a circle, oracular and difficult of application, simply because they are answers to ideas conversed about hours, perhaps days, before. The following is one of the kind and was given through the table; "none realize for how great an object they live." Our minds and conversation effect the manifestations but do not control them. ing to come from persons who prove to nothing but the passing thoughts of the sitter's mind. I find also, that any idea thoroughly established in my own mind is pretty sure to crop out in the communications. An earnest wish or desire

tions, but the thinker who has studied them carefully under favorable conditions will feel more inclined to bow in humility and thankfulness before his Creator and to earnestly ask for more light. In conclusion, I would say that from my own experience during many years of unprejudiced investigation I believe the matter to be susceptible of practical solution .- Emerson's Turbine Reporter.

cupied by materialists at heart, who

faith in their own teachings; and con-

sequently, who are the first to laugh at

the idea that any of their dogmas may

be sustained by tangible evidence; yet

these so called spiritual manifestations

do furnish a plausibility for many of

which I have no doubt, are reincarna-

tions, and give ground for the belief in

the resurrection of the body for judgment,

and the resurrection of Jesus of Nazareth.

A careful study of the forces that pro-

duce the materialization will at least cause

the observer to hesitate before rejecting

as impossible the idea of such conception

as that claimed for him; not of course

through any miraculous process, but

through a concentration of sexual force

as a concentration of the elements un-

der certain conditions produce earth-

quakes, tornadoes, whirlwinds, &c. We

have much to learn yet, and until sure

that we are quite as wise as our Creator

it is not worth while to ascribe to mira-

cles or the devil; what may well take

place through natural causes though we

may not understand the why. The

shallow may sueer at these manifesta-

Written for The Better Way. ORGANIZATION. BY D. A. RALBTON

Much has been said of late upon this subject, to which I will add. What we most need at present is a National Board, consisting of the best men and women in our cause, whose duty should be to enroll all societies formed throughout the States that might want to come under their control, or, in other words. to reap the bencht of their experiences. Some may ask what is the benefit of such? They are too numerous to mention, but to begin with, I will just say that Spiritualism is daily being scoffed at by what is known as the ignorance of the world-although many of the scoffers are looked upon as our sharp, shrewd, intelligent people of the day. The reportorial staff or news collectors, who constantly come in the presence of some person advertised in the column of our journals by some society or interested party in our noble cause, that Mr. or Mrs. So and So will hold a public meeting at such a place and that they will astonish everybody from the platform, the seance room, or in some private circle, and that the editors, reporters and everybody else are invited. In many instances large crowds are brought together to listen to or watch for some-

with similar spirits and she like She will dwell with her like and he his like. Earth marriages are not ing there, and at last he and she will utterly divorced from each other! Let others take warning from se sad picture. Try to live in harmony earth, if you wish to live together is great hereafter. Such is law as imble as God's will and as unchanged God's universe. Do right here. De true and noble thing at the right Be honest, charitable and good. Do which is right because it is right. Of vate purity of action and endeavor live here that you will be congeni the vale beyond. Is not this end Oh! ye wives and husband be married time.

Among the latest disinfectas lysol," which appears to be very like carbolic acid. The emulsifying 🕊 is resin or fat soap, tar acid being porated with the soap at the moment saponification.

It has been proposed to make the per half of war balloons of very this! and the lower portion of odinary but material, the whole so constructed hold hydrogen instead of ordinary A singular disease has recently

called to the attention of physicians is a form of recession of the gums d superior molars, which is said to be to the use of tomatoes as food.

You are in a Bad Fix. But we will cure you if you P Our message is to the Weak, Nor Habits, or Later Indiscretions, bar fled away their vigor of Body, Mind Manhood, and who suffer all those which lead to Premature Decay, sumption or Insanity. If this mean

DECEMBER 20, 1890.

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IN THE SECULAR PRESS. the Cincinnati Enguirer Publishes following Article from Dr. N. wolfe, with this Elaborate Cap-

akes the turned in the Spirit Land; A Startling Seance r hope mbed for The Enquirer by Dr. N. ral con Wolfe. Editor Plympton, Simon Camand w and Others Appear and Talk With e pres um. His Dead Daughter also comes to Side to Converse With Him. Strange unifestations Through the Indian spirits "Black Hawk" and "Skiwaukee." They Say the Indians Do Not Mean War when They Indulge in the Ghost Dance. Mr. Plympton Says We Are Now in the Toils of One of the Greatest Revolutions the World Has Seen. A Beautiful Egyptian Dressed in Lace and Jewels Plainly Visible After the Lights Had Been Turned On-A Spiritualist's Interesting Article.

> thave been interested in spirit phenomena forty years.

Lentered the field of investigation cotemporary with Dr. Hallock, Prof. Bush, Geo. Talmadge, Rev. John Pierpont Judge Edmonds, Prof. Hare, N. P. Willis, Robert Dale, Owen, Horace Greeley, Geo p. Morris, William Ellery Channing, Theodore Parker, William Lloyd Garrison, Ralph Waldo Emerson, Parker pillsbury and others no less capable of clear discernment and grasp of intellect. That they worked well the record of the boatman calls," each attests. Like the wise men of the East, they followed, undismayed, the "star" which heralded

THE DAWN OF A NEW ERA To men on earth. But before this leading light could paint its colors on the canvas of the skies the redemptive pictures thus foreshadowed, these "men of mind" followed their fathers to the other side of life.

The supreme problem of existencethe fate of man after death"-they left unsolved to other men and other times. Millions Thave taken it up where they laid it down, and are now at work unearthing the stately and inflexible shaft of "Truth," long buried in the ashes and scoria of ignorance, superstition and crime. Truth, having a divine nature, is omnipotent in its power. It hows to no human shrine and is indifferent alike his card!" In a few seconds to the applause or criticism of men. It will neither break nor bend.

What the beacon in the light-house on the strand is to the bewildered mariner, spirit phenomena are to men in pursuit of knowledge in the after-life. They discover to u sthe fact that life continues after death, that we

MEET OUR EARTH FRIENDS In the spirit world and fellowship with

them, there as we did here. The knowledge of laws acquired in spirit life is increasing, and as a result re-embodied spirits now have power and facilities to come and go across the "river of death" unknown to them a score of years ago. They can, also, when they come stay longer, endure a stronger light and talk with a londer voice than they could formerly. For the information of those interested 1 propose to report the doings of a recent gathering of spirits in the parlors of Mrs. Helen Fairchild, No. 520 West Eighth street, Cincinnati, Ohio, on the

27th of November, 1890. The day was Thanksgiving, clear and cool, when I entered the reception room of Mrs. Fairchild, I came by invitation to see a perfect re-embodiment of spirits. The measure of the room was 15 by 20 feet. It was carpeted and furnished please, if you can." with a half dozen chairs and two rockers; also, a small table and music-box. The

SPIRITUALISM HAS A HEARING Republic. He wore black silk stockings and knee-breeches, with a brilliant buckle. Gilbert Stuart must have studied his shirt front as a model when he painted the ruffles in the portrait of Washington. His hair was white, profuse and of a length to reach his shoulders. The entranced medium stood by and announced the spirit to be Dr. Benjamin Rush. I was at once attracted to him, for he not only had a kind face, but "a gentle, winning voice." The doctor examined my condition, as had Dr. Lamarr, and there seemed to be an agree ment between them in the selection of a remedy. I was free to tell them I had more confidence in magnetic treatment than I had in pills and powders. At this time, when a controvery on medicine was imminent, a spirit whom I knew in the form, and have seen and spoken to a hundred times since he "crossed the

river," stood on the floor. IT WAS PLYMPTON.

He came with a quick step, a bright face and outstretched arms, exclaiming as he seized my hands: "You are sick, old boy but with good care you'll pull through Follow the advice of the doctors and you'll come out all right; but it is a close turn

"Florius let us talk about something else. It matters little whether I 'cross' a few days before 'my time comes' or a little later. I am ready to leave when

'Stop right there, old boy! Your work is not yet done, and we can not spare you yet. You are laying up treasures in the spirit world."

The entranced medium who had been walking about the room came to where we were holding a standing consultation, and said: "Doctor, an old man, tall, grayhaired, too weak to re-embody, scarcely able to speak, wants to talk with you. He gives me the name of 'Simon,' and says you know him."

After thinking over my list of friends living and dead, I failed to recall Simon! "Surely there must be some mistake," I said. "I know not this man. Can he give an account of himself whereby I may recognize him?"

The entranced medium more than surprised me by saying: "He will give you

A SHEET OF PAPER

six by six inches, was handed to the medium from the inclosure and brought to me. On this paper was clearly traced the following sketch and legend:



Simon Cameron

"Hasten your efforts. I am with you," "General Cameron!" I exclaimed. "This is marvelous! Can I do anything for you? Have you not power to re-embody and appear? Come into the room,

"I have not the power," he said through the entranced medium. "I away. Red man won't hurt 'em. Red ing of a political candidate who is defeat-"I have not the power," he said edge of the laws obtaining here, and in rags stood like a beggar by the open door. When I realized I had left the earth I remembered you and what you had told me of the spirit world. I followed you through Scotland and tried to let you know I had passed away, but could not. I had had

THE ENTRANCED MEDIUM Now began to show symptoms of fail-ing power. The spirit now hesitated course must end. He finished speaking tood, but Rush and Lamarr retired to closure and

THE BETTER WAY.

the inclosure. I now took rest in a chair, but the entranced medium continued to walk about the room. After being comfortably seated a few minutes, from the inclosure came two female spirits across the room to where I sat. I arose to receive them, but they hade me sit, and then each brought a chair and sat beside me. Dressed in white, each wore a veil reaching almost to the floor. The yeils did not cover the head entire. nor any part of the face in front of the ears. The taller one was a brunette, with a profusion of short curls fringing her forehead: the other a blonde, with a wealth of hair falling loosely to the

shoulders.

I RECOGNIZED

The first as Josephine Bonsparte, the other as Anna Wolfe, my daughter. Each took a hand of mine and whispered messages to my listening ears. From their separate touch, from every essence of their full lives, through mine a lifesustaining stream did swiftly run. Next came mother, and, with her, sister Caroline. I placed chairs for them in front. We sat in silence for a few minutes. Caroline was first to speak, saying: Brother Nep, I wanted to come, but you had so many visitors to-day I thought our coming would be an intrusion."

"Why, Caroline! Be free to come when you can. I always want to see mother and you. I love you both very much, and am always glad when you

come.' While speaking to Caroline a fifth spirit came from the inclosure and stood in the center of the group. Through the entranced medium she said: "I'll come again, perfectly re-embodied." Thus five spirits were

PRESENT, IN GOOD LIGHT,

At oue time. On a former occasion, in the presence of this medium, nine French spirits, including Napoleon and Josephine, appeared in my parlors and maintained their personality several minutes, but not in so strong a light, and hardly with so much power. The meeting continued fifteen minutes. The company then rose, and with parting salutations retired to the inclosure.

It was but a few minutes after when the two controling Indians, "Black Hawk" and "Skiwaukee," came from the inclosure, and stood erect before me. They wore blankets over their bodies. feathers in their caps, and leather leggings and moccasins on their nether extremities. After saluting me

THEY FETCHED CHAIRS

And sat beside me in silent communion. Hawk was first to say: "Old Chief! Many Indian spirits in

Dakota! Much manifestations. Me there last night-Ski, too!" "Did you dance?" A. "Yes; many

spirits dance." "What do you dance for, Hawk?" A. 'Glad to come. All glad to be together. We glad we can come to see our people.

We don't harm anybody." "But it is said you are looking for the Messiah to lead your people to war with tom, and so disturbs the waters. white folks?" A. "Old Chief! All lies! dance and shout for joy. White folks one of those big waves which vessels

and finally became silent. My medical advisers and Plympton had remained continued, and began to grow monotonstanding quiet with me twenty minutes. ous, but not so the manifestations. In a Plympton sank from sight where he few minutes a spirit came from the in-

TOOK & STANDING POSITION

In the center of the room. I stood not two feet from her. I had full view of her face and form, but was admonished by the medium not to touch her. She was to be looked at, not to be handled. With-out announcing her intentions the me-dium suddenly turned on the gas of a size foot hurner. six foot burner. The room was brilliantly lighted, and

there stood in the full glare the most perfectly, because the most distinctly seen, re-embodied spirit I had ever be-held. She was said to be an Egyptian, and only on rare occasions would consent to re-embodiment. Of medium height, black hair and dark olive complexion; her form was faultless.

SHE DRESSED IN LACE

And wore a veil reaching from her head to the floor. Peering from the folds of her dress, which draped the floor, was a slippered foot, half concealed. It was shapely and dressed in white satin, with a sparking buckle surnounting the in-step. She wore a necklace of large nug-gets of amber, which served as magazines for holding spirit power. Her face and arms were naked, handsome and well developed, faultless in shape, and with-out a blemish. She drooped her eyelids as a screen from the light, but the lashes were long and beautiful.

IN MY LARGE EXPERIENCE

And opportunities, extending over forty years, I have seen no spirit embodimen in so strong a light. Had the "Lady Leonora" taken a walk in a public street on a cloudless day she could not have been seen in better light. As it was, the unsheltered eye could not endure the light in which she stood for five minutes without optical pain. But what of all this? the man of busi-

ness asks cui bono. Nothing, 1 reply to you, unless you have brains to read the signs of the times. N. B. WOLPE. igns of the times. N. B. W. Cincinnati, November 4, 1890.

"Since reporting the conversation at this in terview, General Cameron has re-embodied, and maintained his individuality several min-utes in a light sufficiently strong to distinctly recognize each feature of his fare and curve of body. He repeated almost what he formerly had said, with characteristic deliberation and emphasis. He grasped my hand and carried it to his head, and while it rested there disem-bodied. N. B. W. N. D. W odied.

OCEAN WAVES.

OCEAN WAVES. As the moon passes around the earth once in twenty-five hours and the earth is about 25,000 miles in circumference, the tidal wave travels 1000 miles an hour. This is its actual rate of speed in the open sea; but where land impedes its progress it moves much more slowly, sometimes making no more than fifty miles an hour. You understand, of course, that this tidal wave is what we commonly speak of as the rise and fall of the tide. In mid-ocean its height is of the tide. In mid-ocean its height is

of the tide. In mid-occan its height is about four feet. In land-locked seas it is less. In some bays, however, where there is a wide opening directly in the course of the advancing or receding tidal wave, the rise and fall is much greater. Earthquake waves, which are those arise from causes wholly different from those which produce the other varieties. Price, S1.60. Postpaid. PRESS NOTICES:-Mrs. Euma Rood Tuttle is masterful in her profife poetical genius.-The Two Worlds.Eng Mrs. Tuttle is well known as a poetess and outhor of manyerquilet songs.-Saturday.Five-ning Journal. Her poems are worthy to hang like a banner from our walls to recall us daily to our better selves.-Hester M. Poole. A poet with abundant talent and versatility.-Danner of Light. Strong, tue and beautiful.-Phy. D. Home. those which produce the other varieties. Neither the winds nor the tides have anything to do with these waves. They are produced by subterranean convulsions, which lift or otherwise agitate the surface of the earth on the borders of an ocean, or the earth which forms its bot-

If an uplifting of the earth should take Indians glad to see their people and place under the ocean, it would produce dance and shout when they get religion meet with sometimes in calm weather -get crazy. When Indians dance and and which are always described as 'tidal.'

ed by an overwhelming majority, say that he has been engulfed in a 'tidal wave.' And the sea-captain, who ought to know better, reports to the hydrographic office that away out in latitude and longitude something or other, his vessel was struck by a 'tidal wave.' Whereas the truth is that, in a storm, ninety-nine times out of one hundred it is simply an unusually larg wind wave which strikes the ship, and the one hundredth time it medium. Indians far away come and is caused by an earthquake. In calm weather it is always the earthquake



Is an inframmation of the branchish mass-the air-passages leading into the lungs. Yew other complaints are so prevalent, or call for more prompt and energetic action. As neglect or delay may result seriously, effective remedies should always be at hand. Apply at once a mustard positive to the upper part of the chest, and, for internal treatment, take frequent doses of

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Young Children,

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THE BETTERWAY

FARADAY PAMPHLETS.

No. 1.-The Relation of the Spiritual to the Material Universe; The Law of Control, New

whole arrangement was austerely plain. A portable lathe work frame, resembling a domestic "clothes-horse" stood near the north wall, and over it was hung black cotton cloth reaching to the floor. The frame did not reach the ceiling by three feet, and when finished measured 3 by 6 feet in size. A gas chandelier hung from the center of the ceiling. A lantern was adjusted in the corner of the TRAINING ABOUT DEATH, HELL AND THE room to reflect red light upon the walls. This was manipulated by spirits. The light was softer than gas-light, but strong enough to show the figures of the carpet and tracery on the wall paper. While Mrs. F., entranced,

WALKED ABOUT THE ROOM

And talked of the increasing power of spirit manifestations the world over, a strong masculine voice from the inclosure gave me a salutation, adding: "Many spirits want to see Old Chief this morning." It was Black Hawk speaking, as his voice, face and form are recognized by all who attend Mrs. Fairchild's receptions. I invited the Indian to come into the room, but instead, a tall, slender spirit came from the inclosure to where I sat, and extending his hand, said: "I am glad to meet you, Dr. Wolfe, though sorry to learn you are in bad health. I have been looking over your system, and the judicious use of Sanguinaria would beucht you very much."

THIS SPIRIT

Gave his name as Dr. Lamarr. He wore tating as to what practical use I can small cap without a visor.

Before I could return his salutation terms." another spirit from the inclosure walked engaging manners, and wore black vel- can to make amends for lost opportunitime gentleman" of the carly days of the dressed."*

JUDGMENT

That unfitted me for the companionship of developed spirits."

"But, dear General Cameron, the law of progress will lead you along the royal road to light and liberty."

"You hardly understand, my friend, how difficult it is to advance in a new direction of thought. The great task is to unlearn the lessons of false situations which have hedged us through life. With perverted views we have passed from the cradle to the grave. Had I had cleaffviews of the spirit world, how different I would have lived. I would have given up wealth, social position, every blandishment of life, to have made known the actuality of the spirit world as a know it now."

"You could not have accomplished much had you done all this for the world. Still, you would have been educated into a higher development, so that when your turn came to enter the spirit world you would have been clad in more foundations. Spirit light will enlighten man, and the power of spirits to right fitting vestments than 'rags.' I am hesi-

black cloth pantaloons and vest and a will be astonished to read it, not to define their emotions by any stronger

"Give it to the world! Hasten your stross the room, he was slender, with efforts! I am with you. Do what we SPIRITS WILL BE SEEN BY EVERY EVER vet clothes. Ilis dress, manners and ties. My people are not obdurately your streets. This will be when we mien presented to me the ideal "old- wrong when their highest reason is ad- soon begin to do."

man don't want to go on the war-path." "But Hawk, red men have been killing white men; they hunt white men and shoot them. That means war."

"No, Chief; white man tells lies about Indians; they print lies. They say Indians on war-path, when they come to dauce."

"Then you don't mean war, and you are not looking for the Messiah?"

"No, Chief; bad man come to see spirit then go back and tell what they have seen in Dakota. Spirits get among white folks at camp meetings and make

em crazy; they see Jesus and expect Him to come from heaven to live with them on earth. Are they on the warpath, and ought they to be killed? No, Chief, we will all live together, white spirits and red."

AN UNSEEN WITNESS

Stood behind my chair while this col loquy was going on. Hawk had barely stopped talking when Plympton came to the front and said:

"Doctor, Black Hawk is not so black as his name implies. He has told you the truth, and 1 indorse every word he has

spoken. The Dakota manifestations are but the prelude to others. From spirit-ual causes, you are now in the toils of the greatest revolution the world has seen. All your religious and political inthe wrong is omnipotent. Government may terrorize the Indians and put a stop a light brown velvet cut-a-way coat, faded make of this interview. Your friends to the manifestations for a time, but laws never change, and they control white and red men alike. The law of re-embodiment is better understood today than yesterday. It will not be long monious and gloriouse univers. I expect

Filling your churches, your parlors and

come among you in force, which we will The restless medium now announced the man.-Richings.

HOW THEY TESTIFY.

wave.

Wm. E. Channing says: The idea of death as separating us from the outward universe, and shutting us up in our own minds, seems to me quite the reverse of the truth. There is a progression in every part of nature, and to suppose the mind to emerge from its present connection with gross matter to purely spiritual existence is to imagine a violent transition, quite irreconcilable with this great principle. Death is not to separate the mind from matter, but, in the case

of the virtuous, is to raise it from it. present subjection to matter to a glorious triumph over it. The most perfect man is not he who confines himself to purely moral gratifications, but he who has a moral energy through which all things are received and enjoyed by him in just proportions. Other gratifications, thus controlled, become moral. In another world, our pleasures are to be diversified and multiplied. I cannot endure the thought of being severed from this har-

death to multiply my connections with it, and to enlarge my knowledge of and power over it.

If prayer cannot change the law it can

PSYCHIC SCIENCE, BY HUDSON TUTTLE. No. 1.-The Relation of the Spiritual to the Material Universe; The Law of Control, New edition, enlarged and revised, by M. Fareday. No. 2.-The Origin of Life, or Where Man Comes From. The Evolution of the Spirit on the Market Science of the Spiritual to the Material Universe; The Law of Control, New editor, enlarged and revised, by M. Fareday. No. 2.-The Origin of Life, or Where Man Comes From. The Evolution of the Spirit from Mailer through Organic Processes, or How the Spiritual being. The leading ubjects treated are as follow: "Matter, life, noind, spirit; What he senses teach of the world and the doctrine of evo-intion: Relearing: What is the scinitive man and lis results; What is the scinitive man and the man and the doctrine of the scine of the s tons of man's spiritual being. The leading willed is treated are as follows:
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on Tuesday of each week, as THE DETTER WAY goes to press every Wednesday.

NOTICET

NOTICE: All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume re sponsibility for the same, must be addressed and money orders made psyable to, THE WAY PERISHING CO., Southwest Corner of Plum and McFarland Sts_ CINCINNATI, O.

OUR LITERARY REALM.

If two-thirds of the books written by our amateur authors were to be reduced to a tract, or an essay, the real and only beauty contained in them would be observed, while under circumstances the truth is often lost in verbiageirrationalism, absurdity and unintelligi bility-obfuscation. Everybody wants to be an author, and every such aspirant has something to say-the incentive to write indicating this, but not everyone who feels this emotion is a writer or knows how to express himself. The rule should be clearness-syntactical correctness aiding this very much-followed by conciseness, indubiousness and authenticity. Of course, the latter is absolutely necessary to gain credence to what is said, but it may be overlooked by overcredulity and a draw on the imagination, as it is sometimes done by overzealous correspondents in reporting the phenomena--telling of a test they received which in the light of reason is no test at all.

"Is that you Mary?" to which a spirit says "yes," is not a test as some accept it. It may or it may not be Mary. But right in politics, we all know and have even if recognized as such, we owe it to ourselves to let the spirit give its name independent of our help. If the name er till doomsday, it would not change cannot be given, other tests will be forthcoming if we but exercise patience and not give everything away impulsively and then jump to conclusions that we have been especially favored. Not that we doubt the genuineness of the phenomena witnessed; but caution leads to perspicuity, and this must precede the gift of concise or clear writing. Authorship is not an effect of education alone, nor of the ability to write down thoughts in column articles-as we can prove by quires of foolscap paper scribbled full of incoherent thought sent us by uneducated inspirationalists, nature's "mind" readers, mediums, sensitives, etc.,--but of the combination, although an educated reasoner may become an author or compiler of facts while a simple inspirationalist without a knowledge of grammar cannot. He may become an exhorter or a never escape the criticism or the con-

pages of some of our literature which should never have been permitted to go abroad only to make intelligent people smile at our credulity and simplicity. Of course, we are not to blame for the cupidity of some people in our ranks, and all we can do is to grin and bear it until the masses have studned a higher comprehension of Spiritualism when such books will be driven out of the market for want of patronage. We have already some standard works, but these will only be appreciated after people have had their fill of windy ones. But for all that we would not and could not constitute ourself a judge, because the whole thing rests on a matter of taste. Some tion. Thus our aim was not to denounce or praise any particular literature in our body spiritual-as a cause-but simply it. to call attention to the fact as an incen-

tive to higher tastes, both by our readers and contributors, and to govern themselves accordingly. It has been in our mind for some time, but it is a subject difficult to present in a practical manner, and one not aggressive to our many and many writers, poets and other aspirants for popularity. However, it is the simple truth and may it be accepted as such.

THE "FORCE" BILL.

The so-called Force-Bill is in a quan dary. Republicans dislike to abandon it for fear of having the country conclude that it was only intended for partizau purposes. Democrats dislike to give up the fight against it for fear of having their opponents believe that they now are willing to sanction its passage because it can be used in their favor. Between the two the much talked of Bill will probably be talked to death by the 4th of March-except by accident and through the unwilling enthusiasm of some Republicans and silent sauction or indifference or part of the Democrate combined it will be passed. Neither party wants it very bad, because, as we said before, it is a dangerous law to have on the statute because it can be used by any party in power for partizan purposes. Whether it will be healthy for any such party to use it or not, is not the question of the hour, nor will it be taken into consideration in a close contest. Might is learned by experience by this time, and we may preach morality to those in powtheir intentions when it comes to making additions to their numerical strength. Reformers are generally those on the losing side, and have the lip smacking to do while those inside are enjoying the loaves and fishes. But to prevent any such calamity as continuous power, the less laws we have, making such a thing a possibility, the better for the country at against it in its insipiency, and not for political or partizan reasons. If the latter were the case, we would now sanction it, but we do not. The voter is protected. only the law bearing on the same is not carried out, and because it would affect the eastern and northern manufacturer. who intimidates employees by the threat of discharge, as it would the southern planter who threatens to send for white immigrants to till his soil, if the negro revivalist, or even a lecturer if extremely votes against him. And between these sensitive to spirit action. But he will two dilemmas the ordinary voter-the

practical business man? Before introblush mounting to their temples, at the ducing another such a resolution it would be advisable for all to post themselves a little on spiritual matters and not go at it blindly on someone else's say-so or feelings of prejudice against a people, a class or a set of individuals. Class legislation in religious matters may pass in Russia or Stam or Burmah, but not in free America. Pederal and State constitution oppose it, and any such attempt would be met with either an appeal to State or Federal protection. Spiritualists have the same rights of protection in their mode of worship that s granted the Catholic, the Protestant, the Jewand even the Chinese. Neither of the latter are proscribed through taxation find delight in reading what others then why should Spiritualists be singled regard as trash or invention or hallucina- out? It will not work and any such attempt would prove futile to the individ ual or body of individuals that undertake

MERRY X-MABIII

We use the term "Merry Christmas more as a greeting to our readers than in commemoration of an event. Christmas has no existence for us in its true sense-its real significance. It would be very inconsistent for Spiritualists to de ny the existence of Jesus of Nazareth and then celebrate his birthday. And yet some would unthinkingly censure others for saying aught of the day. So we say celebrate it in honor of our Christian brethen and be happy with the happy around us-be merry with the merry, and when the Spiritualists' birthday comes (the 31st of March) our neighbors may also look with favor upon our eventlove begetting love.

THANKS.

American Health College And Vitapathic Sanitarium, Fairmount, Clucinnuti, Dec. 14, 1890, J C. C. Stowell, Dear Sir:-Christman in coming and in dispensing my yearly Christmas presents, I again remember THE BETTER WAY. Please find enclosed five dollars for that purpose,

1. B. CAMPBELL Yours,

If we would make it a moral principle never to condemn or pass judgment on a fellow mortal until we felt authorized to do so by a superiority of spirit, much would be left unsaid that only induces pain or aggravation without moral results or good effects in any way. People who condemn loosely or lightly are without much heart-true soul forceand need constant flattery to be kept in good humor or they become your destroyers, such seeing cause for complaint where greater souls and the noble hearted pass it by as nothing or as not worth noticing. With such people familiarity breeds contempt, for they are quick at detecting defects, and slow at forgiving. Avoid them as much as possible, for when left to themselves they will have to begin to find fault with themselves for want of other fuel. This is the belarge. For this reason alone we warned ginning of self-culture-self-reform or true spiritual development. Happiness is non est without it.

> In answer to a few questions concerning the reason why we asked for photographs of our contributors, mediums and correspondents, we would say: first, because we wanted to become better acquainted with those whom we only know by signature; secondly, because visitors to our office often ask for a description of this or that contributor with whom they have been particularly pleased, or of such medium or correspondent. Thirdly

PERBONALS AND LOCALS. Merry Chrismas! J. G. A .-- Accepted with thanks.

THE BETTER WAY.

H. P. T.-Poem received; but it is diffi cult to say when we will use it. Photos received; M. E. W., C. L., B. P.

A. M. M., A. S., J. W. D. Dr. Elliott Coues, the theosophist and

scientist, is a fine-looking man of fortyfive, tall and broad-shouldered. He is an authority on entomology, and was for many years a surgeon in the United States Army.

Prof. E. A. Warren leads the singing class at Mr. A. Willis' Sunday afternoon services. His city address is 218 Rich- Other questions were intelligently anmond street.

A copy of Emma Rood Tuttle's "From Soul to Soul" with portrait received. It perhaps. Therefore go and listen for a neatly gotten up volume, handy and yourself.

printed in large clear type. It would make a nice holiday present for your mother or father or aunt or anybody who can calmly devote his time to perusing it for spiritual consolation. M. I. Holbrook &Co., of New York, publish-

Dr. M. L. Holbrook, of New York, held a meeting at his residence recently for the purpose of organizing a sub-branch of the English Society for Physical Research.

Mrs. Lulu Billings, of 11 North Fitz hugh street, Rochester, N. Y., is a musical prodigy. Under control she sings iu German, French, Spanish, Italian, Hungarian, Chinese and other languages, and plays exquisitively on the piano. She ought to be invited to give musical seances before societies in our large cities.--Alcyone.

Mr. A. Willis, who contemplated going South has changed his plans for the present and will remain in the city, giving seances as usual for the benefit of his many friends and the cause generally. Contributors who desire their MS, returned should send postage stamps with the request. It costs the same one way as the other.

U. G. Figley's "Life in the Stone Age" for sale at this office. Price 30 cents. The proceeds of the trumpet seance held at Mrs Kate Stewart, No. 2 Allison street, on the 10th inst., amounted to \$14.50 and were given to the Union Society as a benefit. The society has responded in a letter of grateful acknowledgement. Such noble acts will not go unrewarded and are worthy of imitation. Mrs. Richings will give a Sylvester entertainment on the last Wednesday in this month (the 31st of December) at the Union Society Hall.

Societies would find it to their advantage to consult with their mediums be fore undertaking anything. If their word is good for the individual and accepted on the rostrum as truth high enough to give to the world, it certainly might behoove societies to ask their advice.

The concert at Music Hall last Sunday ternoon was phonographed. Besides the phonograph some three thousand human tympanums enjoyed the music. Cincinnati has a reputation for good music and appreciators of the same.

A grand cantata entitled the "Frost Oueen and Santa Claus" will be given by the Children's Progressive Lyceum, at Memorial Hall, Christmas Rye, Wednesday the 24th inst., to which all Spiritual- where it was accidently (of course) disists and their friends are invited. Tick-

ized-otherwise we can never progress. him postmaster-general, it would Whether man or woman would evangelize the world, she said it was the mission of both, but all the preaching would he of no little avail if the individual didn't evangelize himself-reform the interior man .- Answering to the ques- a fraud! Besides, in a 'free' county tion as to the opinion of the spirit world on the Koch inoculating remedy for the cure of consumption, she said it would prove as fatal or damaging as inoculating for small pox if carried to the same extent. All cures should be made from the cause and not the effects of the disease, and until we reach that understanding

there will be no absolute palliative. swered, but space forbids saying more. However it is enough to wish for more Bay Send us Vol

Names of Spiritualists Or friends who are interested in our Cause that we may send them a Sample copy of THE BETTER WAY.

NEWS ITEMS.

Succi's 45th day of fasting ends on the 19th.

Joe Coburn, the old-time American prize fighter, succumed to consumption on the 6th inst.

Irvington, N. J., has just passed out of existence, having passed and is enforcing a stringent Sunday law a la puritana.

A. T. Stewart's former private secretary died in a ditch, having been found dead in one shortly after he left his home in New York on the 6th inst. Sitting Bull is dead. He, together

with five of his men and seven Indian and prayed. Every night I was on 1 police have been killed-the result of an knees, asking God to learn me how attempt by the police to arrest Sitting read. The other night I felt a cuin Bull.

In New York the Hebrews are opposing religion in public schools, and leading Rabbies say teaching must be secular or serious trouble will come. Even moral instruction is feared, as it might be the entering wedge for secturianism. So the ball goes moving on, and free thought is gaining ground by new adherents. In a few years more the people of the United States will be ready to nominate a free thought candidate for President.

Some time ago Jacob Steenburgh, of Mechanicville, N. Y., was dishonest to the amount of \$300. He escaped, and Deputy Sheriff Shane went in pursuit of driving blindfolded through the stree him, following his trail to many points to the place where a needle had be in the west, and as far as San Francisco, where he made Steenburgh prisoner, and finally lodged him triumphantly in Ballston jail. It was good work, but costly, for Shane's bill for mileage and other expenses was \$1,700, which was yesterday allowed by the Board of Supervisors.

One of the men who made a fortune out of the Cardiff giant humbug nearly twenty years ago died in New York recently. His name was George Hull. He was formerly a tobacconist in Binghampton, and was the author of the fraud, which he engaged an Italian stonecutter of Chicago to carry out. A large gypsum slab was obtained in Iowa and cut into the form of a gigantic man. The stone was artificially colored, to give the appearance of great age, and then buried in the vicinity of Cardiff, covered and exhumed, and exhibited

DECEMBER 20, 1800

been all right. But when a man a tises that he is in possession of a fa which enables him to get at the things'-a faculty unknown to ment souls and office-buyers,-he is me this, Spiritualists have no rights Calviniats need to respect!" Gustave Nelson in the Truth 8-

of the 29th ult., reports Thada-Wakeman as saying in his late all before the New York Liberal Club Anarchist aims at liberty. But he never get it. On the contrary, b moves us farther and farther in Take Illinois-the liberties of the are taken away by Auarchy; in law against freedom is enacted, and will be yet enacted. Society mut. fend itself against those who sure its very life, and force will be und long as force is necessary. Individ ism is opposed to freedom; liberty be gained by co-operation only, 12 ism and Nationalism, which are in line of evolution, have a future w them. They aim at emancipation nature and monopoly; they are scient But Anarchism, that tells man torate himself from his fellow-men, in scientific, is unmitigated nonsense Mr. Pentecost wishes to be a teacher the good of mankind he must first a little sociology."

Samuel Bowth, a well-known di ored man of Jacksonville, Fla, learned to read through the agene prayer, reports Mr. De Rosche, his ployer. Many are ready to testify he never could read before. Accord to Sam's own words, he says: "I pray feeling, like an old rag being unwinn from my brain, and something told a could read. So I got the Bible from neighbor and it was plain to me. I a read it very plainly, and can pronou all the words right, so everybody w me. I tell you, boss, I believe in prays If true, this may be regarded as a M miracle similar to the power of speak the language of the land visited by apostles-known to the Spiritual Scient as a perfect obsession or complete a trol for a spiritual effect -good.

Paul Alexander Johnstone, the fam mind reader, repeated at Saratoga, N.1 his test, made recently in Chicage, hidden in a spot unknown to him, a finding it through the medium of 1 minds of a committee of citizens see ed to conceal it. Alderman Cander spirited carriage team was offered for purpose, and the Alderman, with im others; including two newspaper m composed the committee. While Ide stone was under guard at the Vanderil House the committee drove into anothe ward and, without previous arrangement stuck the needle in the back of a doors the Medical College. Then the min reader, with a bandage over his eyes at a hood over his head, went down from

his room, jumped into a sleigh 🛋 drove the team himself rapidly through the crowded street for a block, made to right turn to l'ayette street, and the drove smartly towards the college, B should have gone four blocks and the half a block to the right, but did make the last turn. After going a bled too far he stopped, threw down the reis

sciousness of scholastic individuals that he slips his grammar. If this is noticeable in speech how much more glaring it must appear in print or on paper. And even where a man speaks grammatically correct by habit-either attained through study or association -- he is not always capable of expressing himself practically, as it were-i. e., simple, concise and distinct; free from ambiguity, incoherency and diffuseness or long windedness.

Prolixity is only admissable in novel writing, but not in stories intended for news papers. Nor in argument of any kind that bears on the facts or news of the present. People will not read it, and it is time and space wasted. We have frequently called attention to this fact for the purpose of aiding our amateur in the old rut.

Writing is no more a gift as it used to be regarded. In olden times an unedugifted, Now-a-days there is one out of for this effect. Thus it has become a them on the streets and market places. And even here is competition -- the best obtaining the laurel crown from the as stipend.

Who will aspire for the poet's gift when enough to meet half of its running exsuch becomes general? We know wherepenses. What was Councilman Muller of we speak. These are facts, But Spirit- thinking about that he should have ualists are a very forbearing people and made such a mistake - a man who is genhave gianced in silent awe and with crally regarded as an intelligent and

hired man-is more or less a slave to others' bidding.

If the people are corrupt, unjust dispensation of law and unjust laws made them so. Thus it comes from the fountain head; and from thence must come reconstruction, reform and readjustment, Let it be done by legislation for the people, and not for parties, factions or individuals. Let us have a government that is above these things, and at the head of it a man who knows not of them. Such a man is Robert G. Ingersoll.

NO PROSCRIPTION!

Councilman Charles Muller, of Cincinnati, introduced a resolution at last Priday's meeting of city fathers to license Spiritualists and fortune tellers 110). A more curious resolution could writers in their style and their reports, not have been offered. It is a mixture correspondence and contributions gen- of sweet innocence, ancient bigotry and erally. But either they have not read it ridiculousness. To class Spiritualists or have not heeded it; for many continue with fortune tellers is about on a par with classing street fakirs and slight-

of-hand performers with church people or Christians. Because the former may -cated Burns was admired for his purity be licensed for doing business, there of thought and for being inspirationally certainly cannot be any reason for licensing every church member for the every five persons more or less gifted privilege of being one. Fortune tellers are not Bpiritualists, nor are they recogsentiment or principle of "the survival nized as such whatever they may claim. of the fittest" order, and those who do Pakirs and magicians claim to be Chrisnot toe the mark as the sge demands are tians too, but is that any reason for classnowhere. Poets, authors, writers, such ing them as one, and taxing them for as they are comparatively, are found in all being. The State already imposes a tax the walks of life just now, exercising of \$900 on fortune tellers. Is Councilman their gifts for the benefit of advertising Muller ignorant of this fact? Spiritualschemes, or to make up handbills, and lists are chartered organizations under even applying for the job of distributing Ohio Constitution of 1802, Article VIII. Section 3.25. In Councilman Muller ignorant of the laws of the State in which he is an office holder? Besides that, if hands of the fakir with 25 cents a verse | Bpiritualists were to pay the license asked for, the city would have almost

we wish them for a good purpose; name-

ly, to decorate our office and to enjoy the combined influences that photographs of the living give forth -magnetically and inspirationally. Therefore send us your photograph if you have one on hand, or whenever you next have it taken, and do not fail to send your name with the picture-enclosed in the same envelope, otherwise we will be at loss to know who you are, even if you write us that you will send it in another envelope.

Those who have the truth can stand a little humor or criticism better than those who are in doubt about it, or are on the wrong track. Spiritualists for example enjoy a little witticism directed at them, and even copy them in their journals, while some of our side issues are very sensitive concerning a little levity or criticism. Tell the latter of his wrongs or criticise his actions and he is ready to fight. But let him be right and fault finding only makes him smile at the folly of the fault finder. This is skin to a guilty conscience being easily accused. Strong are they with a solid foundation, both in social and individual life.

It is proposed to tax titles in France. A simple "de" is to pay \$100 annually; a 'baron'' \$1000; a "marquia" \$6000; a 'prince" about \$20,000. Anyone who likes may obtain a title from the government, but must pay for the honor. If military titles in this country were taxed \$1 per capita annually, we think the war lebt could be paid off in a very few years. let us try it.

Man can no more do his own thinking than his own growing. Both are the effects of an external influence-this influence being what may be termed spirit, an ocean of intelligent motion or force that surrounds us and pervades the entire universe. It is the source of all life -intelligent nature or God so-called.

"Joy softens more hearls than tears."

ets 25 cents. The ladies in charge are making great efforts to attain a success and the probabilities are most favorable. Come and be merry with the merry!

In Sidney Dean's article, "A Brief Plea for Individual Rights," occur several errors which bear correction. In the secoud column, first page, second paragraph, fourth line from ending of same, "How the horror of being a servaut," should read "How the honor of being a servant." In the second line of third paragraph, "Let us revise one or two," it should

read, "Let us review one or two." Mrs. B .- Article will see the light January 3d.

Mrs. Richings attracted good audiences last Sunday at the hall of the ful face. Union Society of Spiritualists. Her two discourses were made up of answers to questions sent up by auditors. Of course, music, congregational singing and invo

cations preceded each lecture. The latter, however, which are regarded by many of our more iconoelastic brethren as a relic of superstition and sometimes as a nuisance, could hardly find objections to those emanating from Mrs. Richings, for, if they possessed only beauty of language they were worth liseffect as well-a benignity that soothes, and which should subside aforenamed by Koch. It is also asserted that the objections. The sum and substance of Emperor has ordered that any money the lectures were, that spiritualimeetings needed by Koch shall be furnished to were not conducted altogether in conformity with the wishes of the spirit sects, but the grandeur of the spiritual

advanced as we are to-day. Our work lies in the present and by close attention to this our highest ideals may be real-party, if, in return, they would make

about the country as a prehistoric figure The imposition was so clever that many scientific men were deceived by it.

A lady who was traveling in Europe in 1880 picked up a small pebble near the cross, by the village of Ober-Ammergau, to preserve as a memento. Eight years later, in relabeling this fragment of limestone from the village of Passion Play fame, she chanced to turn the pebble so that the light fell in a certain angle, and was astonished to find that in that view a wonderfully sorrowful face like that of the Christ showed itself. The lady, Mrs. Bacon, has shown the stone to the Rev. S. P. Smith, D. D., of Newton, and to other well-known people, all of whom have noted the wonder-

Says a Berlin correspondent of the Philadelphia Times: "The lymph, called by Professor Koch 'Parataloidin,' is a than five hundred people saw the m fluid whose most important ingredient is said to be toxalbumen. The costliness of preparing this is the chief obstacle at present to its general application, and the idea of extending its use among the poorer class of patients, at the expense of the Government, is said to be under consideration, and Dr. Von Gossler, tening to, but they have a harmonizing Minister of Medical affairs, has had the method practically demonstrated to him him immediately on his demand."

In speaking of the Reid case the Budd world and that more harmony of action hist Ray says: "'My hushand is in was needed. Not that it was below other prison.' Such is the heading of an advertisement by the wife of the editor of philosophy called for more than mere the Olive Branch, a spiritualistic paper. worldly harmony, and on account of its This editor, W. R. Reid, advertised in beauty the slightest discord was all the his paper that he could read sealed letmore noticeable. We should also be ters by means of his psychometric facullooking forward instead of backward and ty, and our calvinistic government sent finding fault with the past. Without him to the penitentiary for using the errors in the past we would not be as far mails for 'fraudulent' purposes. Had he

and jumped out, shouting! "Oh! Im all lost. I have gone too far and do

know where I am. I don't think I a stand it much longer. I can hard breathe." Then he seized the arm of committeeman and rushed back on for blindfolded and without guidance, on the same route to his hotel and then # stairs. "I see it now," he cried, "I the needle," and hastened down stain The sleigh had followed him back, b he did not enter it. He rushed with back up the street, still clinging to the committeeman, and by a circuitous roth reached the college builing, where, and considerable trouble, he found the me dle, the whole test requiring an heat Then he collapsed and had to be carried to the sleigh, which was driven on a f back to the Vanderbilt House, where stimulants were administered.

made.-New York World.

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There is more Calarrh in this section of the country than all other diseases put to the and until the last few years was supposed to incurable. For a great many years dotted boal remedies, and by constantly falling a cure with local disease, and preaches constitutional disease, and therefore require constitutional disease, and therefore require constitutional disease, and therefore require constitutional treatment. Hall's Catarrh Can manfactured by P. J. Cheney & Co. Totad Ohio, is the only constitutional cure on the market. It is taken internally in doset fre-ten cloud and mucons surfaces of the of case it falls to cure. Bend for circulars is at falls to cure. Bend for circulars betten the offer one hundred dollars for case it falls to cure. Bend for circulars betten the offer one hundred dollars for case it falls to cure. Bend for circulars

M. J. CHENEY & Co., Toleds, & Sold by all druggins, 75c.

Advice to Mothers.

THE BETTER WAY.

Correspondence.

Weldon, III.

in Dewitt county is the above little, pleasant ly situated town where, too, the leaven of Spiritualism is silently working under the minis-tration of our old friends, Mr. and Mrs. Kibby, of Cincinuati. Three months ago this worthy pair was invited to Weldon at the earnest Nolicitation of Mr. and Mrs. Greeuwood, who, too, are somewhat mediumistic, but not sufficiently to serve the public. After several parlor lectures at the Greenwood home, the audiences became so large that an addendum had to be built to accommodate the many scekers after truth. This simply gives another illustration of the good that can be accomplished when timely aid is sollcited. 28.

St. Louis, Mo.

It may be of interest to some of your many readers that do not already know to learn that Muss Jennie B. Hagan, the admirable lecturer and inspirational teacher, began a course of tectures last Friday morning at the new hall in this city, before the Ethical Spiritual Associstion, and will continue them through the month of December.

This is a new spiritual organization, and con stituted out of the members of the First Spir itual Society in this city, and of such other members as may feel disposed to unite in an effort to advance more generally the cause of pure words and the spiritual philosophy.

Those of your renders who are acquainted with Miss Hagan will not fail to congratulate the new society upon the happy auspices upon which they start off with such a charming leclurer E. W. GOULD.

Washington, D. C.

Mrs. H. S. Lake commenced her labors here on the first Sunday of this month. If her initial lectures were a proper index to her ca pabilities it is an ascertained thing that she will be not only popular but useful in a marked degree to our society. She is earnest and radical, fully abreast with the advance thought of the times. Her controls are of the strong national type, and throw out plenty food for thought. Mrs. Lake lectures on Sunday consisted largely of personal experiences.

particularly to correct two errors made in my **Inst** letter.

the key. I should have said that Captain Cabell did it. Mr. Ross never locks the door. It is Stanley's rooms. At the first about thirty peralways done by some member of the circle. I also said that Miss Simmons was presiding medium at Mrs. Melling's. Mrs. Melling does this herself, and Miss Simmons holds weekly Thursday evening scances at Mrs. Reeves. w.

Waverly, N.Y.

Notwithstanding the friends of Spiritualism in Waverly as had to bear the blunt of opposition for many years and in a variety of forms, nevertheless we are pleased to find a few that are faithful to their highest convictions of truth, and fearlessly advocate the principles of the grand philosophy of Spirituatism.

On the evening of the 2d of October these noble few celebrated their annual Harvest Moon Pestival with great success, and it was a time that will be remembered for a long period in the future.

Our much esteemed President, Dr. C. F. Ly ons, opened the meeting with a few suitable re-marks, and his noble wife, with the assistance of other ladies, made it very pleasant in con-versation, and particularly in preparing a report for the pleasure of the visiting friends,

The evening exercises were very interesting, and all were made happy.

If they should have another meeting of the ame kind, one thing certain they must have

larger accommodations. This society holds meetings every Sunday evening on Clark street, at Mr. L. F. Snyder's parlors, Mrs. Snyder, medium. All persons are kindly invited to attend. JOHN ROCKLEVET.

Dayton, O.

The progress of Spiritualism in Dayton we are beginning to name as one of the marvels of the times. For thirty years past it has been struggling along at a tortoise pace, and not until two years past has it risen above the surface of a mere past time, for a few quiet inquirers who scarcely knew each other as such, and benefits over there, and so as we listen to our when meeting together at the circles or elsewhere, would humorously inquire if they, too, belonged to the army of the cranks. That there are many around who do not wish to be con spicuous of even known as Spiritualists; It is also well understood they are not caring as yet

Mr. Moulton again took the rostrum, and from a scientific standpoint showed us how all things, new and strange, had run the gauntlet of superstition; how all the learned men, doctors; is vyers, clergy and professors of different schools will try first to sneer it down, then try to explain it away, and at last steal it and inim it as their own. For the closing lecture Mr. Moulton took subjects from the audience and handled them to the satisfaction of all present.

Mrs. Jackson, of 138 Hermitage, Grand Rap-ids, a psychometric reader, gave readings from wherever she may be called. The music by A. J. Davis through the entire

our meeting. Papers: Progressive Thinker, BETTER WAY and

the R. P. Journal, were there for free distribu tion, but am sorry to say did not get many new abacribers.

All from a distance were provided for by the generous hospitality of the citizens of Hart ford. Many thanks for the same.

Our next meeting will be held at Paw Paw Mich We think of changing a little and having

the quarterly and anniversary at the same time. MRS. R. A. SHEFFER, Sec y

New Orleans, La.

In New Orleans there is at least a decided awakening in the spiritualistic circles. Inter-esting meetings are held every Sunday at 10 St. Peters street, and Harvey T. Stanley continues to draw a fine house of intelligent-looking people at 59 Camp street, where the New Orleans Spiritual Association meets every Sunday night at 7:30 o'clock.

The society is very fortunate in securing the services of Mr. Stanley to open the winter's campaign, as he is a young man of good address and prepossessing manners, who at once gains the good will and friendship of those who come in contact with him.

Wolf, gives many grand tests at each meeting, describing those who have passed on into the "land o' the leal," giving dates, circumstances and names in full. Besides this, "Wolf" gives psychometric readings, often giving as many as Later in the month I will write more fully of fifteen or twenty readings. after he is through of aur society doings. At this time I wish to ffreen or twenty readings, after he is through us. Mr. Stanley is also a very fue physical

medium, getting independent slate writing, By the slip of the pen 1 wrote that Captain the moving of heavy objects, playing on musi-Ross locked the door of the cabinet and kept cal instruments and materialized hands. I attended two transfiguration seances at Mr

> sous were present, many being skeptical in re-gard to this form of manifestation. The remit was very crude-looking forms, through which the medium's individuality sometimes showed more plainly than the spirits. Still, even under these poor conditions, there were ome startling transfigurations.

> At the next scance conditions were different. At the next same series were present, and all har-monious. The manifestations were fine; some fifteen or twenty forms appearing. Among others Bright Sun, the cabinet control, Big Wolf, a man and a priest, the wife and a lady friend of a gentleman present-a gentleman who was recognized by most of the persons present. A dear friend of my own came and talked with me about private matters known to no one in the scance room, etc. The female figures had long flowing robes, and great quanties of guizy drapery floating around. The cabinet was closely examined before and boy present'suggested that Stauley had the dresses stuffed in his shirt, whereupon two gentlemen examined the shirt and pronounced it not stuffed. Verdict-a pleasant evening, for manifestations and no fraud.

I expect to see more of these visitors from the "beyond," and will tell you more later on HARMONIA.

Fratern'ly Rooms, Sunday, Brooklyn.-Ou

Brooklyn, N. Y.

community seems to be awakening to the knowledge of a never ending life—a something beyond the narrow confines of the grave-some thing to build up and make a strong foundation, and in listening to the inner voice they become satisfied that there must be a life be yond, and reason teaches one of work and activity. Spiritualism presents the facts and by evidences convince the mind and teaches the value of progression here, to obtain greater speakers, especially one whom we had last Sunday Mr. Bowen we cannot help but be filled with the divine influx of spirituality. Mr. Bowen spoke upon "Recent Events in Brooklyn," especially of the agitation in the Baptist community, the breaking away of the to undergo the ordeal of popular clamor. It is high barriers that have surrounded them, and more time than the inquirer suspected, they lie, but you want that little bad. Money is

carrying big bouquets of Mermet roses. Then followed His Highness, "the Baby, as he was borne in the arms of his pretty young mother, with the father on the left hand. Two pretty young girls in while followed with baskets of flowers.

After a lot more ceremony Mr. Pletchenstepped forward to name the baby. Up to this moment no one present, not even the father and mother or the medium himself, knew what the child s name was to be, the conditions that the spirits should select the name. Mr. Fletcher standing over the infant, began to invoke the presence the platform, and gave many names that were recognized, and we pronounced her a first-class medium, that is capable of doing good work the table, and fastening it, by a wide crimron silk ribbon on the head of the child, he said; "By direction of the spiritual guides of the

meeting was fine, and one of the best parts of Independent Club I name thee Clarence VI della This name had just been wafted into his spiritual car.

The parents say the baby has already shown startling mediumistic powers.-Globe Demociat.

Still another society has been organized here to be known as the Woman's Astral Congress Mrs. Helen M. Walton, by request of aplrits A Lincoln and other representatives of the Celestial Congress of the heavens called a meeting of Spiritualists at her parlors on the evening of Nov. with. Mrs. Walton stated that the object of

this society should be to work for the advancement of higher Spiritualism, the developmen of platform speakers and test mediums; also to discover the secret of prophecy and take advantage of its methods to revolutionize the wrongs of mankind and extending the cause of Spir itualism, and providing ways and means for for protecting and sustaining persecuted medlums. The foregoing statements of the objects of this organization were favorably received and commented upon, with full endorse

ment of its objects and were unanimously adopted. The following officers were then elected: Presi-

dent, Mrs. Wm. Hawkins; Vice-president, Mrs. who come in contact with him. He is not only a good trauce speaker, but under the influence of his Indian control, Big Committee, Mrs. Pollard and Mr. Wm. Hawkins; Executive, Mrs. S. Bogart, Mr. Pollard and Dr. N. J. Morris. EMILY B. RUGGLES.

> An interesting correspondence from "Doctor" was crowded out, we regret to say, on account of its length.

New York.

Mrs. Brigham spoke before the First Society of Spiritualists Sunday morning, on the subject of "Prophecy, and what it results from." In the early days of the Israelites, Longfellow and Tennyson would have been regarded as prophets. Prophecies or divinations may be called co-incidents, but they cannot be guessed at. Prophecy means an intelligence shaping out ends, an I that there is always some one who comes fitted to the time and circumstance. When Rome needed Casar he came, and when France required a leader, Napoleon was there. When America needed Washington, it had him. There were other presidents whose names we find in history, but of whose deeds and character nothing is said. There is a very significant silence that wraps its vell over some presidential rulings; but when Washington was needed, he hewed out in the forests of tyranny and oppression a pathway for others to follow broadening the way in every direction. And a it has always been in this world; when the time has been ripe, the man or woman has been given to the time or place. And when we realze these things, we feel there is some intelligence that shapes the world's course, and after the scance. No draperies found. A small guides and guards humanity. Prophecy may be made on the natural and more easy plane of cause and effect, and phenomenal calculation after all is but the result of natural reasoning The Catholic Church is prophetic, but because it is woven in heaven, because of the thoughts of pure angels, and because it brings the glory of that which comes straight from so blessed a source to so blessed a receiver. The Catholic Church has its combination of intellect, it has its statesmen, and its mathematicians, only in stead of events written on a slate, it has its events written in history; but it adds ithem up, and is prophetic. Its conclusions are not for to-morrow or the next month alone, but for the next hundred years. But it does not always un derstand that which lies waiting in progressive thought-the mechanical force that shall work miracles in dissolving combinations and breaking the yoke which the people wear. The spirits may tell of something that is to occur and of which we have no knowledge, and if we were to inquire from what source they received the information, they would inform us that it is had from that which is as far beyond their planes as the spirit sphere is beyond the mortal. Mrs. Brigham's guides were asked to "compare the different religions, with a brief wants to work at their profession to find work history of each." As this would involve much

communications were so pointed and complete is to excite the astonishment of the veterar Spiritualists that were present, who frequent ly manifested their frelings in applause. Mr. O. Edgarly, in the course of an inspira

tional address, said that humanity cannot be satisfied with the dogmatisms of the past. The spirit demands something broader and grander, and the thirst for facts is satisfied in the testimonies of Modern Spiritualism as presented here to-day; and it can be truly said in beart and mind that this testimony furnishes the munitions of war to counter the opposition and antagonism and answer the agnostic questions of this nineteenth century. [Applause]. In the evening Mrs. Brigham muder control

considered the subject of "Religion," submitted to her in the morning, and which was cut sorily referred to them. Next Sunday Mrs. M. R. Williams will ad-

dress a meeting of Spiritualists in Baltimore. aud on Monday she will hold a scance in that city

On the evening of December 21d the first meeting of the Medlums' Relief Association will be held in Adelphi Hall.

Mrs. Harriet E. Beach will open the conferene at Adelphi Hall on Sunday, December 21st, at 3 o'clock. Subject: "Spirit Art," showing pictures and photographs, while she describes them.

On Monday evening, Dec. 22d, at 8 o'clock in the evening a meeting will be held at the resi-dence of Mrs. M. E. Wallace, No. 219 W. Fortysecond street, for the purpose of starting a medium's relief fund. From 8 to 9 o'clock will be conversation and music. At 9 o'clock, Mrs. Kffle Moss presiding, will be a materialization circle until 10:30. The services will be given free by the lady mediums.

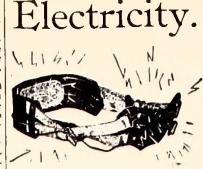
Mrs. Harriet E. Beach writes: "It has been decided to change the place of our meeting for Dec. aid to Adelphi Hall, Fifty-second street and Seventh avenue, instead of meeting at MIS. Wallace, 219 W. Forty-secons street." suppose those interested will understand what It means.

Los Angeles, Cal.

Time, with its ever onward flow, carries all in

its embrace, and as it glides away how forcibly are reminded that the further we go into life the faster it seems to go. Here it is now six months since I came to the coast, little thinking I should remain but a week or so-a month the most, but time has gone on and left me still here. Many hours of real home sickness have I had, and had I been master of my conditions I should have returned long ago. Everything is so different in this country; climate, vegetation, scenery, customs, even the people seem to be affected by it. Then that long stretch of country that lays between you and yours. Letters you send taking two weeks to get a reply, at best, until sometimes you feel you can endure the strain no longer, but must return home. These and many other thoughts have rushed through my mind during the past season, causing me to feel I was in an other world, until I have become accustomed to the change, and look to some of my past experiences as a dream; it seems so far away, yet it is not.

I can not tell but that I am led into thes ideas many times. Now I am quite content. have strong impulses to drive me back East my ever faithful wife, who is tenderly watching mother, who has been ill so long, and my own dear mother and my many friends. I have been here long enough to give some clear ideas of the country, and its future. Climatically speaking California has no equal. Land is so high that unless one has a handsom sum he might as well remain away as to think of coming here with the idea of getting a start. Orange land with no improvements at all is from two to three hundred dollars per scre, and from that on up to a thousand. But one cannot manage in this country what they can in the East. The rauches, as they term are from five to ten acres; some less, some more Then there are some four or five years of toil, with hard toil at that to get the fruit in prope order. Lumber is not as high las one would naturally suppose-from eighteen to twenty dollars per thousand, so that buildings do not cost much more than in the East. Groceries are about the same as in the East, with the excep tion of butter and eggs; eggs are about forty-five cents per dozen; butter seventy-five to eighty cents per pound. Chickens are high, hence a poor place for preachers to come. It is a diffi cult task to raise them; the climate does not agree with them. Fruit is plentiful and cheap, which is a consolation to one who is fond of it There are but few manufactories on the entire coast; people depending on the East for what they need, making it hard on a person who to do. Fuel is high, though you need but lit-



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well known, however, that some of our gospel ministry have come to the Savior by night, as did the ancient Nicodemus, for reasons that yet obtain. This remarkable result, in the general sense, we here regard as principally due to our beloved medium, Mrs. Seery, who has come among us from Cincinnati to make this city her home. Her friends and supporters are found on every hand. The pure tone, the high order and genial influence exerted by her hand upon her visitors is such as to overcom the most captious critics, relating the facts of spirit communion. Her controls indulge in no spirit of criticism upon other efforts of humanity to build themselves up into a faith and hope of the world beyond, but ask only that a true spirit of inquiry may prompt the public to an investigation of the facts as it relates to this marvelous phenomens. The suggestions of perverse minds who may try to account for these results upon the basis of fraud, trickery or insanity, has spent its force, nor can any materialistic science grapple successfully with this problem

The societies are making remarkable pro gress, although most of the membership are but amateurs in this direction. Mediums are springing up all around us, who are alike be stewing their praises upon Mrs. Seery for the blessings she has brought to their households. Hoping that these notes may serve to en-courage the cause everywhere that your valua-ble paper is read, we subscribe ourselves as one whom you may properly denominate A VETKEAN.

Hartford, Mich.

Feeling that your readers would be inter ested in the well-doing of Spiritualism in ou part of the country, I send you a brief report of our meeting of December 6th and 7th. The days were fine. The meeting was called to or-der by the President, L. S. Burdick. Mrs. Wisner, of Benton Harbor, was called upon for the opening lecture. Her influences gave us "The dark side of life in this world and how we ought to live to make it brighter." She gave us many moral lessons that it would be well for us to profit by.

In the evening we had the pleasure of listen ing to Hon. L. V. Moulton, of Grand Rapids, who was, as usual, highly appreciated. Our heat speaker was Mr. Sullivan Cook, of Hartford. His subject, "We are Spiritualists be cause we are forced to be." He made many sharp points that we all enloyed.

Mrs. Wisner then gave us a short address that in the grand future that mother love covers all faults.

the casting out of many dogmatic views. Are not our spirit friends doing much for us, by sending in their shafts to cause investigation. and to loosen the scales from the eyes of those long buried in the old ecclesiastical precepts and principles. Bless the awakening: grant that the sword of Damascus may descend and cut off all fungus growth, and only let remain the pure, the beautiful, the divine. TBLEA.

Dressed in a pretty confection of flercy lace and creamy silk, decked with roses and ribbons, his big black eyes filled with wonder, Clarence Fidelio Sweet, aged four months, was the center of attraction, the admired of all admirers, and the leading actor in a scene of unusual interest in the conservatory at the corner evening. The occasion was a spiritualistic christening. The child's parents, Mr. and Mrs. Alfred Sweet, are leading members of the Independent Club, a Spiritualist organization, and the boy was adopted as the child of the the usual custom of the Spiritualists, he should be initiated into the fold of the faithful with proper ceremoules.

J. William Fletcher, a medium, one of the founders of the club and its regular speaker, was consulted, and the communication on the subject was soon opened with the spirit world. It was decided by the parents and friends that the naming of the child and all the ceremonial of the christening should be left to Mr. Pletcher's spirit controls, and for several weeks past Brooklyn Spiritualists had been looking forward to the event of to night. Consequently the large hall of the conservatory was filled loug before the opening of to-night's services. Mr. Fletcher, the celebraut, is a handsome, dark-eyed man of good figure. In the address, which dealt with "The course of his Relations of Spiritualism to Religion," he aald-

Spiritualism does not believe that children should receive a strict religious training. They have only horror for the Calvinistic dogma that hell is paved with the skulls of infants. We think children should be cared for as flowers are cared for-allowed to grow as nature directs-and cultured with plenty of love and warmth and sunshine and gladness.

After a hymn sung by the congregation the strains of a processional pealed forth from the organ, and the christening party marched from showing us the brighter side of life, and saying the ante-room to the front of the platform. First came Miss Ida Richards and Miss May promptitude, and thus gave proof of the fact A cross old batchelor defines marriage as the O'Shaw, maids of honor, dressed in white and that truth is more amazing than fiction. The medicine which restores sight to lovers' eyes.

briefly considered the question, and said the different religious are paths that men have been walking in. They are presented to us just as a wheel lies before us, the spoke pointing from various directions, but all meeting in the same center-the hub. And every religion that the world has ever had, no matter whence it may have started, and no matter how it may have rolled in the mud or in the blood of slaughtered martyrs, nevertheless it reaches to to the hub of human love-to the center of the uman soul.

Mrs. M. E. Williams presided at the aftertoon meeting for manifestations, which she opened with a brief address.

Mrs. H. J. Newton read an editorial from the Tribune on the retention of the name of Albert H. Smith, a forger, on the list of membership of Fulton and Bedford avenues, Brooklyn, this of the Plymouth Church. It will be remember ed that Smith has recently distinguished himself as a forger who has lead a double life, and while he conducted a Sunday school class in the Plymouth Church of Brooklyn, in the pursuance of his work is inclinations he wrecked tlub, and it was resolved that, departing from his partners in business, and terminated his career (for the present) with a term of seven-teen years in Sing Sing, and a confession of his wrong doing, and an appeal for clemency from

his former co-workers in the church. a The burden of the editorial was a commenda-

tion of the course adopted by the members of the Plymouth Church, which, it is said, acted, in accordance with the spirit of Christ with its treatment of Smith. Mrs. Newton, commenting on this, said it was in direct line with the teachings of the spirit world.

Mrs. Williams remarked that she was glad to see any of the principles of Jesus practiced in the churches, which she regarded as a signifi cant sign of the course of events.

Prof. W. McDonald said it would be a great wonder if the church did not present the an gelic side occasionally, but how many unforgiving things are being done by the churches and when a great, good thing is done by them let us accord them all the credit for it. Coming

to the subject of Spiritualism, he said phenomenalism and science are coming to the front, and gave as a proof of his assertion that he attended a materializing seance in this city recently, and that more than fifty forms presentented themselves to the sudience, unde

Miss Maggie Gauli, of Baltimore, conveyed many measages of love and encouragement from the spirit side of life to friends in the su dience, and test after test was recognized with

have not recovered from the effects of the busted boom. To one not familiar with the

workings of these things it is hard to realize I am led to believe the people were crazy dur-ing that period. Streets were laid out in what was then and is now the country. Hotels were put up that pever knew the tred of tourists feet. Street car tracks were laid out where to day the wild grass and cactus hold dominion

Cities mere laid out that never heard the busy tread of feet. Everywhere-way up to the mountains and on the dessert the same story

ortunes were sunk by some to be made by others, and man, he whom we are so proud to haud to the skies as the noble product of mind, laid low in the elements of strife, to gamble for mere gain.

Southern California will not recover from the effect of her strife very soon, in the way she treated the stranger who came to her coast, for the high prices charged for the necessaries of life. As I said cuce before this is a wonderful climate, and so it is; summer the year around; or wherever the sun shines there is summer Spiritually speaking it is fine for one who de sires to live in the higher forces of nature, but as an active body of people, with the exception of San Francisco, they are not. Why I cannot tell. There are so many ways here to call one that they seem afloat. Theosophy and kindred subjects have taken the minds of many, but for all Spiritualism is a factor here. They will some day awaking to the great needs of the

hour. More anon. I still hold my meetings in this city, of which I will speak in my next. Yours for the truth G. II. BROOKS.

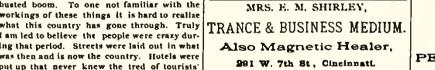
B. P. Poole, Clinton, Iowa.-Dear Sir:-The Melted Pebble Spectacles my mother received of you have given her excellent satisfaction Her eyes have improved by the use of them Your Magnetized Compound has greatly bene fitted my eyes, and others that I know who have used it. I wish to add myt word of praise to the work you are doing for people' eyes. There is nothing of greater comfort

than good eyesight, and I am satisfied that you aid people to it. . I am most truly your friend JENNIE B. HAGAN South Framlugton, Mass.

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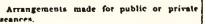
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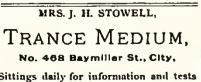


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DONALD KENNEDY Of Roxbury, Mass., says

I have kept a Scrap Book for a good many years of letters received from patients: some are long, too long for publication, some are short, short and good. Rainy days I sit down and read them, and have learned a good deal about the human body from some poor, sickly woman or over-strained man.Here is one of them. I call it a good letter:

TRENTON, TEX., Sept. 28, 1886. "To Kennedy of the Medical Discov-ery, Roxbury, Mass.--I am so proud of my recovery as to express my feelings of thanks to you. The **Rhouma-**tism has made me four-legged for six years. At last I have trade I off two of them to Bell-druggist-for four bot tles Kennedy's Discovery. I an your gratefully and unsolicited, J. B. Ivy.

the most absolutely strict test conditions.

Ladies' Department.

The Time of Joy. I hear my children shout in glee, With sparkling eyes and floating hair, Bringing a Christmas-wreath for me. Their joy, like sunshine deep and broad, Falls on my heart and makes me glad; I think the face of our dear Lord Looks down on them, and seems not sad. -T. D. Aldrich

6

Written for The Better Way. "SQUALLS." BY MYEA F. PAINE

So Oscar Fay Adams thinks a little healthy discussion may bring about a needed reformation in the manners of women, and I am glad to see that our notably refined and gentle Lewise Oliver has opened the discussion in your columns, and now I suppose the rest of us must have our say-so, and if we get swallowed up in any of the "squalls" predicted, the world will wag on with only one less "reformer."

From the first complaint mentioned in your paper (I have not the Review, so have not seen the whole article) in regard to "the indifference with which a woman will contemplate the fact that the convenience of others has been sacrificed to her caprice," I imagine the gentleman must have been on a street car and condescended to give his seat to some simpering, doll-faced schoolgirl, whose brains being quite on a par with his own, only saw by his "sacrifice" a sure sign that she had made one more "mash" on an impressible dude, and so settled herself indifferently, because quite accustomed to that style of homage. My advice to him is, next time he tries

that act of superlative generosity, let it be towards a poor, tired, worn face, no longer young, but drooping under the my word for it, he will get a grateful recognition that ought to make him forget he has made a "sacrifice."

No woman who needs a thoughtful attention from a gentleman ever fails to appreciate and acknowledge the same. But it is generally the young, the strong are lavished, and as they are not needed, are not always appreciated.

His second complaint, "needless delay, etc." How does he know when the delay is needless? Does he study his animal, in regular barbecue fashion. convenience or hers when selecting the hour in which to call?

In our American society hours and customs are not arbitrary things, and what might be a very convenient time for one person to make a call might be who are forced to breather the poisoned for one person to make a call might be a very inconvenient time for the receiver. A woman's domestic duties cannot always be dropped at a moment's not always be dropped at a moment's inustands and tanters. notice. But probably Mr. Adams has no idea of any woman having any duties, except to come at the beck and call and both "motes and beams" in humanity's be sweet and pleasant and entertaining eyes. whenever a masculine gender deigns to put iu an appearance.

I have known of cases where ladies feit as much annoyed at the waste of time in trying to be entertaining to disagreeable callers as the callers possibly could in being delayed by the hostess.

The third characteristic of "nearly all women" is their "unwillingness to wait for another to finish speaking." What a lamentable piece of ignorance! and how thankful we all ought to be that Mr. Oscar Fay Adams has condescended to come down off from his pedestal of our mouths shut when our superiors are

-if the wife fails to meet an engagement, which could and would have been met but for the hindrance, who is to blame? Why, the wife, of course, because she's a woman. Now, as Mr. Adams has so generously

pointed out a few of our failures, I propose to be generous also, and help him that none of the things I shall mention are had manners, but simply "ways."

and besmear the sidewalks for a distance of several feet in all directions with tonear just at the wrong moment. How supremely indifferent and innocent he will look when she looks around to see where it comes from, somewhat indignant, and probably he will think her

quite unladylike if she ventures to express her opinion. A lady goes into a railroad car, and she has to look carefully what seat she occupies, lest there to ruin her daintily laundried skirts. Go into a street car and there'll be a sign, "No smoking allowed;" so the mas culture part of the crowd will stand on the platform and hold the door open and screnely puff away, knowing full well that every bit of the smoke goes of true excellence. right into the car, just as much a discomfort to the inside passengers as though they themselves were in. Enter an omnibus anywhere, to go to a train and from, one to three drummers will be in it, with cigars just lighted and held in the fingers so every other pasweight of baby, basket or packages, and senger must have the smoke. I suppose they think they are extremely polite to refrain from putting them in their to the ground, and the true gold apmouths. If we've occasion to go to the pears. Out from phenomenal Spiritualpostoffice, wait in a railroad station, go into a telegraph, or express, or a printing office, we must make up our minds purposes, to put before the world a truly to be strangled, because there are "manand the beautiful upon whom attentions nerly men" in all those places, and their comfort seems to consist in turning every place they enter into a smoke ing to the world teachings which have house, where the smoking is not alone of hams and shoulders, but the whole

> I would like to ask Mr. Adams if he considers these things good manners for either public or private life. While I have mentioned these "ways of men" as public nuisances, yet I have sincere atmosphere in their own, many times lovely, homes through the thoughtless selfishness of otherwise generous, noble husbands and fathers.

The Great Festival.

Come, merry season, for thy cheer we sigh, Thy joyous feasts-thy turkey and mince pie

Written for The Better Way. WHY NOT?

BY MISS LISLE E. SAXTON.

It is a pleasure to care for a slip from some choice plant, from day to day noting each indication of improvement, until we can congratulate ourselves on possessing a plant beautifully grown, and teachings of the lowly Nazarene. And it pleases us to think we are largely responsible for these grand results; but, pre-eminent wisdom to teach us to keep after all, we but make the conditions for growth, and our beauty was compelled speaking. As this is his charge against to do its own growing. With the drenchone could not blame it, if conscious, of tiring of such guardians and of growing. Often my mind turns from these household pets to the woodland dellthe fairy realm of childhood-with its and all the rest of the Christian virtues. purling brook, whose grassy banks were whom nobody tended, hence, in child logic, were the angel's charges, and during the intervening years no flowers, however tended, seem so nearly the gem reflections of heaven.

of the conditions, as growth, that surround those on what they consider exalted heights and those in their own little valley, they would see very similar results in many ways, and altogether one as much improved as the other.

As ladies-I rather prefer the word, for

womed disjointed-wo-men-is too unto reform even his and his brother's pleasantly suggestive of the old idea of immaculate perfections. Exchange is Eve's mission, to be in keeping with her no robbery. Mine shall be the ways of modern one, "a connecting link between some men, for perhaps we shall find angel and man"-many of us are looking before we get through with the subject beyond the prosaic duties of our everyday life, to the contention of those forces that are endeavoring to steer our Some men stand on the street corners | ship of state, and the awful din makes us sigh for the music of the spheres. Perhaps were we permitted to try to bacco juice, and every little while some improve upon it, it would be more tolerlady's dress or cloak gets the benefit of able, even though we failed to succeed. the volley, as it inadvertantly gets too At any rate, some of us would like to practicably settle the question whether we cannot study as intelligently the problems of the hour, and assist to evolve them, as wisely as men. We would like to see the masses of the sex interested in the study of the principles of the political parties, as well as the picnic dinner part; also see them ready to exercise political rights as fast as shall be a pool of filth beneath waiting permitted, and it is gratifying to note the improvement in those respects in even so short a time as four years. In our zeal we would not forget to be faithful to our charges, ever appreciating the mission of the humblest as well as most exalted, and endeavor to express in our own lives our highest conception

FROM THE AUTHORESS OF "THE ESTY FAMILY."

the Editor of The Better Way.

From this Spiritualistic center I send few thoughts for THE BETTER WAY. We think, all along the way, our cause

is flourishing; a winowing process has been going on. Much chaff has fallen ism thoughtful and serious minds have formulated new ideas, new resolves and scientific religion. Our inspirational speakers are, under the influence of their guides, solving problems and givwaited a hundred years for their solution. Such persons as believe that Spiritualism begins and ends with mere phenomena will soon be made to see that there is behind all this a broad philosophy and benevolence that is poured unstintingly out to us from the higher spheres, which we are not to gather selfishly to ourselves, but is to be passed on to our neighbor.

None of the churches dare to preach against Spiritualism. They know too well that there are too many believers of its truth who gather with them in their congregations, and they do not wish to drive them out. When true Spiritualism shall be presented in its purity, and its teachers shall embody it in their everyday life, then will be such a power of truth demonstrated that many persons now within the folds of sectarianism will gladly follow its lead. Truth is fighting its way through the gigantic errors which have fossillized into a paid priesthood. The true evangelists of to-day are not to be found in rich cathedrals or plush covered pews. The so-called Christian Church is a caricature on the he, with his followers now in the spirit world, are possessing mediums and making them declare against its apostacy.

It is the need of the hour and the duty of all calling themselves Spiritualists nearly all women, we are right, as Lewise ings, the clippings, the uprooting, etc., that they should not hesitate to speak and tell all who will listen that the world's great prophets and divine leaders of all past history are here, and working as of old in the utterances of their grand truth. They are speaking through all persons who are honest and susceptstarred with violets and buttercups, ible to their thoughts. Mediums must not wait to be controled automatically; they must seek earnestly to know only the right and do it. With prayer and aspiration to be a good worker in God's vineyard, the truth will flow in and so inspire us that our lives will be a living expression of the great truth that we are daily walking and talking with the angels. I often see persons who claim to be mediums living careless, selfish lives, Such persons cannot expect that true spirits will wish to use them, and have their messages weakened and colored adorned with its pearls, they took in the thereby. No, they will seek to find a pure channel, through which they can do reflected them from spheres of purple justice to their thought. The number of good mediums are multiplying every day; there are thousands that are not heard of, even in this city. 1 come in contact with them daily; they are contented to do the tasks assigned them. and are seeking to develop and make themselves worthy, rather than to rush into the public before they have become able and strong to meet the crosses that will surely be put upon them. We say down their hands to grasp yours. They tions, and many housewives feel thus, to will tenderly guide and lead you. They have before you trod all these paths, and they know every step of the way. With fortune favored, it appears to them, are truth and justice for your motto, you approaching sublime heights, through will climb the dizzy heights of bigotry the inspiration of other minds and the and prejudice, and plant your feet on the shining shores of a redeemed humanity. SARA E. HERVEY.

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onductor. Engle Hall, 616 Washington atreet. Apiritua asedings at 10:30, 2:30 and 7:30, F.W. Mathews

First Spiritual Temple, Newbury street, School at it a. m., and 235 p.m. Public invited, Sests free BBOOKLYN, N. Y.

Conservatory Hall, Bedford avenue corner of ulton atreet. Fublic meetings are held Hunday (1 a. m. and sp. m. The Independent Club meets every Friday eve-ing at a oriented at Brabbury Hall, 20 Fullon st. at K of lock at Bradbury Hail, 20 Fullo e all are welcomed. Daniel (Sona, P e Progressive Spiritualisis hold their we rence at Kverett Hail, corner of Birdge nighty streets, every Saturdav evening ic. All invited; acade free. S. Bogart, P conference Meeting is also held every venting at Sociock at Bradbury Hail, N m at. Hood speakers and mediums. N on and all welcomed. Mes. S. Smith, P ritual Union, Fraternity Booms, cor. of avenue and South Social Mes. Merkies, avenue and South Social theory and avenue and South Social theory and seens and mediums under the ampless (set ald Society. Mrs. M. Kvans, F tings are beld seery Minding vending ar th Appearers and meetings under the Amplets of the Eadler's Ald Society. Mrs. M. Kvans, Pres. Meetings are held every Mudday evening at 8 O'clock in the parlors of Mrs. Dr. Black as 220 Prinklin avinue near DeKalb. The Woman's spirilival Conference meet at their parlors 231 St. James Place, corner of Fulton st., every Wednesday evening at 8 c'clock. All in, vited; seats free. Mrs. S. A. McCutchen, Pres.

BALTIMORE, ND.

Religio Philosophical Association meets every anday. George Koch, Secretary. CINCENNATI, 0.

The Paychic Research Society meets every Fun-day afternoon at Douglas Castle Hall, northwest corner Nixth and Walnut, at 3 o'check. Admission free, Good speakers, All Invited. The Society of Union Sp-ritualist meets at 0. A. R. Hall, 13 W. Sixth Afreet, every Sunday morn-ing at 10 °0, and in the evening at 7.30, Good speakers and music. Morning services, free; eve-ma, 15 cents. opeakers and music. Mothing services, free; eve-ning, 15 cents. The Spiritual Progressive Society meets at Reg-lert Hall, 67 Marchind avenue, Camp Washington, on the first and third sunday of every month. American Health College, Free college, Pull instruction, Prof. J. B. Campbell baving estab-lished his superior Vinpathic system and erected his college, now formistics college instruction free to prepared students. Also prescribes for the sick free at the American Health College, Fairmount, Cincinnait, Ohio. Also Sunday free religious meet-ings for everybody.

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CHICAUO, ILL. Martine's Hall, 55 South Ada street, Mrs. Cora L. V. Richmend will recurse at 10:45 a. m. and 7:45, every Sunday. Dr. Hustanell, Pres. Medlums Society, Dougras Hall, Thirty-fifth St., near Indiana avanue. Lecture at 2:49 p. m. every Souday. People's Noriety, Bricklavers' Hall, 93 South Peoria street, at 2:30 p. m. every Nindlay. Pith Avenue Hail, 16 Fifth avenue. Meeting at 2:40 p. m. every Nindlay. Fifth Avenue Hail, 16 Fifth avenue. Meeting at 2:40 p. m. every Nindlay. Bit Min avenue Hail, 16 Fifth avenue. Meeting at 2:40 p. M. every Nindlay. Metalitis servingers' Hall Bit Mouth Provide at 8 o'clock at Richers Your Bit Wouth Provide at 9 o'clock at Richers Year on a tests and psy-chometry in the evening. Progressive Spirituniais, Bricklayers' Hail, 33 South Peoria street on Sunday at 8 p. m.

COLUMBUR, O. The Pirst Spiritual Ladies' Ald Society hold their meeting at Masonic Temple on Third street, Wednesday evening. Mrs. H. Colt, Pres.

CLEVELAND, O. The Lyceum meet at Memorial Hall; services every Sunday evening. Thomas Lees, Secretary.

CAMBRIDGEPORT, MASS. Cambridgeport Association of Spiritualists meet every Sunday evening at Odd Fellows' Hall, 546 Main at.

The People's Progressive Spiritual Society holds ervices at 31 Monroe Avenue every Sunday. Edgar Sutton, Secretary.

PT. WORTH, TEXAS. The First Spiritualist Society has been organ-ked. The Lodies' Society meets every Wednesday Mernoon, W. H. Rollins, 916 East Fifteenth st.

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MINIKAROLIS, MINS. The First spiritual society holds services every Sunday morning and evening at Oid Fellows ball, izand 18 Washington Ave., North, at 10:30 a.m. and T30 p.m. Spirituals or vices at 20 2nd avenue, south morn-ing conference; lyceum at 12 m.; evening lecture and testa. Minneapolla Association of spiritualists meets every Sunday at 22 Hompin avenue. Children's Progressive Lyceum 10 a.m., fact meeting 11 a.m. and becture at 8 p.m. No admission to any of the meetings. Miss A. A. Judson. Pres., 411 ist ave. 8.

FEW YORK, N. Y. The Progressive Splotualists Boldservices every sonday at 3 and 8 p. m., at Arcanum hali, 57 west Twenty-fifth street, northeast corner oth avenue, (4, 6). W. Yan Horn, (onductor, The People's splotual Meeting every Sinday vening at Mrs Morrel's pariot, 300 West Ford, it is a set of the strength of the strength weiner and the strength of the strength and medium subways present. The public invited, J. H. Snipe, preddent, 30 Brondway. The First Society of Splritualista convenes severy Sunday at 105% at m., 256 and 7300, m. at Adelphi Hall, corner Filty-second street and Broadway. Good succes morn-ing and evening. Fact meeting in the afternoon. REW YORK, N.Y. ICINCINNAL HAMILI UN & DAY TUNIK.R. THE FINEST ON BARTH. THE ONLY Pullman Perfected Safety VESTIBULED TRAIN SERVICE. With Dining Car. NEW HEDFORD, MARS. BETWEEN The First Society of Spiritualists meet every suniar sflernoon and evening. Cincinnati, Indianopolis, Chicago NEW ORLKANS, LA. THE PAVOR TE LINE The New Orleans Association of Spiritualiata meet at the hall of the Army of Northern Vir-ginla, 50 Camp street, every Nunday evening at 530. J. W. Allen, President. From CINCINNATI TO ST.LOUIS Keokuk, Springfield and Peoria. PRILADELPHIA, PA. PRILADREPHIA, PA. The First Association of Spiritualists meet every bunds at 1620 in the morning and 730 in the every spins at the corner of Eighth and Spiring Barden. Lawphone Spiritualists meets every spins and spiring Barden at 220 and spins and spiring their chores and the spiritualists meets at their chore in on Thompson street level we Front every bundsy 230 p. m. Conference and Lyceuro. Win About, Secretary. Porth Association of Spiritualists meets at their chore in on Thompson street level we Front every bundsy 230 p. m. Conference and Lyceuro. Win About, Secretary. Porth Association of spiritualists meets every sundsy evening at 230 at Keystoine Hail, Third and Girard ave. Pittenticu, PA. The First Spiritualist Church of Pittsburg has tertures every Hunday morning at 164 and in the every hail, a first, Children Lyceuro at 2, m. their hall, stick and street. 2000 Content and the second THE ONLY DIRECT LINE BETWEEN Cincinnati, Dayton, Findlay, Lima, Toledo, Detroit, THE LAKE REGIONS & CANADA. Pullman Sleepers on Night Trains **Reolining Chair Care** On day trains between Cincinnati And Points Enumerated Above. Tickets on Bale at all Coupon Ticket Offices In United Visites, transis or Mozico, For further Intornalion apply to J. H. Hyland, theo. Agt. Toledo, O. J. R. Mctord, den, Agt. Indianapolia. Ind H. J. Rtein, Nor. Pass, Agt. Detroit, Mich J. Baashie, Dia. Pass, Agt. Detroit, Mich W. H. Whitinsey, ten. Pass, Agt. Distoro, U. W. H. Whitinsey, ten. Pass, Agt. Chainaporga, Tenn J. G. Makou, tily Press, Agt. Chainaporga, Tenn J. G. Makou, tily Press, Agt. Chainaport, O. J. P. Slough, Trav. Pass, Agt. Chainanail, O. PROVIDENCE, B. L. The Progressive Association meet every Sunday s Made's Hall, at 220 and 7:30 p. m.; lyceum at 1 POSTLAND. MK. The First Nociety meet every Sunday at Will-lams' Hall at 2:30 and 7:30 p. ni. BOCH RATEN, N. Y The Spiritualists of Rochester met every San lay evening at 730 o'clock in Odd Pellows Build ng, North Clinton street. If. D. King, Pres. M. D. WOO'FORD, Vice-President and General Manager. E.O. MoCORMICK, (Januar) Basenenet and The BELINUFIELD, MO. The Progressive Mpiritualist Association meet very sunday evening at 7.0, in (i. A. R. Hall on ('omnivercial street, upposite i rark flortel. W. J. Black, Pres. The Better Way BABATOUA, N. Y. The First Society meet every Sunday morning and evening in the Court of Appeals' Room, Town MAY BE FOURD ON FILE AT PARVINS SONS' TROY, N. T. The First Nocleip of Progressive Spiritualists holds meetings every buildsy evening at 7:30 in Kennan Ruiling, contest Hoadway and Third Streets, Ladies Switty and suppreservery Thursday Progressive Spiritual Association No. Tuevia at star Ital. Control of Fourth and Fulton streets star Hail, Switt Science on Fulton streets. ADVERTISING AGENCY. 182, 184, 186 Vine Street. Where Advertising Contracts May be Made.

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CINNATI, O.

V

from his own experience, and he has my sincere sympathy. I hope he will some day come across some woman so imbued with patience and long suffering, as to be enabled to sit in silent revereuce and adoration at his feet and listen to his words of wisdom as long as he chooses to pour forth, so that he may be forced to acknowledge that he has found one woman of intelligence and brains-one who knows enough to listen when her superiors are speaking. One of the renowned Artemus Ward's "wax figures" might have answered his purpose.

Our fourth fault is a "failure to recognize the importance of an engagement,' "most noticeable among women of fewest social duties."

Many times those who have the fewest social duties have the most other duties. In this matter, also, Mr. Adams must have been remarkably unfortunate. Perhaps he is old, cross and fidgety, and the women don't want to venture on a second interview. But what am I talking about. Of course, there is no fault on his part. It's the women that are mannericas.

From my own experience, being one of the "mannerless sex," I can say truthfully that I have spent weeks, and I think 1 might say months without exaggeration, of my life waiting for men and another, while, as a rule, in my deal with women, they are on hand when they agree to be.

A man thinks nothing of keeping his family waiting for their meals far past the meal hour if he happens to meet a neighbor and wants to talk over a trade of some kind, or some political scheme. Then after the meal has been kept back -of course, the work that much behind

Left to nature's solitudes and choristry, they grew as if they realized the truth of eternity, and always seemed to teach the restless child a lesson of patient endeavor. Beautiful teachers! who

can say their lives were not as grandly sublime as those in costly conservatories? They drank in the dews, they were sunbeams as they reached them, and and gold; then when in the autumn the offering to nature was made, they gave liberally of what they had, then, too, repaired to rest.

There are natures that soon tire of the forcing process that seems so much a part of the now; then there are others who appear as immovably fixed, as far as their own volition is concerned, as the buttercup at the base of the oak in the woody dell, and in that place may not to all such, press on in the good way know that the conditions of growth are make your footsteps sure and steadfast, as present as to the life that nestles in gird on the sandals of truth. You have to keep their engagements of one kind the oak tree boughs or that investigates a steep mountain to climb; but you are the clouds. It is hard for those en- not alone. Bright angels are reaching chained by what seem relentless condi-

> believe they are not being hindered in growth by them, especially when others, constantly improved of their own. Possibly could they note the influence

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DECEMBER 20, 1890.

Written for The Better Way. CHATS ON CURRENT MATTERS BY LOUIS BUCKBHORN

An interesting exchange of views has been made between Adin Ballou, the monasteries; offers sacraments, estabgreat Universalist preacher and Spiritualist and Count Leo Tolstoi, the Russian novelist, reformer and ascetic, on Arena for this month. The correspond-In a return letter, the Count, while ex- the greater the praise. pressing a hearty approval of Mr. Ballou's Tolatoi, "employ violence to restrain use force a Christian (non-resistant) will prefer to be killed." 2. "A true Christian cannot claim any rights of property; all he has is his only so long as no one Christian is only regulated violence." always a compromise, but doctrine in possibility of application? theory cannot allow compromise."

Mr. Ballou in answer to the Count's letter, disapproving of the above propositions, says he does not advocate the use of violence in any case, but to apply to live with regard to one another. Exsuch "uninjurious benevolent force" in cases of delirium and passionate outrage, where the person possessed and those threatened will be thankful for such benevolent restraint. To the second statement, Mr. Ballou cites the necessity of ture We must cease to declare that clothing, food and shelter as being prop- government - organized violence - to erty to the extent of maintaining life, and pertinently questions if they are not property to those who work for them? and which no one can take away. Has he no right to resist the taking away of these necessaries? Governments, he says, are outgrowths of nature, and that man naturally is a social being, it deprivation and suffering to thousands being impossible for him to fulfill nature's aim by living a solitary independent life. Associations in various forms ciety from, its present rude and selfish state to one of equality by applying "the moral forces of divine, fundamental principles." Mr. Ballou strongly disents volvers against the possible interference with Mr. Tolstoi in the last proposition. He does believe that a theory can be carried into practice without compromise and states that in morals, no theory is sound that cannot be used.

We think Mr. Ballou did not clearly un-What he meant was probably that a theorv loses some of its vital essence associated with it as a theory when crystalized into action by application. Thus a religion to an individual is a conception, but religion to many as a creed is a perception. One being intuitively sensed life by abrogating the old in the comapplication by the individual who concode of rules for the government of something never truly like the propounder, it loses its vitality and original rules, "Resist not evil," "Swear not," strength and degenerates into an unreligious cat-o-nine tails, harmless in itself. but an instrument of oppression and torture in the hands of those whose interests are furthered by its application. force to a Methodist of to-day that it had to John Wesley. Why not? Because he is not John Wesley. The lines of Schiller's Zenion,

'What religion I confess? None of those

this alone, but the church believes and Written for The Better Way. teaches that Christ descended from God to teach men how to live by his example and precepts; it builds churches and

lishes priesthoods, spends money for missionaries, but forgets to do one little detail-to practice his commandments. the doctrine of Non-Resistance, in the It sanctions all our present institutions of government, based upon evil and vioence was brought about by a friend of lence. It teaches to resist evil; stigma-Mr. Ballou, who sent some of the preach- tizing it as a lack of courage to submit; er's principal publications to the Count, the greater the effort of resistance the

It teaches to judge and inflict punishteachings, disagrees with him in these ment. It sanctious a soldier's occupapropositions, which we condense from tion, asks to resist evil by homicide. Is his letter: "We must not," says Mr. this perfect confidence in an infallible. A legal answer is very easy, there is no guiding God? It is not impossible of drunken and insane people-rather than application; obedience is possible, for wife have a legal and unquestioned title the same divine authority states "My yoke is easy and my burden is light." Since God declared the practice of his their minds been broadened and edulaw to be easy, and himself practiced it cated by experience and by the study of takes it from him. A government for a in human form, as did also his disciples," why does the church declare the infallible "The application of every doctrine is to be fallible by virtue of denying the

The cardinal aim of Jesus, to Mr. Tolstoi has been to regulate the lives of men, to learn and teach them how they ought isting organizations established by men are not sacred, but contrary to human nature. All the complicated mechanism of our institutions, based upon violence and coercion, are contrary to human nawhich we owe our profit, is consistent with human nature. It is not human nature. What is human nature? the Count asks, and answers by questioning: "Is it to know my security and that of my family, all my amusements and pleasures, are purchased at the expense of misery, of human beings by the terror of the gallows; by the misfortune of thousands stifling within prison walls; by the fear will exist. His aim is to transform so- inspired by millions of soldiers and unjustly taken from the rightful owner's guardians of civilization, torn from their homes and besotted by discipline, to protect our pleasures with loaded reof the famishing? Is it to purchase every fragment of bread that I put in my mouth and the mouths of my children by the numberless privations that are necessary to procure my abundance? Or is it to be certain that my piece of bread only belongs to me when I know derstand Mr. Tolstoi in this latter. that everyone else has a share, and that long since dead. Yet it was all the same no one else starves while I eat?"

Mosaic injunction, "An eye for an eye, a tooth for a tooth." Jesus saw the evil, and proclaimed the better law for a better by the soul, the other a realized material mand, "Resist not evil." The effort for regulation for a body of men. The first thousands of years has been to extirpate being vital and strong, loses, even in its evil by meeting it with evil, but it has only increased it. The consciousness of ceives of it, but when formed into a its inadequacy dawned upon Jesus, not as a savior of souls, but a maker of men, and he gave for its solution the simple "Judge not," "Condemu not." Mr. Tolstoi accepts all these literally, and applies them closely. He wears no clothes but such as are mide by his own hands. No food is consumed but what is grown by Thus John Wesley's religion has not the his cultivation. His vast wealth has been distributed through such avenues as will prove productive of vast benefit. Wheth-

ual interpretation, but we cannot helr

THE BETTER WAY.

THROUGH THE CRUCIBLE. BY J. WHITTHMORE, M. D. CHAPTER XIX.

"This is a people robbed and spoiled. He shall be unto thee a restorer."-Hible

It is sufficiently apparent that Wm. P. Grant did not marry for the sake of money. Nor was this the motive of his wife. Yet they found themselves in possession of millions. This was in a sense thrust upon them without their asking. In connection with what was held in reserve for them as sole heirs of Louis La Rue, the property amounted to more than ten millions. Now to whom does this vast accumulation of wealth belong? doubt about that. Wm. P. Grant and to every dollar of it. It was a responsibility forced upon them. And had not human rights and the principles of strict justice and equal rights all this accumulation of wealth might have continued to be involved in heartless speculation and

legal gambling. Wm. P. Grant had been in possession of this property but a short time before he clearly understood how great fortunes could be made and increase almost without limit. The arts and tricks of trade and speculation stood open to his view. Nothing could exceed the tact and financial wisdom of the investments made by his half brother. He admired his ingenuity and craftiness, while he heartily despised the heartlessness of his methods.

This matter was freely talked over between husband and wife. Some points were definitely settled in their minds. First. The property did not belong to them because they had not earned it. A thousand men could not have earned it at ordinary wages during a life time. Second. It had all been earned some time by the hands of labor and as it

was not now in their possession, it had in some way and by some persons been possession.

Third. This amount could not have been accumulated into the hands of Julian Grant by any legitimate or honest methods of trade or business, where an equivalent for money received was given -there was no equivalent to give.

In the next place it was equally evident that this money could never be restored to the same hands that had carned it. Many, probably most of them are the spoils of robbery. But one man had not done all the robbing. The money Our present system is the result of the had passed through many hands. Much of it had been in gambling stock for many years and had passed through many hands. One speculator robbing another of what he had before taken from less crafty or less lucky hands. It had at last come into the hands of Julian Grant either because in the gambling schemes he had held better hands or played his cards more skillfully.

Now the all-absorbing question arises, What shall we do with this money?" A partial answer to this question was very readily reached, husband and wife in full accord. Seeing the money cannot be restored to the very same hands that earned it, it shall be used for the greatest good of their successors. That is this money shall be used so as to promote the best possible good of the laboring classes of this generation and er Mr. Tolstoi's position seems logical their successors. So far the stakes were and tenable to us, is a matter of individ- set and driven.

Many neonle who ale strangers to admiring the qualities of manhood, that business imagine it one of the easiest things in the world to decide just how this should be done. But let a wise and good man have this responsibility on his hands and he sees difficulties more or less serious in carrying out any plau of distribution that may be suggested. No one method will be universally approved, even by the best and wisest men. We must leave our friends to adopt the method which seems to them the best and most just. While this question was pending there were some preliminary matters needing attention before any general method could be entered upon.

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The Lyceum Banner. Mr. J. J. Morse, assisted by his daughter Florence, has started a new monthly magazine in Liverpool entitled The Lyceum Banner. It s devoted to the interests of children's lyceums and ought to be a great success. The crowning defect of the Spiritualist movement is the neglect to instruct children and youth in the philosophy of Spiritualism, and to interest them in progressive thought generally. No movement looking to the development of the spiritual and moral nature can ever be permanently great or long-lived that does not attract children, youth and those in early manhood.-R. P. Journal Hall's Journal of Ilealth for this month contains many good things. Send for sample copy, 10 cents. Address, 218 Fulton street, New York.

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The Better Way-refreshing words Like music fall upon the car; Like some sweet song of happy birds, Born only to delight and cheer.

The way of right-when we are blest To likewise bless our fellow men;

A lant upon the waters cast

In time of need may come again. The way of faith-when shadows fall,

To hasten onward to the light:

Somewhere above, beyond them all,

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You name. Why none? Because of my religion." Give us a perception of the conception of Schiller's religion. For the individual, Schiller, it has a life and strength that would be wholly foreign to a formulation of the same for another. Thus Schiller's religion to another (unapplied) is a theory, which, if it c uld be applied, must certainly be applied compromisingly.

Naturally enough the church falls under his condemnation. His views are clearly and logically set forth in his "Religion," published in 1884. According to this acceptance and interpretation of the New Testament the declaration of the Church that Christ taught he was the second person of the Trinity, the Son of God, and that he came to atone for Adam's sin by his death is irrational and obscure passages of the Gospel. The Church believes the New Testament to be infallible. It is a creation of God, delivered through an amanuensis, and having its origin in and from God must partake of all the elements of Him. God cannot err-neither can His productions. Therefore when the command is given by Jesus, "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth: But I say unto you resist not evil," it implies the necessity of giv-Christ would have meant for us to understand anything else he would so have expressed it. He declares the position

having once conceived of the righteousness of certain principles, endeavors to apply them uncompromisingly.

In connection with the above, his 'Kreutzer Sonata" will be better understood. It is a strong expression of dis approval of the brutal evils, which, he claims, are the result of not paying heed literally to the statement of the Christ, "That whosoever looketh on a woman to lust after her hath committed adultery." and, he says, "These words relate to the wife, to the sister, not only to the wife of another, but especially to one's own wife." It is a strong protest against the false planes of morality, tolerating and condoning actions of men which are condemned in women. It is thus evident unwarranted, founded, falsely, upon very that he draws his position in religion, views upon. Mr. Wannamaker is inconpharisaic press censor if he does not condemn the balance of his works by prohibition from use of U. S. mails.

A Gentle Materialist.

Bigotry survives even among certain professed Freethinkers. In a recent ising obedience to what it asks. There sue we published a review of "The Peris no lattitude for an interpretation other fect Way," and our "vulgar imbelicity" than the command, "Resist not evil." If has brought us this choice epistle: "Sir: Don't dare to send me any more of your damned Spiritualistic vaporings, or by ley and John Reed. The last was a fa-'God' I'll do my level best to send you to of the church untenable in maintaining jail for twelve months." The author of Christ infallible and His teachings not this note is one "Rex Reges," an occato mean what they exhort us to do. The sional contributor to the Agnostic Jourchurch states that man is weak and in- nal. This amiable evangelist, a year or capable of living Christ's precepts, but two back, pestered us with violently bitwould Christ, a God (to the church) with ter attacks on Mr. G. J. Holyoake, a knowledge of the incapability of man though it is only fair to say that he subhave asked him to do what He (as a God) sequently apologized for his reckless knew him to be unable to do? Not charges,-Watts' Literary Guide.

Julian Grant, before his marriage, had

established what he called banking houses in Rome and Florence. When the partnership with Mr. La Rue was dissolved this interest fell to Julian's share. These houses paid a very large source that Mr. Wannamaker seeks to the last semi-annual report came into base his condemnation of Mr. Tolstoi's the hands of the present proprietor he was forced to regard them as little else sistent with his self-assumed duties of a than gigantic gambling houses. He resolved to visit them and investigate for himself. He wished in any case to close ap all his foreign interests and confine

his operations to his own country. Mr Grant had seen very little of Europe except some portions of France, he was anxious to see more of the world. His wife was also willing to make another wedding tour to Rome. The traveling party consisted of only four persons,

Mr and Mrs. Wm. P. Grant, Maggle Kelvorite medical student, who had studied with Grant when he bore the name of Dr. Harvey, and assisted in his office. He now traveled in the double capacity of helper and companion. Mr. Grant, like his wife, had almost extreme notions of equality.

(Continued.)

In pursuit of rest men often tire themselves .- Sterue.

The sun for us is shining bright.

The way of Christ-to ever aid. Censuring not, but keep in view, How he for his destroyers prayed; 'Porgive, they know not what they do."

The way of justice-charity: We all are tuled by nature's laws. Oft vileness and impurity Are noticed, but unscen the cause.

The way of love-to seek and find The erring, wondering from the fold; To pierce with light the shades that bind, And lead the wanderer to the fold.

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The large funeral of friends and citizens as foune, at a o'clock p. m., Nov. 25th, where beautiful and appropriate services we held, the audience attending the mortal part to the grave, being ample testimony of their es teem and love of this truly good and worthy

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Fraternally, FRANK G. WILSON.

What though our eyes with tears be wet, The sunrise never falled us yet.

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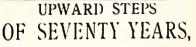
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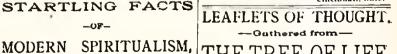
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to heights sublime."

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Works

ews

DUTIES AND RESPONSIBILITIES OF SPIRITUALISTS. Concluded from Page 1.

8

veritable ghost of Banquo rising in our day and generation to rebuke the mur- lowing, to us amusing item, from the derers of old faith in immortality which, National View on the subject of however crudely and credulously it may have been held, was essentially true to contrary, and finally altogether removed gious to permit this longer. by its universal acceptance.

Hence in the operation of the law of evolution which, in its highest manifes- ence room of the materializing medium tations according to human conceptions, is applies to man and his social progress, old provisional systems, however inevitable in his development, when they become worn out and inexpedient in his essential interests and proper advance, must give place to other or new systems. This effect is always provided for in the net corner. evolving law by the growth and dissemination of new ideas which arise during the prevalence of the old order of things and which being critical and antagonistic to it, become the radical source of its tem we now live under must sooner or later give place to another through causes now in operation.

Conversely to the proposition here unfolded, we must admit that the appearance of new or hitherto unrecognized facts or phenomena giving rise to ideas perceived to relate to or involve the progressive interests of man, must generate questions of their social significance and the practical application of their demonstrable teachings to the community affairs.

Intelligent and earnest Spiritualists will appreciate the significance of these postulates and their relevancy to the critical exigencies of the times in which they live, and to the position in which they are placed by their distinctive conviction of the truth and teachings of their belief. They must acknowledge paper. All seem good and to the point that the most stupendous fact connected to mark the step of our progressive age. with the earthly existence and social na- The force of invisible circumstances conture of man, and involving the law and trol each of our destiny, rough or here and hereafter, is Spiritualism.

low up the historical intimations of the recognition which Spiritualism has received in man's career on this planet. We know that its phenomena have appeared in all ages of his existence and mulated by the development that called have been variously interpreted in those epochs in which they have been observedand that generally they have been viewed from a standpoint characterized by ignorance and superstition, except perhaps among the cultured pundits of India, the plain, where was the mighty tree of the priests of Egypt and the ancient to-day in atomic form unorganized, a Greek philosophers, the latter of whom, still greater victim to elementary cirin what were called the oracles, recognized a super-mundane intercourse with to and fro? the gods, and which was certainly admitted by them to be of essential importance in human affairs although its use people. Thus in the development of the knowledge of the principles and teachings which underlie the phenomena of Spiritualism from their ancient imperfect recognition to their modern perception, we may discern an analogous course to that taken in the evolution of astronomy. As in the latter no certain understanding of the heavenly phenomena was attainfigure, no true science being therefore possible, so the wonders of Spiritualism viewed as the manifestations of demons and miraculous relations between mankind endowed with arbitrary deific power, failed in their true presentation and could be interpreted only through ignorance and misconception-conse-In the phenomena of modern Spiritualism intelligent Spiritualists justly claim the possession of a clear knowledge of their origin and of the true theory of their significance-the facts and conditions under which they occur. constitute the basis of a theoretical science completely social, in which is involved a perfect adaptability to universal human inter-relations, and being radically antagonistic and logically destructive to the false philosophy of materialism which virtually pervades and shapes our present social system, must eventually under the law of evolution assert its authority for the government of mankind.

PATENTED IGNORANCE. As a sample of the sublime ignorance that some people still labor under concerning Spiritualism, we bring the fol-

MEDIUMS.

In all ages we may suppose manhood the instincts of humanity, and without capable of being humbugged. But in doubt did something in restraining the this age of seeing, how is it posible for baser passions of the remote times when people of intelligence to visit materializit prevailed, although this restraint may ing seances, and feel hands behind curhave been exercised through theological tains and see faces peering as shadows terrors. For if our social evils may be amid the dim darkness, and answering subjectively traced to a virtual denial (as questions in hushed whispers? And yet taught by materialism) of future exist- men and women do this daily in every ence and accountability, or to a practical city of the country, very nearly. Most indifference to this momentous truth or mediums, called materializing ones, are mere ignorance of it, every intelligent clairvoyants; they see the denii-upper-Spiritualist must admit that these evils most in the thought present, and answer would be lessened, according to the ex- accordingly. It is so precious a matter, tent of an earnest and active belief to the man's inner thought, that it was sacrili-

But where is the remedy?

An evening to be passed in the audi-

8	subject to be studied.	
А	semi-circle is formed.	
Friends are selected.		

Darkness not only seen, but felt.

Curtain moves.

Faces, forms and voices are there amid the soft hangings of the medium's cabi-

Those who are now skeptical are

placed at the end of the semi-circle.

Only these are called forward, by and by 'tis most over, and then an Indian in real costume dashes suddenly into the displacement and of the inauguration of center of the room. The audience is the succeeding change. Even in partial thrown off guard. All the so-called spirits reforms such is the operation of this im- have time to pass behind the scenes into portant law, and such is the historic fact the darkness of the adjoining room, out in regard to all the social changes the into the hall, up to the rooms at the top world has seen. As we must admit the of the stairway, there to peer down on co-eternal operation of this evolutionary the humbugged persons who begin to principle with the existence and nature pass out as soon as the gaslight is turned of man, we must conclude that the sys- on again. This goes on at \$1 a head, night after night, in this and other cities. Now, to be a searcher after truth, and to see the mesmerism of solid business men and women going on at your side, one is ready to cry out, in mercy is there no

> I Love You. BY BESSIE MAY TOBIN. I send a message lost in this

hand to pity, no arm to save?

Little rhyme to you, dear miss; Only three short words they be-Very simple words-to thee. Every word with cruel smart You have graven on my heart, On this pierced heart of mine, Under Cupid's seal and sign.

AFTER REFLECTION. To the Editor of The Better Way,

I have read with interest various arti

cles from worthy contributors to your conditions of his progress and happiness smooth as it may be, we meet the results wiser and better for all that falls to us as It is not necessary in this place to fol- mortals. The giant oak that has battled with the storm-king for a century through the process of nature, has put forth branches that defies the blast against its mighty power, of force accu-Herald. resistance in the years of struggle from the tiny sapling up to the tree of mammoth proportion and lasting endurance. When this tree was a plaything whipped by every zephyr that passed over

cumstances of changed that toppled it

PUNCENT PARAGRAPHS A lean Christmas maketh a fat pocketbook

A LIBERAL HUSBAND

"George, dear," said a loving young wife, what are you going to give me for a Christmas present". "I'm thinking of insuring your life for \$10,-

"Oh, you dear, lovely old thing! that'll just be too nice for anything."-Judge. William Tell has been knocked out, but Santa laus is still in the ring -Judge. All that Johnny got in his stocking on hristmas morning was his foot,-Puck.

Tramp in the barn hanging up his old stock-ing to his compauions "I don t expect ter gri-nothin' in it, gents; but I jest hang it up be-cause I think it's de proper thing ter encourage and keep up dese old and time-honored cus-toms "-Puck.

A SLIGHT HINT.

Porter expecting the customary lip --Hain't ye forgot sunthin, boss? Traveler-No; I got my umbrella and carpet-bag. Them bernaner pecliu's and pennut shells under the seat I den't want.-Texas Siftngs.

The only thing that Mrs. McCorkle could think of giving her husband for Christmas was a piece of her mind.-Judge.

A gentleman returned home early enough in the morning one night to arouse the wrath of his better half. "Been playing poker, I suppose," she said, an hour later, at the breakfast table. "Yes, but don't scold. Here's half of what I won," handing her a crisp new \$10 bill. "That makes me just \$50 loser," he groaued to him-self, as he guittily swallowed a not biscuit.—St. Louis Republic.

AN INTERNATIONAL MATCH

A farce in a few v	rords.)
She	
Money.	
He:	
Honey.	
Honey. Parson:	
"Doue-y."	
Moral:	
Funny!	-N. Y. World.

Platinum can be drawn into wire strands so fine that 27 twisted together can be inserted into the hollow of a hair,

Stepping up to a fire indicator, a countryman began to sharply scrutinize its face to read the condition of the weather, as he said-taking it for a thermometer or harometer. After a few moments his face it up, and, walking cff with apparent satisfaction, nurmured to himself, apparent satisfaction, murmu the weather is o. k,-Hawkeye.

Red noses in females, says a medical journal Red noses in issuent

Mrs. Kydd suspiciously -John, you never told me you were a widower!" Mr. Rydd astonished -Why, bless me, I ain't', Mrs. Kydd-But you know just how to hold

. . He could not afford a paper— The price of it made him sick— But one fine day there came his way Two men who were very slick. And he paid them a cool ten thousand For a worthless gilded brick. —Punxsutawney Spirit.

Stanley proves the Nile to be 4,100 miles long . .

Weeks-I'll wager a new hat that that mau over there's a schoolmaster. Potts-Nonsense: how do you know? Weeks-Oh, he tried his hand on the seat of his chair before he sat down.

THE RED MAN'S REVENCE.

Indian dialects have done much in the introduction of new sounds into our language. To illustrate, these are a few of the counties in the new state of Washington: Klickitat, Yakima Chehalis, Walikikum, Skakit, Kittetas, Ska-mania and Snohomish. The American red man has not lived in vain, and his revenge on the white man is something terrible when it is considered that the latter mustigo on trying to pronounce such names as the foregoing forever -Chicago Globe.

If a man serves him faithfully six days in the week, the devil doesn't care much whether he goes to church on Sunday or not .- N. Y.

> IN THE DARK. The hall was dark. I heard The rustle of a skirt.

Ha! ha! thought I, I'll catch, You now, my little flirt.

Softly I sallied forth, Recolved when I had kissed her, That I'd make her believe I'd thought it was my sister.

The deed was done. Oh bliss! Could any man resist her?

MOVEMENTS OF MEDIUMS. A. B. French lectures in Cleveland to-morrow the sist. Lyman C. Howe speaks at Meadville, Pa., for

January '90. Miss Sara Williamson is at 210 415 street. Washington, D. C. Mrs. R. S. Lillie officiates each Sunday at

Berkeley Hall, Boston. Dr. E. H. Matthews has located at No i Ches er Square, Boston, Mass.

Mrs. Lois Waisbroker's address for the win ter will be St. Elmo, Tenn.

Dr. F. L. H. Willis may be addressed 46 Ave B, Vick Park, Rochester, N. Y. Address Dr. A. W. S. Rothermel at Ida Grove In., Lock Box 8, until further notice.

Dr. P. L. H. Willis will lecture in Buffalo. N ., during the Sundays of December

Lyman C. Howe's address during Decembe will be 2137 Uber place, Philadelphia, Pa. John Slater is holding public seauces in Scot

ish Hall, Larkin street, San Francisco, Cal. Mrs. B. W. Cushman, musical medium, may be addressed in High street, Charlestown, Mass Hon, Sidney Dean occupies the platform at Grave's Hall, Springfield, Mass., during De

cember. Dr. U. D. Thomas, psychologist, may be addressed at 343 North Lafayette Street, Grand Rapids, Mich.

Mrs. Mary C. Barnitz, will accept engage ments to lecture. Address: 90 Laurel street,

Cincinnati, O. Address George H. Brooks at 722 South Grand Ave., Los Angelos, Cal., where he is ow lecturing.

Miss Jennie Leys speaks during December in ynn, Mass. Her permanent address is Box 13 Medford, Mass.,

John A. Johnston, trance and test medium is open for engagements. Address: 407 W. Van

Buren street, Chicago, Ill. Prof. G. G. W. Van Horn has located for the winter in New York City. Address him at 355

West Twenty ninth street. Mrs. Nellie S. Baade, trance and inspirational speaker, will make engagements for winte non'hs. Address: Capac, Mich.

Bishop A. Beals lectures at Indianapolis, Ind. during December, having had a successful sea son at Detroit, Mich., last month.

Dr. J. R. Nickless and Mrs. Edith E. R. Nick nave taken rooms at the Winsor House Oakland, Cal., where they can be addressed for lhe winter

Dr. J. V. Mansfield, the spirit postmaster, having returned from the East with his young wife, has located at 1104 Market street, Sar Francisco, where he may be consulted, Mrs. Augusta Francis Tripp, mental healer

also correspondent and short story writer for the spiritual and progressive papers, may be found at 8 Dwight street, Boston, Mass.

Prof. J. Clegg Wright speaks in Indianapoli during December: E. Saginaw, Mich., January Grand Rapids, Mich., February; New York City, March, April and May; Cincinnati, June 1891.

Mrs. Maggie Stewart, platform test and clairroyant medium, 264 East Main St., Piqua, Ohio, can be engaged for the winter months by so cieties in need of first-class talent. Address as above.

Edgar W. Emerson will lecture and give tests at Fitchburg, Mass., December 21st and isth. Address him at his home, Manchester N. H., 240 Lowell street. Open for engagements for Sunday, January 4th and 11th.

Mrs. H. S. Lake will speak for the Spiritual Society of Washington, D. C., the Sundays of December. Parties wishing her services for week days in that vicinity will address her at 52 Worcester street, Boston, Mass.

Dr. J. K. Bailey spoke at Stutgart and near Almyra, Ark., Nov. id, 7th and 8th; at Glenwood, Crawford Co., Ark., Nov. 16th; at Arkloe, Ark., Nov. 20th: at Liberal, Mo., Nov. 20th. For engagements address him home address, St2 S. Washington Ave., Scranton, Pa.

G. W. Kates and wife resumed meetings last Sunday afternoon in Columbia Hall, 1325 Columbia Ave., Philadelphia, Pa. Mrs. Kates holds receptions at the same place each Monday Wednesday and Friday afternoons. They wil accept engagements after January. Address them at 2234 Frankford Ave., Philadelphia, I'a. Carrie E. S. Twing will speak in Red Men's Hall, Haverhill, December 14th; in Brittan Hall, Haverhill, December 21st, 28th; Pittsburg, Pa., the month of January; Elmirs, N. Y. February; March ist and 8th, Springfield, Mass Anniversary Exercises, March 31st, Saratoga



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who are not of our opinion.

Such is the condition of the glorious cause that we all so dearly love. Our cause is gathering unto itself a body, was limited to the dominant classes and and soon its strong arms will embrace made inaccessible to the mass of the all minds into a form of co-operation which will protect and defy the opposi

> tion of superstition; we have grown in power as we have felt the sorrows of others, as our experience have brought us in contact with their lives, and help was extended to cause hope to send out its beacon of light.

Already our cause is organizing by disintegrating the old, preparatory to re-constructing the new. Let us trust the future for the outcome will be better thau we could possibly plan. disintegrating the old, preparatory to reable in the ignorance of the earth's true future for the outcome will be better thau we could possibly plan.

Discussions are proper, and pen pictures bring our weak points to the front where we can realize our next needed effort. So in the articles were thoughts written by Messrs Lynnan C. Howe, Wm. Peck and J. W. Dennis are thrown out upon the minds of a thinking public, and their work will bear fruit of a certainty which our workless are uporthu. of a well

TID BITS.

Some people bring an influence into seauce room that shuts off all spirit communion, so far as they are concerned. and mars that of others. Concessions in acknowledgements of a higher power than themselves may alleviate this condition, but conceit or skepticism never. Love is harmony. Harmony of soul or spirit therefore means a freedom from envy, jealousy, ill feeling, or hatred. Me. diums particularly should observe this rule; for in comparison to their generosity or charity for others, spirits are enable to use them as instruments for the higher and purer truths of existence, while on the other hand, intelligence is perverted We seldom call those men of sense, and leads to theory, unreason and crankyinm.

was made-Alas! it was my sister? —George Birdseye in Judge.

Take in your hand a crystal of quarts, a stick of deal, a daisy, an acorn, and you will not find in them a single element of matter that is not also found in your physical frame.

RUPPLED MAJESTY.

Lord Salisbury—Your majesty seems, if I may be permitted to say so, to be rufiled this More thanks and the set of the se

....

of the patent office at Washington, D. C. It is made of pasteboard or tin painted over with phosphorous, and is intended to frighten away rats and mice and such small deer in the darkiess of cellars and garrets.

"Tom Lyric," said Mrs. Lyric, sternly, "what does this mean. Where have you been and what have you been doing?" "Nushing, nushing, my-hic-dear; nush-ing but writing po'try, thash all, my-hic-love."

iove." "You are drunk, you brute. You smell hor-ribly of brandy and cloves." "Thash mistake-mic-Airs. Lyric. You don't 'preshate po'try. You're Phillistine. I hain't drunk-hic-drop to night. I've been writing pome 'bdut-hic-spicy growsh of Ind, an' you smell divine 'flatus, thesn all. You-hic-bet-ter go to bed. You dou't-hic-'preshate po'try."

REV. PLINK PLUNE ON RESTITUTION.

"Dear breidern, las Sunday I made some re-mahks about a man wot substracted four pen-nics from the plate after drappin' in a bad nickel. I am happy to ernounce dat de pennies wuz returned. Dere wus jest fifty pussous hyar on las Sunday, an' dere wus jest iwo hun-dred pennies in de basket. De congregashun deserbs a vote ob thanks for dere unsumosity in dis matter."

You don't eatch me getting drunk again.

Because while on my last spree I hald all my debts.- Filegende Blætter.

WILY BHE WAS FOND OF MUSIC.

Springs: April, Grand Rapids, Mich.; May, Al any, N. Y.

his and Mrs. Hull's meetings closed on the night of the 7th in good shape. The large hall was packed to its utmost. The interest in-creased to the very last, and they were urged to remain a few months longer if not perma-nently. They told him if they would stop there they would build him a church. He finally partly promised that Mrs. Hull or himself or both would return that way. There is no bet-ter field in the world for a first-class lecturer than Portland, Oregon.

W. J. Colville will spend the Christmas sea son in Boston-so we are informed. He will lecture in Worcester, Mass., Sunday, Dec. 21st. and in Boston Dec. 2.d. On that day he will speak at Hotel Copley, 18 Huntington Ave., at 1:30 p. m., and in Berkeley Parlors now occupied by Dr. Geo. A. Lee) at 7:30 p. m. He will speak in Worcester again and Sunday, Dec. 28th and January 10th, and conduct week-day meetings in Boston till January 10th. Ou Christmass and New Year's day special exercises will be held in Berkeley Hall at 10:30 a. m.

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Messrs. Barrett & McCoy wish to announce to all who have subscribed for their work on, "Cassadaga, Its History and Teachings," the work is repidly advancing in preparation, and is expected to be ready for delivery by March i, 1891. The work will be of great interest to all Mol. The work the ansaidage or who are inter-ested in Spiritualiam, and in order that the size of the edition may be estimated, they will be pleased to recieve the names of any who wish the book-as \$1.50, delivered free. No money to be sent till notified that book is ready. The work will contain, besides his torical matter, articles by the ablest writers in Spiritualism. Address HAMMETT & MCCov. Meadville, Pa.

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And return vis, Queen and Crescent Route Mrs. Lafferty (visitor — Your daughter has a foine touch, Mrs. Moriarity. Mrs. M. — Yis, so they do be tellin' me; an' an' niver tires of it. She has a great tashte for moosic, but thin the 's ownly natural, for her gran'father had his skull isid open wid a coruet at a timperance picolc.—Life,

HONE 42 REALEMENT. "Mimily: advertisement from unrinkle gravitat ancro have been frequent by seering and expeed by CHART IN to press, but Dr. PRLLOWS stands forem Dr. R. P. FELLOWS, VINELAND, N.J.

What we abow of Dr. Fellews

What we know of Dr. Fellews. Inquiries are frequently received asking what we know about Dr. Fellews, of Vin-land, N. J., First, we know that he is a relie-ble gentieman of rare professional skill, who has earned success by good work. Second that he folfills all bis spreaments to the le-fer. Third, it at he has performed chowed hopelees case that in the olden time has abili would have been called miraculous. Fourth and last, we know him to be an homest man. "" of a shouch Spiritualist.- The BETTER WAY.